

Tent Vision.

1 Corinthians 15:50-58,

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

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

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

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

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

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

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

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

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

Let us examine this principle of Word interpretation. For example, consider a professor I once had in Systematic Theology class in Bible school: the man was a strict Trinitarian. In discussions outside the class, I had pointed out to a couple of my classmates that the Lord our God is one God - not three. One of these classmates asked this professor what he would do if, when he got to Heaven and walked in, there were not three, but one. The professor examined the student from over the top rim of his glasses and proclaimed, "If I get there and

there is only one, I'm going to turn around and walk out." At this, I spoke up and said, *"Doctor, you won't have any fear; with that attitude you'll never get there."* You see he looked to his own interpretation of the Godhead, rather than listening to the truth, even from the Word of God. In his mind the matter was already settled that there were three Gods and his mind could never be changed. But his interpretation was outside the Word.

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

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

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

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

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

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

from the Word concerning prophets.

John the Baptist stood one day in the river Jordan and baptised Jesus Christ, the Son of the Living God, and he saw the Spirit of God descend from Heaven like a dove and he knew this was the sign sent from God. Now he could announce to the world, *"Behold the Lamb of God that taketh away the sin of the world."* He had an anointing upon him when he spoke these things. Likewise as Brother Branham related about Elijah: that prophet stood on Mt. Carmel and called down fire from heaven, took four hundred false priests and had them slain, prayed to shut up the heavens for three and one half years, then turned around and opened them again, then outran a chariot to town; but when one little woman came up and accused him, this mighty prophet ran for his life. Brother Branham said it shows the difference when the anointing of God is upon a prophet and when it is not. The Spirit had left Elijah when Jezebel accused him and God had to even sustain his life; he was incapable of obtaining his own bread. The Lord sent him to a little widow's house to eat. So it was with John the Baptist who, with no hesitation or doubt proclaimed Jesus as the Lamb of God; but a few months later, when John was in prison, it was a different story. It was then that he sent to ask Jesus whether He be the One, or whether they should look for another.

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

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

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

Before we parted that day, Brother Branham made a statement. He said, *"Brother Pearry, I've told you these things today so that after you get out to Tucson you'll be able to help the brothers to see which way to look or turn."* Some don't appreciate that, but if there is any honour to his telling me these things and the times that he spent with me, there is also a responsibility. He said he *"wouldn't give you anything for a mealy mouthed man who couldn't stand up and say what he thought."* I am sure that he expected me to repeat those things in

sincerity with an honest and pure conscience, seeking nothing but to be of help. So I tell them.

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

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

Just what is the tent vision? I want to tell you what I feel Brother Branham said that it was. First of all, the tent vision was *"thus saith the Lord."* This we must never forget, regardless of anything else we may hear. He didn't say, *"maybe."* He was very definite. The vision was one of a series of three visions that came at the same time. The other two have been explained, but the tent vision contains secrets and mysteries that he said the Angel of the Lord commanded him to reveal to no man. Faithfully he kept those secrets, true to his vow that he would take the secret with him in his bosom if he should die before the coming of the Lord. In preparation of this material, I have read every sermon on the subject and my conscience is clear that what I am about to tell can be backed up by the words of the prophet. I am well aware of my position of being held accountable if I should mislead anyone who reads this.

His first reference to the tent vision is contained in his sermon "Inner veil" which he preached on January 1, 1956, revealing the fact that the vision had come to him in December 1955. Before I present this first account of the vision, let us recall May 7, 1946, when the Angel of the Lord gave him his commission, telling him that if he could get the people to believe him to be God's prophet that nothing would stand in the way of his prayer, not even cancer.

Remember that this one who was to do such mighty works came from an extremely impoverished family, As a child, for example, he had no shirt to wear to school, so he wore his coat and buttoned all the way up. One day, to his dismay, the teacher took this as a sign that he was cold and moved him closer to the heater. Imagine him sitting there, pretending to shiver, yet all the while he was burning up with the heat. Early in life he faced the humiliation of seeing people cross the street to avoid meeting him. He was a Branham. His father was a bootlegger.

