

The Family Altar

The Family Altar

Selected Daily Scripture Readings
and
Selected Thoughts
From Sermons of William Branham

Timothy A Dodd

Scripture quotations are from the Holy Bible, King James Version.

All inspirational thoughts are from the sermons of William Marrion Branham

Cover Photo: Dennis Huculak

For more information contact:
Bible Believers Fellowship of Grande Prairie
P.O. Box 22051
Grande Prairie, AB Canada T8V 6X1
Internet: BibleBelievers.ca

Printed in Canada

Table of Contents

Forward	7
Preface	9
Daily Devotions	13
January	Day 1
February	Day 32
March	Day 61
April	Day 92
May	Day 122
June	Day 153
July	Day 183
August	Day 214
September	Day 245
October	Day 275
November	Day 306
December	Day 336
Appendix (References to Sermon Segments)	381

Foreword

While there is considerable resource material available to assist the Believer in studying the messages of Brother William Branham, *The Family Altar* is the first of its kind to be prepared for the family time of prayer and Bible reading.

"The Family Altar" leads the reader into a spiritual thought through the daily scripture reading with accompanying segments from the sermons of Brother William Branham. It will be obvious to the diligent reader that the Holy Spirit has given Brother Timothy Dodd divine direction in presenting spiritual truths in this most unique manner. Brother Dodd is a dedicated pastor and servant of Christ and is to be commended for his sacrificial labor of love on behalf of the Bride of Jesus Christ.

"Altar" throughout the scripture always speaks of "sacrifice" and God is pleased when we present to Him at the family altar our lives as "a living sacrifice", and our offerings of praise and thanksgiving for the blessings of family and home.

I am pleased to express my personal admiration for Timothy and his wife, Alison. I admire the strong Christian principles they have instilled in their wonderful family. Successfully raising eight children in a world that is falling apart in every way is no simple undertaking! Their sons are fine, dedicated young men who are taking their places of responsibility in the secular world as well as within the church. Their daughters have learned how to be homemakers, following the excellent guidance and example of their godly mother.

Every family that avails itself of the spiritual riches within the covers of this book will be immeasurably blessed.

Pastor Edward F. Byskal
Cloverdale Bibleway

Preface

“Are you ready to establish the old family altar again?” - William Branham, January 20, 1963

William Branham was born in 1909 in very humble surroundings. A supernatural sign, witnessed by those present at his birth, was the only clue that a servant of God whose ministry would affect millions, was being welcomed into the world. In time, his life and ministry was used of God to bring the “Full Gospel” of Jesus Christ into manifestation and, accompanied by the signs which God gave him, took that supernatural gospel to the world. This ministry continues to have a telling impact today.

I am just one of millions of people who believe William Branham to be a prophet to our generation. His recorded messages have been an inspiration to me for over 20 years. I am sure that I am not alone when I say that in listening to and reading those messages I have been often moved by just a simple statement, a short story, or just a casual yet inspirational thought. Every person has a unique way of saying things and William Branham is no exception. With these things in mind, I have endeavored to put together some of those thoughts in a form for daily devotions to enable others to take a moment out of their busy lives and read something which might draw them closer to God, or at the very least make them think of something they had not thought on for some time.

I will go no further without thanking those pioneers who have gone before me, without whose labors I could never of done this work. I am thinking of those whose diligent work and vision have preserved and restored the audio taped sermons of William Branham. Among them are Cloverdale Bibleway and Voice of God Recordings (formerly Spoken Word Publications). I would also express sincere appreciation for the work of all those people who took the time to inscribe those messages in book form, and then into computer format, culminating in a searchable database. In particular I would like to single out Neil Halava and his group of paid workers and unpaid volunteers. I could not have done this book without their work.

Though I hope all will enjoy this book, it is compiled mainly with families in mind. I think back to when our family was young. Endeavoring to focus our children’s minds on easy to understand scriptural readings was no simple task. Sometimes it was too deep, other times a story seemed too light. Many times by reading something too long, young attention spans were lost

to day dreaming or sleep. Accordingly, all the readings chosen for "The Family Altar" are selected in the hope that children of a young age will be able to understand them, and benefit from them.

Most of all, this book is intended as a companion to prayer. Prayer is the greatest weapon a Christian has. We can do anything too much, but we cannot pray too much. Introducing prayer to young minds is an important responsibility of every parent which cannot be overemphasized.

There are several features in the book which lend themselves to the use of it as a reading for your "Family Altar".

Firstly, each page begins with a scripture reading that is gleaned from the full scripture reading recommended for the day. The scripture reading is not lengthy so as not to lose the concentration of young minds. If you are not reading to young children you may wish to read the whole chapter of the Bible from which it was taken.

Secondly, the sermon segments selected for this book are not intended to introduce or support a doctrinal position, but rather provide inspiration and instruction. While no human being can put something together without in some way reflecting his or her own ideas and makeup, I hope that what is presented here appears well balanced. As the intended audience is young minds, as well as their parents, the sermon segments will tend to be simple to understand. All sermon segments are from sermons preached by William Branham and a full list of references to the sermons from which they are taken follow at the end of the book.

As William Branham left no written work, only oral work in the form of tape recorded sermons, it is sometimes impossible to present his statements exactly as spoken in order to produce a clear statement in written form. For the purposes of this book I have removed repeated words, corrected the sentences as Brother Branham himself corrected his statements in mid-sentence while speaking, and added the odd additional word where necessary. In example of the latter, in the March 21 sermon segment used, Brother Branham says "Judaea is just as about as far under the equator as *this* is above it." We have superimposed the word "[Jeffersonville]" over "*this*" which is obviously the meaning intended as the sermon was preached in Jeffersonville. This is done sporadically in order to make the sermon segments more understandable. Anywhere you see the brackets [] you will know that this is the method used. We have not in any way edited the grammar for this book as we feel that Brother Branham's ministry was evidently vindicated by God, and if his grammar was good enough for God, it is good enough for us.

Thirdly, at the bottom of each page is a series of Bible references to benefit the reader that would like to read further in their Bible. The references are laid out in such a way that, by reading these passages faithfully, one can easily read over the entire Word of God in one year which I am sure will make anyone a better Christian.

Lastly, let me quote from the source of the inspirational thoughts for this book.

“...if you don't think no more of God then get down and read your Bible, and pray and ask God, then it goes to show you're not very interested in your soul.”

May 13, 1954

“Read the Word. Some of you don't read the Word once a week. You ought to read chapter after chapter every day. Meditate; if you'd get your head out of them old magazines and things you're reading, and out of this old, so many papers, and so called religious literature that oughtn't to never be on the market.”

March 6, 1957

“I think one of the great things among Christians today; they don't read the Word enough. I think every home should have the Bible read in it two or three times a day.”

November 20, 1959

“How can a Christian get deeper in the love of God? Read the Word and pray.”

August 30, 1964

Finally, let me say thank you to my family, without whom this book would never have been thought of, and without whose help it never would have been completed.

My sincere prayer is that this book will draw you and your's closer to God.

Tim Dodd

¶ In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (*Genesis 1:1-2*)

Someone was discussing it with me sometime ago, on one of my meetings. I was speaking on the evolution of man, and said he was only six thousand years old. And this man said, "Well, Brother Branham, we can prove that the world is millions of years old. So the thing that you're talking about, you're all wrong."

I said, "Don't you believe the Bible?"

He said, "I believe that man wrote the Bible."

And I said, "Truly the hand of man formed the letters, but the Holy Spirit was behind the hand see, formed the letter, 'cause the Bible said so."

But he said, "Well, there you've got to admit that they're wrong on the world."

I said, "The Bible's never wrong, never wrong."

He said, "Well, you can see the mountains how they was pushed up from volcanic. And God made that world in six days?"

I said, "Now, the Bible didn't say that. See, you just thought it said it." I said, "Let's just go back now to settle your argument. The 1st chapter of Genesis, said, 'In the beginning God created the heavens and earth,' period. How long He was doing it, I don't know. He didn't tell us. But, 'In the beginning God created the heavens and earth,' period. Then, 'And the world was out of form.'" That's when God started to use it, see. They just beat their brains out for nothing. See God made the world. He might've been a hundred trillion years making it; I don't know how long He was, but He made it. And He didn't say how long He was, and it's none of our business how long it was. He just said, "In the beginning God created the heavens and earth," period. That settles it. That's all of it.

 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (*Isaiah 1:18*)

 ed we always think, looks of danger. Red does signify danger, or a life, or so forth. But red in the Scripture signifies redemption through the Blood. Harlot Rahab, when she put the scarlet streak down; and all through the Bible is a scarlet streak. Redemption comes through red, through the shedding of the Blood. And without the shedding of blood, there's no remission of sin. And how that God said go get this heifer that's red all over, not one spot of anything else, but perfectly red. For God looked through red. And you know what color red is, looking through red? Red through red makes white. Try it one time. Red through red produces white. So when God looks through the Blood of Jesus Christ to we who are scarlet red with sin and covered by the Blood, He sees us white as snow. "Though your sins be red like crimson, they shall be white like snow."

God looking through the Blood, He doesn't see you no more as a sinner, He sees you redeemed. Amen. You're redeemed because He's always seen you through Christ. That's the reason we can be perfect. Not perfect in the sense of sinless, we're perfect in the eyes of God when we're in Christ. That's the reason He said, "Be ye therefore perfect, even as your Father in heaven is perfect."

Paul in the 10th chapter of Hebrews trying to explain the law having a shadow of good things to come, not the very image of the things. Could never make the comer unto perfect, because God was looking through animal blood. But now He looks through the Blood of His Son. Perfection come by Jesus Christ.

Now, I'm not perfect in your sight. You may not be perfect in my sight. But what about in God's sight? There's where it lays. And if you're borned again into the body of Christ, then God looks upon you as perfect as Christ was Himself. Amen. Nothing you can do; it's not by any works you can do at all. It's by grace God has give you this offer, and if you've accepted it, in the sight of God you are perfect, redeemed, washed in the Blood of the Lamb, Without fault, without blemish, without spot. Isn't that marvelous?

¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:13-17)

J was debating it not long ago. I find out it don't do no good, because no man can come to God unless God foreknew him and called him before the foundation of the world. "All the Father has given Me will come to Me," said Jesus. See? And this man, he was a Trinitarian, extremely, and he stood up before the class and he said, "My precious friends, Brother Branham is one of the finest fellows. But Brother Branham has, in this discussion, wiggle out of everything like the worm in the lemon. I would like him to wiggle out of this one." (And of course all debaters hold the key note till the last part of it.) So then he said, "At the baptism in Matthew 3, the display of three persons, absolutely three distinct persons, the Son standing on the bank, the Holy Ghost like a dove in between them, God, the Father, speaking out of heaven."

He made that say something it didn't say, just like Matthew 28:19, making it say something it don't say. He never said, "Baptized in the name of the Father, in the name of the Son, in the name of the Holy Ghost." He said, "Baptize them in the name of the Father, Son, and Holy Ghost," which is Jesus Christ.

Now, they say that was the Son standing on the bank; this is God the Holy Ghost, like a dove, in between them; and God the Father was speaking out of the heaven. Now, it's look like that would make that exactly three different voices and three different places. Now, we realize that "heavens" means above, the atmospheres, whatever it is, in the heavens.

Now, when Jesus was baptized, He went straightway out of the water, and, "lo, the heavens was open unto him and he saw the Spirit of God" I thought they said God was up in heaven speaking. "The Spirit of God like a dove" The dove was God. See? We just got through it here. Holy Ghost and God is the same Person. See? It's just a title to it. And he saw the Spirit of God. Not another God up in heaven speaking, but the Spirit of God was in the form of a dove. That was the Holy Ghost and it was God: the same thing.

The Spirit of God, like a dove, descended and a voice from heaven (which was above Him) saying, "This is My beloved Son, in Whom I am pleased to dwell." (Really, the right translation: they got the verb before the adverb, like all the foreigners. "This is My beloved Son, in whom I am pleased to dwell in." Or, "In Whom I am pleased to dwell.") That was God coming into Jesus, and in Him was the fullness of the Godhead bodily. And there's your Father, Son and Holy Ghost: in the name of Jesus Christ. Sure. Do you get it? There's no place in the Bible speaks of three being, three gods. There's no such a thing. It's absolutely pagan. It come from pagan. Well, sure it's just as bottomless as hell is. See? There's no such a thing.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. (Genesis 4:1-2)

God never did organize a denomination. He's always been against it, and the Word's against it. But they hold right on to it. So you see what they're bringing forth? That shows who their papa and mama is. That's exactly. That's exactly. Just as illegitimate as Cain was. That's the kind of child he brought forth from Eve. They got away from the Word, and then, see what she brought? That's just exactly what the church has brought: the same thing. Can prove it to you by the Word. And that's where education and civilization come through Cain. That's exactly right. But they claim to be sons of God, but they're denominational-bred, denominational schooled scholars, everything else. That's exactly right. Subtle, smart, my, so was the serpent, their father. That's right. Just as subtle and scientific, preachers as Cain was. See? It's exactly the same thing.

You say, "Brother Branham, is that true?" Turn to Genesis 4:16 and find out. Get back here in Genesis 4:16 just a minute, and you will find out how that happened. *And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch and he builded a city, and called the name of the city, after the name of his son, Enoch.* On down to Tubal, on down forward, they begin [to] come, designers of instruments, music and so forth. Civilization came by Cain. That's right. Building cities, instruments, scientific men come by Cain, the serpent's seed.

Now, notice the 25th verse. *And Adam knew his wife again;..* Now, he knew her once, and she had two children. Search the Scripture. She had Cain and Abel. One act and two children.

They told me not long ago, it couldn't happen. We've got a case in Tucson right now up in court. A woman gave birth to a colored child and a white child at the same time. They say she can't do it. She can have two fertile seeds too. They got it right in court now. I know dogs will do it. Animals will do it. And she got there. The white man said, "I'll support my own child but not him." And the woman made the confession; she lived with her husband that morning and the colored man that afternoon. The doctor said if it's in the space of twenty-four hours, it'll happen if there's another fertile seed there. And there she did it, and that's exactly what happened here. Satan that morning in the serpent, and Adam that afternoon. She had two children.

¶ And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. (Genesis 5:21-24)

J was talking to a dear brother, who's setting present with me now, yesterday. He said, "One thing you said, Brother Branham, that always shook me." I said, "What is it, brother?"

And he said, "Here's what you said (and it's true): 'the minority,' how a little group is going to be saved in the days of coming."

And we talked of how Jesus said, "Strait is the gate, and narrow is the Way and but few there'll be that'll find it."

Now notice, the Bible said, "As it was in the days of Noah, wherein eight souls were saved by water, so shall it be in the coming."

He said, "Remember, there's only eight souls there."

I said, "You just got half the picture."

Yet, Noah was a type of the remnant that's carried over, not the translated bunch. Enoch, one man, went in the rapture before the flood came, showing that the Church does not go into the tribulation or anything around it. Enoch was translated: one man. Oh, the church may be a number but the Bride is going to be a very small group, that'll make up the Bride. Now, the church may be a great number. You see, compare eight with one. Eight times less will be the Bride than the church. "And if the righteous scarcely be saved, where will the sinner and the ungodly appear?" Those who know better to do it and go ahead and do it anyhow, those who follow the rules of denomination instead of the Word, where will they appear at, yet called Christians, taking the Name of Christ?

Now, perfectly Noah was a type of those carried over. Remember, when Noah come out, Ham was with him. Sin was still in there. Sin went right on over through the ark, unbelief, doubt went over in the ark, carried above the judgment; but Enoch went higher than the ark. He went on into the Presence of God, but Noah went through and come out, and there was still sin (type of the millennium) of the world's condition.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. (Genesis 6:1-2)

The sons of God fell because of beautiful forms and faces of the daughters of men. And that's just exactly what we got today, same thing again.

Now, compare that day: Multiplication of people, the women getting fair, the sons of God falling, marriage and giving in marriage, divorce cases, living in adultery, and so forth.

"Why," you say, "Brother Branham, just a minute. I don't know." Listen, brother, just before you say something listen to this. Jesus Christ said that whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart. When a man walks out of his office, walks out of the church, walks out of his house, strikes the street, what does you see but a display on every side of flesh and blood of females, form-fitting, pretty-faced. Tempted. That's what God said would take place. When that taken place then the time was at the door. As it was in the days of Noah when the sons of God saw the daughters of men and begin to take unto them women. See? There you are.

Now, watch. We find that, the same thing today. We see in the history that such sex appeal they had in them until the sons of God made unto themself shrines of women. That's of Venus and so forth. They made shrines and bowed to these. When you say, "Brother Branham, we don't have such things as that today; you couldn't compare that with this day." I beg your pardon. I believe it's worse today than it was then.

What do we see? You can't even pick up a newspaper but everything that you see is spread with females: pretty women on every whiskey package, in magazines, sexy, immoral dressed. All the TV, everything is some sexy-dressed woman, some pretty woman. And we find out on cigarette advertisements, everything that you can look at, you find that it's some attractive woman. You can't even see the advertisement of a pair of silk stockings 'less you see some kind of a thin shaped legs going through it. And that's right. But why is it?

I remember a man I worked for, Chris Meisner up here on the corner. Many of you remember Chris Meisner. His wife, Lilian, her name was Lily, I think, Ellinger. She was a beautiful girl, and a man wanted to get permission from her father to put her face, her picture, her profile on a box of candy. And this old German Luther stood to his feet, and he said, "That's an insult to me to put my daughter's picture on a box of candy to be spread across the country." What about today when the billboards, the television, everything you see is immoral, vulgar, sexy, ungodly-looking women? That's right. What is it? The old train is in her blocks now. The Bible said so; she'd be coming pretty soon. We hear the sound.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (Matthew 6:14-15)

If there's one thing in my life that's helped me to understand that the Holy Spirit came into me down there that day, has been that. I was hotheaded, fiery, Irish on both sides. And I always could never eat hardly at all, my mouth was always mashed where somebody mashed it, jumping up where I shouldn't jump up. I've got some of my teeth broke out now and filled where I spoke where I oughtn't to have spoke and said things. Always in trouble.

[To] my teacher at school, I said, "Lady, I can't help it." See, I'd get in trouble all the time. And I said, "I can't help it." Poor old Mother Temple, she just went to glory the other day. And she said, "Well look, honey." She got me up on her lap, and she pulled me up in her arms and started crying. First time I had ever had love like that from somebody, an old woman. She just cried over the top of me. She said, "Billy, I am going to do something for you, honey; I'm going to give you a little piece of string." Was only about twelve years old, high tempered. And teacher said, "You take this little string, Billy, and whenever you get mad, you just stop and tie nine knots in that string." Said, "When you do that, then you bring that string to me. I'll bet your temper will be over."

I said, "Mrs. Temple, I sure think you're so nice." I said, "I'm going to try it." See? So I put the string in my pocket. And I hadn't been out in the yard five minutes till somebody popped me one. Well, I started on them, you know. I reached down and grabbed my string; and I started to tie one knot. I throwed the string down, and away I went. See? I just couldn't do it.

And I said, "I could never be a Christian." But let me tell you, that night down yonder on Ohio Avenue when the Holy Spirit came into me, that settled the temper. That was over. I said, "I could never do it. I could never be a Christian, 'cause I'd never get over that," I said, "something that's borned in me." I said, "Boy, my daddy was hotheaded; and my mother, half Indian, enough temper to fight a buzz saw." I said, "Me? Oh, Boy, anybody that jumps on me is going to get it; that's all. If I have to climb up on a step ladder to hit them, I'll sure do it.

But now you could drag me out there and wallow me and knock. See? Why? Not me. What am I trying to make a point here? Something happened. That old power, that old William Branham died, and Someone else come in. And it makes me feel sorry for my enemy. When anyone does anything wrong to me, I never pray against them; I pray for them.

That's where the Holy Spirit give that test the other night in New England, before this happened down here. When He gave power, said, "Just speak what you will to them people." The way they had done. And I looked down there and I said, "I forgive you." That's exactly what He wanted. See, forgive your enemies.

¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. (Matthew 6:22)

Now, that has to be singleness of motive, singleness of heart, singleness of eye, keeping your eye on the promise. If you're sick this morning, if you're afflicted, there's one great promise, not by Elisha, but by God Himself. "If thou canst believe. When you pray, believe that you get what you ask for and you shall receive it." No matter what the doctor says, how much this goes or that goes, keep single on the promise.

Elijah give him a condition. "If you see me when I go, it'll come on you." There's a promise. "If thou canst believe, all things are possible to them that believe."

Sometimes I look at myself and think I've been such a jellyfish in my life. I have waited and missed many thousands of souls into the Kingdom, because I've waited, depending too much on a spiritual gift, and said, "Lord, if You'll just show me, and if You'll give me a vision what to do." And God give the vision, then I'll turn around let somebody talk me into something else. And, oh, I have never come to the spot yet, like I have at this time, that I feel it's a faith, that we must step out there, because it's a promise. And the things that He has done, and the healings that He has performed, and the miracles, even so much as come down and have His picture taken by the side of us, and so forth, which has never been known since the world began. And then stand around like a jellyfish, it even makes me discouraged with myself. It's time to keep your eye on the promise. And that's what, by God's grace, I aim to do. And I realize that every devil of hell will shoot at it. But by God's grace, I aim to keep my eye on the promise.

Elijah said, "If you see me when I go, you'll have what you ask for." That's right. You got to keep your eye on it, watch the promise. What if from the school, did he turn back and say, "Hey, boys, how am I doing now, following right along behind the prophet?" He'd have failed maybe. But he didn't care what the school thought, or what all the teachers thought. He didn't care what the neighbors thought, or the houses, or who looked at him. He kept his faith in the promise.

What we need today is faith in the promise of God, and don't pay no attention to what this one says or that one says. As a brother said, "A minister had two girls that were mutes. And that (criticism on Divine healing) the children could not be healed." Don't pay no attention to the critics. Keep your faith on the promise. God said so. "The prayer of faith shall save the sick, and God shall raise them up." If He can make one deaf mute to hear He can make another deaf mute to hear. We know by infallible proof that He does that. Keep our faith on the promise, our eye single, our ear single, our heart single, and one thing on Jesus Christ; and He's able to perform that which He has promised.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

Some years ago I was talking to an Indian guide that had got lost on the desert. His name was Tim Coy, very well-known guide. And he got lost out on the desert in the Arizona's, and he couldn't find his way back. He was a Christian man, a very renowned Christian man. He said, "I got off my horse; I prayed and I prayed for water. I'd lost my way and I couldn't find nowhere. After while I come up on a path where it looked like either buffalo or something had run."

And said, "My old horse, her name was Bess. She begin to nicker, and I got up on her, tried to ride again, and she was too weak to pack me."

And said, "I was told that sometimes them paths led to a water hole. I started to ride her; she was too weak. Then I was all excited and trying to get down the path. The first thing you know, I found myself stumbling and falling. I was too weak. I was gone." Said, "I climbed back into the saddle again, started."

"Over to my right, there was a little dim trail that led off to the right. My old horse Bess tried to take that trail. I said, 'Come out of there, Bess. You can't take that trail. This is the trail. It's wider. It's better. More of them went this a way. This goes to the water. She started nickering and trying to go the other way."

"I had a pair of wheel spurs on. Before I knew it, I was just cutting her to pieces with these wheel spurs, trying to make her go down that broad path. Then she started; she stumbled and got to her knees. I jumped off of her, and I looked at her. She was standing there about ready to perish, looking down that little trail, and was nickering, and the blood running out of her sides where I'd cut her with those spurs. I stood there a little bit, and I thought, 'Oh, what will we do. We're no better off. I rubbed her on the face, and I said, 'Bess, I have often heard that animals had instinct and maybe the big wide path don't lead to the spring.'

Brother, I'll tell you now, "Broad is the way that leads to destruction; many there be that go in thereto: for straight is the gate, and narrow is the way, and dim is the trail that leads to life, but few that'll find it." Don't go with the crowd. Go with Christ.

He said, "Bess, you carried me through this desert, and we've been buddies together. And you've carried me safely this far; I'll trust you the rest of the way."

Not comparing the Holy Spirit with a horse, but, brother, the blessed Holy Spirit has kept me all these years; I'll trust Him in the valley of the shadows of death. I'll just take this great experience I've got to take me on.

She started down the trail. Said he hadn't went five hundred yards until he plunged into a great stream of water, set there enjoying the blessings of water.

This trail might seem a little dim, but there's a fountain at the end of it filled with Blood drawn from Emmanuel's veins, where sinners plunge beneath the flood, lose all their guilty stains.

¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. (Matthew 8:5-13)

Jlike the attitude of this centurion tonight, that we've just read of. He was a man that felt unworthy. As long as you're feeling unworthy of the blessing you're asking, you're pretty apt to get it. But when you get to a place where you think that God just owes it to you, that's when you're mistaken. We're in debt to God, not God in debt to us. We're indebted to God. And this Roman, Italian, whatever he was, he said, "Lord, I'm not worthy that You'd come under my roof, and neither thought I worthy to come face You." In other words, "I sent Your church to meet You and ask this question. But I have faith. I know that You're a man under authority, for I'm under authority. And You don't have to come down to my house to put Your hands on my servant. You don't have to come here and say any prayer."

Notice. Now, be sure to get this. He said, "I'm a man under authority also. And if I say to this man, 'You go do it,' he will do it. And if I say to this man, 'You come here,' he will come. I'm under authority. And them who are under me has to obey me."

And he knew that that was the Son of God, and that every sickness and every demon was under Him. And all He had to do is just speak the Word, not pray, just speak the Word, that's all, and it would be done, because every demon would have to obey Him. Do you believe that tonight? Every demon will obey God. It has to. Everything obeys God. And it'll obey you if you have faith.

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. (Genesis 11:1-4)

Now, before Abraham done one thing to merit it, God called him. That was all. He was just a Chaldean down there in the city of Ur, come down in the valleys of Shinar from the tower of Babel from idol-worship. I think his daddy was an idol worshipper. And I think Laban, after he got down there, proved it, he had them idols. Where could he have got them, if he didn't come out of the tower of Babel? And out of Ham's people come Nimrod. Nimrod set up the tower of Babel, which was idol worship, the first idol worship on the earth.

And watch that Babel tower come right on down, Babel, and right on down through there and end up over here in Revelations, a Christian religious idolatry, pretending to be Christianity. Oh, John seen her in Revelations 17, admired her, how she set, looked like, and wore the Name of Jesus and everything else, and yet persecuted and martyred the saints of the living God. The Angel said, "Come here, and I'll show you who she is." Said, "She's a great church that sets over many, on seven hills, and rules over the earth, and so forth, how she drank the blood of the martyrs of Christ." Oh, mercy.

People, we're living in the end time. How many of you people has heard years ago down here when they was going to have me arrested down here for preaching on that mark of the beast? When I said that Mussolini, when he first come in power twenty-some-odd years ago, I said, "If Mussolini ever goes towards Ethiopia, mark this down, there'll never be peace till Jesus Christ comes." And I said, "There'll be three great isms, Communism, Fascism, and Nazism." And I said, "They'll wind up in one ism, and that one ism will dominate the world and will burn the Vatican City." You remember me saying that years and years and years ago. And just exactly that way.

I said, "Just before that time comes, that automobiles." (Which was built that old straight back, twenty years ago or twenty-five years ago. You can remember twenty years anyhow.) I said, "They'll look like an egg. They'll be shaped. That's a vision. Be something on the shape of something like that." And that's the way they'll be just before the rapture.

But God's just now loosening up the church everywhere, getting in order now so He can get into the rapture, got to give it rapturing faith before it can go in the rapture.

¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (Matthew 9:36-38)

Do you know, that there's some things that we have to do that God cannot do until we do it? Did you know that? Look, we are the branches; He is the vine. But the vine can't bear fruit; it's the branches that bear fruit. Is that right?

Now, He furnishes the energy, but we got to do the job. You get what I mean? The Holy Spirit's here tonight, as you see Him each night. He knows you, but the only way He speaks is through us. Is that right? Our hands are His hands, our eyes are His eyes.

And now, we notice that He gives us things. Now, there Jesus was standing one day, looking upon the harvest. (Do you believe He was the Lord of the harvest?) And He looked out upon the harvest and said, "You pray the Lord of the harvest, that He will send laborers into His harvest, because the harvest is ripe and laborers are few." In other words, "You ask Me to do what I know that ought to be done." He could not do it until they asked Him to do it.

Did you know God knew that we'd be standing here, ten million years before the world was ever founded? Did you know He knew we'd be standing here this morning? The infiniteness of God knew every fly, every gnat, every time they'd bat their eyes, and how much tallow they would produce. Before the world was ever formed, God knew it.

Now, you say, "Well, if He knows it, then why you preaching?" That's part of God's program. Preaching is His program. When He looked upon the apostles, He looked upon the harvest. He said, "The harvest is ripe, and the laborers are few. Pray the Lord of the harvest that He will send laborers into His harvest." How many remember that? Well, why would they have to pray to the Lord of harvest to send laborers into His harvest, if the Lord of harvest was standing there knowing it would be done? Why?

Now, listen to this. God has so arranged it, that His program cannot move without you and I. And as long as we're not doing what God leads us to do, we're paralyzing His program. But when the Church moves by the anointing of the Holy Ghost, then we're in God's will, doing His program.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (*Isaiah 9:6*)

They're crying for a messiah here at Christmas time. Uh-huh. What did they get? They wanted it. They want to take it over. The world today wants to take over. The church wants to take over. But look what God gave them. They wanted a military genius. They wanted a scientific genius, but God give them a Lamb, a Baby. What a contrast. You think they'd accept that crying Child? But that's what they needed. God gives you according to your needs. Certainly. They got a Baby when they was wanting a general; but they got a Baby, meek, lowly. God knew their needs though.

If God sent a Messiah, He'd be exactly Word by Word of the Bible, exactly what He was at the first time. The cry of the world, when we see politicians and everything else pinching out the very Life of the church, and we cry, and God sent it to us, then we'd refuse it. That's right. We wouldn't want it. No, if it didn't cope with our denominational beliefs, we couldn't receive it." See? Oh, don't you see what real Christmas: the people don't want it. They don't want God's way of sending it. They're looking for something, but they don't want it.

Now, God sent them in the day that they were crying, not a military genius, not a great general coming down with buckling armor, and with a supernatural sword or spear that he could wield and run Rome and Greek and the rest of them into the sea and drown them again. He didn't send them something like that, though He said He did do it one time in Moses, but they needed it then. But He sent them a Saviour and they didn't want it. They thought they were saved. See? And that's the way with the churches today. Finds at this Christmas time with all the tinsel of Christmas and the Santa Claus lights, the pagan traits and things grouped into both Catholic and Protestant churches, and it's just as corrupt as it can be. And God sends them a Saviour. What? Back to the Word, the Holy Spirit, God's Messiah and His Anointed, to anoint His church and send it back to the Word. Do you think they want it? No, sir, they won't have it. They'll turned her down just like they always do.

He sends a Saviour, but what does He send a Saviour for then? Want to drop a little something here that'll help you. There is a predestinated people that's going to receive it. There was when He come the first time; there will be when He comes the second time. No matter what the church world's got to think about it. He don't send it in vain. Somebody will receive it. There's somebody is going to get it; that's all; but not the political world or the political church, or whatever it is. But when you cry out and God sends it, somebody's going to receive it. That's right.

¶ And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (*Genesis 14:14-20*)



Me're kings and priests tonight. What difference does it make whether we have or whether we haven't? As long as we got God, we're more than conquerors. We are more than conquerors. We set in the Presence of God in the fellowship of the Holy Spirit, taking spiritual communion from the hand of Him that testified, "I was He that was dead, and alive again, and I'm alive forevermore." Setting together in heavenly places in Christ Jesus, O blessed be His holy Name. What difference does it make?

A tent or a cottage why should I care?

They're building a palace for me over there;

Of rubies and diamonds, and silver and gold,

His coffers are full, He has riches untold.

I met Him one day when I come from the battle. I laid my trophies down. I ain't fought a battle since then. He fights them for me. I just rest upon His promise, knowing this, that I know Him in the power of His resurrection. That's all that matters. What else does matter?

What can we do? Why taking thought can add one cubit to your statue? What do you care whether your hair's curly or whether you got any or not? What difference does it make? If you're old, if you're gray, if you're stoop-shouldered, if you're not, what difference does it make? This is just for a spell, a little space, but that's forever and forever. And as aeons of time roll on, and the ages roll on, you'll never change through His ceaseless eternal ages. What difference does it make?

I'm so glad I met Him. I'm so glad He give me communion one day, that same Melchisedec that met Abraham coming from the slaughter of the kings. Certainly. The God of heaven, the Elohim, the Great I AM, not the I was, the I AM (present tense).



Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. (Matthew 10:16-20)

Now, just don't go away from church today and say, "Well, I kinda enjoy going down there. I like the singing, and the people are friendly around that little old church." Don't do that.

Brother, let your heart become aflame; say, "Here, I got to do something about this. I got to get out and see if I can get somebody saved."

And don't go out saying, "Bless God, if you don't repent, you're going to perish." No, go at it gentle. Be as wise as a serpent, as harmless as a dove. See, that's the way to go. Approach the person, if he's raising chickens, talk about chickens to him for a while. See? And then the first thing you know, you'll be talking about the Lord. If he's a farmer, talk about his farm.

If he sells automobiles, talk about his automobiles for a while: "What nice cars you got," and so forth. See? Till you catch the Spirit, when Father says, "Now, is the time to approach him about his soul."

You can wind it off (You see?), "That's a fine automobile. You know transportation today has become great. Oh, how the nations has been brought close together, and the cities of our nations, close together. Friends and mothers can visit each other. You know it's a wonderful thing to have automobiles like you're selling."

"Yes sir, it sure is, uh-huh." (You know, a-puffing on his cigar or whatever it is.) "Yeah, them's good cars."

"Did you ever think of what the old-timers would've thought if they'd seen something like that?" Just keep going like that, you know.

After while, say, "Yep, yeah, sure is. You know, another thing it does, it brings like we have in, like in revivals. People can come across the country quickly for a revival." See, you're opening the way all time, you know.

And if you feel something chock up the way, stop right there, move over here. Like a doctor said out at Phoenix, said, "Lord, fill my mouth with good words, and then nudge me when I've said enough." You see? "Nudge me when I've said enough."

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (*Isaiah 11:6-9*)

Just think of that city, friends. Oh, my. What do we set here in this hot place? What do we do these things? Why do we drive like that? Why do we toil? It's worth every inch of the way.

Oh, the toils of the road will seem nothing,
When I get to the end of the way.

That's right. And, oh, what a time that'll be.

And there Jesus will set on the throne. And out from under the throne will flow the river of Life, trickling down these four walls into little chasms, and into little branches, and come form up a river, and down through by the city. It'll go right down through the streets like that, and on each side stands the trees of Life that'll change their fruit every thirty days. Oh, what a city.

And remember, God, the Creator, that created the heavens and earth, is in glory right now preparing that city. Abraham looked for it. He left his home; he separated everything that was dear to him. Why? He was a prophet. And being a prophet, he was connected with the Spirit and part of the Spirit. And Something told him within him, "There is a city," and he started looking for it. Said, "I'm a pilgrim, a stranger. I'm looking for a city whose builder and maker is God." He knew that city was somewhere. Oh, my. And I believe that right on the grounds where he looked for it, right there in Palestine, there's where it'll raise up, for it's on Mount Zion. There's where she'll be.

Look where she'll stretch out into the sea, from sea to sea. Think of that fifteen hundred mile city setting out there on the mountains of the Lord. Oh, that'd be wonderful.

And the lion and the lamb shall lay down together. The lion will eat straw like the bullock. And the bear will be gentle, and the wolf will be tame. What a time it will be. Nothing shall hurt or destroy; everything will be in peace and love. There'll be no more old age; there'll be no more sickness, no more dying.

Folks, this is not some Santa Claus story, some mythical something; it's written in the Word. And never has the Word failed. And to think of the very promise, not back in the Bible day, but in this day, today, not one iota has ever failed of His Word. Oh, I'm bound for that city. I love it, don't you?

¶ And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. (*Isaiah 12:1-4*)

As I past fifty years old, I'll wake up of a morning, you know how it is; you can't hardly get that one foot out of the bed. My, you can't hardly do it, and somebody at the door knocking or Billy telling me there's an emergency somewhere and I've got to go, and I think, "How can I do?" Try to put one foot out; I think, "Thou art the Fountain filled with my strength!" Amen. "My strength and my help cometh from the Lord. Thou art my Artesian Well; Thou art my Youth." "They that wait upon the Lord shall renew their strength; they shall mount up with the wings like an eagle. They shall run and not be weary; they shall walk and not faint." "Lord God, this is my duty to go. I'm called to the post of duty," and the first thing you know, something begins to gurgle up inside of me.

The other day over in a little place I was having a meeting over there in Topeka, Kansas, there was a boy, a young preacher, one of my first sponsors. Brother Roy, setting here, remembers the place. In this great place there, there was this minister had got under a roof or a place to sidewall, mashed him down beneath that. The little fellow was going to die. His liver was bursted; his spleen was knocked out of place; tons fell on him.

I set at the breakfast talking to the wife. I said, "Wife, you know Jesus was here; you know what He'd do? When he sponsored me (I believe that Word) he was sponsoring Christ. That's a trick of the devil. If Jesus was here, He'd go lay His holy hands upon him. That boy would get well. I don't care if his liver is bursted. He'd get well, because Jesus would walk in there knowing exactly Who He was. He knew His calling, the Scriptures was right, vindicating in Him that He knew Who He was, and not no shadow of doubt. He'd lay His hands upon him and say, 'Son, be well,' walk out of there." And I said, "There isn't enough devils in hell to kill that boy then. He'd get well." But I said, "You see, honey, He was Jesus, the holy hands of God. I'm a sinner; I was born sexual birth. My father and mother were both sinners. And I'm just a no good nothing. But you know what? If the Lord would give me a vision and send me down there, then that'd be different. I'd go down there, lay my hands on him, he'd come out of that bed, if He give me a vision."

Then I got to thinking, after all, if it was the vision, what was it? It was the same dirty hands on him, same man praying for him, same dirty hands. Then I begin to think, I am His representative. Then God doesn't see me. That Blood of that righteous One lays up there upon the altar; it makes intercessions for me. He's my Sufficiency; He's my Prayer; He's my Life. The only thing that'd make me put my hands on him was faith, because I have faith in the vision, and without the vision the same faith would do the same thing. So I can reckon myself nothing, but reckon Him my All in All. He is my Life; He is my Commissioner. No denomination sent me; He's sent me. Hallelujah. I go in His Name. Now, I'll lay hands upon him. Walked down there, and laid hands on that boy, and that night he was in the meeting solid well.

¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? (Matthew 12:22-26)

Now, in this day, what if Moses would've lived in this age and would've seen that tree burning? Why, many of them--he'd said, "Wait a minute. I'll see till that fire goes off of it, and I'll go over and pick some of the leaves off, and take it down to the laboratory, and examine it and see what chemicals are on those leaves that they don't burn." If he thought that, it'd a never talked to him. What did he do? He just set down and begin to talk to it. He didn't question it. He just begin to speak to it. And when that real feeling begins to move over you, that you're a sinner, and you're wrong, just go to talking to it; find out what takes place. They won't have to take you and analyze your body to see what happened. Your spirit will let you know what happened when God comes in.

God, in all ages, has had gifts that He's brought to the people. He's always made Himself known in all ages by His gifts. And Jesus, here, had just been called Beelzebub. And He had told them that He would forgive them for doing that, but when the Holy Spirit came, and if they spoke against that, it would never be forgiven. See?

Because many people have said, "What is the blasphemy of the Holy Spirit? My old southern mama used to tell me, it was for a woman to have an abortion case, take life that she couldn't restore. That was the best that she knew. But that isn't it. The blasphemy of the Holy Ghost is to call the working of the Spirit an unclean thing or an evil thing. Jesus said, "Because they said, 'He has an evil spirit'. Calling the Holy Spirit in its work an evil thing; that's unforgivable." There's nothing in the world, anytime or any place, could ever forgive you for that, for speaking one word against the operation of the Holy Spirit.

And remember, I want to show you how clear it is. Now, those Pharisees didn't say right out, "Say, you're Beelzebub." But they thought it in their mind, and Jesus perceived their thoughts. Read right back in Saint Matthew 12 and see if that isn't right? They thought in their minds that He was Beelzebub. And Jesus perceived their thoughts, and they thought He was a fortuneteller. And then He said, "I'm going to forgive you." See? Your thoughts in heaven, is louder than your voices on earth. Remember that. What you think: "If there be any praise, if there be any virtue, think on these things," said the Scripture.

¶ The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. (Genesis 19:23-26)

Jesus said Himself, "Remember Lot's wife." If the Word isn't so important, if reasoning is all right; when that Angel said to Lot and his family, "Go to Zoar, but don't look back." And Lot's wife, on a little insignificant thing as to turn and look back, but it was contrary to the Word; she turned to a pillar of salt.

Then you say, "Telling women about cutting their hair, wear clothes [pertaining to a man]." God said don't do it. You follow the Word. And Lot had, no doubt, a nice wife, but she didn't follow the commandment to the Word. Eve was a good woman, but she didn't follow the commandment to the Word; just reasoned a little with it. "Isn't it reasonable, Brother Branham, that we should do this? I'm an American citizen. I have a right to do whatever I want to. That's my American privilege." It's your American privilege, but not the Christian privilege. For by Christian, you are a sheep; and a sheep forfeits its rights. It lays still and lets you take away from it all the rights it has. But a goat will kick up a storm about it. That's right. But a sheep forfeits its rights. And a Christian always forfeits their national rights if it's contrary to your Christian rights.

Lot's wife merely looked back, that was it. Now, what did that do? It tells us here in Abraham and Lot, that the thing that they set forth there an example. And we cannot get away from it.

Hebrews the 11th chapter said, "These things was for our example. Seeing that we're compassed about with such a great cloud of witnesses, we ought to lay aside every sin." What is sin? Unbelief. "Every sin, every unbelief of God's Word does so easily beset us."

We come up against something, say, "Well, they preach that that was [for another day]" Don't you do that. You do just what God said do. Stay with it to the letter. Say, "It don't make any difference."

All right, the only thing I can say is what the Word says. And Jesus strictly said that; "Remember Lot's wife." She merely looked over her shoulder. Eve merely stopped for a moment. That's all she done. Lot's wife just looked back. And if God turned that righteous man, Lot, his wife to a pillar of salt by just a little bitty thing, just disobeying His commandments enough to just look back and see what all that fire was about, and she turned to a pillar of salt, and stands there yet today as an example that God means what He says.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; (*Isaiah 14:12-16*)

Satan was the original archangel of God. He once dwelt in the heaven. He once was the greatest person in the heavens outside of God. He was God's right-hand man to fellowship, and he got puffed up in his heart.

And isn't that just the way that people get today? Let God just bless a fellow and put a little confidence in him, and he gets to be a know-it-all. He's got to start an organization, or he's got to do something that's different. "Why art thou fallen from heaven, O Lucifer."

God has a hard time trying to get somebody that He can deal with, that'll stay humble, and meek, and stay in the place until God calls him to do something, a man that God can bless and he'll still keep himself a man, not be an angel or a god. As soon as man gets blessed and has a little something given to him, he wants to become a god; he wants to become an angel. He wants to become some great person. "What I do, me and me and mine..." all that. That's the wrong attitude. God's hunting for somebody who He could bless and pour out the blessings, and more He blessed, the littler the man will become.

And you'll never get more of God until you become nothing. You've got to belittle yourself. He that will exalt himself, God will bring abase. He that will humble himself, God will exalt. You've got to get little before you can get big. And you'll never be big in your own self; you'll only be as big as God will be big in you. See? So Lucifer is on earth today trying to work in the church to accomplish the same purpose that he started before the foundation of the world. Lucifer was kicked out of heaven. All right.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. (Matthew 14:3-8)

Jwant to tell you: a God-sent, Holy Ghost borned preacher won't compromise with any congregation. That's right. Could you imagine John the Baptist, when they brought out Herodias that night, and Herod. Why, John walked right to his face, and said, "It's not lawful for you to have her." That man had the Holy Ghost. He didn't compromise; he told the truth. And what about it now? It's all over. What will it be at the day of judgment, when the head of John the Baptist rolls up before Herodias? What will it be then?

Brother, if you're ever going to make a stand for God, make it now. This is the time. Now's the time when we need of it. Now's the time when the church is weighed in the balance and found wanting. After all these great miracles, and signs, and wonders that God has sent men across the country doing, and yet the church is in the poorest, backslidden state I ever run up in years. That's right. I'm preaching to Pentecostals. Amen.

When I first come among your groups ten years ago, it looked like a church; but today it looks like the world. It's the truth. Something happened somewhere. You got to wearing better clothes, got to making a little more money, and it just made a sap out of you; that's all. Now, that's the truth. That's right. You're trying to act like the rest of the world. Today is a compromising time. That's true. You paint your steps red and watch and see if your neighbor don't paint his steps red. Sure. You wear a little round hat to church with a little feather up in it and watch all the women come to church with a little round hat and a feather up in it. All of them want to look like one another. It's a matching time. You know that's true. It's a matching time. Amen. Now, I'm going to tell you, my brother: I don't care whether my shoes match my trousers, or my trousers matches my coat. I want my experience to match God's Bible. That's the matching time.

If you want to match something, match your experience against Paul's. Amen. That's what we need today, is a matching time with Paul's faith in the Bible. That's our example. Right. Real matching time. Don't try to match your neighbor; match some of the saints of the Bible. If you're a saint, act like a saint, walk like a saint, dress like a saint, talk like a saint, pray like a saint, believe like a saint, dress like a saint, be like a saint, live a saint, die like a saint and go to heaven like a saint. Amen.

¶ And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. (*Matthew 14:28-30*)

Peter come walking on the water, doing fine until he seen the waves were contrary, then he got scared and begin to sink. Jesus come, picked him up, said, "Why did you fear, oh ye of little faith?" Fear, you're scared it won't happen. Don't have one bit of fear; move forward. God said so; that settles it. And you can't do that until you have love. Perfect love casts out all fear. If I want to contribute anything to my success in the ministry amongst people, is this: I'll admit I've had to butcher up meetings because I just couldn't set it routine, like ministers do. And many times I've had to promise this, and take this back, and do this, and do that. Because God will make me do it. But if there's one thing, is because that I have loved people and people knows that.

You take a little baby three months old, he don't know nothing. He's got a mind, but it isn't developed. He don't know who, or nothing. The doctors say they can see a light, might see your hand, but they can only follow it. And he will just be kicking his little heels, and screaming to the top of his voice. Well, here comes some kind woman, comes along passing him, say, "Well, well, dear." He just kicks right on. He don't know who the woman is. He don't know nobody.

But let that mother walk up, just put her hands on him. That settles it. Now, he don't know his mother. But his little spirit knows there's something about that spirit there, that nothing else can inject that mother love to him, no matter how much the other person loves. It ain't the mother's love. Is that right? And she lays her hands on him, he will dry up. See, he's ready. Because that mother, there is a love about her, that goes to the baby, that the baby's little spirit recognizes that that's a love that no other love is.

No wonder He ordained us to lay hands on the sick. Take a horse when he's all bothered, jumping and jerking. You western people ought to know that. You just let the master walk into the stall and probably say, "Whoa, boy," lay his hands on him, he quiets right down. See, it's love.

And when we love God with all of our hearts, souls, and minds, and we love one another as ourselves, our neighbors as ourselves, the people can actually feel that. You can't put it on. You can't make a belief, 'cause they'll know it.

I believe Lincoln said one time, "You can fool part of the people, part of the time, but not all of the people, all of the time." And that's right. And if you've got love in your heart for the people, they'll know it. You might act indifferent or anything, but still they know it. They can feel it. It's another dimension, as we call it, that injects to these people a love that they know it. And they'll believe it.

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. (Matthew 15:7-9)

DOnly one Word, one Word is needed. That's all Satan had to have to Adam, just get Him on one Word. That's all he has to have today; just get one thing turned around. That's all, that's all he needs. Now, you know that's the Truth. To add one, or take one, it's total failure. Every bit, every Word of God. Think now of the interpretations of the seminaries, every one different from the other.

There has to be a Truth somewhere, and this is it: the Bible.

You say, "Well, Brother Branham, they have the most beautiful worship."

Jesus said, "In vain do they worship Me, teaching for doctrine the theology of men, not the Word," man, his own conception of the Word being interpreted.

As I have said, God don't need no interpreter. He interprets every Word Himself. See, you don't need somebody to interpret it to you, God interprets it to you when you're willing to accept it. See, that's the Life, that's Life itself.

Jesus said, "In vain they worship Me." They actually worship God. Cain actually worshipped God in the beginning. "But in vain do they worship Me." What's vain? "It don't do no good."

They might say, "Well, I do this. I dance in the Spirit. I speak in tongues. I prophesy. I preach the Gospel." But fail to let your hair grow out, fail on one thing, and see what happens, the Spirit will leave you right there. That's what's happened to our churches; failed.

"In vain, worshipping Me. Oh, it's a beautiful worship. But in vain do they worship Me, teaching for doctrine the commandments of man."

Those Pharisees were learned theologians. Don't you dare to say we got anything today to compare with them. No, indeedy. They knowed one word, every word, just the way it was written, but in vain they were worshipping. Think of it, "in vain," big fine schools, and seminaries, and teachers, and young men, and everything like that, but lost.

Same as the wilderness, He said, "They all eat manna from that spiritual Rock in the wilderness, they all drink from that Rock, I mean, and they all eat manna out of it." And Jesus said, "And they're every one dead." "Death" means "eternally separated." Why? Because they failed to believe the promise of God.

¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. (Genesis 24:10-14)



Now, Isaac was a type of Christ. Through Isaac came Christ. And then, Rebekah was a type of the Church, did you notice, the Bride. And Eliezer found Rebekah in the evening time. The sign was performed in the evening time. That's the time we're living in. I trust that you get this.

It was in the evening time when Rebekah came out led by the Spirit. Do you believe that? How otherwise would she have come? There might have been many before her. But she was led by the Spirit in the evening time. And Eliezer, the messenger, the minister, the true servant to his master, was led in the evening time. And the true servant had left his creeds and things behind him and made up his mind that he was going to trust God in the evening time.

Wonder why that Rebekah came before any of the other girls? Did you know that Rebekah and Isaac was blood relation? Cousins. And the Bride of Jesus Christ is blood relation to Him: a Blood bought Bride. No wonder she was led by the Spirit; there was a connection coming together. There was a union coming together. That's the reason I think today that the borned again, the Holy Ghost filled people is connected with God and are led by the Spirit of God. That's why they act so peculiar to the people. They've made their decisions. They're going to go on out; regardless if the rest of them don't go out, they're going anyhow. I like that.

Don't care if this one walks or that one walks, I'm going to walk anyhow. I don't care what they say, They call me anything they want to, I'm going anyhow. Why? The Life is in the Blood. And the Life is in the Church, the Christian that's borned again by the Spirit of God. That's the Spirit of Life, Blood relation to Christ. The Spirit of Christ in the Blood of Christ leading a child of Christ, the seed of Abraham. That's why they move peculiarly. That's why the world thinks so strange of them.

And remember, Rebekah, hardly knowing what she was doing, yet she watered the same animal, the camel, that was to take her to her bridegroom, to her husband, her lover. And always a beast of burden in the Bible represents a power. Like the beast come up out of the sea in Revelations, it was a power that raised up among the people.

And this beast was being watered. Rebekah watering the same beast that she rode on, that taken her away from her place here to her new home, is a type of the Church today, watering and blessing the same Holy Spirit that's going to lift it up and take it to it's new home.



¶ And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. (Genesis 24:54-58)

God's looking for character, not membership, character. Eliezer, when he went to get the Bride of Isaac, he sweated it out until he found character. Remember, Abraham put him responsible as God puts us responsible (That's right.), we ministers. "Hunt My Bride." God bless your heart. I ain't looking for members; I'm looking for the pure in heart, somebody that'll believe the Word. Eliezer looked, and he thought, "Oh, I can't do this myself. There's too much responsibility." Which, is type of the Church, you know, Christ; Rebekah, the type of the Bride. And Eliezer got down on his knees and said, "God, You just have to help me." And when he referred to God, God helped him. He got character. Come back to the Word, brother. Come back to God. Don't pay any attention to this church you belong to. You can stay there if you want to, if they'll let you. But the thing to do first is come to God. That's right. This is the end-time evangelism. Yes, sir. And then when Eliezer found the character that was in the woman, Rebekah, the beautiful bride of Isaac, he told her about Isaac. And she never questioned one thing. She believed the word of the messenger, and she made ready to go. And they went, asked the father, and, he said, "Just ask her; the damsel's of age. Ask her, let her decision be." She, "I will go." To what? A man she had never seen, knowed nothing about. But yet she was ready, because she was predestinated and foreordained to that. Exactly right.