As a youngster, he used the first quarter he ever earned to buy a steel trap to catch a rabbit to buy something for the family to eat. Any money left over went towards buying more traps. With such a background of poverty, it is no wonder that the people found it impossible to believe him when he told them about the Angel's visit and the expected success of his ministry. *"Nobody will listen to you,"* went their gloomy predictions. Their sour declarations continued, *"You are no man of reputation. You don't even have an education."*

But he forged ahead anyway to his first meeting in St Louis with worn out collars turned over, a hole in his coat which he had to cover with his hand while preaching, and not even a pair of pyjamas to his name. His meetings continued. Many of them costing thousands of dollars but

he had an understanding with God that as long as he could preach without having to beg for money, he would stay on the field. Then in 1955 the day arrived when he was told that after a meeting in California they were \$15,000 in the red. That night he talked with God: He told the Lord that he had been obedient to the Angel's message, and that he was now going to be obedient to his own understanding with God to return from the field rather than ask for money. He brought his family back across the nation to Jeffersonville.

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

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

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

"I said, "Thank you, Brother Arganbright."

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

They said, "They put him up."

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

"Oh," they said... Another fellow spoke up and said, "We done took up the offering." I said, "When is the offering more important than souls before Christ?" See?

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

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

your hook for the catch."

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

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

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

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

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

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

I said, "I'm very sorry."

Then He taken me from there, and I seen a great huge tent. I never seen such a tent. And it was packed and lined everywhere with people. And I walked out to the... Looked like I was standing above the people, looking down, where I'd just made an altar call;

(The picture is that he was above the people, but underneath the tent, looking at the platform, like he had just made an altar call - a familiar scene to him from all the meetings he had been in)

and hundreds and hundreds of people were weeping and rejoicing after they had accepted the Lord Jesus as their Saviour.

And I looked, and then heard a man get up and say, "Call the prayer line."

(In other places, he refers to this man as a kind, gentle, older man.)

And people begin to line up over on this side - to the left from where I was looking down towards the platform, and they lined all the way up and down the street for a prayer line.

(The prayer line formed, he said, to the right of the platform. This was usual for him, because the Angel of the Lord always stood on his right side. Of course, from where he was looking at it, from up above the heads of the people, looking down on the platform, the prayer line was forming on his left.)

I noticed to my left, which would've been to my right if I was on the platform, a little wooden building.

(In other accounts of this vision, he tells of a little piece of canvas there and a lady was there taking names - or so it seemed. When people would come up on a stretcher, a man would come and push them through. The people would go into this little room, he later related, and they would come out the other side made whole.)

And I seen that Light, that all--they have the picture of, you know,

(This picture was taken in Houston, Texas, on January 24, 1950 - this is the yellowish-green, that is, Amber coloured light like the Pillar of Fire that led the Israelites out of Egypt. The same light he had seen since he was a little boy and that he had often told the people was present there in the room with them during meetings.),

that's always in the meetings; I seen that Light leave me, and go to that building, and go in that building; and a Voice said to me, "I'll meet you in there; that'll be the third pull."

I said, "Why?"

He said, "Well, it won't be a public show like they had it." And I came to.

(He came out of the vision.)

This vision came at one of the worst moments of the prophet's life. He had just concluded nine years of the most successful ministry that any man had ever experienced - yet here he was, off the field without explanation. The wagging tongues were unmerciful in their own explanation that William Branham had lost his power with God, that he had lost his gift. This in spite of people all over the world having declared him a wonderful man of God. He could have had nearly anything he set his mind to; for instance, he could have kept the one and one half million dollars sent to him by a man in Chicago, but he sent it back.

His mail dropped from one thousand to seventy five letters a day. The only things available to the people through his office were prayer cloths and prayer for their healing, and since he never sold or promoted anything, the fickle public turned to the seemingly more popular. But to keep his office open brought his expenses to one hundred dollars a day, so he couldn't just quit. He was in the valley of decision, seeking with all of his might to know the will of the Lord, when God gave him this tent vision. (In our darkest hour, we can expect our greatest hope.)