¶ And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. (*Genesis 25:29-34*)

Look at Esau. Esau was a good man, moral, a good church member today. What did he do? He was a hunter. 'Course then, that's how they made their living. He'd taken care of the herds for his father. His daddy was blind. A prophet of the Lord was blind and deceived by his own son. A prophet, Isaac; through him come Christ. You can call him prophet; Bible said he was. And was blind? Why didn't he heal himself? And why didn't he know that that was Jacob instead of Esau? See? God don't tell his prophets everything. He just tells them what he wants them to know. See?

God was working out a plan then, and he had to work in it. If you'll submit yourself to God, God will make you work right into His plan.

Now, notice what this fellow did. Esau went out and tried to take care of his poor, old, blind daddy; and Jacob, seemingly, he didn't care what happened to him. But there's one thing Jacob wanted, and that was the birthright. Regardless of what come, how he had to get it, what level he had to come on, that birthright was all he cared for. And Esau, the Bible said, despised his birthright; the Bible said that. And the Bible said, "Except there come some vain fornicator among you, like that evil person Esau who despised his birthright and sold it for a mess of pottage."

Now, what is a birthright? It's the right. That's what I'm trying to tell you now. This Holy Spirit is your Birthright; that's your Birthright. That's your God given right. Now, people would say today, "I will go to church. I'm just as good as the next fellow. But me, act like one of them holy rollers? Not me." Well, you Esau. See? It's just the same thing, despising the birthright. Why, he swapped it for a mess of pottage. And the world sells it for a lot less than that.

Esau was hungry. But, you see, if goodness would be counted, if we walked up there and stayed around the tent for a few days, we'd have picked Esau. See? But in his heart he [Jacob] wanted that birthright. He didn't care about anything else; he wanted that birthright. That's all he wanted.

¶ And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Matthew 18:2-6)

J used to work on the railroad out here with Harry Waterberry. And we would go down to load a car. My brother, "Doc," standing back there loads cars. When a car's being loaded, they go through that car (the inspector); and if he finds anything loose, where it would fall and break, or anything that would destroy; he'll not seal that car until that car is so completely packed, until it's so packed down, and so in order, that the shaking of the ride won't bother the product that's on the inside.

That's what's the matter. We don't get sealed so much; we're too loose about things. When the Inspector goes through to inspect your life to see if you're not just a little loose about things, little loose about your prayer life, little loose about that temper, little loose about that tongue to talk about others; He'll never seal the car. Some dirty habits, some vile things, some vulgarity mind, He can't seal the car. But when He's found everything in its place (the Inspector), then He seals it. Dare be anybody open that seal until that car's reached its destination to where it's sealed for. There it is. "Touch not My anointed; do My prophets no harm. For I say unto you, it'd be better for you that a millstone was hanged at your neck, and you were drowned in the depths of the sea than even to try to offend or shake a little on the least of these that's been sealed." You see what it means?

That's what the Holy Spirit is. It's your Assurance; it's your Protection; it's your Witness; it's your Seal; it's your Sign, that I'm heaven bound. Don't care what the devil says, I'm heaven bound. Why? He sealed me; He gave it to me. He sealed me into His Kingdom, and I'm Glory bound. Let the winds blow; let Satan do what he wants to; God's done sealed me till the day of my redemption.

¶ Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (*Matthew 18:32-35*)

Jf anyone ever seen an insane person or had to deal with them, they're many times their strength, because they are so possessed of the devil. If you was ever around where a person lost their mind, oh, it takes several good men to hold them. And they are twice or three times their power.

Now, when a person is crippled and the Holy Spirit gets ahold of them, if the devil's got that much power to make a man three or four times his human strength, how much power can God put in a man? See? That's what comes upon him to make him walk in the strength of God, where he's been laying crippled for years. His bones come out straight; his hands goes straight; he walks, like a young new man, because the power of the Holy Spirit is on him.

Now, these was so evil, until they wrapped the man in chains, and he could break them. And they said he plucked them asunder. And there was nothing could bind him. He was really a real bad case, because he had a legion of demons in him. And then, when Jesus crossed over and come into Gadara and started down by the tombs... And he was so evil, not the man (See?), the man was all right.

It's not the man. When you see a person like that, don't never think that it's the man; it's the devil that's in the man. Now, that maniac on the platform that night was going to kill me up in Oregon. That man, when he come to me, instead of him spitting in my face and calling me a snake in the grass before nearly ten thousand people; well, it wasn't the man. He's a man that eats, drinks, sleeps, perhaps with a family, and loves, and just like I am or you are. But it was that devil in him that was doing that. See?

And you never cast a devil out by the wrong attitude. It takes love to do that. And love is the most powerful force that there is in the world. Now, if you notice, a devil is always hate. Hate is of the devil. And when people hate someone, remember it is a terrible devil to despise or dislike. You mustn't do that.

You remember that Jesus said in His sermon that when you pray, "Our Father Who art in heaven," ... And when He come down, He said, "If you don't from your heart forgive every man his trespasses, neither does your heavenly Father forgive you your trespasses." See? You mustn't do that.

¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (*Matthew 19:3-6*)

And so, you know, little Jezebel had learned one thing in her home, and that was to use paint. That's the heathen trait. Any paint, never in the world, but all painting of faces originated with heathens is always condemned by believers. I hope this goes real far down home, just to make you real good and sick for a few minutes. But now, don't get angry with me; I love you. But I just want to tell you what's truth.

So she was used to painting; she made herself a little butterfly. And brother, that's the kind that can jilt a many a good man. That's right. See them on the street with a little lip look like a rosebud and a whole lot of Max Factor's on that, but that'll never burn out the sin wrinkles. Don't you never think that. God looks right through it.

And so Jezebel knewed how to put it on to make it look nice. And so when Ahab, this young Jewish boy become king, she put the manicure on her eyes, or whatever you call it, you know, and she flapped them back and forth, and Ahab's heart went tumbling, because he didn't have God in there to teach him better. That's right. So my, what a thing that was.

Now, when she begin to flirt with Ahab, Ahab married her. He thought, "That's just the one for me."

And a many man's made a mistake like that. A many man has done it. You ought to see her on wash day, or when she gets cleaned up. Really, might change your mind altogether. Women shouldn't be married by looks anyhow, but by character. Let me tell you, boy, if you marry her and she's all painted up, one of these day she'll fade. Even if she's pretty, that'll fail one of these days. Wait till her first baby's born and the teeth will go to coming out. Little later on, wrinkles will come over her eyes, and the hair get gray. You'll wake up one morning and wonder what you married. That's right. I mean that, not for a joke. No, sir. That's true. I'm just laying a background here for something I want to say. See? That's right.

But if you love her because there's something about her that you've prayed over, and God has joined you together, she can get old and wrinkled and be ugly; that won't make a bit of difference, you'll love her through eternity. "What God has joined together, no man could put asunder." That's right. So ask God first.

¶ For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen. (Matthew 20:1-16)

Now, the seventh angel's Message is to open the mystery of the Seals, calling the eleventh hour Gentile workers to receive the same pay that the first hour workers got. See? Now, Jesus taught it. He said there was some peoples went into the harvest. They were hired, and when they did--of a early morning--they received a penny for the day. And then at noontime someone else come in and went to work. And then at the eleventh hour, that's the last hour of the day, that someone come in and received the same kind of pay that they did at the first hour of the day, last hour. It's so perfectly, how the first hour messengers with the Word, with the Gospel, with the Truth, they came in at the day of Pentecost. Then there was a dark age that blocked them out. Then at the middle of the day, Luther, and Wesley, and them came in. And then there is to be an evening time Message, and to receive the same thing that they did at the beginning. The evening time Message is to restore back again, to bring back that same thing again.

¶ But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matthew 20:25-28)

No matter how much we confess; it's what we possess that counts. We cannot be Christians and not love all peoples. We might different with peoples. But Jesus didn't put in and say, "When now, here all you Pharisees, you're all going to hell, and there's no chance for you, because of this, that, and the other, because you are a Pharisee." But He went to them, and He ministered to them, and He helped them. He done everything that He could to help them.

But today the educations, and church membership, and ties of world has brought the church together in such a way until the intellectual has taken the place of the spiritual. You cannot get to God except by the Spirit. There's only one way that a man can come to God, and that's through the Holy Spirit. Jesus said, "No man can come to Me except the Father draws him first." That's just as true as it can be, Christians. We want to take a little notebook tonight in our heart, and count up these things now. Let's think this.

Oh, some of us claim to have all the knowledge. We have those who say, "Now wait..." They love to be doctors, and holy fathers, and so forth. But knowing all of this, if you had all the knowledge, it wouldn't do you any good. Except you had a Spirit in you of love. The Bible said, "Though I have all knowledge and have not charity, I'm nothing." And what good does our knowledge do when someone say, "I wouldn't go to a revival like that, because those are not educated people. I wouldn't associate with them." No matter whether they don't know their ABC's or not, they can know Christ. Certainly.

You never can get too low. May God always keep that Spirit in me. No matter how low, what he believes, what he doesn't; what creed, color, or what, I want to reach a hand out to help him. Sure. I want that Spirit in me. I will not think I'm better than somebody else. I could stick my chest out and say, "All the people stand when I come in." Or, "I had the greatest campaign of them all." Who am I anyhow, but the clay that God has made? Let me humble myself, that His life will be reflected. Let's all Christians feel like that. Knowledge gets us nowhere.

¶ And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (Matthew 21:10-11)

For today, you can have any kind of an answer. You can see the Lord perform just exactly what He said do, and smart theologians will explain it away. They'll say, "That was for another day. It was for this, or it's for another age, or it's wrong." Like they said of Jesus, "He's Beelzebub, the devil. He's a fortuneteller," and all those things. They have an answer.

But when a man has ever come in contact with Christ, and seen Him as Paul did, or experienced Him, there's not enough theologians in the world to ever be able to explain that experience away from a man. That's the reason today they don't have the experience. That's the reason they all say, "Who is this? What is this? Where does it come from?" They don't have the answer. Why? Because all they know is their theology that some church has made.

Not to know theology is Life. Not to know the Bible is Life. But to know Him is Life, to know Him as your personal Saviour, as the One Who has filled you with His Presence; you were there when it happened. There's nobody can take it away from you. There's no one can explain it away from you. When that experience happens to you, you know Who He is. To me, He's Jesus Christ, the same yesterday, today, and forever.

Who is this that's performing these miracles? Who is it that's doing these great works? Is the preacher? Is it Oral Roberts? Is it Billy Graham? Is it Jack Schuller? William Branham? Whoever it may be, they have nothing to do into it. They're instruments. It's the Holy Spirit coming forth with the Gospel and signs, and wonders, and miracles to make ready a people, and the air's charged with expectation, with believers expecting Him to come. And others are saying, "Why these revivals? Why do we have it? Let's settle down to a church."

Why, it's been said in the church, right here, that when we started to build a new church, said, "We don't need miracles. We don't need these things anymore. You want them, go on out on the field where they happen. We don't need them here." When the Branham Tabernacle stoops to that low place, it's sunk. This church is founded upon the principles, and the power, and the Gospel of Jesus Christ. And as long as this Tabernacle stands, may the glorious Holy Spirit find access to souls to save and fill with the Holy Ghost and heal the sick. To me, it's Jesus Christ, the same yesterday, today, and forever.

¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. (Matthew 21:23-27)



Here some time ago, speaking to a rabbi, where a man, John Rhyn, had been blind for twenty years, received his sight, begging on the streets in Fort Wayne.

This rabbi called me in and said, "By what authority did you open John's eyes?" I said, "I never opened his eyes."

Said, "Well, how did you do it?"

I said, "In the Name of the Lord Jesus Christ, the Son of God."

And he said, "Far be it from God having a son. How could a Spirit have a son?"

I said, "Rabbi, I'd like to ask you something. Would you believe the prophets? It wouldn't be hard for you to believe the prophets?"

He said, "Sure, I believe the prophets."

I said, "Who did Isaiah speak of in 9:6 when he said, 'Unto us a Child is born, a Son is given'?"

"Well," he said, "that was the Messiah."

I said, "What relationship is Messiah to God?"

He said, "He is God, the anointed One."

I said, "Tell me one place that Jesus ever failed but what He showed that He was the anointed Messiah, the Lord, your God?"

And he said, "Well, he was a thief."

Said, "How was He a thief?"

Said, "He stole corn right out of the cornfield."

I said, "Rabbi, your own law said that a man can pass through a cornfield and eat what he wants to; but he can't take out any in a bag." He didn't even know that, being a rabbi. He can't take any out, but I said, "He didn't steal." You know, that rabbi stood there for a few minutes. And I said, "Rabbi, don't you believe that He was that?"

He said, "Look, sir, if I preached that, I'd be down there in the street begging."

I said, "I'd rather be down there begging and drinking branch water, than eating chicken three times a day, and my name in gold on this temple here, and know I was in error. I'd rather be truthful."

And he started to cry. And he turned around, and he said, "I'll see you later."

I said, "You're not honest with me, rabbi."

He said, "I believe if them temple priests would have listened to Him, we'd been better off today."



¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:24-30)

That's all that matters here, as long as God comes and answers, as long as we recognize it to be God.

Jacob, another character, he was caught between two occasions. He had done some mean things, some sneaky little tricks to his father-in-law, Laban. And he was running from his father-in-law, going back home to mama. And when he come to find out, here come his brother that he had done some dirty little tricks to, was coming, meeting him with an army.

Just remember, "Your sins find you out." And then Jacob, all disturbed, and perplexed, and in trouble, set his wives across the little brook, went back on the other side in a unexpected place, and an unexpected time he met God in an unexpected way.

What a way to meet God: in a wrestling match. But it was God. Regardless of whether He's in a burning bush or a wrestling match, it was God.

And the main thing was, that Jacob, he'd had dreams and visions and so forth, but this was one time he could lay his hand on something and say it's God. And he was able to hold onto it until the blessing came.

Oh, if we could do that, if we could find a spot to where we could see God, whether it's in His Word, wherever it is, and recognize it's God, and hold onto it until the blessing comes. Wrestle it out with God. God promised to do it.

God said if we'd seek, we'd find; ask, and it shall be given; knock, it'll be open. Every Word is true.

When Jacob got a hold of something that he could look at, hold to with his hands, and seen that it was God, he would not turn it loose.

Oh, if Christiandom could do that. If you can lay your hand a hold of something that's real, catch a vision of God and see His Presence, and hold onto it until God sends the answer back and the blessing, what a revival would break out.

¶ Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way. (Matthew 22:15-22)

J'm going to say this. Just looked at a person a few minutes ago. He was asking me about a fine boy the other day. We was hunting squirrels. That morning I got five; I left one of them for that afternoon. You only get six in the state of Kentucky; that's the limit. So this certain person said, "I got nine." Christian boy, fine kid.

I said, "You done wrong. You did wrong."

He said, "Well..."

I said, "I had five that morning, saved one for that afternoon. And when I got that one squirrel, looked in a tree, and counted five or six setting right there where I could look at them, walked out and left them." I said, "I walked up in through here not long ago, and there was about fifteen or twenty setting there. I just took the limit, and walked away, and left the rest of them there." I said, "If I come to this country, preaching to you boys and you people here the thing that's right, I've got to live that example." Christianity ain't what you say; it's what you live, what you do; it's an example. You're the salt of the earth. I said, Jesus said, 'You give Caesar them things that belong to Caesar.' You break that speed law out there, what are you doing? You're doing wrong; you sin. Give Caesar what's Caesar's, and God's what's God's."

Say, "Well, the law's wrong." I can't help what wrong it is; it's wrong to break Jesus' commandment. And if you don't give Caesar the things that's Caesar's, then you did what Jesus told you not to do, and a transgression of the law is sin. That right? We're all guilty; we do it. But when you see yourself wrong, stop it. People are watching you; people won't go to church, but they'll read you, see what you do.

¶ Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. (*Isaiah 28:9-12*)

Now, my Adventist brother, I want to ask you something. That's exactly right. The Sabbath, that's kind of a strange word. The Sabbath really is a Hebrew word which means r-e-s-t, rest. It's a rest day, Sabbath day; you quit working and so forth. God finished His work, and never did come back no more. Hebrews 4 speaks of it there, "for God did rest on the Sabbath day. And He said in a certain place, another time, in David, 'Today after so long a time when you hear His voice, harden not your heart.' Then if Jesus would've given them another Sabbath, He'd have afterwards spoke of it. But there remaineth a Sabbath keeping to the people of God, for we which have entered into His rest, have ceased from our works like God did from His."

When do we enter into His rest? Now, you with the pencils, turn with me to *Isaiah 28:8 to 12*. Here's where you get it, precept must be upon precept; line upon line; here a little, and there a little. Hold fast to that which is good. For with stammering lips and with other tongues will I speak to this people. And this is the Sabbath, this is the rest that I said would come. And for all this they would not hear, walk away wagging their heads and so forth.

He said that the seal of the finish of salvation, Luther, justification, Wesley, sanctification; but when the Sabbath come, the real rest day, it would be when "stammering lips and other tongues will I speak to this people," and this is the finished work. Hallelujah. This is the seal. This is the Sabbath.

Don't you see, it's the Holy Ghost, brother. That's when you enter into the finished work. If you've just been justified, that's all right, that's good. If you've been sanctified, that's good. But when you receive the Holy Ghost, it's a finished work, and God has completed His plan of salvation, and sealed it with the baptism of the Holy Ghost. Amen. Oh, my. How many believes it? The Holy Ghost in every place in the Bible is a finished work. And God completed His work.

¶ Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (Matthew 23:29-31)

Never in all the history of the world, did ever the church produce a prophet. Search it in the Old Testament, New Testament, or in this day, in the latter days. Show me any prophet was ever raised out of the church in the last day. Show me one ever come up out. And show me one time that a prophet, a real servant of God, that the ecclesiastical system of the world didn't condemn him.

Just think of it. Jeremiah, Isaiah, all down through the Old Testament, they condemned them. Jesus said, "You garnish the tombs of the prophets and make them white, and you put them in there." That's right.

The church continues that. Look at Saint Patrick. You Catholic people claim him. He isn't no more Catholic than I am. That's right. But you claimed him. Look at Saint Francis of Assisi: claimed him. He isn't no more Catholic than I am.

Look at Joan of Arc. You burned her to a stake as a witch because she saw visions and was spiritual. Burnt her to a stake, and that woman screaming for mercy, and they burnt her to a stake. About a hundred years later they found out that she was a prophetess. She was a servant of God. Oh, of course, you done a big penalty. You dug up the priest's bodies and threw them in the river.

"You do garnish the tombs of the prophets and put them in there." That's right. Never did the ecclesiastical system ever produce a man of God, never did, hasn't today, and never will. Organized religion has never been God's theme.

The oldest organized church in the world is the Catholic church; Luther second; then come Zwingli; after Zwingli come Calvin; and Calvin on to Anglican; Anglo-Saxons taking up, then the Anglican church; and King Henry VIII, when he protested and so forth, and on down to the Wesley Methodist, and Nazarenes, Pilgrim Holiness, and on down to the last is Pentecostal, all organized.

And the Bible plainly teaches that the Catholic church is an ill-famed woman, and the Protestant churches and their organizations are her daughters: Revelations 17. That's exactly right. Not the people now, there's good in all them churches (sainted, saved people). But God doesn't call His people by an organization. He calls them as individuals. God deals with individuals, whether you're a Methodist, Baptist, Protestant, and Catholic, or what you are. God, before the foundation of the world knew you and predestinated you to Eternal Life; or either you was predestinated to eternal loss.

¶ Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24:23-24)

A false christ is a false anointed, because Christ is the Anointed. How many knows that the "Christ" means "the anointed One"? There will be false anointed ones, and they'll call themselves prophets. But how will you recognize them? By the Word; that's how you'll know it: by the Word, whether they are right. How will we recognize them? Will be by the Word. If they say that they have the Word, and then deny the Word, then there's nothing to it, no matter what they do. They might heal the sick; they might open the eyes of the blind; and deny the Word, stay away from it. Don't care what it is, stay with that Word regardless because many times I've seen voodoo and all kinds of things take place under healing.

Here sets Brother Sidney Jackson, Sister Jackson this morning from South Africa. He could stand up here and take that subject and really tell you some things about it down there. Why sure, people come to idols and are healed. See, because why? Just like Dr. Aegery gave me that bawling out that time, of me saying that the devil cannot heal. And said, "A man that stands before as many people as you do, and such poor theology," said, "saying that the devil can't heal." Said, "We got a woman right in our neighborhood carries a apron around her, and goes there; and the people come around her and is supposed to drop money in this apron; then she'll rub them and then take hair out of her head and blood out of their veins and put it on a hair and throw it behind her; and she's constrained to look back around, the disease comes back to people." And said, "Thirty percent of them get well. And then you say the devil can't heal?"

And I thought, "Oh, my." I wrote him back, and I said, "Dear sir": I said, It's a strange thing to me that a dean of a Lutheran college would base his theology upon an experience instead of the Word of God." See?"The Word of God says that Satan cannot cast out Satan. That settles it; Jesus said so. Then," I said, "you might wonder how these people are healed through that witch, is because the people themselves think they are approaching God through that witch. And healing is based upon faith, not upon how righteous you are, how good you are, how much you keep the commandments, or whatever it is; it's based solemnly upon faith. 'All things are possible to them that believe.' See? It's not based upon how good you are. I've seen prostitutes come to the platform and be instantly healed and a sainted woman cross the platform and miss it. Sure, it's based upon faith; if thou canst believe, not upon righteousness."

¶ But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (Matthew 24:37-39)

Jesus' own Word said what would happen, that great display. Also He said in the days of Lot, (If you want to mark that Scripture down, it's Luke 17:28.) He said they were eating, drinking; they bought; they sold. Ordinarily these are legitimate things. But watch. But they put all their mind on it.

And in the days of Lot women were so low in their morals until they was not used as women should be used, but they were perverted until women become so common that men lived with men. The natural perversion from the sex cells had changed its position, because that women had become so cheap.

A few days ago I was over [in] Tucson. Went to get a loaf of bread, and there was a boy setting out there and two little boys in the car. Another come in to get a pack of cigarettes. The old gray-headed gentleman looked down, said, "Who is these cigarettes for, your mother?"

Said, "No, it's for that boy."

He said, "Is he old enough to have them?"

Said, "Yes, sir."

He looked back like that. And I was standing with a loaf of bread and a quart of milk, watching. And he went out and said, "All right." He give it to him. He looked back to me; he said, "I doubt that."

I said, "He can't get old enough to do it, he ain't old enough at any age."

He said, "I'll agree with you. Do you have a hard time trying to quit them?"

I said, "I never did start it." I said, "My parents smoked and used tobacco, but the Lord God kept me from it."

He turned and looked at me kinda strange, and he said, "Well, I think it's a rotten shame today to see of how used to be we put women on a pedestal. We honored her; we took off our hat in her presence. We walked down the streets, and gentlemen would hear somebody make a remark about a certain woman, they'd slap him down. They honored women." But he said, "Sir, women has brought it on themselves. Used to get up in a street car, a lady get up, every man would take his hat off and let her set down. Now, it is push, crowd." Said, "They've brought it on themselves." And that's the truth. That devil hole of Hollywood got her, produced it out on the televisions and magazines till the thing has become a great, big pot of filth. That's right.

I know that ain't popular saying, but it's true saying. It's the Truth. It's the Word of the Lord, and also a warning sign that Christ will come in this generation. Said, "The ones that sees this come to pass will not pass out until all these things be fulfilled." Said, "Both heavens and earth will pass away, but My Word will never pass away." It's a warning, red light's flashing, drop of the curtain. We're at the end time.

 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matthew 25:1-13)

 Now, just a minute. "Will the foolish virgin be saved." No. Whatever happens, happens now. Now, she will have to go through the tribulation period. And the reason of it is, is because she has rejected the Atonement in its fullness. She is a believer, a professed believer, but she will have to go through the tribulation period. The Bible said, "And the rest of them, the dragon spurted water out of his mouth to go and make war..." And what an hour that is.

There's never been a time in history where that the nominal churches has become so hungry to find the baptism of the Holy Ghost. I speak for the Christian Business Men. Constantly, it's Presbyterian, Lutheran, Catholic, and all, Baptists by the hundreds, Church of Christ, Nazarenes, Pilgrim Holiness, Seventh Day Adventists, every one of them flocking in trying to find, see?

Now, this is a striking thing. Please don't take it as a doctrine, but do you understand what the Scriptures said would take place when that did? Time was over. For look, there was ten virgins went out to meet the Bridegroom, and half of them had oil in their lamp, half of them didn't. That's the part of the body that's dead and the part that's alive. The five's wise, when the cry come, "Behold the Bridegroom" they all woke and trimmed their lamps to go into the wedding supper. But when the foolish virgin said, "Give us some of your oil, our lamps is gone out. Give us of your oil." They said, "Not so, we just got enough for ourself. Go buy it." And while they went to buy it, the Bridegroom came.

When the proclamation went out, the decree, "The Bridegroom's coming," everybody wanted to get right, right quick. Ain't that the hour when the handwriting's on the wall.

"Oh, we want the baptism of the Holy Ghost." "We want this, that or the other." But while they went to buy it, the Bridegroom came. The wise went in, and they were left outside where there'll be weeping, wailing, and gnashing of teeth.

¶ But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper. (*Genesis 39:21-23*)

How Joseph was a perfect type of Christ. How Moses was a type of Christ. Moses the law giver, the priest. How that Joseph was the prince of prosperity. Everything he did prospered. When he was here on the earth, put him in the dungeon, everything prospered, put him in Pharaoh's place, everything prospered. Wherever he went, he was the prince of prosperity.

And when He comes again in His glory, the desert shall blossom as a rose, and we'll have no more deserts; and everything will prosper in the great millennium when the prince of prosperity arrives. How wonderful.

Notice how that Joseph was loved of his father, hated of his brethren, sold for almost thirty pieces of silver, throwed into a pit to be dead, taken up, and set at the right hand of the greatest commercial city in the world. No man could come to Pharaoh only through Joseph.

Jesus sold for thirty pieces of silver by His brethren and was taken up, setting at the right hand of God, and no man can come to the Father except by the Son.

And when Joseph went forth, there was a proclamation signed, brothers went before saying, "Bow the knee; Joseph is coming." Oh, every knee shall bow and every tongue shall confess the Lord Jesus Christ. Whether you do it now or your works go on before you, whatever it is. Someday, you've got to bow the knee to the Lord Jesus Christ. Amen.

Notice it, how beautiful. How that in Moses, the law giver, how that he was both a priest and a law giver. And how he led the people. That was God in Joseph; that was God in Moses.

Look at David when he was dethroned and rejected in his city, and he climbed out up the Mount of Olives, and rejected by his own son. And his people had turned him down. And as he went up the hill, he went up weeping, looking back over Jerusalem, weeping. What was it? It was the Spirit of Christ in him.

When the Son of David came, some eight hundred years later, he set on the same hill, rejected of His own, and wept over Jerusalem and said, "Jerusalem, Jerusalem, how oft would I have have hovered you as a hen covers her chicks, and you would not."

All the Old Testament just a foreshadow of the New Testament, the things to come.

Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. (Matthew 26:20-25)

Mhen the carnal and the spiritual meets, there's always a clash. When Judas and Jesus met, there was a clash: One the Son of God; the other one the son of Satan. Just like Cain and Abel, there was a clash when they met. One of them was the treasurer of the church, and the other One a Pastor. Now, we come in this day to the same thing again: the carnal denomination to the spiritual Bride of Christ. The spiritual Bride of Christ is so much different from the carnal organizations till there's no comparison in them at all.

Now, notice; the natural always tries to type the spiritual. But as in Jacob and Esau, it will not work. It will not. Now, when it come to doing good works, I believe that Esau actually was a better man than Jacob in the sight of men. He tried to take care of his daddy (was blind, a prophet), and all these things that he tried to do. But yet Esau didn't think about that being just carnal work; he thought he could get in by what he done: do something good for somebody, which was all right. But Jacob, his whole soul was to get that birthright, and that's what God recognized in him spiritually.

Notice. And it's always caused the natural to hate the spiritual. It caused Cain to hate Abel; it caused Korah to hate Moses; it caused Judas to hate Jesus; and on and on it goes. It causes the natural to hate the spiritual, just as Cain at the beginning hated Abel, the one that God received the sacrifice from, and tries to destroy them. They try to destroy the influence; they try to destroy everything, because it's nothing but jealousy. It started in Cain and proved that it was jealousy, and it's still the same thing today when the natural, the carnal, and the spiritual meet together. It proves it's Satan, no other way, because jealousy comes from Satan. And then causes an impersonation of the truth: somebody to try to impersonate something that they are not ordained to do. How much of that have we seen in these last days? Oh, my. How much of it?

¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (Matthew 26:26-29)

Notice, after the battle was over, Melchisedec served His victorious child Communion (Think of that.), part of Himself. Now, we want to see here, in type here is in view the Communion. After the battle He gave of Himself, because the Communion is part of Christ. And after the struggle is over, after you've done got yourself whipped out, then's when you partake of Christ, become part of this Being. You get it?

Jacob wrestled all night and wouldn't turn Him loose until He blessed him. That's right. Battle for life. And after the battle is over, then God gives you of Himself. That is His true Communion. The little bread and wafer just represents it. You shouldn't take it, 'less you've wrestled it out and become part of God. Remember, at this time the Communion had never been instituted, not until before the death of Jesus Christ, hundreds and hundreds and hundreds of years later. But Melchisedec after His child Abraham had won the victory, Melchisedec met him and gave him wine and bread, showing that after this earthly battle is over, we will meet Him in the heavens and take the Communion again; it'll be the wedding supper. "I will not drink no more of the vine or eat the fruit, until I eat it and drink it with you anew in My Father's Kingdom." That right?

Notice again, Melchisedec went to meet Abraham before He got back home. What a beautiful type here we have: Melchisedec meeting Abraham before he got back home after the battle. We meet Jesus in the air before we get home. That's right. II Thessalonians tells us that, for we meet Him in the air. A beautiful type of Rebecca meeting Isaac in the field in the cool of the day. We meet Him in the air; II Thessalonians tells us so: "For we which are alive and remain shall not prevent (or hinder) those which are asleep; for the trumpet of God shall sound; the dead in Christ shall rise first; we which are alive and remain shall be caught up together with them to meet the Lord in the air." Perfect: all these types.

Therefore the theophany, if you have died and entered into that theophany, what happens? The theophany comes to the earth to pick up the redeemed body. And if you're here in the air, you take the body to meet the theophany, and caught up and go to meet the Lord in the air.

¶ And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. (Genesis 41:41-43)

Jlook back there, see Joseph, when he was born of his father and loved of him, rejected of his brethren. And his father give him a coat with many colors. Seven colors, is only seven original colors. And this coat went over his little body, just exactly like the rainbow was given over Jesus after His death, burial, and resurrection. When John saw Him He had a rainbow around Him to look upon as jasper and sardius stone, and that was the stones of Benjamin and Reuben, the first and the last. The rainbow around Him, which meant a covenant, the covenant of the Blood, Jesus gave to the Church as a covenant. And the rainbow is always the sign of the covenant.

And Joseph then, when he went to see his brothers he was rejected and supposingly to have been killed.

Now, that's what the Jews did when he came to own, his own received him not. They didn't like him, why? Because he was a seer, because he was a prophet, because he was more spiritual than the rest of them. And they was going to kill him, and one of them called out and said, "Don't kill him, he's our brother."

But they threw him in a ditch. And then he was taken up out of the ditch, and was taken to the greatest city in the world at that time in Egypt, and become the right hand man to Pharaoh. Just as Jesus was rejected of his brothers, killed and put into the ditch, raised up again, and now setting at the right hand of the greatest city in all eternity, heaven. And no man could come to Pharaoh, only through Joseph. And no man could come to God, only through Jesus (See?), just perfect.

And another thing you notice in his temptation when he was in prison, through the great gift that he had, there was two men. And one of them was a butler, and the other one the butcher, or the baker. And one of them was lost, and the other one was saved. Is that right?

And look at Jesus on the cross. There was two come to Him, and one was lost, and the other one saved, on the cross, just perfect. And then I noticed another thing that when Joseph was rejected of his own people, he was given a bride from the Gentiles. Is that right?

Pharaoh give him a bride. Well, it's just the same thing: that Jesus being rejected by the Jews comes to the Gentile church and picks out a Bride. And we are Mrs. Jesus this afternoon. That's right. Amen. I like that.

¶ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chron. 7:14)



Jonah said, "Once more will I look to Your holy temple," told God. Because when Solomon dedicated that temple, he said, "If Thy people be in trouble anywhere and look to this holy place and pray, then You hear from heaven." And Jonah believed that God heard Solomon's prayer. And he started saying, "I'll not look at this whale's belly. I'll not think about my backslidden condition. I'm looking towards Your holy temple and making confession." And God sent oxygen down there, and kept him alive for three days and nights, and delivered him right in Nineveh where he belonged.

Well, if Solomon prayed that prayer, and there's no one here that's in the condition or half way like Jonah was. You ain't got nothing like the symptoms he had. Well, if he, in that condition, could look to a temple where it was built by hands of a man, and a earthly being, a man, Solomon, sitting and praying, and could have faith in Solomon's prayer, how much more ought you and I, tonight, setting here, look to the throne of God where Jesus stands at His right hand with His Blood there to make intercessions on your confession. Just refuse to have the symptoms.

Symptoms is something like, say tomorrow, when you go home now, to your place, the express agent will come up and say, "Are you Mrs. Joe?"

"Yes."

"I have a present for you."

"All right. What is it?" He hands over a basket, or box, and you hear something hitting in that box. You look in it. It's a big box of snakes, rattlesnakes. Well, you don't want them things.

Well, you say, "I don't want them."

"Oh, but they're yours. Somebody sent them to you. Here's your name. Here's the name. It's somebody sent these snakes to you; they're yours. You have to take them."

Now, in one sense of the word they're yours, in another sense they're not. Somebody sent them to you, but they're not yours until you sign for them that you've received them. And when you sign you received them, then they're yours. But if you refuse to sign for them, he has to take them back to the express company. The express company has to send them to the one that sent them to you. Is that right?

Well, don't sign for nothing the devil brought. No, sir. Just refuse to have it. No, sir. Say, "I just haven't got it. Devil, you take it all back. That's all. I won't have it." Refuse to have your sickness, your arthritis, whatever it is, "I just haven't got it. By His stripes I'm healed." Stand right on your ground. Confess it. Believe it. Stay there. God will bring it to pass. No matter what it is, just believe Him.



Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. (Matthew 27:41-42)

Let's get in Jerusalem. It's a morning; it's about eight o'clock. I hear a noise outside. We're all talking. What's going on? Oh, a great bunch of carrying on, and some hiss, and some crying, some mocking. Let's go pull the shade back and look out, see what's out there. Why, look, coming down the street, there comes a Man. And He's got two malefactors following Him. He's got a cross on His back. "Well, Who is that?" I say to my company in the upstairs.

They say, "That's that Jesus of Nazareth, that impostor, that Divine healer, that one who troubles our churches and makes trouble with them, teaches things that the priests don't believe in. That's Him. They're taking Him to Calvary. They're going to crucify Him."

Those big old cobblestones as He went out the gate, that cross bumping up and down on His shoulder. And as they took Him out along, I noticed He had one robe, it was wove throughout without seam, and all over that robe comes little bitty red dots. Is it speckled? Is that its natural color? No, it was white. Why those little speckled dots? Let's watch them. As He goes on towards Calvary, them little dots begin to get bigger, bigger, bigger. And after while they all run into one big red splotch. What is it? Blood.

And as He starts up Calvary there, I can hear something going [slap]. What is it? The second Adam, the Redeemer, the Blood of a righteous One, bleeding for the sinner to cover up our sins. And we spit it back to Him. We wag our heads and said, "I'll have my own way about religion. I've got my own religion, I don't have to have that stuff." Without that you're lost, without hope, without God, without Christ, in the world dying, going to a sinners grave and a devil's hell, without that.

God made a preparation for you. I can see Him going up the hill packing that cross, His little weak body staggering as He went up the hill. The first thing you know, it was whirling around Him; death was biting at Him hard, and He's moving on with a cross on His back, moving towards Calvary yonder. What? Because He had to? No, because love drove Him to it. There, think of it.

They said, "He saved the others; Himself He cannot save." That was a compliment. He couldn't save others and Himself. Did you ever think of it? He was the Father. Amen. He was Father God as a Sacrifice. That's the reason I love that song, brother. When you try to make Him just a prophet, He was more than a prophet; He was God manifested in flesh.

He said He could get twelve legions of Angels. Why didn't He call them? He couldn't. That's the reason His own children was crying for His Blood. Could you imagine your own children screaming for your blood? If He condemned them He condemned His own children. He said, "I won't condemn you before the Father." He said, "You got one that condemned you and accused you before God; that was Moses; and you believe in him." He didn't condemn them. He said, "Forgive them, Father; they don't know what they're doing."

¶ And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. (Isaiah 35:8)

Now, there's no two Holy Ghost's; there only one Holy Ghost. And that same Holy Ghost that led Simeon to believe that he would not die until he seen the Lord's Christ, that same Holy Spirit's telling me, "Something's going to happen." Amen. I just believe it. And it's telling you the same thing. Let's be expecting it. Let's get ready for it, make ready. Like taking a trip, get everything packed up. No, this kind of a trip, you unpack everything. Got too much packed up now. The trouble of it, we have to unload. So this trip you unload. You have to get right in the middle of the road.

One of the dear brothers, Brother Weed, Roy Weed, I guess you all know him. Brother Weed, one day, my cousin, Brother Vivert, has one of the biggest Pentecostal Assembly of God churches in the east in Evansville, Indiana. The whole city block is just took into church meeting. So they had a, I believe it was called the Five Hundred Room. Across the street there's a garage, so Brother Vivert just bought it out and his brother running competition in Indianapolis, who can have how many thousand in Sunday school. So he had a man school over there that he just taught in on Sunday morning, five hundred in the class.

So I was supposed to speak that morning at the men's class. I was setting behind Brother Roy, and Brother Roy said, "You know, I heard a man say," (and that was me), "that the middle of road is the place." I believe that.

God said in Isaiah 35, "There shall be a highway." Many of you dear Nazarenes used to sing, "A highway of holiness." No, "There shall be a highway and ('And' is a conjunction; it ties your sentence together.) and a way, and it shall be called the way of holiness," not the highway of holiness, the way. Correct road's built so the water washes trash to one side or the other. So you'd either be real cold and starchy or a fanatic. But the way's right in the middle of the road, right towards Calvary, right up the road.

So Brother Weed set up and said, "That isn't good driving ethics." He said, "If a man drove in the middle of the road, he'd get killed." Said, "That's not good driving ethics." He didn't know I was setting behind him. I touched him on the shoulder; I said, "That's it, brother; you're just so earthbound," I said, "this road you don't come back. It's just one way traffic going that way." And so he's a sweet brother, just as fine as could ever be thought. Oh, my, they don't make them better than Roy Weed. But it was just so cute, you know, he said, "Now, you drive in the middle of the road you get hit."

I said, "Brother Weed, we won't get hit; we're going one straight way. Just that way. We're not coming back at all." A one way ticket, I'm glad I've got it then, aren't you? A one way ticket. What the Holy Ghost reveals through His Word, I believe that is truth; we stay right with it.

¶ And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earring nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. (*Genesis 45:4-7*)

Listen what he said here. And he made hisself known to them when he closed up the doors. His heart, look at the love of God there still calling. And there those Jews standing there, poor boys, they're starving.

Their father was starving, said, "Go down and get a little more corn, or we'll starve to death."

And he kept Benjamin down there for a token. And you know how it was, how he stood before him. And then he looked and he seen Benjamin; he couldn't refrain any longer. He made every man go from him, get away. And poor Joseph stood there, and he said, "I am Joseph, your brother."

And his brothers had just told him, said, "We have one brother which is not, that was killed by beasts," and he was talking right to his brother. That was his brother Joseph who was standing there.

And he made them all leave, then he revealed himself; he said, "I'm Joseph, your brother." And they were scared, the patriarchs. They was afraid. He said, "Don't be afraid." And he begin to scream so loud till even over in Pharaoh's palace they heard him screaming, heard his screams and cry. He run down and throwed his arms around little Benjamin, and hugged him, and kissed him, and fell on his neck, and begin crying, said, "You mean to say that my poor old daddy's still alive up in Canaan?" What a feeling. What the love of God that's shed abroad. "My daddy's still alive, and I'm giving him some corn." Said, "Oh." And he screamed to the top of his voice.

I wonder what that'll be, the day when our Lord Jesus breaks down through the eastern horizon, coming back to the earth again. Hallelujah.

There he screamed and wept, that great prince standing there, and the patriarchs. Said, he said, "Don't feel bad." Said, "God sent me." See the Holy Spirit, how love Divine will do? Said, "God sent me down here. Don't feel bad at yourself." Said, "God sent me down here to preserve life for these times."

And what did God send Him here for, but to preserve Life? What's the Holy Spirit here for tonight, but to preserve Life? He was rejected of the Jews, and sent over here to the Gentiles to preserve Life. Have you got it tonight, my friend?

¶ And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. (Mark 1:23-25)

Now, today there's many spiritualists that know really more about the spiritual world than people who profess themselves to be Christians, yet she's a demon. In the Bible times it was the same thing.

When Jesus was here on earth, there was them professors, and scholars, and teachers, some of the best there was out of the better seminaries than we could produce today, and holy, renowned men; they had to be. He had to be found blameless, righteous in every way. And yet that man knowed no more about God than a rabbit knowed about snowshoes. When Jesus come, he failed to recognize Him, and he called Jesus a devil. He said, "He's Beelzebub, the prince of the devils." Is that right?

And here come the lowest type of a demon that had a man bound out yonder in the tombs, and everything, and they called out, the devil himself said, "We know Who You are. You're the Son of God, the holy One." Is that right? Witches and wizards, devils recognized Him the Son of God; while educated, theological seminary preachers recognized Him to be Beelzebub. Which was right, the devil or the preacher? The devil was. And, brother, it hasn't changed too much today. They don't recognize the power of God.

No matter how much teaching you got, you can drum that into you. God's not in big words; God's in a honest heart. You might sing or speak big words, like I don't know what; that doesn't bring you closer to God. You can stand and practice how to repeat your sermon and say these things; that don't get you closer to God. You could learn dictionaries till you sleep with one, and it still wouldn't get you closer to God. A humble, submitted heart, in the simplicity, is what brings you to God. That's true. Amen. A humble heart, God loves. Now, no matter if you don't know your abc's, that don't make any difference. Just a humble heart, God dwells in a humble heart, not in education, it's not in schools, not in theology, seminaries, not in all these other different places, not in big words, or not in classical places. God dwells in human hearts. And the lower you can break yourself down, the more simple, you can become greater in the sight of God.

Let me give you something. I see your fields are full of wheat out here. A full head of wheat always bows. A little old sprig sticks up there, and flopping around like it knows everything, it ain't got it in the head. That's the way with a lot of these guys that think they got a whole lot in their head, and nothing in their heart. A holy head will bow to the power, recognize Jesus Christ as the Son of God, and believe His works.

No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. (Mark 2:21-22)

The old lady they give her a facelift; she's still the same old woman. The old man they give him a facelift; he's just the same old man. "I'll turn my new page on New Years, and I'll start life new. I'll throw away my pipe," and pick it up the next day. See? That's just you. It isn't a facelifting; it's a birth the church needs.

Now, you can't preach this in the old church. She won't stand it. Jesus said that in Luke about the 5th chapter about the wine in the bottles. He said, "You can't put new wine in old bottles. If you do, they'll perish."

That used to wonder me. That used to startle my boyish mind when I used to think, how could the bottle perish? Now, what we call the bottle, being old it makes no difference, because it's glass. But in Jesus' time, what He was speaking of, was the bottle that they used then, which was made out of an animal hide. And an animal hide has been tanned. And when the animal hide was new and young, it just have been tanned, it was flexible. But when it got old, it got dry.

Now, many of you people know what a hide is when it gets dry. It gets old and dry, and it's all shrunk up and real hard. Now, if you put new wine in that, it hasn't got any life in it. It's going to burst.

It's just like trying to preach the baptism of the Holy Ghost in the real genuine power of the resurrection. It's trying to place that before the people. When you do, what happens if you put it in? The new wine's got life. And the new wine is still fermenting. Oh, I hope you see it.

The new life is fermenting. The new wine is still fermenting. And if it's in a new flexible bottle, where the oil of the animal is still in the skin, when the new wine goes to pushing out, the skin will stretch. And otherwise, when the Bible said, "Jesus Christ is the same yesterday, today, and forever," the new skin will say, "Amen," stretch right with it.

And when the new wine said, "That's the baptism of the Holy Spirit, I am the Life of God that's working in you," the new skin will say, "Amen," stretch out to it.

When the new wine says that the Holy Ghost is sufficient for our healing today, the new wine will stretch itself out, the wine being the Word. And when it says that, then the new bottle will say, "Amen," stretch out to it.

But what will the old bottle do? "Days of miracles is past and gone."

Then what are we doing? What are we accomplishing? He said, "The old bottle will perish and the wine will perish with it."

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. (*Isaiah 38:1-5*)

Now, God has ways of doing things. Looked like He would have spoke right back and told him, "But I considered your case, again; I'm going to let you stay for that, if you'll do that." But He didn't. He spoke to the prophet, and sent the prophet all the way back up there again to tell him. Said, "All right, God heard your prayer." See, God revealed to the prophet what was going to happen; he come back, "Your days is considered, and you're going to come off the bed now in three days." You got some poultices and so forth, put on him. And Hezekiah come off the bed and was made well.

Now, see what prayer does? Prayer is not exactly bringing God down to man. It's bringing man up to God. See? As you pray, you lose sight of these earthly things. You sway out into somewhere else, way beyond, and on and on and on, till you be come into His Presence. And then a faith that you have laid it out before God, said, "Now here, God, here it is. And I want to get well for, this cause." Or, "I want You to do this for me, for this cause. I want You to heal me from this cancer, or this TB or this anemia condition," or whatever it is. "I will walk before You, I will do everything I can. I will give this testimony everywhere I go. I will be happy to do that, Lord. And I will use my life, not for myself. I will use it for Your glory, to help others to see You."

Now, then you lay that before God, and say, "God, will You consider my case? I believe, just as Hezekiah was, O God, yet today." Don't you believe so? I may be able to see visions and you may not, but that doesn't mean that He's not with you. He's with you just the same. He was just the same with Hezekiah as He was with Isaiah. Hezekiah was the one who got the blessing. Isaiah just took the word. Amen. You see it? Hezekiah was the one got the blessing, not Isaiah. It wasn't Isaiah's prayers that was heard; it was Hezekiah's prayers that was heard. Isaiah was just the medium that took him the word in human lips, what God had said. Well, that's the same thing. That was God. Don't you believe that was Christ, the Anointed, the Logos. Well, sure. It's the same thing tonight.

¶ And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother. (Mark 3:32-35)



Now, to you, my dear Catholic friends, that said Mary was the mother of God. Mary wasn't even the mother of Jesus, let alone being the mother of God. How could she be? That's right. Not one time did He ever address her as mother; not at all.

They come to Him one time and said, "Your mother and brothers wait outside." He looked on His congregation, said, "Who is My mother? Who is My brethren?" Looked at His disciples, said, "The ones that does the will of My Father, that's the same as My mother."

On the cross when He was dying, He also spoke the same thing. He said to John here, this man, "Son, behold your mother." Not: "Mother, behold thy son," "Woman, behold your son." See she wasn't no mother of God.

She was just a borrowed womb that God used; no more than any other woman that God take a notion to use. He might use the womb of your heart to declare His Son, if you'd just let Him do it. See? Not no mother of God. There'd have to be a sensation, even to be a seed of Mary. He wasn't even a seed from Mary.

See, it was, the whole thing was God the Creator. If the first Adam back there was created without father and mother, the Second Adam was the same thing. And anything less than that wouldn't put Him on equal with him. That's right. The same God, He created a body that He Himself dwelt in.

Now, we find, look how, look, if Mary was the mother of God, how she slipped up there. She said, "Thy father and I have sought Thee with tears," denying the virgin birth: "Thy father, Joseph, and I, have sought Thee."

Watch that twelve year old Child, saying, "Don't you know that I must be about My Father's business," debating with them denominations up there. Now, if He was about Joseph's business, He'd been down at the carpenter shop. Joseph wasn't His father. God was His Father. That's right. "Don't you know I ought to be about My Father's business?" Up there, at twelve years old with them learned priests, not a day in school, but yet they were astonished at the wisdom.

He was the Word. When He was born, He was the Word. He's still the Word. Notice, the Word will not take counterfeit. She said, "Thy father and I have sought Thee with tears."

Said, "Don't you know that I must be about My Father's business?"

Rebuked His Own mother, why? He was the Word. There would be a question in somebody's mind if Mary here, who once said the "Holy Ghost" overshadowed her and brought forth a Son, and then here calling Joseph the father. The Word's infallible. It can't fail.



¶ And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. (Genesis 50:24-26)

Notice, when Job died, before he died, specifying in the place that he was buried. That had something to do with it. And along came Abraham. And when Sarah died, his sweetheart and wife, when she died, it was strange, but Abraham goes up into the land to where Job was buried, and buried Sarah in the same land where Job was buried. Now watch, they were prophets. Now, this wasn't written in the Scripture now.

And notice, when Abraham died, he slept with Sarah, the same place. Abraham begot Isaac, and when Isaac died, he was buried with Abraham. And when Isaac begot Jacob, and Jacob died down in Egypt. But before he died, he made his prophet son, Joseph, come down and put his hand on his hip where the Angel had touched him, and changed his walk, and swore by God that he'd not bury him down in Egypt. Wonder why?

Wonder why? Now, it wasn't written, but they were spiritual man. They read between the lines. And he said, "Take me back up into Canaan. Bury me up there with my father Abraham, with Isaac."

Watch Joseph. When he died, he said, "Don't you bury my bones down here. But someday God's going to visit you, so you take my bones before you and bury them with my father," the same place where Job was buried, same place where Sarah and Abraham, Isaac and Jacob, and Rebekah, and Leah, and all was buried up in the promised land. I wonder why? God...

Here it is, God hadn't promised a resurrection down there in Egypt, but they knew that the resurrection was going to be in the promised land. And on the day when Jesus finally come, the Redeemer, they did to Him like they said they would. He died, buried, and on the third day, He rose. And those that were buried up there with Him, Abraham, Isaac, Jacob, and the saints, come out of the grave. They knew the resurrection was going to take place in Palestine. Because it was spiritual revealed to them.

That's the reason, tonight, I say you can have all your world you want, all your fancy, fandangos, all your educations, and things you want to, but bury me in Jesus Christ: For those that are in Christ, God will bring with Him in the first resurrection. Just let the Holy Spirit reveal that to you. Redeemed by His Blood, those that are in Christ, will God bring with Him at His coming.

What difference does it make what the world wants to call you? Fanatic, or whatever it may be, just stay in Christ.

 Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. (*Isaiah 40:28-31*)

 hat I want to do, trying to do (it's no secret.), is to try to build a faith in the people to where we can have a great climax and something really take place that'll stir the whole country.

Now, we did that by the grace of God at Grass Valley, where there wasn't one feeble person left in the midst of the whole congregation in that big auditorium: wasn't one. I never prayed for the sick. I just kept building faith, just kept on with the Word, in the simplicity of the Word, in the simple way I have of putting it. But the people just hung right on and stayed right on. And then the great time come. And just everything in the building lifted up.

And it was that way again at Spokane the other night, when the whole front was laying full of wheelchairs, and stretcher cases, and things like that. And completely down that row went the Holy Spirit, delivering every one just as it come to it, right along like that. There they laid there in those wheelchairs and sweated it out and everything, listening, holding on to that faith, just grasping it, and searching, and finding out. And then after while, all at once the Holy Spirit dropped right down, come right down the row like that, and every one of them got right up and walked away. See, see?

The trouble of it, with we people, we're in too much of a hurry. It's just got to be done right now, can't come back no more. See? And when you get that in your mind you're on losing grounds right there. You have nothing to stand on. You must be patient. "They that wait upon the Lord shall renew their strength and mount up with wings like an eagle." I like that. Just be patient. Wait.