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

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

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

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

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

On April 8, 1956, five months after the tent vision, Brother Branham brought a message entitled *Visions and Prophecy*. He explained about the Mexico trip and gave the interpretation as being the first part of the series which included the tent vision. He explained that the second part of the vision, about the fish, was the Second Pull where he found himself trying to explain supernatural things to *"Pentecostal babies."*

This is revealed in greater detail in his message *"Sirs, Is this the time?"* He said that when this vision came he was trying to thread what looked like a rope into the eyelet of a baby's shoe when this voice spoke to him saying, *"You can't do that. Look at the other end of the string."* When he looked down, he found that the other end of the rope was just the right size. As he reached down to pick it up, the scene changed and suddenly, he was fishing.

To obtain a complete picture of the three vision series which included the tent vision, one should read Brother Branham's sermons *"Visions and prophecy," "Inner Veil,"* and *"Sirs, Is this the time?"* However, Brother Branham leaves no doubt that the first vision was the vision of the First Pull, and was fulfilled at the time of the trip to Mexico. The second was speaking

and knowing the secrets of the heart when he was trying to teach the other ministers how to "fish" and the Angel of the Lord rebuked him saying that he had done nothing but bring forth a bunch of carnal impersonators - people trying to copy him through his explaining to them - and that he shouldn't have done it. Thus he explained every portion of the vision but the portion about the tent.

In "Sirs, Is this the time?"

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

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

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

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

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

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

I could see those Angels, those shaped-back wings traveling faster than sound could travel. They come from eternity in a split like a twinkling of an eye, not enough to bat your eye, just a twinkle. They were there. I didn't have time to count. I didn't have time, no more than just look. Mighty ones, great powerful Angels, snow white, wings set in head, and they were "whew wheeew," [Brother Branham illustrates--Ed.] and when it did, I was caught up into this pyramid of constellation. And I thought, "Now, this is it." I was numbed all over, and I said, "Oh, my. This means that there will be a blast that will kill me. I'm at the end of my road now. I mustn't tell my people when this vision leaves. I don't want them to know about it, but the heavenly Father has let me know now that my time is finished. I won't tell my family so they'll worry about me, because He's fixing to go and these Angels has come for me, and I'll be killed pretty soon now in some kind of an explosion."

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

For almost an hour, I couldn't feel.

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

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

After the Spirit left me for about a half hour I guess or more I said, "Lord, if it is then that I am going to be killed, and You're finished with me on earth, and--and I'm going to be taken home now, which if that's it, that's fine. That's all right." So I said, "If it is, let me know. Send Your power back on me again. Then I'll know not to tell my people, or anybody about it, because You're fixing to come catch me away." And I... And nothing happened. And I waited awhile.

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

He told this vision to his church. Then later in the same sermon, he referred back to the constellation of stars that came together on June 11, 1933, when he was baptising on the

Ohio River, when that strange light came whirling down and hung over the head of this Baptist minister, and was witnessed by four thousand people. Some ran in fear, others fell in worship, but there was a voice spoke out of it that said, *"As John the Baptist was sent to forerun the first coming of the Lord, your message will forerun His second coming."*

He said, *"Now, see, there is a difference between angelic beings from Heaven and earthly messengers."*

He wanted people to see that something was happening that he didn't fully understand; he had preached the Church Ages, but he knew that God had given him the tent vision. He knew that God had told him that a greater ministry was yet to come, and he was trying to explain to the church that it wasn't him, but God that was doing these things just as He had done through the other messengers. This being the seventh church age messenger, there was something supernatural about to happen. He asked his congregation,

"What if it is something to let us know how to enter into rapturing faith? Is it? Will we run and leap over walls? Is there something fixing to happen, and these old marred, vile bodies are going to be changed? Can I live to see it, Oh Lord? Is it so close that I will see it? Is this the generation? Sirs, my bretheren, what time is it? Where are we at?"