God's in no hurry. He let the Hebrew children walk right into the fiery furnace before He ever turned a finger. That's right. And let Daniel go right into the lion's den, let Jesus go plumb into the grave, and His soul descend into hell, then raised Him right up through the bottomless pits, right on out through the grave, and cut every avenue of the devil off, and went straight into glory with it. See? Sure. He's in no hurry. He's God. See? We just get in a hurry, is the only thing. You see? We miss it.

So don't be in a hurry. Wait and watch; listen. Take the Scripture, examine it, see if it's right. And if it's right, hold on to it.

¶ And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. (Exodus 2:5-10)

To you little mothers here this morning, that's been real mothers, and I know there's many of you; I think, every one of you. Let me tell you something. God bless you. You're the fifth Gospel, I think. Let me tell you what's in there for your children, just a little thing. 'Cause, Brother Neville will probably preach about mother tonight, or whoever, one of us that preaches, all right, about mothers. But, listen, let me ask you something.

Remember, when Moses was a little boy, it was a mother who give him his instruction. It was a godly mother who took little Moses on her knees, and taught him all. She was his teacher under Pharaoh, and said "Moses, someday you're going to deliver the children of Israel. You're the boy that's called. Keep yourself pure and unspotted from the world, for you're the one. You're the one."

No other place do we know where he ever went to any seminary, any teaching at all, he ever got. He stayed right in Pharaoh's palace, which was a heathen; but his mother taught him. That's a real mother. She taught him the precepts of the Lord. She told him how he must be holy. She told him how and what he must live, and how, what God must do, would do for him. And it stuck with Moses all the days of his life.

And any good, true, loyal mother that'll take her little babies, instead of send them to picture shows and dances, and so forth like that, and she'll put them on her lap and teach them about the Lord Jesus Christ.

Here the other day, I was talking to a mother on the telephone. And the mother said, "Oh, Brother Billy, my poor boy's in trouble. Oh, what a trouble he's in." I said, "Yes, I know about it, sister, dear."

And she said, "He may be wrong. I don't know. One says this and one says that. I don't know. But no matter whether he's wrong or right, I love him." There you are, "I love him."

He said to his mother, said, "I've been so deceived by this and that. Mother, I believe you're about the only sweetheart I really have, a woman that's true to me, and sticks to me." That's mother's love. That's a real mother that'll put her arms around her baby, regardless whether he's right or wrong, she goes right on to him. And if a mother can think that of her baby, how much more will God think that of His.

¶ And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (*Exodus 3:2-5*)

There's probably many a man setting here tonight, that if he'd just done what God told him to a long time ago, he'd be preaching the Gospel somewhere. Do something. Don't just stand still. If you're not a preacher, testify, do something somewhere. Don't stand still. If you're washing the dishes, why, testify to the neighbor. Get out and pass tracts; do something. Don't stand still. What is in your hand? Get doing something. And whatever is at your hand, use it. And I can see Moses as he was going along, herding some sheep, one morning, probably thinking about the days. He was about eighty years then. Some people say, "Well, I'm too old." Moses wasn't when he was eighty. So he'd been forty years, God child-trained him back there on the back side of the desert, and then, getting him ready, preparing him for the service of the Lord. And then there was a burning bush. And Moses stepped up to the burning bush to look at it. I don't believe to criticize it. It was a lot of fire, and burning, and carrying on. So he thought, he'd just walk aside to see why it wasn't consumed. And while he was walking up close to it, the Lord said, "Take off your shoes; you're on holy ground." And what if Moses said, "I will just take off my hat, Lord, that'll be just as good." But God didn't tell him his hat, He said, his shoes. I believe we must do just what the Scripture says do, no matter how hard it seems, and how different from our teaching, we've got to do what God said do. He said, shoes, He meant shoes. Moses slipped off his shoes, and started walking up. That was the Angel of the Lord, Jesus Christ, setting in that bush, the Pillar of Fire that led the children of Israel through the wilderness. And any teacher knows that the Angel of the covenant was Jesus Christ. He was the Rock that was in the wilderness. He was in the brass serpent. He was in all the patriarchs. He was in David. He was down through the New Testament. And He's in His Church tonight. Just the same Jesus the yesterday, today, and forever: changes not.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. (Exodus 4:10-14)

Did God feel sorry for Moses with all of his weaknesses, said, "Poor little Moses, something sure has happened to you; you fell from your degree. Oh, my. Here, yeah, you was a great man, an intellectual, and there wasn't nothing going to stop you. Brother, you had all your Ph.D.'s and LL.D.'s, and everything else, and now here you come confessing that you are nothing, you can't do a thing. You're just so weak." No. God wasn't sorry for him. God never took pity on him. God had him cured then of all that stuff. He wasn't sorry for him.

But we find out, if you're putting it down, Exodus 4:14, "The anger of God was kindled against him." God wasn't sorry for him 'cause he was weak.

You say, "O Lord, I just feel so bad. I don't believe I could do it." God don't feel sorry for you: feels like kicking you around a little bit. See? Sure. God don't feel sorry for you; He gets angry with you. You're just getting in shape then to where He can use you. Yeah.

Moses getting cured up, God could use him. He had the cure; he was away from human abilities then. He didn't have nothing he could rely upon then, 'cause he was ready then for the service.

God said, "Forty years out here I've had you and Zipporah fussing and carrying around out here in this wilderness, whether you could find out there's human weakness or not, where you're standing up there as a big prince, 'Hello, Doctor Moses. Good morning, Reverend, Sir. Yes, sir. Moses, you're the coming prince. We all think of you.' Now, you're out here in the desert with a bunch of sheep and a high-tempered wife." See? That fixed him up. Yes, sir. Moses in an awful shape, and He said, "Now, I can use you, when you realize that you're nothing. Now, come on up here by this burning bush; I want to send you down yonder." Oh, my. God, give us some more of that kind; give us some more weaklings. That's what we need: some weaklings.

¶ And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole. (Mark 6:56)

Now, what we try to do is to get the people to believe the Lord Jesus, just accept Him without being hands laid on. Now, we know there is a Scripture that says, "Lay hands on the sick and they shall recover." And we don't try to belittle that Scripture, because that was a commission Jesus Christ gave to the church: to lay hands on the sick. But if you'll bear with me, that was more like a Jewish tradition.

Now, you remember the girl that was laying sick; she died, Jairus' daughter. And he said, "Come, lay Your hands upon my child and she'll get well."

But the Roman centurion, a Gentile, said, "I'm not worthy that You come under my roof. Just speak the Word and my servant will live."

And Jesus turned around and said, "I never seen faith like that in Israel." See? The Gentile way is to believe Him, just absolutely believe Him.

Now, we lay hands on the sick, of course we do. But we try to bring the reality by the Scriptures of Jesus Christ being present. Then when you, by faith, reach up and touch Him yourself. See, like the woman with the blood issue touched His garment. Well, you say, "If He was here, I would touch Him." The Bible says in Hebrews 3, that, "He's now a High Priest that can be touched by the feeling of our infirmities." He can be touched just as well tonight as He was then. So we want to touch Him.

Usually, somebody will say, "Well, you know, Brother So-and-so, some minister, evangelist, laid hands upon me, and, oh, the Lord healed me. See, that makes everybody want to see that brother to lay hands on somebody. After all, it wasn't the brother's hands that did it. It's your faith. That's what does it."

So then when the evangelist leaves town, the pastor's just a little bitty fellow in the sight of the congregation usually. Some things happen, healings and so forth. They think they have to have that evangelist back in town before anybody can be healed. Listen. Don't you never believe that. It's your faith in God that does the healing. See? You must believe God.

And now, if you can touch Him, then nobody laid hands on you. It was your faith that touched Him, and your faith brought the reality. So then it wasn't no one touched you, but your faith touched Him. And so that brings real genuine testimony to Him then. And that's what we're here for: to magnify Him.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. (*Isaiah 43:10-11*)

When God, in the Bible, the word in Genesis, Genesis 1 said, "In the beginning God..." Take that name "God" in the Hebrew, and see what it means, it's spelled El, Elah, Elohim, which means "the self-existing One, the all-sufficient One, the strong One." There was nothing before that. There was no air; there were no stars; there was no moisture; there was no atmosphere; there was no atoms; there was no molecules; there was nothing before that. It was God, the eternal One. And in Him were attributes to be a Saviour, to be a Father, to be God. He wasn't God then; He was God, but there wasn't nothing else, no worship. So "god" is "an object of worship," and there's nothing to worship Him. So there was attributes in Him to be that, to be a Saviour, to be a Healer, to be all these things that He is.

Now, some of you want to know about my Genesis story; God said, "Let us make man." The first thing He created was angels to worship Him, then He became God. Then when He said, "Let us make man after our own image," what kind of a man did He make? Spirit man; then when He made that man, He give him control. Then He made man out of the dust of the earth; then he fell. Then He became a Saviour. A God, then a Saviour. Sin brought on sickness; then He became a Healer. Hallelujah. There ain't nothing going wrong. He knew all about it before the world was ever formed. He knew we'd have this meeting tonight. He knew every gnat would ever be on the earth, and how much tallow he'd make, and how many times he'd bat his eyes. He's the infinite God, knows all things. Amen. Aren't you glad tonight that your name is on the Book?



¶ And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. (Luke 19:41-44)



Kod is doing greater things today than has ever been known since Jesus Christ was on earth. That's right. And it's going right over the top of the people's head, and they're missing seeing it. That's the bad part.

If they would've only knew it, like Jesus said if you'd have only knowed your day, if you'd have only knew it. "Jerusalem, Jerusalem, how oft would I have hovered you, as a hen does her brood. But you would not. If you'd have only knowed your day, your visitation."

That's the way it is today. It's always been; that's what it is now. If we'd have only knowed the day of visitation. But the visitation goes right through, and the people are looking way over here for something else. And first thing you know, the visitation's over, and there it is. But as He said, "No man can come to Me except My Father has drawed him first. All the Father has given Me will come to Me." Amen. Oh, that's what makes us.

Now, we like to talk to people where we can make them feel real good. But the best thing to do: if there's something wrong, let's get that out of the way first. Let's get the thing down to the foundation. See?

A fellow said to me not long ago, (a well known minister, one of the best in the world); he said, "Brother Branham, you're making too much of a mistake."

I said, "Pardon me, my brother. Tell me where it's at."

He said, "You cut at people too hard." Said, "For instance, you're always bawling the women out for the way they dress. And you're always slamming this and that. You better quit that. You'll ruin your ministry."

I said, "Any time that the Word of God ruins my ministry, 'God, ruin it right quick, because I want it ruined.'" That's right. I want to give something that's right. The Word of God teaches that. And I say, "God give us boldness, and men that'll stand for the truth, regardless of what comes or goes." That's what we need. The Gospel's not something for a sissy. The Gospel's for men, God-called men.

You never judge a man by how big his hands is, and how wide his shoulders is. I've heard them say, "Oh, isn't he a man." I've seen men that weighed two hundred pounds, didn't have an ounce of man in him. That's right. You don't measure a man by his size. That's brute. You measure him by his character. There never was a greater character Man than Jesus Christ.

A elephant's stouter than any man, so that'd be brute. But a man's not how big a muscle he's got. I don't measure him by that, but how the bags is in the knees of his trousers, where he's been praying. That's the man that's to be measured: character.



Daily Reading: No extra reading for this day

¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. (Mark 7:24-30)

Mhen the little girl died, Jairus' daughter, the priest said, "Come lay hands on her, and she'll live." But when the Roman centurion, the Gentile, said. "I'm not worthy You come under my roof, speak the word." That's it. See?

The Syrophenician woman, Greek actually what she was, when Jesus said to her, said, "It's not meet for Me to take the children's bread and give it to the dogs." She said, "That's true, Lord; but the dogs under the table eats the children's crumbs." He said, "For this saying, the devil's left your daughter." Say good things then. Say something good about somebody. Talk about Jesus. Say something loyal, something real. That's the way to get rid of devils. He never prayed for the girl. He never said one thing about her being healed; He just said, "For this saying, for this saying..."

Hattie Wright, the other day, she didn't ask for nothing. She was just setting there, but she said the right thing, which pleased the Holy Spirit. And the Holy Spirit spoke back and said, "Hattie, ask anything that you will, whatever you got and you want. Find out whether this is real or not. Ask anything (the healing of her little crippled sister setting there all drawed up; ten thousand dollars to keep her from digging on them hills over there; the youth restored to her well run-down body); whatever you want to ask, you ask it right now. If it don't come and give it to you right now, then I'm a false prophet." That's something, isn't it?

Jesus said, "Say to this mountain..." And you've heard about what's been taken place; that's the ministry that we're entering into. We're way up the road now. Soon the coming of the Lord Jesus. And we've got to have rapturing faith in a church that can be changed in a moment in a twinkling of an eye to go out, or we'll not go. But don't worry, it'll be there. It'll be there. And when the power of this church rises, it'll bring its brethren; the power of that church rises will bring its brethren; the power of that church will bring the other brethren; then there'll be a general resurrection. We're looking forward to it.

¶ And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? (Mark 8:15-21)

Sin is so enticing. Oh, it's glamor. And it's got a very appetizing appeal, sin has. It's so innocent. Why, it looks so innocent. Don't you listen to it.

After while, when Joshua took the land, God told him, "Utterly destroy everything there is there. Don't leave nothing." Why, could you imagine some of them Israelite women picking up a little baby? "Oh, isn't it cute? Look at it ain't even got teeth yet."

Joshua said, "Kill it."

The mother said, "Oh, I'm a mother. I can't kill that baby."

"You must. Hand it here."

Why? It might look cute now, but it'll grow up and be just like its daddy. You can't baby sin. It's got to be handled not with gloves on, but bare-handed. We want to be nice. Everybody does. But what is nice? We want to be humble. What is humility? We want to be full of compassion. What is compassion?

Jesus, a man full of compassion, passed through two or three thousand people, water-head babies, crippled, blind, halt, withered. He had compassion. What did He do? Walked over where the Father showed Him, a man that had maybe prostate trouble, or something, and healed him and walked away, and left the rest of them: a Man full of compassion.

Our English words turn the people around. See? That's human sympathy; that's not compassion. There's a lot of difference between sympathy and compassion. They're two different words altogether. And we use them the same.

Now, the Word doesn't use any compassion; it's got to be obeyed. Stay with that Word, no matter how bad it cuts. How would you think it'd destroy babies, and innocent women, and things like that, so-called? One little leaven leavens the whole lump. That's the same thing started back there with Eve. It looked awful cunning.

"Why, you'll be wise. Surely you'll not die. He's too good. He wouldn't kill you. But surely you'll not die." But God said you would die. That started the whole thing, right there. See? You've got to stay with that Word, regardless.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark 8:36-37)

It was Moses who was living peacefully, marrying the sheik of Midian's daughter, Zipporah. And while he was out there herding the sheep, one day on the backside of the desert with a familiar old path he was walking down, herding the sheep, at peace. Israel was in bondage under slavery. He was thinking on his ways. "This is not my job as a sheepherder. God called me to be a preacher."

How do I know that I'm not preaching to a Moses tonight that's out yonder in a steel factory, or down here at the pulp factory, or out yonder driving a truck somewhere, that God hasn't commissioned you to save souls. Instead of doing it, you've got you a job to make your daily bread, living at ease, and thousands of souls going into destruction.

How do I know that I'm not preaching to a man or a woman that's called to the mission field, and yet you're selling that birthright for a morsel of bread. Come to yourself. Think on your ways. See what it will gain you, what will you prosper by it? If you gain the whole world and lose your soul, what have you done? Think on your ways.

And as Moses begin to think on his ways, "I'm a murderer; I'm a coward. God called me to be a preacher. I was borned a peculiar birth. I was hid in the bulrushes. I'll never forget my mother's story when she told me that God had called me. I had the message in my heart. But I got so much theology in me, why, I tried to do it my own way. But still there's a God somewhere or He'd never spared my life."

While he was thinking on his ways, he happened to look sideways and there was a burning bush to answer him. God have mercy.

There's a burning bush here tonight to answer every brother away from a call of God. Think on your ways. The Holy Ghost is here to heal the sick, showing signs and wonders and miracles. Many of you people has wanted to be a Christian. Many of you has wanted to do something for God. And you've neglected it for the washtub, for a job out yonder in a factory somewhere.

Some of you women that ought to be home with your kids, reading the Bible to them. You got a job out yonder to make a extra dollar. Shame on you. God gave you a job; that's raise them children. Teach them the things of God. It's the truth. Think on your ways, woman. What will them dollars do? They'll ring like Judas Iscariot's did. Think on your ways and turn your foot to His testimonies, unto His Blood, unto His grace, unto His offer.

"As I thought on my ways," said David, "I turned my feet to thy testimony." Sure. Think on your ways as you go.

 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. (*Mark 9:23*)

How many believes God? All of you, don't you. You believe Christ, you believe the Holy Ghost. Now, that's not the question tonight. I'm glad you do that. That makes you a Christian. But that is not what I'm trying to get to you now.

I get to that when I make my altar call. You must believe them first. If you're not in connection with them, you'll never know this. But as much as you believe in them, you still got to believe that I'm telling you the truth, and what I say is the truth. Jesus hands was bound and tied to any miracle, or anything, any kind of a miracle, because the people did not believe Him.

And the very people that believed God killed Him. Is that right? They were very religious, orthodox. Very religious. And they believed God. But to believe Him, oh, no. Uh-uh. See? That was too much. A man? They couldn't believe no man. They could believe God.

And tonight, so many people can believe God. Sure. You believe Christ, you believe the Holy Ghost, and so forth. But when a man comes to you and tells something, that's hard to believe. "I don't know whether I can believe you or not, friend." That's where it's at. See there?

That's the reason your pastor sometimes, when your pastor comes to you. The reason he can't help you, you've got to have faith in your pastor. You've got to believe that he's a man of God, sent of God to do these things for Him.

Now, Divine healing died out for awhile here a few years ago; it just let down, as it happens through the age of the history. It's let down so often. And during that time, cancer broke out, sickness in the Church. Oh, my.

Eighty percent of the people are sick now. And medical science, I salute them, they do great things. They make medicine to sell. I said to sell, all right. It's all right for those who want to take it. It's all right for them.

But look. But in the phase we got today, the best doctors we ever had. Do you believe that? We got the best hospitals we ever had. Have we? We got the best drugs we ever practiced with, haven't we? And we got more sickness than we ever had, haven't we? Because we got more unbelief that we ever had, haven't we? That's right. Exactly. Only God's the Healer. That's right.

And did you ever notice, right in the days when we got all these fine drugs, and operation, and surgeons, and so forth; constantly they are building infirmaries for the incurable. Is that right? And there never was nothing that ever come before our Master, Jesus, but what He was more than a match for it. And no incurables to Him. All things are possible. Is that right? And He's the same yesterday, today, and forever. Is that right? Then nothing too incurable for Him.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid servant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. (Exodus 11:4-6)

And I tell you, brother: if there ever was a time that the death Angel is riding the land, it's tonight. He comes to the church door where the priest stands. And a church that's denying the Blood and the power of Jesus Christ, the glory of God had departed, the death Angel goes in and that settles it. They become formal and dead and denying God's power. And the first thing you know, death is all over the whole group of them. You never get them to believe anything; they can't believe it.

Now, watch this death Angel. I can see the father. Now, they were supposed, when the sun went down and darkness set in, they once come under the blood of that Lamb, they had to stay under there until marching orders was give. Brother, this is good for you Nazarenes now.

Look, once under that blood, put it on the lintel of the door and on the post. But every time a man come through that door into this home, he stayed there until marching orders come to go out of Egypt. I like that. Stay there.

How I can see the young ladies going to the party that night, to the young Israelite girls, saying, "Come on, Rebekah, come on out, we're going to..."

"I can't do it."

"Why?"

"Why, we're under the blood." Oh, my. "We're under the blood."

"Oh, come on, let's go. Nonsense, that old crazy religion you're daddy's got there."

"But look, something in my heart tells me that I mustn't go beyond that blood."

And on they went to their big parties and so forth. Then along about midnight there begin to come a strange feeling, just like coming over the world again now; we spoke of awhile ago. Something's wrong, great, howling darkness set upon the earth. Winds begin to blow. I can see the little boy in this home here where we're going to go. Look at him, he says, "Say, what is that? I kind of feel funny. I see all the young girls is at the dances; they're hurrying up home."

Oh, my, too late to pray then. Now, the first thing you know, he begins to look around. I can hear the little boy say, "Daddy, did the Word say that the elder son was going to be killed in the home?"

"Yes."

"Well, daddy, what about our home?"

"Son, we're just as safe as we can be."

"How do you know we are safe?"

"We've obeyed God's Word. We're under the blood."

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. (*Exodus 12:12-13*)

Mhen I see the Blood (the Token), I'll pass over you. Oh, remember, if that Token was not displayed, even the covenant was annulled. That's right. The covenant was annulled. There was no covenant as long as that Token wasn't there. The Token stood for the covenant. God made a covenant with them. Yes, sir. But the covenant wasn't in effect unless the Token was there. There might be many Jews could say, "Come here; I ain't got no blood on my door, but I want to show you something. I'm a circumcised Jew. I'm circumcised." That didn't mean that hardly. "When I see the Blood, when I see the Token."

You might say, "I'm Baptist, Presbyterian, Methodist," or whatever you want to be. "But when I see the Token."

You say, "I'm a believer. My mother was a member of this church; my daddy was a member of this church; I've been a member there since a child."

That don't mean that. I don't lie, steal. I don't do this. That don't mean that.

"I belong to Branham Tabernacle; I do this, that, the other. I believe all the Word." Them Jews could say, "I believe Jehovah."

You'd have listened to the message of the hour, if you did. Certainly. They'd had a lot of messages, but this was the Message of the hour. See? I believe the Message of the hour. Yeah. The blood was applied at the evening time.

They might have said, "I'm a Jew."

People say today, "I'm a Christian. I can show you my long membership. I want you to tell me where I ever stole anything, was ever in a law court. Show me where I ever committed adultery, I've ever done all these things (or something like that). Show me one place."

That don't mean a thing now. No, no. See? No matter how much trouble he was, the covenant is without effect. It's non-effective.

You say, "Well, I'm a Bible student."

I don't care what you are. Without that [Token], the wrath of God's upon you. That's right. It's caught up with you. Yeah, your sins will find you out.

¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. (Mark 10:35-40)

Don't be scared to ask. Ask abundantly. "You have not, because you ask not. You ask not, because you believe not." That's right. Ask, ask a whole lot. God will give you a whole lot. Have a lot of faith.

A fellow told me the other day; he said, "He was riding an old model-T Ford, yet." Said, "One day he happened to get some good faith and God give him a Buick." Said, "I got a Buick faith, I'm praying for Cadillac faith." All right. That's good. That's right. Keep on. What you believe, hold on to it. God will give it. He's got Ford faith, so just stay with the Ford then, that's all right. Let's get a little more faith. All right.

Now, notice. Then he said, "Nevertheless, if you see me go, you'll have what you ask." So he walked on. I can see him keeping his eye on that prophet. I can hear something say, "Oh, Elisha, look over this way."

"No, no, I'm keeping my eye right on Elijah." So he walked on, a type of the Church and a type of Christ, Christ being the Elijah. And Elisha was a type of the Church, single.

A woman came to Jesus one time, and said, "Grant that my sons, one will sit on the right hand, and on the left hand."

He said, "That is not Mine to give. But can you drink the cup that I drink?"
"Yes."

"And can you be baptized with the baptism that I'm baptized with?"

Said, "Yes."

Said, "You truly can. But the right and left hand in not Mine to give."

Now watch. Baptized with the same baptism. Notice. He watched him. After while a chariot of fire come down and parted them, and the old prophet jumped on the chariot and went up in the rapture, as Jesus went up in the resurrection. And then as he was going up, he pulled off his coat, and threw it down, and Elisha picked up his coat, put it over his own shoulders, walked down to the Jordan: a very beautiful type of Christ being taken up, baptized with the Holy Ghost. And when He went up into glory, He sent back the Holy Ghost for us to wear. The Church is baptized with the mantle of Christ.

A double portion? Yes. What? "These things that I do shall you also, and greater than this will you do, for I go to My Father." Is that right? A double portion!

¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. (Mark 11:15-17)



You can't believe nothing hardly but the Bible. We still have Christ; thanks to God. See? You can't believe anything. For instance, when you turn your television on (you that have such), and when you turn your television on and see the commercials, well, if a person tried to live by one hundredth of those commercials, you'd die in a week. See, you couldn't do it. And the very thing that some company will break down, like a product, and say, "This is the thing here, and don't have this one over here," and the same company sells the same product. Then another commercial will come on, take this on this side and not that, and the same company. The American people fall for such stuff as that, till the whole thing is become a rotten, until there's no hopes at all. Nobody knows what to believe. But I'm going to tell you after while what to believe if you want comfort, if the Lord willing.

The people, they lie, cheat, steal, till you almost have to have a bond of security to borrow five dollars from somebody. You know, the Bible speaks that, that there'd be no love in the last days but just amongst the elect people. That's right. The Scripture speaks of that, that the husband would be against wife, and wife against husband, children against parents. Just among the elected of the Lord will there be any love left.

The churches has got into the same thing out of social life. They brought it into the church, their social life and their politics, and their other things, until they've got the church so confused that it doesn't know what to do. They brought politics into church. They brought also social life, their social life in the church, their social activities, bingo, or bunco, or ever what they call it, and these suppers and dances, and so forth, in the house of the Lord. Why, it's a pity.

They say, "Well, now, that isn't, that's on the annex." Remember, it was the annex also that Jesus beat the merchants out with their merchandise, and said, "It's written, 'My Father's house is made a house of prayer,' and you have made it a den of thieves." See? It's wrong, I don't care where it's at. The church is not so much the building; it's the people in the building. And if those people are participating in this, why, it's wrong. And they've brought that practice.

Now, we find out that the churches too, are always promising something, like television and so forth, that they never get to the thing they promised. As I've often said, an old quotation, "Man is always praising God for what He did, looking forward to what He will do, and then ignore what He's doing." See, they fail. And that's the way they become history after while of the polluted because they fail to recognize now.



¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (*Exodus 14:19-22*)

Look, here's what they had done. They had left the garlic pots of Egypt to eat Angel's food and was complaining. Could you think of it? Yes, we see it. They had also; they had left the muddy waters of Egypt to drink from that spiritual Rock, still complaining about it. They had left the boasting physicians of Egypt, that boasted how great they were, to be with the great Physician that even their clothes didn't get threadbare, and there wasn't a feeble one among them when they come from the wilderness, still complaining. And then they had also left the people that said the days of miracles is past, to be with the people that's got signs following the believers.

Now, isn't that just the same today. You come up out of that old cold formal stuff, got the Holy Ghost, and God fills you with goodness, and you're drinking from that fountain that never runs dry, and all them things there, joy unspeakable and full of glory, and then go to complaining. Just the same thing. First thing you know, you're bypassed off out into the desert. That's the way God does it. It's just that way. God doesn't do it; the people does it themselves. Their own carnal thinking does it.

They had seen ten powerful miracles performed down in Egypt: flies, lice, fire, death angel. All they had seen in Egypt. All these great miracles that they'd seen God do, and were still carnal thinkers. And then they saw the Red Sea, that was laying in the path of duty. They were on their road marching then, come out, there was a Pillar of Fire before them, and they marched on to the Red Sea. And when they got there, right in the line of duty laid an obstacle. And first thing you know, fear struck them, and they didn't know what to do.

That's the way people does today when fear strikes them when they're right in the path of duty. Listen, brother, let me say this: If you're walking in the light, having fellowship with God, with His people, and the Holy Spirit is upon you, and you meet an obstacle right in the path of duty, don't stop, just keep pressing on. God will make a way through it. That's one of the greatest experiences of my life, is to see God. When I can't get over it, get under it, get around it, or anyway, God opens up a way and I go through it. Somehow or another His grace is sufficient to carry us through it.

¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Exodus 15:23-26)



Moses had about two million people with him. He had little children. He had old men, old women. He had cripples, and blind. Babies were born, thousands of them, in a week's time. And Moses, Dr. Moses, was out there in the wilderness with all these people. I'd like to look into his medicine chest, wouldn't you? I'd like to see what Dr. Moses had in the medicine chest. Let's us just take a little peep over in the medicine chest and see what he had.

"Moses, why, what'd you have in there, Moses?" Why, we find out that when all that forty-years journey, over two more million babies was born. That's right. "What did you use, Moses? What did you use for all those hurts and aches and cancers, and blindness, and deafness, and dumbness? Why, they tell me, that when you come out of the wilderness, there wasn't a feeble one among them." Say, wouldn't some of these doctors like to look into that, that medicine cabinet?

"And another thing, Moses, what did you sprinkle on those people, till even their clothes didn't wear out? Their shoes never wore out, walking on those rocks." If you ever been there, you know what the desert looks like; they wear out a pair of shoes in three days. And they never even wore one speck of the leather off of them in forty years. "Moses, what was in your medicine chest?"

Let's look into it. I see him, "Got one prescription: I'm the Lord that healeth thee." That settles it. Amen.

Said, "Oh, Moses, my father has been over here, he's just fell and broke his leg. What have you got for him?"

"Let me look and see. 'If thou will obey My voice, do all I command, I'll put none of these diseases upon you, as the Egyptians, for I am the Lord that healeth thee.' Tell him that." He got well. Amen. That's right.

"Oh, he's seriously sick. My baby has got the colic, or the pneumonia, so bad, Dr. Moses, what can I do?"

"Let me see what I got. 'I'm the Lord that healeth thee.'" That settles it. Amen. Away they went, going on, rejoicing. That's all he needed, "I'm the Lord that healeth thee."

Out of six hundred and something, definite promises of Divine healing in the New Testament alone, and yet we question God tonight. What will the judgment mean for us?



¶ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. (*Isaiah 50:5-6*)

All the old prophets spoke of Him. All the Spirit in portion, every little portion, wasn't glorifying himself (true prophets), all the true prophets was manifesting Him, speaking of Him. And everything they said was fulfilled in Him. Showed it was the Spirit of God in them, it was fulfilled. What was it? God speaking of Himself. See? God manifesting Himself through these prophets. Not taking glory, "Who'll be the next President? Who'll be this?" And hit you on the head, "Tell us who hit you and we'll believe you." That isn't it. It's something to manifest God. It isn't something to make Brother Weathers here, or Brother Shores, or Brother So-and-so out there, a great man, and make him a greater than the rest of the men of his group, make him the greatest man in Phoenix. It isn't to make William Branham something great. But what is it to do? It isn't to make Oral Roberts something great, Billy Graham something great. But it's the hearts, we're trying to achieve something for the Kingdom of God. It's manifesting God. All gifts and things doesn't make one greater than the other; it just makes us all working together for the perfection of the body to bring us together as one people, as a people of God. But when you see them going contrary, don't curse them; just let them alone, somebody has to do it. But wait till Jesus comes in power.

Now, we see all those prophets speaking. Every one of them was glorifying God and the coming Messiah. And when they got in the Spirit, they acted, and spoke, and lived the life out just like the Messiah did. If it did that side the cross, speaking of His coming, how much more will it after His coming, will put the Spirit of the Messiah in the Church to act, do, work, and live like the Messiah? It's the Spirit of God.

Discern that spirit; see whether it is of God or not; see whether it acts like Him, see if your emotions, if somebody kicks up something against you and throws dirt upon your life, when you know you're as innocent as you can be, and you know that you've got the Spirit of God, don't try to separate yourself. Don't try to act mean towards them. Don't curse them. Just walk on, knowing that God did that to give you a test to see how you'd take it.

¶ Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. (2 Chron. 33:11-13)

Here not long ago in Chicago, a full Gospel group called for a meeting. And they went to a certain big Bible school, and they got a great intellectual speaker. It was advertised all over the city, about this great speaker from a certain great school, with such a name, my, And all the degrees on the end of the name, until they thought that would just be it. And when crowds gathered in to hear the man, when he raised up in the back of the building with a suit on, the collar turned around, and his speech under his arm, walked up and spread it across the place.

And the speech, my, it was superb. There was no one could say a word against that speech. It was perfect. The grammar was exact. His actions and his pulpit manners were perfect. He never stammered, stuttered, or slobbered like a lot of us do. But he brought his speech out with such eloquence.

But he thought, "With this bunch of an illiterate people, I'll get up there and show them what it really means to be a preacher." With his chest out he walked up all puffed up and gave this speech. But he found out that didn't set with that kind of a crowd. It went over the top of their heads. So much great big, swelled-out words, they didn't get it.

So after while, when he seen he was wrong, he gathered up his speech and put it on his arm. His shoulders dropped, his head dropped, his knees hanging, he drooped back down, humble, humiliated, off of the pulpit.

There was an old saint setting back there, looking around, touched another one, said, "If he would've went up the way he come down, he'd have come down the way he went up. "

So that's just about right. Until man knows that he knows nothing, and he will humble hisself before God, and expect the Holy Ghost to do the work; that's the thing. Man cannot achieve nothing by his intellectuals. He must depend solely upon God.

¶ And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. (Mark 14:27-31)

You'll make mistakes; you'll fall; you'll willfully do wrong. You'll go out sometime and do things; that don't mean that you're lost; that means that you're going to get correction.

Lots of times my children will do things, your does too, that they know that's against your rules. And they know what to expect when they do it: they're going to get a whipping for it, sometimes a good one. But it's still your child, certainly. It's impossible for that man to ever be gone again, that's once been born of Eternal Life. God's not a Indian giver. "He that heareth My Words, and believeth on Him that sent Me, has Everlasting Life and shall never come to the judgment, but's passed from death unto Life. And I'll raise him up at the last days." That's God's promise.

Now, if you go on and say, "Oh, well, then I can do just..." I always do what I want to do. But if you're a Christian, you don't want to do the thing that's wrong, 'cause the very Life in you, the very foundation. If you want to do wrong, it shows the wrong thing's in here. How can bitter and sweet water come from the same fountain?

So you been all mixed up on some kind of emotion or fabulous something another, sensation, forget it. Go back to the altar and say, "God, take my old sinful life away, and put me in such a condition till my whole desire..." He that's borned of God does not commit sin. That's right. He has no desire to do so.

Certainly the devil will trap him here and there, but not willfully. The Bible said so. See? The devil will trap him now and then. Sure, he will. He tried to throw a trap to our Lord Jesus. He did to Moses and caught him. He did to Peter and caught him. He did to many, Peter even denied Him, but then he went and wept bitterly; there was something in him.

¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priest and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. (Mark 14:43-45)

The devil is religious as he can be, smart, scholarly, polished, but yet know no more about God than a rabbit would know about snow shoes. And here he comes up, walks up like that and falls down and worships Jesus, this maniac did. Well, you say, "Would that be the devil?" Why, Judas even come and kissed Him and betrayed Him by a kiss.

Religious spirits, certainly they are. This fellow goes ahead to write and said, "Why, religious spirits, don't get around them Pentecostal people. If you do, that spirit'll get on you. It's of the devil."

Listen. He said, "The Bible said, 'Believe not every spirit, but try them see if they're of God.'" That's exactly what the Bible did. And Jesus said, "These signs shall follow them that believe." See if that's right or not, try it by the Spirit. Sure.

And the religious spirit all down through every age has always been a denier. The devil's spirit that's religious has denied the real genuine Spirit. And every time God's Spirit comes, signs and wonders follows the Spirit.

Look in the days back there when Cain worshipped. He had a form of godliness. He built an altar; he built a church; he built everything just as religious as Abel was. So look, in the days of Cain and Abel, notice, Cain was just as religious as Abel was. And notice, when he worshipped, he built his altars; he made it pretty just like a fine big church. He wasn't an unbeliever; he bowed down and worshipped. And God absolutely refused him.

If God's just and only requires faith in Him, if God only requires faith, only requires sacrifice, only requires membership of the church, God would be unjust to condemn that boy. For he absolutely was a believer in God. He confessed the same publicly, he was a believer in God.

He built a church to the Lord, an altar; he brought his fruits in and made it beautiful, and made a sacrifice and done obligations, and worshipped the Lord. Brother, that's a pretty good church member today. Is that right? And God refused him. But look at Abel, coming here not with working. Wrapped a little vine around this old sheep's neck, and here he come pulling him up there, throwed him upon the altar and begin to beat his throat, and killed him. Why? Abel had a revelation. We're letting that soak just a minute.

It was a revelation that Abel had that made him just. He had a revelation of the requirement of Almighty God, and he brought a lamb. And that's the only way that you'll ever be able to see Divine healing, the baptism of the Holy Ghost, it'll be by revelation.

¶ And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (Exodus 20:1-17)



Wy brother said to me, said, "If you'll go get the sugar, I'll get the cracker." I said, "All right." Mother and Dad was hoeing in the garden. And I went in and got a big handful, enough for both of us. I was walking out with that; you can't even look straight when you're telling a lie, you know. So I walking along like that, down along the garden, only way I had to get out. And dad turned around, said, "Where you going, William?" I said, "Sir?"

He said, "Where you going?"

I said, "I'm going down at the barn."

And he said, "What you got in your hand?"

And I thought, "Oh, oh." I changed; I said, "Which hand?" You know.

"Come here." Oh, my. I didn't want no more sugar for a long time. Sure tasted good though. (I'm talking about the sugar yet). When my father gave us a whipping, he had a razor strap made out of a piece of belt leather. He had up over the door, the golden rule, and it had all Ten Commandments on it; it was out of hickory. A limb about that long, you know, with them ten branches out on it. We got our education out in the woodshed, just running around daddy as hard as we could go, like that. More dad's like that would be better off. Amen. That's right. Instead of pleasing your child and giving him fifty cents to go to the picture show on Sunday afternoon. That's it.



¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. (Mark 15:33-39)



Heven Pontius Pilate said, "I find no fault in Him." No one could find it. Judas Iscariot said, "I've betrayed innocent Blood."

HThat pagan wife back there of Pilate, had a dream and sent the boy down from the palace. I can see Pilate standing there just ready to pronounce judgment upon Jesus. I hear a horse come running, galloping up there. A boy jumps off and runs up, falls down by the side of his master; raised up and give him a piece of paper. He looks at it. I can see his face turn white, knees go to flopping together. Let's look over his shoulder and see what it says.

It coming from a heathen now. Said, "Have nothing to do with this just Man. For I've suffered many things today in a dream because of Him."

I tell you. Every enemy had to testify of Him. The moon, stars shut off their glory to that day. That was the Son of God. The Roman centurion said, "Truly, that was the Son of God."

And he said, "I've betrayed innocent blood." Hallelujah. Yes, sir. He's God's provided way tonight.

Every man or woman that's ever done anything for God, has been men and women who's believed that, held onto it, and kept it. It's thrilled the hearts of poets through the ages.

When I think of Eddie Perronett back there, what do you think of Christ, Eddie Perronett, when he wrote the great song of:

All hail the power of Jesus' Name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.

And I think of Hopkins, after being persecuted and everything, the way he did. He said,

When I survey the wondrous cross

Whereon the Prince of glory died,

My richest gain I count but loss...



Daily Reading: Exodus 21, Ezra 1, Isaiah 54:1-10, Mark 15:29..

¶ And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:15-18)

Jt reminds me of a lady in Chicago. Her boy went away to a seminary to learn to be a minister, some Bible school, seminary. And while he was away, the old mother took real seriously sick. And so they sent word for the boy to stand by, his mother with such a high fever, she had pneumonia, and said that it might be an emergency call. So the boy packed his clothes and got ready. Finally, the next day he never heard no word through the night, and the next day, said, "All is well."

So about a year later, he returned from the school in the east, some great school of teaching. And he came home and he greeted his precious mother, and he said, after talking awhile, said, "Mother, I never did get the chance to ask you what happened. One night they told me to stand by, and the next morning, said you were well. What drug did the doctor use.

Said, "Honey, the doctor didn't use nothing."

He said, "Well, how did you do it?"

Said, "You know where that little mission is down here almost to the loop, there at the square?"

"Yes."

Said, "There was a lady. They was having a prayer meeting down there one night in this little mission, that poor little humble bunch of people, and one of them was inspired to come up here and see me. And two women came, and they asked me if they could bring their pastor up and pray for me, and anoint me with oil, and lay their hands upon me, that I'd be well." And said, "You know, I told them sure. And they brought the pastor up, and he laid his hands upon me, and prayed. And honey, he read it right out of the Bible, Mark the 16th chapter, and said, 'These signs will follow them that believe.' You know what? The next morning, the doctor was so puzzled, he didn't know what to do. There was no fever in me."

"Oh," he said, "mother, you didn't associate with that group, did you? See, we in the school, we learned that Mark 16 from the 9th verse on is not inspired."

She said, "Glory to God!"

"Why," he said, "mother, you're beginning to act like those people."

She said, "I was just thinking something. I've been reading the Bible all the way through, and other promises in other places too, similar to that. And I was just thinking, if God could heal me with the uninspired, what would He do with that really is inspired?" That's right.

To me it's all inspired. God, give me faith to believe it and confirm it.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. (*Isaiah 55:1-3*)

Mhen you go to this cheap entertainment, you must remember that you've got to take lots of money. A young fellow who takes his girlfriend to these parties, and these dances, and so forth, is going to pay great lot of his week's earnings. And the old people who tries to find pleasure in going to the beer parlors to drink away their sorrows of the week, they're going to have to pay great money. And what do they get from it? They don't get nothing but heartache.

And remember, you've got to settle up with God someday for it. "And the wages of sin is death." You don't make nothing here on earth by it. It's a false mirage. Drinking will only add sorrow. Sin will only add death upon death. And your final check will be separation from God eternally into the lake of fire. And you cannot gain anything, but lose. Then God comes and asks the question, "Why do you spend your money for those things that satisfies not? Why do you do it?"

What makes man want to do it? They spend all that they've got, and all that they can earn to buy drinking, to clothe some woman that they run with, or some kind of a worldly, lustful pleasures.

But we are told in the Bible, and are bid to come to God and to buy eternal joy and Eternal Life, without money or without price.

Those things cannot satisfy, and the end of them is eternal death. And it costs you all the money that you can muster together to be the big shot of the entertainment, or the fun-boy, or whatever you might be, or the popular girl, or whatever it is. It costs all you can get together to do that. Dress in the very highest of dressings, and do the things that the world does, only to reap a check of eternal damnation. God said then, "Why?" What are we going to do at the day of judgment when we're asked why did we do that? What's going to be our answer? What's going to be the answer to modern America, who says that they are a Christian nation? And there's more money spent for whiskey in a year's time, than there is for food. Why spend your money for those kind of things? Yet, the government would send you to penitentiary for five dollars worth of taxes that you had sent maybe to some institution that wasn't correctly set in order to receive taxes to send some missionary overseas. We're going to be asked someday, "Why did you do it?" God said, "Come, buy Eternal Life, without money, without price." Life, to live forever, and we turn our backs on it and laugh in His face. What are we going to do on that day? What's going to be?

¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. (Luke 1:26-31)

Jf you want Angels to appear to you, keep your mind on God and off the things of the world. Go about your business; go to your church; go to your washing of dishes; wherever you are, keep your mind on Him all day and all night long. Then God will do something. You're drawing close to Him; you've got the world shut out; just you and He are together.

This appearing of the Angel frightened the little virgin. She had been taught that the days of miracles was past. But she had seen something happen. The Angel told her, said, "Hail, Mary." "Hail" means "to stop." And He had a message for her. When an Angel comes, He's got a message for you. And the Holy Spirit, God's Angel is here tonight with a message for every believer. Just keep Him on your mind. Keep thinking about Him, how lovely He is, how sweet He is, of His promises. If you're sick, get this on your mind, "He was wounded for my transgressions; He was bruised for my iniquity: the chastisement of my peace was upon Him; and with His stripes I was healed." Keep your mind centered like that; something will happen to you. All of a sudden there'll be something draw nigh to you, an anointing will come on you and out of that chair you'll go. "Draw nigh unto the Lord, and He will draw nigh unto you."

And she looked at this great Angel, and His Name is Gabriel. Now, there is Angels of the Lord, many of them, and they come to the earth and bring messages. But Gabriel, when He comes, there's something major going to happen. He was the One Who announced the first coming of Christ; He will be the One that'll announce the second coming of Christ.

And He told Mary, "Thou has found favor with God." What a message to bring to her. "Thou has found favor with God." And while she was thinking on that Scripture, then that was the Scripture that was confirmed to her.

Now, if you're sick, think on that Scripture. If you're lost, think on that Scripture. If you want the Holy Spirit, think on that Scripture, and the Holy Spirit will confirm it to you.

¶ And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (Exodus 25:1-9)

Remember, a bogus dollar only speaks that there's a real one somewhere. When you see this organization stuff growing and prospering, as it said, "Craft would prosper in his hand," just remember, there's a little Church of God somewhere, really is Holy Ghost filled, genuine, that's moving up the ladder. Don't look at the big organization.

What greater church is spoke of in the Bible than the Ephesian church age? And when Paul passed through the upper coasts of Ephesus, and comes to this church, there was twelve men in it. That's right. And they all was good people, shouted and have a great time, but had not received the Holy Ghost yet. Paul said, "You haven't received the Holy Ghost since you believed?"

They said, "Well, we didn't know there was a Holy Ghost."

He said, "Then how was you baptized?" If it didn't make a difference, why did he say to that church there?

They said, "We've already been baptized by one of the greatest men that ever stood on the earth, John the Baptist, who baptized our Lord. Ain't that baptizing good enough?"

He said, "No, sir. You've got to be baptized over, 'cause the Kingdom is sealed to anything else. John only baptized unto repentance, not for remission of sins, saying that you should believe on Him to come, that is, on Jesus." And when they heard this, they were rebaptized in the Name of Jesus Christ. That's right, exactly. They followed the Scripture.

You know, in the dedication this morning, Moses followed the pattern that he saw in heaven and pitched a tent to represent it. When Solomon built the temple, what did he do? He followed the pattern that Moses, by the tent, keeping the Scripture in line.

And when God come to His Temple for the last days, this Temple, the Holy Ghost, "a body hast Thou prepared Me," the Holy Ghost fell on the day of Pentecost, the message was, "Repent, every one of you, and be baptized 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 them that's far off, even as many as the Lord our God shall call."

¶ And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. (Luke 2:7-8)

Christmas is here to stay, and it isn't the birthday of our Lord, the time He was born. Now, if you'll get on the globe and look, Judaea is just as about as far under the equator as [Jeffersonville] is above it. So we find out in Judaea, in them mountains up there, that there's snow, my, more snow than there is here. So the shepherds could not be on the mountain at that time herding their sheep. And another thing, it'd be contrary to all nature. See? Lambs and so forth are spring born, not this time of year. Lambs are not born now; the ewes don't lamb now. And He was the Lamb of God (You see?), so He was born along in (they claim), along in April sometime, middle of April, or something like that. But this being the 25th of December, why, making it the birthday, this is the sun god's birthday (See?), the Roman Baalim, the sun god. See? And the sun is just exactly halfway around now. And from the 20th unto the 25th was when the Roman circus was in celebration of the sun god's birthday. So they said, "Well now, to please both Christian and pagan, we'll make instead of sun god, the Son of God and the sun god together. So we'll put it all together and make it the same birthday and make it on the 25th."

So it seemed to please the pagan and the first church of Rome. It was just all right with them, so they didn't care. So they made it both sun god and Son of God's birthday.

Now, the longest night in the year is along about the 21st or 22nd, when in the solar system the sun is just bouncing over, coming back. Now, they'll start getting just a few seconds or minutes longer, and then sometime up in June or July we have the longest day in the year.

But Christmas is here to stay, so we can't help it. Tubeless tires are here to stay. I hate them, but they're here to stay. That's right.

Undressed women, they're here to stay. Shorts, they're going to stay. That's all. They're going to get shorter all the time, so ain't nothing I can do about. I can just say it's wrong and stay with it. That's right.

Sin, it's here to stay. It's here to stay. We're going to have it on and on, so it's here to stay until Jesus comes. And all these things are here to stay.

Now, let me make this clear. I do not believe that Jesus would care what day you worshipped His birthday on (if it's the 25th, 26th, or whether it's April, May, June, July, or whenever it might be), just so you worship Him on any day.

¶ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. (Luke 2:25-26)

Now, how she must have felt that day of the dedication, or the coming for the circumcision of the Baby, when there she was walking up with this little Baby in her arms like that, and all the women keeping their distance, all with fine needle work to dedicate their babies and have them circumcised. And nearly all of them pulling a lamb, but she had two turtle doves, cleansing for her own purification. The little Baby, wrapped in swaddling cloth, made out of the yoke off of the back of an ox's neck. The wrapping on the back of an ox; that was this swaddling cloth in the manger. They had nothing for Him. They was too poor. And here she stood.

No doubt, all of the women kept their distance from the little virgin. Said, "You see, she's got a illegitimate child." See how God makes things so radical looking. Oh, my. He just pulls the wool right over Satan's eyes. "How filthy, how dirty, adultery, that's what she is; she's an adulteress."

That didn't stop that beat in little Mary's heart. They kept their distance from Him; they're still doing the same thing. Call Him now a holy-roller, fanatic, or something. Mary knew Whose Baby that was. She just kept on just the same.

But, oh, shouldn't they have noticed when Simeon, setting back in the room, he'd been promised; he went around prophesying. Said, "The Lord appeared to me and said I'll not see death..." (And he was eighty something then.) "I'm not going to see death before I see His Salvation."

"Oh, Simeon, you're old, son. The old fellow is kind of got it in his head, you know, just let him alone. He's harmless; he won't hurt nobody."

But Simeon had the Word of the Lord. Said, "I saw the Spirit of God descend upon me. I stood and looked at Him, and He told me, 'Simeon, you've been a righteous man and I'm going to make you a testimony out there.'" That's all.

"What are you going to do that for, Lord?"

"That's My business." My opinion is that he can sure pour the coal to them on that day. "You had a witness. Why didn't you listen to it?"

There's old blind Anna setting in the temple praying. The Lord revealed to her "Simeon is right." Amen! She couldn't see daylight from dark, but she could see farther than many people today that has got good eyes. She saw in the Spirit the coming Messiah was at hand, the Spirit moving in her heart.

See what a little bitty church there was? Zacharias, Elisabeth, Mary, John, Anna and Simeon, six out of the millions. Like in the days of Noah; six of them. God dealt with everyone of them. They was all in harmony. They all got together.

¶ And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not. (Exodus 28:31-35)

Jn the Old Testament, the high priest went in once a year, once a year, and that, bearing the blood before him. He was anointed. Oh, I like to study that, how he was anointed with the anointing oil. I believe David cried, "How sweet it is for brethren to dwell together in unity. It's like the precious anointing oil that was on the beard of Aaron, it run all the way to the hems of his garment." Oil makes things run easy, soft. You know, when a man gets really anointed and ready for God, he's just flexible. You know when he's not, he sets back real stiff. The high priest, once a year, went in one time a year with the Blood before him and worshipped in the Shekinah Glory, all anointed, (Oh, I love that) anointed, walking. And he had garments on that had a pomegranate and a bell. And he had to walk with that in such a step, that played, "Holy, holy, holy unto the Lord. Holy, holy, holy unto the Lord," packing the Blood before him as he went.

What a beautiful picture of the church today. And you know the reason he made them bells? The people on the outside didn't know whether he was alive or not unless he was making some noise. I'm telling you, brother our dead church, that don't make any noise, something's happened. Yes, sir. They haven't entered into that holy of holies. Everywhere you find God, you find a lot of noise. It's exactly right. When Jesus went into Jerusalem, they broke down palms; them Galilean peasants begin to sing, "Hosannah, to Him that cometh in the Name of the Lord." Some of those Pharisees said, "Oh, that makes chills go up my back. That's sacrilegious. Oh make them hold their peace."

Jesus said, "If they hold their peace, the rocks will immediately cry out." Something has to take place when Christ comes in.

¶ And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (*Isaiah 59:16-19*)

Unbelief doesn't stop God; it doesn't hinder Him. I don't care how much the world unbelieves, it's still going to happen. Unbelief doesn't do nothing but condemns the unbeliever. The unbelief will send the unbeliever to hell. It'll rob him of every blessing God promised to him, but it doesn't hinder God from going right on with the believer. See, unbelief doesn't stop God; it only stops the unbeliever.

You say, "The sun ain't going to shine tomorrow; I'm going to stop it." You try it. See? All right, you can't do it. God has set it in order and said it would shine, and it's going to shine. That's all. He said it would. There might be some clouds under it, but it's still shining just the same. And you can't stop God with that.