Later in the sermon *"Sirs, Is this the time"* he tells how the vision must be compared with the Word. (Remember this was before the preaching of the Seven Seals.) he said,

"Or, is this that third pull that He told me three or four years ago. The first pull, you remember what happened? I tried to explain it. He said, 'Don't do that.' The second pull, He said, 'Don't try...' And I pulled anyhow. You remember? All of you remember; it's on tape and everything. And then He said, 'Now, there's a third pull coming, but don't try to explain it.' ... 'If this is the third pull, then there's a great ministry lying ahead. I don't know. I can't say. I--I don't know.'"

He continues,

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

He recalls when he was a little boy:

"When I said, 'I saw an angel, and it was a emerald fire burning,' people laughed and said, 'Billy, get next to yourself.'"

He traced the order of his ministry in his sermon, from the time when the Angel first came to him and he knew "thus saith the Lord." He said,

"Notice, the first little flight: hand.(sign in the hand.) The second was greater, whiter, doves: Holy Spirit revealing the secrets of the heart. And the third flight was angels, not birds, angels. And that's the end time. That's all of it."

The following week, he moved to Tucson. In March of that year (1963) he preached a message "God in Simplicity" where he said, *"The Rapture will be so simple, till it will come one of these days and nobody will know anything about it."*

The day after he preached *"The Breach between the Church Ages and the Seals;"* then the next day *"The First Seal."* It was just before the revealing of the mystery of the first seal that he said,

"Now there are seven seals, and they're mysteries, but then there is coming forth seven mysterious thunders that are not even written at all. That's right. I believe that through these seven thunders will be revealed in the last days in order to get the Bride together for rapturing faith. Because what we got right now, we wouldn't be able to do it. There is something that has got to step forward for we can't have enough faith for divine healing, hardly; we have got to have enough faith to be changed..."

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

He said,

"We've got to have enough faith to be changed in a moment to be swept up out of this earth and we will find that, after awhile, the Lord willing where it's written. These seals have all been broken down through the ages, have just now been revealed."

The first four seals deal with Gentiles. The fifth seal has been opened, revealed, and fulfilled, for that was the Jewish souls crying under the altar - Hitler killing six million Jews. The sixth seal has been revealed, but it has not been fulfilled. This is the Tribulation period and will not happen until the Bride has been taken away. It will open with a mighty earthquake such as has never been known to man. The earthquake will create a resurrection. After the earthquake Jesus will reveal Himself to His bretheren. But if you get it all figured out, just remember, it will be wrong. He tells us to just be simple Christians and to be ready any time. The wedding garment is the Holy Ghost also. The seven thunders, according to the prophet will give us rapturing faith.

In his message *"The Seventh Seal"* he told of an experience which is thought to have occurred the later half of February, 1963, in Sabino Canyon, Tucson. Again he was seeking an answer to the vision of the angels and the meaning of the great blast that had seemed to shake the earth around him. This was in spite of the fact that God had already showed him

that this pertained to a greater ministry about to dawn; but remember John the Baptist had also questioned the second time, as told in Matthew the 11th chapter. So Brother Branham found himself walking in the mountains crying out to God whether this meant that he was to be killed. But God had a reason for this, for He had turned His face from him, leaving him without peace in seeking this answer and, while Brother Branham was seeking peace for himself, God gave him the Word for the Bride. That proved that God loved him, for that is chastisement that a man can hardly endure: when you seek God for something for yourself and He turns from you, but gives someone else something through you. Reaching his hands up, he was crying out to God, when suddenly, the sword struck in his hand.

In the *"Seventh Seal,"* he said,

"...it (the voice) said, 'the Sword of the King,' and there's only one 'The' King and that's God! And He has one Sword - that's His Word - what I live by! So help me, God... bring on His holy vesture with His holy Word laying here. It's the Word. Amen!"