How does He make His Word known to the people? First, now, watch the wisdom of God, knowing there would be unbelievers, and how the majority would be unbelievers, He by foreknowledge predestinated a seed for every age that would believe it. Now, if you'll notice in there, for each age goes right on with His Word, everything right on time; nothing hinders God. He goes right on, and every click is moving just exactly right. We think sometimes it's not going to work right. But don't you worry. His clock is timed just exactly to the split instant, and everything's working just exactly right.

When I look around sometime and see these Rickys and Rickettas that we got today, and on the streets, and how everything's going on, I think, "O God!"

"Wait a minute," He says (See?), "My timepiece is turning just exactly right. I've got to put you upon the same basis I did the first man, them days. And I put you on the same basis of Luther, and on the same basis of Wesley." Because, you see, sin wasn't known then like it is now. And when we got more knowledge now than we had then, and when the enemy comes in like a flood, the Spirit of God raises a standard against it. See? And now, today we've got more knowledge, more understanding, so the rivers of unbelief is flowing in hard, but God raises a standard against it. But remember, the reason that He predestinated these things to happen, He foretold them by His prophets they would happen, and when the righteous see these things confirmed, then they know it's right. Regardless of what anyone else says, they know it's right.

¶ Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. (*Isaiah 60:1-2*)

Jt seems like that gross darkness has settled upon the people till they think the only thing there is to do is to go to church and be a pretty good person, put your name on the book, and some little mysterious thing, "God will twist the key when you die, and change that spirit in you to Him." You're mistaken. When you die, that spirit that's on you, that's the way you'll forever be. And remember, the Pharisees, Sadducees, and so forth, was very religious people. God is a jealous God. He's jealous, and he wants His wife pure. He wants her a virgin, chaste, nothing in the world into her, at all; altogether His Word, part of Him. We must be a part of the Word, not a part of the creed: a part of the Word; not a part of the church, a part of the Bride. Church is condemned; we know that. She goes to outer darkness, but the Bride goes up.

Now, if people could only wake up for a few moments and realize what the great thing is. It's pride that does that. It's people who wants to go like the rest of the world. You can't do that. You're not of the world. Do you think a woman laying in her casket will want to know whether she had her hair waterdoed, or whatever you want to call it? You think she would pay attention to how she was dressed if she was laying in a casket, or some man? They wouldn't do it.

That's the reason today there's so much stuff that we have to copy after the neighbors, or some Hollywood star, or some fashion, or something like that, is because that we haven't died yet to Christ and His Word. It's what's the matter with the churches. We're in darkness, groping in darkness. Said, "There would be gross darkness upon the people."

A gross darkness on the people now, what does it all mean? It means this, what made the moon fade out, was because that the earth got in the shadow of the sun, that was reflecting itself on the earth. The world got in the shadow. That's what's the matter with the church. That's what's the matter with the Presbyterian, Methodist, Pentecostals. That's what's the matter with all of us. The world shuts out the Light that we're supposed to be reflecting. Swings itself around and gets into it, and, as they pass one another, it throws darkness over it.

And the world has come into the church in the name of denomination, the name of some creed, and we're religious and all this, but yet it denies the resurrecting power of Christ to vindicate His Word that's prophesied for this day. There can only be Light through the Word of God. We know that. God in the beginning said, "Let there be light," and there was light, vindication of His Word that He had spoken.

¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. (Luke 4:16-23)

He thirsted like we did. He knew how to do without. He was sick like we are. He said, "Won't they say to Me the old parable, 'physician, heal yourself'?" But His great powers wasn't for Himself. He had the power to do it, but He couldn't use it on Himself. No.

Somebody said to me the other day, said, "Brother Branham, before anything happens, you know all about it. What's going to happen to you?"

I said, "The gift is not for me. I cannot use it for myself." It's for you. You're the one that gets the benefit, not me. I'm just a public servant of God to you.

The preacher's a public servant. He just holds himself there like a lily of the field; the bumble bee flies in and get his part; the honey bee flies and gets his; the passerby gets his, and everything. He toils day and night to keep his radiance. And the Gospel minister does the same thing: walks in the line of God, holds his testimony true, that the world might partake of him. See? Mr. Pastor Lily, he's a good one. Jesus said, "Consider him. Solomon is not like him." That's right. Dr. Lily, I guess you all know him. See?

"Consider the lilies of the field, how they toil, and spin. I say, and yet, Solomon in all of his glory..." A lily has to struggle day and night to get the radiance, to keep his garments, to keep the perfume and things going. He just opens up himself and they come by and take it out of him. The bee, and the fly, and everything comes by, good or bad just takes from him.

That's the way the servant is of Christ, the Christian servant: opens himself up, "Just take from me, world." Nothing for himself, it's for the others. That's what Christ become when He become Kinfolks to us. He become man that the world might partake of His righteousness and be made sons of God.

¶ The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. (*Isaiah 61:1-3*)

Asinister, member, good man, moral man, whatever you are, and you know that God taken cigarettes from you. Women, you know He taken shorts, and short hair, and everything from you. You know He did that, but then if you turn around and do despite and count that Blood of the covenant as was an unholy thing, that sanctified you and brought you this far. Like the spies, if they come right up here to the borderland, looked over and said, "Well, I know it is there, but the obstacle's too great. We look like grasshoppers." They perished in the wilderness: borderline believers.

Don't just come this far, say, "I believe the message." You obey the message. Come into Christ. You say, "Oh, I believe every word you said, Brother Branham." That's good. but that is just being able to read. Take the Message; take it into your heart, that you must have the Token, the very Life that was in Christ, be in you. "When I see that, I will pass over you."

As we see the great end time signs on earth today, we know that that's right. Now, look, I've waited for this for a long, long time, for this Message to you, and you've seen the end time signs. And I've preached it to you and showed it to you by everything that Christ said. Is that right? You'll admit that. At the end time, I don't see nothing left.

You say, "What about the mark of the beast?" Those who reject the Holy Spirit, is already marked by the beast. The punishment will come later. See?

In Israel, when the trumpet sounded in the jubilee year, did you notice Christ a reading that? He just read half of it, 'cause just half of it was applied to that time. See? "He sent Me to bind up the broken hearted, preach deliverance (and so forth See?), and the acceptable year of the Lord." The rest of it, He never read that; He laid the Scroll down, for that's for this day. He just read part of it: part was His day. Now, this is what He's going to do today. This is what He's speaking through His anointed Spirit to the church today. Now, is the hour. Now, is the time. Receive it, people; receive it.

¶ And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. (Exodus 33:20-23)

Thomas said unto Him, "Lord, show us the Father; it'll satisfy him." He said, "I been so long with you and you don't know Me?" Said, "When you see Me, you've seen the Father. And why say, 'Show us the Father'?"

Now, the Oneness took it, the oneness group of people, and try to make Father, Son, Holy Ghost, just one office and one place, and like your finger, one. That's wrong. Jesus could not been His own Father. How could He been His own Father? And if God is a man separated from the Holy Ghost, He had two fathers. For the Bible said that the Holy Ghost overshadowed Mary and she conceived. And the Bible said in Matthew 1:18 that "that Thing which is conceived in her is of the Holy Ghost." Then which is His Father, the Holy Ghost or God? Both the same Spirit, or He had a illegitimate birth by two spirits. That's a Catholic dogma, and it never was a Bible teaching. Martin Luther brought it out with a lot of other Catholicism that's in Lutheran church. Wesley followed on with it, and it's still going on; but it's a error. It's not the truth, never was it. Never was it a Bible doctrine, never was it a commandment in the Bible, to teach three gods. There's one God. Jesus said, "Hear ye, O Israel, I'm the Lord your God," one God, not three gods.

In Africa they baptize once for the Father, and once for the Son, and once for the Holy Ghost. And then a poor Jew comes around and say, "Which one of them is your God?" Which one is? The Father, Son, or Holy Ghost?" They're all three One. The Bible said they were One.

Jesus was a house that God lived in; the Bible said: that (I Timothy 3:16) "Without controversy (that's argument.) great is the mystery of godliness. For God was manifested in the flesh, seen of angels, and preached, believed on, and received up into glory." God was! The Bible said, "His Name shall be called Emmanuel," which is by interpretation, "God with us." The Bible said that Jesus, in Him dwelt the Fullness of the Godhead bodily.

As we had it the other night, God in the beginning was Spirit. And then from God went out the Logos, or the Theophany which was a form of a man called the Son of God (prefigured). He came in earth in a body of flesh, even before He came in Jesus Christ. Now, swallow that one once, brother. I'll prove it to you.

When Moses saw Him, he said, "Let me see Your form, Lord." And God hid him in a rock. And when He passed by, he said it was the back part of a man. That was that Theophany. That's exactly. Then that Theophany had to be made flesh, not another person, but the same Person had to become flesh to take the sting out of death.

¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. (*Exodus 34:29-33*)

God was veiled in Moses. God was in Moses, veiled, and the Presence of God was in him. He was so perfect with that Word in him like that, till he had to veil his face. And it was a vindicated prophet that unfolded the Word and told them, "Thou shalt not. Thou shall. Thou shalt not." See?

To give His Word to that generation He veiled Himself in a human being, or the Word would've blinded even the called-out. See? Even the people that was out there, they could not stand to see that. In Exodus we find that; they said, "Let Moses speak, not God." See why the Pillar of Fire don't appear too much? See? God said, "I'll do that; I'll raise them up a prophet. (Amen.) I'll raise them up one." And He came just exactly. "And He will be the Word." He said, "If they want to see what the Word is," said, "now, Moses, I appeared to you yonder in that burning bush. I'm going to come down and set that mountain afire." Said, "They'll see that you've told the truth. I'll appear here in the same burning way. I'll appear here and prove to the people; I'll a-vindicate your ministry." That's what He told Moses here, so many words.

Notice, He said, "Now, I'm going to glorify you before the people." Said, "Now, you told them that I met you out there in a burning bush; now I'm going to come down, same Fire; and I'm going to let the people see that you never lied about it." You can scientifically prove it even, if you want to. See? "I'm going to come right down and let them know."

And when He begin to thunder, when Jehovah started thundering, the people said, "No, no. No. Don't let Jehovah speak, we'll die."

See, He had to be veiled. So God veiled Himself in Moses and give Moses the Word. And Moses come down and spoke the Word of the Lord in a veil over his face. That right? Jehovah veiled in a form of a prophet. God said He wouldn't speak to them anymore like that. He would only speak to them by a prophet. That's the only way He'd ever speak from then on. That's the only way He's ever spoke. That's right. Never any other way.

¶ Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. (Luke 6:47-49)

The British Isles are so covered with people. In England you can't hardly find a place, hardly, but what's got a house on it. Like in Germany, and so forth, they're the old countries, and the grounds are wore out, and they got a little garden. In Germany and places like that, you don't find in the back yard some nice mowed grass and a lot of trees. You find tomatoes and beans and potatoes, something to eat. They have to. And the grounds are so taken up.

The little limey soldier that was taking me around, we went up over top the hill, Brother Baxter and I, and this boy. We come to a place that was a beautiful spot. There were trees, and the green grass, and everything. I thought, "Isn't that a pretty place." I said to this limey; "Sir, I would like to ask you a question. I see that your island here is so covered. Why would a large space here, for several acres, a beautiful spot with trees and a valley, and everything like that, why would you leave that, and no one would ever build a house here?"

He said, "Reverend, I want to say this. About two hundred years ago, there was an epidemic of blackwater fever broke out here in England. They had no serum, and the people died like flies. The wagons, they tell me, come day and night. They couldn't even bury them. The clergymen would just come out here once in a while, raise up his hands and pray, and go back. They throwed them all in this valley here. They couldn't even bury them. They died, and they died, till thousands times thousands of children, grownups, teenagers, and everything died. And they just took them out there, and then they just took and sprayed dirt over the top of them when the plague had ceased. You know what?" He said, "From that day till this, the Englishman is so sure he'll not plant his foundations on where a thing like that once was. He'll never set his house on a place where death laid like that."

And I stood there a little bit, and I thought. No need telling him, he wouldn't understand it. But how in the world, that a person will face so sincerely till if black fever, two hundred years ago, laid on that ground, so suspicious, and so concerned about you got to live a little longer, and you might take black fever if you ever planted your house there. And then you'll plant your eternal destination upon some manmade creed that died hundreds of years ago, upon some theology of some church that's been laying on a shelf for hundreds of years; not a thing, not a move of God in them, and everything else. And you'll stick your name and creed, and everything right on there, and go on living. Listen, friend, don't you do that.

"Upon this rock I will build My church, and the gates of hell can't prevail against it. The works that I do, shall you also. Lo, I am with you, even in you always to the end of the world; Jesus Christ, the same yesterday, today, and forever."

God is a God of reality. Don't just take a creed. Don't just take a sensation. Take a reality. Take a real God.

¶ For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. (*Isaiah 64:4-8*)

Jknow that day when I walked into that hospital when I had my great challenge. I'd seen my wife die, me calling for her life. "What have I done but stand on the street corner and preach and pray for the sick." And then Satan said, "Well, he won't answer your prayer." I seen her die, but I know that in her was that resurrection power. Them bones shall rise again. I seen my little baby lay there. And I laid my hand on it and said, "God, don't take it." Looked like He pulled the curtain down and said, "I won't even hear you no more."

Satan said, "There it is, just one word." He knowed better than tell me there was no God, 'cause I knowed that. But he said He don't love me; He don't care for me. See, every reason and thing said, "You're just a young man, yet twenty years old. There lays your wife laying down yonder in a morgue, and here's your baby going there. And you said he was a great healer and he's all this; and look what does He do? One word, he wouldn't even had to speak it, just look down there and say, just nod His head, that's all would take place. It'd be healed. But you see, he don't love you. He don't care for you. Letting your baby die right there now. And even refuse to hear your prayer in this dark hour."

Everything he said was absolutely the truth. He said, "What have you done? Work all day long till you couldn't hardly stand up, and then stand up all night till twelve and one o'clock standing on the street corners preaching, making calls to the hospital. Just come in and set down in a chair, set there and sleep an hour or two and go back to work again. Next night, the same thing. Here you are about twenty-two years old. Every friend, every young lady, every young man that you ever associated with, calls you a crazy crank. What have you done? You've made a fool out of yourself. Don't you see it?" I was just about ready to agree with him. Something down in me; that was that quickening power. I said, "The Lord gave, and the Lord taken away. Blessed be the Name of the Lord."

When all my hopes give way, then He's all my hope and stay. For on Christ the solid rock I stand, all other ground is sinking sands. Oh, when He shall come with triumph sound, then may I then be in Him be found, wrapped in the robes of His righteousness, not in my own; I don't have any. Mine's filthy dirty rags. I'd hate to try to go to heaven on my preaching. I'd hate to try to go to heaven on my visions. I'm going to heaven because I hold His grace in my heart, His grace to me.

¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. (Luke 7:24-28)

Now, a lot of people has the wrong impression of Christ. Some people thinks that Christ was a sissy. Christ was the greatest of all men. He was the example Man. Not only was He Man, but He was God-man. He was God with us, Emmanuel. He was the humblest of men. But you can be too humble. You can get so humble, until the devil will make a puppet out of you. He was humble to washing the disciples' feet. He was forgiving enough to pray for those who drove spikes into His hands. But He was man enough to plait ropes and to run the moneychangers out of the house.

Yes, John was man enough to be meek and humble. He was man enough to stand on the banks of Jordan. He didn't need a great Synagogue or a place to preach. He was humble. He took the bright blue skies. He was humble enough that he didn't call upon the people to have to have so much money to pastor their church. He lived off of grasshoppers and wild honey, locusts, in that country they can them. They're great big long grasshoppers: pickle them, smoke them, every other way to eat them. That's what he lived on. And his raiment was a piece of sheepskin wrapped around him.

Jesus said, "What did you go to see? A person that would give in with the Pharisees, a reed shaken by every wind? Go in with the Sadducees when they come in? One day he's this, and the other day he's that?" Said, "You didn't go to see nothing like that." Said, "Did you go to see somebody dressed fine? No. An intellectual? No. What went you to see?"

He said, "Go show John what's happening here. The lame walk, the blind see, the deaf hear, the dead are raised up, and the poor has the Gospel preached to them. Blessed is he who is not offended in Me." Oh, my. That was the sign of the Messiah. That was the sign to show him.

That's the sign that the true holiness Church today, as much as they're falling, still it's a mark of the calling of Jesus Christ: men and women who stand for the unadulterated Gospel of salvation to the soul to the poor, to the needy. Not aristocratic bunch that's dressed so in their churches that a poor man feels out of place, but a humble bunch of people. There's where the Gospel's preached. The sick get well; they pray for the sick. God confirms their ministry with signs and wonders. There's the Gospel being preached to the poor. Go show John these things.

¶ The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. (*Isaiah 65:25*)

That great city setting there You think, "Fifteen hundred miles high?" That's what the Bible said. Now, it will not be fifteen hundred miles right straight up like that. See? We have another geographic measure that all sides are equal; that's a pyramid. See?

And the city will start probably about a sixty degree. And if it starts, fifteen hundred miles of that, just think how high that will be, but how long it'll take to be there. You'll hardly know you're walking up the hill. For fifteen hundred miles high at a sixty degree, you're just about like this. See? And the city's all on this hill. And it's just as high as it is long; it's just as long as it is wide. The height, by the depth, by the breadth, it's equal; all the walls are equal. A pyramid has four walls.

Now, the walls around the city will be 216 feet tall, 144 cubits, and each one of them is a stone. Just think of that city, friends. Oh, my. What do we set here in this hot place? What do we do these things? Why do we drive like that? Why do we toil? It's worth every inch of the way. Oh, the toils of the road will seem nothing, When I get to the end of the way. That's right. And, oh, what a time that'll be.

And there Jesus will set on the throne. And out from under the throne will flow the river of Life, trinkling down these four walls into little chasms, and into little branches, and come form up a river, and down through by the city. It'll go right down through the streets like that, and on each side stands the trees of Life that'll change their fruit every thirty days. Oh, what a city.

And remember, God, the Creator, that created the heavens and earth, is in glory right now preparing that city. Abraham looked for it. He left his home; he separated everything that was dear to him. Why? He was a prophet. And being a prophet, he was connected with the Spirit and part of the Spirit. And Something told him within him, "There is a city," and he started looking for it. Said, "I'm a pilgrim, a stranger. I'm looking for a city whose Builder and Maker is God." He knew that city was somewhere. Oh, my. And I believe that right on the grounds where he looked for it, right there in Palestine, there's where it'll raise up, for it's on Mount Zion. There's where she'll be.

Look where she'll stretch out into the sea, from sea to sea. Think of that fifteen hundred mile city setting out there on the mountains of the Lord. Oh, that'd be wonderful.

And the lion and the lamb shall lay down together. The lion will eat straw like the bullock. And the bear will be gentle, and the wolf will be tame. What a time it will be. Nothing shall hurt or destroy; everything will be in peace and love. There'll be no more old age; there'll be no more sickness, no more dying.

Folks, this is not some Santa Claus story, some mythical something; it's written in the Word. And never has the Word failed. And to think of the very promise, not back in the Bible day, but in this day, today. Not one iota has ever failed of His Word. Oh, I'm bound for that city. I love it, don't you?

¶ Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; (Neh. 9:6-7)

Names are in the Bible, we don't notice it no more, today. You've often heard me scorn people calling their children "Ricky." Now, Ricky is a horrible name. See? You mustn't call them that. If you got a child named Ricky, for goodness sakes, change it to something else. Ricky, or Elvis, or something like that. "Ricky" means "a rat." See? And what you call a person, that impresses that.

A little lady, the other day, had a little boy out there called "Ricky" and his name's Ricky, James Ricky. And because it was so popular (Ricky), they called him "Ricky." I said, "Change that name."

I notice some people setting right here now that's got a little grandson. The one little boy's a sweetest, pleasantest little fellow; and the other one is Ricky, and that's what he is. You just watch him; his nature's just like that. I said to some of his grandparents, or someone, I said, "Tell the mother change the name of that boy, just change that name over and watch what happens to the kid." See, you people don't want to believe that. We think we've lived too long for that.

If there isn't something in a name, then why as long as Jacob was called Jacob, which means "supplanter, deceiver," that's what he was? But when he wrestled with the Lord all night, and the Lord changed his name. When he was about sixty years old He changed his name from Jacob to Israel, "a prince before God," and that's what he was.

Why was Abram called, had to be called "Abraham" before the baby could be born? Why was Sarai called "Sarah" before the baby could be born?

Why was Paul, his name was Saul, but when he met Jesus, He changed him from Saul to "Paul."

When Simon was changed from Simon to Peter, which means "little stone." And all their names were changed, is because what you are called is something about it.

¶ Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. (*Jeremiah 1:4-6*)

A prophet is a seer who sees the people's hearts and foretells the things that's coming to pass. And now, there's a gift of prophecy. That's in the church with the local members. It falls upon any of them. They give a prophecy.

Then it cannot be received to the church until it's been judged by two or three witnesses. And then, they have to put their seal on that, to say it's of God. Then they have to watch to see if it happens. Then it may never fall on that brother or sister again. It may be on another one. That's a gift of prophecy.

But a prophet, p-r-o-p-h-e-t, is borned a prophet, was ordained that before the world ever even begin. See? Now, you take like Jesus Christ, the King of prophets. He was, from the garden of Eden, the Seed of the woman, prophet. And Moses was borned a proper child, a prophet. John the Baptist, why, Isaiah saw him seven hundred and twelve years before he was born, and said he's the "voice of one crying in the wilderness," seven hundred and twelve years before he was born. Jeremiah: God said before he was even formed in his mother's womb that He knew him, and sanctified him, and ordained him a prophet to the nations. See? Prophets have the Word of God, and are borned a prophet. A gift of prophecy is different. That's a gift.

Now, there's five ordained gifts in the church: apostles, prophets, teachers, pastors, evangelists. Now, that is the five gifts that God places in the church by His foreknowledge. Then there's nine gifts that's locally in the church: speaking in tongues, interpretation of tongues, and gifts of wisdom, and knowledge, and prophecy, and so forth. Them's nine spiritual gifts that operates through the church. But then there's five office gifts that God puts in the church. And, oh, how we love to see them all operating.

One of them is the pastor, teacher, and those things. Then the others comes along in confirmation. Gifts are to magnify. And God's just got it so even a fool will not be excused, will he? It's so simple the way God has made them. And I like that. The more simpler you become, the greater you'll become before God. That's right. Don't never try to lift yourself up. When you do, you're bringing yourself down. See? He that exalts himself shall be abased.

¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? (Luke 9:23-25)



J can remember the times when the old fashion people would walk down through the aisles, and up-and-down the roads, a crying, and talking to their neighbors. That was Christians of that day, telling about the things of the Lord.

And today we put our name on the church book, and go out and stay home, and never say a word about it: Unconcerned. "Just as long as we belong to the church, it's all right." I'm sure we're wrong there, people. Check up. For that won't stand in the judgment. No, sir. It won't.

Nothing less, "He that will follow Me, let him deny himself, take up his cross, and die daily." Stay dead there on the cross. That's right, agony. "I'll take the way," you sing, "with the Lord's despised few."

I think today what a time that we're living in. That evangelism, they put it out in great big bright lights and when you see the evangelist coming to town, you wonder. My meetings has been guilty of the same. That's right. I wonder who's coming to town sometimes, the evangelist or Jesus Christ?

I went into a place here, not long ago, where a certain evangelist was supposed to come. Why, they had the picture of the evangelist, "the man of the hour," the man's with this, and the man with that.

Sometimes I think of my ministry, and see people come. And I'd get in a hotel room, say, "God, who's the people coming to see, me or You?" See? "If they're coming to see me, they're lost yet; but, O God, tear me down and take me away. I want to represent You, the One Who we'll stand before someday with trembling hands and trembling, feeble body, looking at me, knowing that my soul hangs by Your decision." Let us exalt Christ.

Here not long ago, I seen an advertisement up, where a certain campaign was coming to the city. And the word of the man, the man's name were in great big letters all the way around, like that. And on the bottom, in a little corner, said, "Jesus Christ the same yesterday, today, and forever," way down in the corner. They took all the sacredness from Christ and put it onto some man, or some church, or some organization. Brother, I'm telling you; you can get by with glamour, Hollywood clowning like that, and it's by the church. But in the Presence of Jesus Christ, He's the One to be glorified. That's right. Now, that's the truth, my dear brother and sister.

Don't feel angry at me. You just remember that I'm preaching to you. I want to preach as if this was the last sermon I'd ever preach in my life. I want to preach every sermon I preach, as if I was a dying man preaching to dying men. And I am; my light's burning down, every day; yours is too. And we're dying mortals. And we got to face the living God some of these days, and we better be in deep sincerity about this.



Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. (*Jeremiah 2:12-13*)

Any other thing outside of Jesus Christ and His Word of Life is a broken cistern. Anything that tries to substitute it, anything that you try to do to bring you peace, anything that you try to do to bring you comfort, any kind of a joy that you receive from anything else as a substitute for this, it's a broken cistern full of filth. He gives perfect satisfaction.

I remember here couple summers ago I stepped out the back door. There was a young snicklefritz out there that said to me, said, "You know the reason you're always talking about women like that, wearing those shorts and things," he said, "because you're an old man." Said, "That's the reason it is."

I said, "Look here. How old are you?"

Said, "Twenty-seven."

I said, "When I was many years younger than you, I preached the same thing." I found the Fountain of satisfaction; He is my Portion. Amen. As long as He supplies that, that's the beauty. That's my art, is looking at Him, watching His handwork and see what He's doing. There's no other fount I know.

Oh! precious is the flow

That makes me white as snow;

No other fount I know,

Nothing but the Blood of Jesus.

There is a fountain filled with Blood

Drawn from Immanuel's veins;

Where sinners plunge beneath the flood,

Lose all their guilty stain.

I'm telling you, no other fount that I know but that Fountain. It cleansed me when I was dirty. It keeps me cleansed, because I want to live right at it, drink this fresh Water that's fills my soul with joy. I can be ever so down and feel that I can't hardly go another round, can't go nowhere else, then I can kneel down and put my finger on a promise and say, "Lord God, Thou art my Strength; Thou art my Satisfaction; Thou art my All in All." I can begin to feel something bubbling up way inside of me there, I come out of it.

¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. (Luke 10:21-22)

The Scriptures does not contradict Themselves. And there's no Scripture in the Bible that contradicts it self. I've asked for that for years and years. No Scripture, no statement can contradict itself, unless it can be straightened with the rest of the Word of God to rightly put it together. Which Jesus thanked God for, that it was hid from the eyes of the wise and prudent and would be revealed to babes such as would learn. See? Now, we got to be humble in this. We've got to throw away our ideas about it; we've got to accept God's plan of it. That's the only way you'll ever be able to get anywhere with God for salvation for soul or body. It'll have to come through God's provided plan.