No matter how many thousands of times such things happened to him, he said he never got used to it. So it was with the sword in his hand, and a fear came over him. Then this voice said, *"Don't fear. This is that Third Pull."*

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

In *"Look away to Jesus,"* Brother Branham tells those who are spiritual of five times when the spoken word had manifested itself. He spoke a fish into life, squirrels into existence, to a widow's heart, to a storm in Colorado, and a tumor out of existence in his wife. Five times. He said,

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

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

In *"The Seventh Seal,"* he said,

"The Third pull, you remember it? He (the Angel) said, 'You've had so many impersonators on this, what you tried to explain.' But said, 'Don't even try this.' Do you remember it? How many remembers that vision? Why, it's all over the tape and everywhere. That's been about six years ago--seven years ago: been seven years ago. Said, 'Don't try to explain that.' Said, 'This is the third pull, but I'll meet you in there.'"

Notice that this is what the Angel said in the tent vision. Brother Branham interrelates all these things into what he calls the Third Pull. He did not separate them. He continued in *"The Seventh Seal"* saying,

"I was standing with a--a little baby's shoe when He told me, there, "Make your first pull; and when you do, the fish will run after the lure." Said, "Then watch your second pull" said, "because there'll only be small fish." He said, "Then the third pull will get it." And all them ministers got around me, said, "Brother Branham, we know you can do it. Hallelujah, Brother Branham." (That's where I always get tied up--with a bunch of preachers. See? I love people; they want you to explain everything..., All the line was tangled around me like this... I said, "God, oh, I... Forgive me. I'm a stupid person. Lord, don't... Forgive me"... And just then He picked me up. And He took me up and set me way up high to where a meeting was going on, looked like a tent or a cathedral of some sort. And I looked, and there was a little box-like, little place over in the side. And I seen that Light was talking to somebody above me, that Light that you see there on the picture. It whirled away from me, like that, and went over to that tent, and said, "I'll meet you there." And said, "This will be the third pull, and you won't tell it to nobody." And in Sabino Canyon, He said, "This is the third pull." And there's three great things that goes with it, and one unfolded today, or yesterday, the other one unfolded today, and there's one thing that I cannot interpret, because it's in an unknown language. But I was standing right there and looked right straight at it, and this is the third pull coming up. And the Holy Spirit of God... Oh, my. That's the reason all heaven was silent."

At this point, he made the following profound statement. He said,

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

He continued later in the same sermon:

"Now, what this great secret is that lays beneath this Seal, I do not know. I don't know it."

(If he said he didn't know, and we say what he says, then how can we say we do know it? Suppose we say that he really did know it, then we would be calling the prophet a liar.)

"I couldn't make it out. I couldn't tell it, just what it and just what it said. But I know that it was them seven thunders uttering themselves right close together, just banging seven different times, and it unfolded into something else that I seen. Then when I seen that, I looked for the interpretation that flew across there, and I

couldn't make it out."

(because it was in unknown tongues.)

"That's exactly right, friend. See? The hour isn't quite yet for it, but it's moving into that cycle. See? It's coming up close. So the thing for you to do is to remember that I speak to you in the Name of the Lord: Be prepared, for you don't know what time something can happen."

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

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

When questioned about these things, he answers point blank, "Yes, that will bring rapturing faith." Brother Branham told me that the dead in Christ will rise first and spend a minimum of thirty days on this earth with us. That should cause something to happen. But on his tape "Questions and Answers" (August, 1964) he says this,

"...and then we'll all get together. And when they begin to get together, then we which are alive and remain shall be changed. These mortal bodies will not see death, but just of a sudden will be like a sweep go over us and you'll be changed. You'll turn back like Abraham was from old man to young man, from old to young woman, and when this sudden change - and after awhile, you're travelling like a thought and you can see those already resurrected."

You must be changed to see them. Yet he also says that when we see our loved ones, then we will know that the time is near. What comes first? I want to be changed.

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

Now he says that the Third Pull will not be known and the Tent Vision will not be known. Will we be mature enough to see that nobody will know what it is until it happens? I have a hope, and I know it is *"thus saith the Lord,"* and it will come to pass. I know that the Tent Vision, the Third Pull, the Seven Thunders, and the Rapture are so closely related that we, in our

carnal minds, could never separate them. But one of these days soon, they'll be fulfilled. Then we can look back and see the mysteries as they were revealed.

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

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

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