Now, if you've got a artesian well on this side of the mountain, spouting water by the millions of gallons an hour, and a crop on the other side burning up for water, now, you could stand and scream until you're took your tonsils out. Screaming, "Oh, great water, come here and water my crop." It won't do it. No, sir. It'll stay right there. But if you'll work according to the laws of gravitation, and get this water to come around the mountain and water your crop, it'll do it, if you'll work according to the laws.

Now, there's enough electricity in this room to light the room, and light would be out in a big field where it's dark. And we know that Franklin and science has proved that electric's in the air. Now, take a copper wire, and hold it up, drop it down, and you... The static, the electricity pick up, till it will almost light the earth, if it was a mile high in the air, would set the earth a fire.

Now, you could stand out in that field and scream as loud as you wish to, "I'm lost. I'm lost. Great electric, come now and light the way up, that I can see how to get in out of this darkness." It'll never do it. But if you'll work according to the laws of electricity, why, it'll light the way up, so you can get out. But you have to work according to those laws.

Now, God has a law too. And there's healing and salvation in God's determination for you, if you'll work according to His plans and His laws on such. So that's the way we must plan the meeting, that's the way. Seven times around the world, I have been, of all different races, kinds of people by the tens of thousands. I have seen great things that our Lord has did. But I always notice that it takes people that will humble themselves and lay aside their own thoughts of it, and just take God's thought of it, and work according to His plan, which is faith in what He said.

¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. (Luke 11:14-18)



A few nights ago I got a little letter of criticism, which was fine. A man told me, said, "Brother Branham, you're just a boy yet." Said, "I was preaching the Gospel 'fore you was born." He was a teacher of some Bible school. And he said, "But a man of your kind, that teaches people, and yet would make a remark that you made the other night. I think it's ridiculous. You said that the devil didn't have no power to heal. Perhaps, what if I tell you that the devil has got power to heal? Now, you'd ask me, if you were standing present, why I know. I'll tell you." Said, "In our town there's a woman lives there which has a bad spirit. And people comes to her for healing. She'll pull hair out of their head, and she'll pluck blood from their veins, and wrap it up in his hair, walk down to the river, and cast this thing over her shoulder, and not look back, if she looks back, then the disease remains with the person. But she has to throw to the river like it's forgetfulness and walk away. Sixty percent of the people, we've kept count, are healed. Now, if the devil can't heal, what about that?"

So I answered him back, I said, "My kind beloved brother, with all due regards to your years of teaching, but I'll tell you now, that Jesus Christ said that the devil has no power to heal. And if Jesus said it, that settles it with me. He said, 'If Satan cast out Satan, then his kingdom's divided and it has an end.' And he cannot cast out Satan. Then you'd ask me why was these people healed? Why, it's not the person, the witch had nothing to do with it, no more than I'd have to do with it, or any other man. It's the people that's approaching, thinking that they're coming God's provided way for their healing. It's their individual faith in God that does the healing." See? That's the approach that they think. It isn't the witch, or no more than it would be the man. So therefore, the Gospel can only reach out as the Word of God is taught. And man base their hopes upon God's Eternal Word. "Faith cometh by hearing, hearing by the Word."

Dr. Adair, here in the city, my beloved friend, said to me one day, he said, "Billy, don't you think if people had faith to touch the tree out there, they'd get the same results?"

I said, "How could you have faith in that? If you could have the equal amount of faith, believing that it was God's provided way for you to touch the tree, and it would do, then they could do it. But who's got faith in the tree? I got faith in what God said, and I just take that."

So faith isn't built upon the shifting sands of emotional conceptions. But faith is built upon the standard, God's eternal Word, the Rock of Ages.



¶ Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; (Luke 11:47-50)

And when we see this world in this condition, seem to be falling apart in every age, when the world gets in that condition, the people prays. Oh, even the President calls for (What was it?) ten minutes or an hour or something of prayer. That won't do any good. What we need is not a praying, but a repentance, turning back, getting away from, forsaking. Come back to God. I'd rather have my consolation built upon the Word of God, and the baptism of the Holy Spirit, the Presence of Christ, than all the security that politics or churches could ever give you. Certainly, 'cause I know That'll stand.

We'd been better off if we'd just have the nation of God, God's Kingdom. God always answers and sends them relief, but they don't want to receive it. When the world gets in this condition, falling apart, then God always answers their prayer, sends them a prophet or something, some mighty prophet to blast it. But they won't listen to him. What do they do? Put him in the tomb. Jesus said, "Which one of you, your fathers didn't put the prophets out there in the tomb, and then make them white now, and build up their sepulchres? And you're the one that put them in there." That's right. "Which one of you?"

They cried for help. God sent it to them, and they rejected it. Then what, is God to blame or is the people to blame? The people's to blame. Certainly.

When Jesus was born, that world, as I said, [was] falling apart. It was controlled by politics, and politics was corrupted in them days. The national church was corrupted. The Romans and Greeks were looking for a anointed messiah. The Greeks and Romans which probably had the best part of the world, and they were fighting one, among one another, so they was looking for some anointed messiah to come. And the Jews, they wanted a Messiah to come. And the Romans were looking for some great politician who could stand up in Rome, take over Greece and tell them how to do it, and Rome would rule the world. Greece wanted a great politician to stand up, anointed politician, a messiah, would say, "We'll take them Romans and the Jews, and the rest of them." See, that's what they were looking for. If that ain't the picture today, I don't know what it is.

¶ And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (Luke 12:15)



Jsaid, "Look, Hope, You know I believe we're supposed to be fifty-fifty. See? We're going fifty-fifty on these things," I said, "let's just start it right now, what do you say?"

She said, "What do you mean?"

I said, "You being the girl, I believe it'd be best for you to ask your mother, and me being the boy, I'd ask your dad."

She said, "Very well."

I said, "Yeah. Well, you let me ask your dad first, will you?"

She said, "Well, you ask him tonight."

Well, I just couldn't do it that night after going through all that. So then I waited, next time I went back, I set back there on the porch with her awhile, and we come in, her daddy was setting typing. And we walked in the house, and she said, "You'd better ask dad tonight 'cause we got to make ready."

And I said, "Yes, that's right."

So, I went in, and he was setting there typing, and I talked to her mother a little bit, you know, and looked around. I started out, and she looked at me; and I motioned to her; I hadn't forgot it. So I said, "Mr. Brumbach?"

Said, "Yes, Bill."

I said, "Could--could I talk to you a little bit?"

He said, "Yes, go ahead." And he turned around.

I said, "I--I mean out on the porch. I seen him look around to Mrs. Brumbach. I thought, "Oh, oh, here it is." So I walked out to the porch, and he walked out there. I just couldn't say it; I'd just get real weak every time I go try to say something, you know. I said, "Sure is a pretty night, isn't it Charlie?"

He said, "Yes, it is, Bill." Set there a little while.

I said, "Been awful warm."

He said, "Yes," said, "you can have her, Bill." Why, I love him today.

I said, "You mean it?"

He said, "Yeah, I do."

Oh, my, I wanted to hug him right then. Said, "You can have her."

I said, "Look, Charlie, I know you give her a good home. You can get her anything she wants; I can't. I'm only making a small wage. Charlie, she couldn't find anybody that thinks any more of her. I'll work as long as there's breath in my body to work, and make her a living. And I'll do everything that I can to make her a living."

I never will forget; he's gone on too now. But he laid his hand over on my shoulder, and he said, "Bill, I'd rather you'd have her, and I know you love her, and I know she loves you. I rather you'd have her, then somebody maybe had plenty and wouldn't be good to her. After all, life doesn't consist of how much the world's goods you own, but how contented you are with the portion that's 'lotted to you.' That's right, too."

I said, "Thank you, Charlie. I'll do all that I can."



Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. (*Esther 2:15-17*)



Jou go to the restaurant and get a bowl of soup and there'd be a spider in it, you'd sue the restaurant. But you'll let the devil poke old dirty televisions and card things down your neck, and swallow it; make you put on old unclean clothes. And these women, these little old tight dresses like a skinned-down wiener, and walk out there on the street like that.

And do you know, my sister I ain't saying that joking. Don't get me wrong. Listen. I'm saying this: you act like that, and at the day of judgment you'll be counted as an adulterer. Right. Jesus said, "Whosoever looketh upon a woman to lust after her has committed adultery with her in his heart." And when that sinner has to answer for committing adultery, who is it? You. Who caused it? You. That's right. If you put yourself out there before men, to be like the world, and dress like the world. I said that one time, and a woman in Louisville, Kentucky, she said, "Well, listen here, Mr. Branham. I'll give you to understand right now..."

I said, "Yes, ma'am."

She said, "That's the only kind of dresses they make."

I said, "They make sewing machines and sell goods. It's because you want to. There's something wrong in you."

That's exactly right. You do it not because it's a fashion, you do it not because you have to; you do it because you want to.

You smoke because you want to. You don't have to. I think the silliest thing I ever seen was a woman going in the street like you see every one in automobiles with them cigarettes up between their fingers. Why, it's a disgrace. That's the biggest fifth columnist move we got in the nation, when the doctors and medical science says it's full of cancer and everything else. And they suck right down on them all the time.

See a woman, supposed to be a Christian, stretched out there on a bank, with mixed bathing, with a bathing suit on, stretched out there. I got two girls. I don't say they wouldn't do it. They say they're getting a suntan. They'll get a son-tan if I'm living. It'll be the son of Mr. Branham, with a board about that long. I believe it's wrong.

Esther cleaned herself. She cleaned her heart. That's what she cleaned. That's what the church needs: a heart cleaning." How do you clean your heart, Brother Branham?" Washed by the water of the Word, through the Blood of Jesus Christ.



¶ There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. (Luke 13:1-5)



Now, I want to ask you a question. We make so much emotion over our religious ideas, but who is it in the city tonight in Jeffersonville, that's so concerned about the lost world in this last day, that even spends thirty minutes a night praying for the sins of the city? But according to the Scriptures, the Angel of God was only to seal those who sighed and cried for the abominations.

We're not interested no more. We just want to know that we can have a good time. We want to know that we can have a little society in our church. We want to know that we've got a vote coming when it comes time to elect the next pastor. We want our church to look a little better than the next fellow's church. That's the idea of this world today.

No one begging, "Oh, Lord, God come to me quickly or I'll perish. Oh, pass me not, oh Saviour. You was omnipotent, You Who are omnipresent, come and dwell in my heart, oh Lord."

It's even hard to get a man or a woman to raise their hands to accept the Lord Jesus as Saviour. The old fashioned mourners bench has been taken out. There is no more weeping. There is no more crying at the altar.

Just think when Charles G. Finney, just a Gospel preacher, a little converted lawyer, little-bitty, dried-up looking fellow was testing his 'acoustics in a building. And he said, "Repent or perish." And a man setting in the cupola, fainted and fell out.

He stood on the balcony of a building in New England and preached hell to the lost. And when he screamed out, "You'll perish if you don't repent," men fainted and women had fell in the streets.

But today you can preach repentance, and hell-fire and brimstone, and people will laugh at it. What's the matter? Our hearts are cold. We are indifferent. We've got too much. We need less of the world and more of God. Our hearts are too cold. We become interested in some emotion. We become interested if we can dance, if we can shout (I believe in it.), if we can speak with tongues. I believe in it. I believe in every bit of that. But if we have that and don't have that agonizing, weepy, broke up spirit, God can never use it. Them things are good, but we got to have the other to go with it. We've left off the main thing and gone for secondary. And you can never major on a minor.



¶ And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. (Luke 13:29-30)

Lchurch, you, who I'm speaking to tonight across the nation, if you've separated yourself from denomination and all the filth and things of this world, and all those things that keeps you in manmade creeds, and orders, and things like that, you separated yourself, look up. Get ready. The fire's going to fall one of these days. God's going to let Him come, in a sight to behold. Would you be ready when He comes? Would you be ready to go up with Him when He comes? The secret rapture of the supernatural Bride. She'll be made from mortal to immortality; be changed in a moment, in a twinkling of an eye. We which are alive and remain shall not prevent them which are asleep.

The other day on Armistice Day, I was standing down there in Tucson; my little boy wanted to see the parade. I was studying, and I didn't have time to do it, and I had a lot of sick calls and things. So he said, "Daddy, they won't take me. Take me." I said, "All right."

Brother Simpson and his little boy wanted to go; so I jerked them in the car and run down.

I stood there on the corner and watching. After while I heard way back in a distance, a muffle coming, "Bomp, bomp," drums beating. I stood there; I thought, "Well, these little fellows, they really read all these books about army; they'll really like that. I noticed coming up first was the old World War I tanks. There they come up, little bitty fellows like that. There was, next come after that was the big new tank of the Second World War, the big Sherman tank with a muzzle break on it. Then come the next, and the next, and after while come the Gold Star Mothers, and then after while come twelve veterans that's left in the whole state of Arizona from the First World War: twelve veterans. After that, come a float, the unknown soldier, the little white cross. There stood a sailor, marine, and a soldier standing guarding. A little partition on the float; on the other side was an old, gray-headed mother, setting with a gold star pinned on her; a little lovely wife crying, her husband was dead; a little ragged boy with his head turned side ways; his daddy was killed. And then behind that come more, and more, and more, and then to the new army.

I stood there. What a sight to behold, but how sad. I thought, "Oh, God, one of these days, I'm going to behold another sight." There'll come forth a resurrection day which the first will be last, and they which are last will be first. The old prophets will come breaking forth first, and they see that procession going marching up in the air, and we which are alive and remain shall not hinder them which are asleep, for the Trumpet of God shall sound; the dead in Christ shall rise first, and we'll fall right in line with them going in. Hallelujah. All down through the age of Luther, Wesley, Methodist, Presbyterian, on down to the last age who receive the Word in their age.

¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 14:7-11)

He have become so profound in our intellects. We have educated our children till we got a bunch of Rickys. Even our churches and things, and our boys going to seminaries, getting out here, and go down there and learn some Ph.D. and L.L.D. Let me tell you something. Every time he gets one, he goes farther and farther from God. God is so simple. The reason that man can't find God, he don't get simple enough.

Someone said, "Brother Branham, how do you see visions?" It's not me. See? You got to get yourself out of the picture. God made a promise. God's got to stay with that promise. But you've got to be simple enough to get out of your own way. Someone said, "This would be a great man if he had a L.L.D. out of our college." If he does, he just goes another gap from God.

"Men today can send a message," I said, "to the moon. But he walks over a blade of grass where he could not explain if he has to." God's hid in simplicity. See? You can't get simple enough. A man get an education, the first thing you knows he's so great he can't humble himself. And God is so great that He humbles Himself and hides Himself from them. Jesus thanked God for it. He said, "I thank Thee, Father, Creator of heavens and earth. Thou hast hid this from the wise and prudent, and will reveal it to babes such as will learn."

The way to know God is get simple. The way up is down. Which way is the north or south pole? You're standing in space. See? The way up is down. "He that humbles himself shall be exalted; he that exalts himself shall be abased." See? We must humble ourselves, not try to know too much. Just know one thing. Focus everything else out of the way and look unto Christ. If you don't know how to write your name, that don't have one thing to do with it. Just focus your heart to Christ and His will, and watch what happens.

¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. (Luke 14:15-24)



Now, we see when God gives a man an invitation to do something or to receive the invitation that He's given him, and he turns it down, then there's nothing left after mercy is spurned but judgment. If you step over the boundaries of mercy, then there's only one thing left, and that is judgment. And we find that man has done that in all ages. It's happened in most every age in the Bible.

When God sent Noah, His servant, and made a way of an escape for all of the people who wanted to be saved, but the people only laughed and scorned at Noah. But God made the way, but they had an excuse. It wasn't according to their modern thinking. It wasn't the way they wanted it. So they made excuses in the days of Noah.

They made excuses in the days of Moses. They made excuses in the days of Elijah. They made excuses in the days of Christ, and they make excuses today. Now, Him speaking directly to Israel, the ones that was called to the feast, that I would also apply today to men, the church, who has been bidden to come to the feast and won't do it, the spiritual feast of the Lord. And they won't do it; they don't want to do it. They've got other things to do. They find excuses.



¶ What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. (Luke 15:4-7)

J asked my wife here some weeks ago; I said, "Sweetheart, what is value? Where could you place value?"

"Well," she said, "what do you mean, Billy?"

And I said, "Well, value!" I remember years ago when I got my first little T-model Ford. I was a sinner. (About 1926.) And I would just shine that little thing all day Sunday to make it shine, stay home, didn't go to church, and shined it. Now, what if today I tried to find one piece of that car? It's gone. You couldn't do it. It's finished.

What if someone would come in tonight and say, "Mr. Branham, I appreciate you. Here, I'm going to give you a million dollars."

I'd say, "You, know, thank you, sir. I'm going to take that, and I'm going out and going to feed all the poor people. That would be very fine, just go around from house to house, and send in groceries, and feed and bring the widows coal and wood, and clothe the little children, and go to the hospitals and take care of their bills that can't be paid, and so forth, and do good things. But when I got to heaven, it'd all be gone.

But what if I get one soul saved? What if I had, laying here tonight, a hundred billion dollars laying here. And what could I do with a hundred billion dollars, the missionaries I could send to the world, and myself? And probably win millions of souls. I don't know.

But if I had a hundred billion dollars laying on this side, and a little button on this side, and I could press that little button, and I'd lose the hundred million dollars, or don't press the button, I could keep it. But if I pressed the button, my dear old dad that's passed on beyond the veil, would walk down this aisle, and I could set here and talk to him ten minutes, I would give the hundred billion freely without a question to talk to my daddy one more time.

Where's value at then? What is it? I think if I can get one soul saved, one little black boy, or whatever it might be, as long as there is an eternity, and that Light and that Star of God is shining in glory, my name will be associated with getting that soul saved.

Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. (Jeremiah 7:21-23)

Jet's imagine a real sincere Jew back in the Old Testament. He recognizes he's out of fellowship as long as there's no blood for him. Now, he takes a real good selected animal from his herd. It must be a real good animal. It cannot be an infected animal, because the priest must examine it first. On the sin offering a lamb without a blemish must be kept up and tried, as a sin offering, as Jesus was tested in all things.

Going walking down the road, a Jew bringing his sin offering up, bringing his offering for his sin, and he presents it to his priest with all sincerity. He recognizes he's sinned. He knows he's wrong. And he takes this animal, presents it to the priest. Then when he does that, he lays his hands up on the sacrifice. What's he doing? He's connecting himself with his sacrifice. You know what I mean? Then the blood is shed, and the man, Jew, can walk away feeling justified, because he's met Jehovah's requirements.

And the only way that the Christian today can ever correctly be forgiven of his sins is to walk to Calvary with his Sacrifice, connect himself with Him, and then accept the shed Blood. There's not a creed in the world can do that. There's not a educational system in the world can do it. There's not a scientific way can do it. It only comes through the accepting of the shed Blood, his Substitute.

Now, he goes away. This done, he's done Jehovah's bidding, so he goes away feeling justified, because he's answered Jehovah's request. He's done what Jehovah said do. Then he feels that by faith, he took God at His Word. And now, listen close now. He took God at His Word. He was sincere in doing what he did. He did it sincerely by the Word. No matter who laughed at him, he did it anyhow, because it was God's requirement. That was wonderful. That he knew he was justified. He could feel that way because he had met the requirements of Jehovah (that would be the Word.), met the requirements of what the Word of God required him to do for his justification.

Now, that was wonderful to begin with. But finally, it become a family tradition. I'm sure you know what I mean. The Jew would go offer his sacrifice just because that, well, the family did it. And well, it was a tradition. And when he walked up and said, "Wait a minute. I believe I sinned. I see. That's right. Well, I'll get me a lamb, go up." See, there was no godly sorrow for his sin. It was only a ritual, just a ritualistic form of taking his animal for offering. He never got nothing out of it, because he never put nothing in it. Yet, he was obeying the commission of God by His Word. But he didn't come in the real meaning of His Word. Being fundamentally, he obeyed it. But sincerely, he didn't obey it. Therefore, it was just a ritual, following a tradition.

¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. (Luke 16:19-24)



Brother Cox, not long ago, was setting on my runway after we had the rocks there, and he picked up a little, old fossil, and he said, "Brother Branham, how old is that?"

"Oh," I said, "chronologically, you might say it's ten thousand years old. Some kind of a little, old sea animal that lived at one time, might've lived way back in the ages gone by."

He said, "Just think how short human life is to that life."

I said, "Oh, but, brother, that thing has an end, but the Life that we have in Christ has no end. That may have lived two or three forevers, but it'll never have Eternal Life, 'cause Eternal Life comes from God alone."

Eternal, "He that heareth My Words and believeth on Him that sent Me, hath Eternal Life and shall never come to the judgment but's passed from death unto Life." There you are. You get Eternal Life by being a believer. An unbeliever has life forever. A believer has Eternal Life, and cannot perish because it's eternal.

An unbeliever will go through the world; he'll have miseries, woes, what he calls having a big time, "Whoopee," having a big time: women, wine, and big time. He thinks he's going on. He'll die; he'll go into a lake of fire and brimstone which burns, where burning is going on forever and forever, and maybe for a hundred million years his soul may be tormented in a lake of fire and brimstone.

You say, "Will it be just like regular brimstone?" I believe it'll be a million times worse than that. I believe you couldn't describe it by fire, by a literal fire. The only reason it's put by fire: that fire is the most consuming thing that we had. It absolutely consumes and destroys everything: fire does. Well, then, it'll be in there, but you'll have a soul that'll have to be punished..

Now, you have to watch the word "fire," because the Holy Ghost is used, "Holy Ghost and fire"; 'cause Holy Ghost fire burns sin out (See?), and makes clean.

But this fire, it comes from hell; it said a "lake of fire." And ever what it is, it's a punishment with torment. The rich man lifted up his eyes, being in hell, and said, "Send Lazarus with a little water on his fingers to put on my lips, for this flames are tormenting me." Don't think there isn't a burning hell, and a literal hell; there is. If there's a literal devil, there's a literal hell.

But, you see, everything that's perverted has a end to it, because it finally must come back to that purity and holiness of God. And God is eternal; and if we have Eternal Life, God is in us, and we can no more die than God can die.



¶ And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. (Leviticus 14:1-7)

 I believe in the resurrection. I believe in a bodily physical resurrection. I believe in the physical bodily return of Jesus Christ. I believe that His Church is His representative on the earth now. I believe that the Church is washed with the Blood of Jesus Christ. And the Church is a Holy Ghost filled Church, preaches holiness to the very extremes. Don't you think so?

I think of in the Bible when there was a cleansing for leprosy, they taken two turtledoves. Leprosy in the Bible was a type of sin. They used to take two doves, and one of them, they took and pulled its head off, and turned it up like this and let the blood come on the other live mate, take it to the window and turn the dove loose, the live one, and as it fluttered its little wings, why, the blood fell down to the ground off of its dead mate, and that blood hitting and splattering on the ground from the dead mate, cried to the Lord, "Holy, holy, holy, unto the Lord."

How perfect that is of the Church. How that Jesus Christ, when God came down and was manifested in flesh, took upon Himself the form of sinful flesh, was killed and crucified at Calvary, and the Blood of the dead mate is put upon the Church, the living Bride, and She goes across with her wings a flapping and the Blood of Jesus Christ crying, "Holy, holy, holy, is the Lord God Almighty," a perfect cleansing for leprosy.

There was no cure for leprosy. They haven't found it yet. Only God can cure leprosy. They haven't found even nothing for it, to help it. But it's a type of sin. It sets in so gradual; it's painless. Just moves right in; you don't know it until you're dying. Big white warts come out all over you, limbs drop off and everything, just eats you up, leprosy. Jesus was the only one who could heal this leprosy. He's the only one today who can heal this leprosy.

¶ So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips. (Job 2:7-10)



J preached on Job one time for about six months when I pastored. I got him up to that ash heap, setting out there, you know, all full of boils and a piece of crock combing off his boils. And a lady said, "Brother Branham, are you ever going to get Job off that ash heap?" About three Sundays, but I was building around to make it.

There he was. He was a prophet. He was God's anointed. And the only thing the man knowed to do was stay with the Word. That's all. They come and they said, "Job, you know you've done wrong. Look what's happened to you. Everybody's turned their back upon you. And here your friends are gone and all. The only thing you can do is set out here, and look at, you're a miserable looking wretch with boils and everything broke out on you. And look at your condition." But Job said he had not sinned, because he is coming God's appointed way under the shed blood.

Then God's obligated to a man who'll stand like that. He let him go right down to the last person, even to his wife come out and said, "Job, why don't you curse God and die?" Just think, his own wife turned against him. And because someone will turn against us and think that we're funny and odd. All God's people are funny and odd to the world. Sure, they are. "You are a peculiar people, a royal priesthood, offering sacrifices to God, the fruits of your lips giving praise to His Name."

Now, we notice that even Job's wife turned against him. Turned her back on him and said, "Why don't you curse God and die?" In other words, "You look miserable. Why don't you just curse God and die?"

He said, "Thou speakest like a foolish woman." Now, he never called her foolish; he said she talked like one. He never said she was foolish.

Sometimes I'm calling down you sisters; I'm not saying you're worldly; but sometimes you look like it. So I don't say you do wrong. But sometimes you dress yourself like looks like it. You see? I won't get on that.

Job told his wife, said, "Thou speakest like a foolish woman."

Oh, God's always faithful when we're coming God's provided way. Job said, "I've made my confession. I have burnt the offering." That's exactly what God required. He worshipped God under the shed blood. And all of a sudden then the Spirit come upon the prophet, and the thunders roared, and the lightnings flashed, and he said, "I know my Redeemer liveth. And in the last days, though after the skin worms destroys this body, yet in my flesh shall I see God: Whom I shall see for myself." See, under the blood.

There set the rest of them as far away as anything. But Job stayed under the blood with the Word, that's it, under the blood with the Word. No matter how dark it gets, just keep going on. Hold to God's unchanging Word.



¶ And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? (Luke 18:1-8)

Now God don't expect us to come to Him with some intellectual speech. I remember I tried that when I tried to get saved. I was going to write Him a letter and put it in the woods ('cause I knowed He'd come through the woods) and tell Him I was ashamed of myself, and I didn't want to do it. And I got down there to pray, and I said, "Now, let's see. I seen a picture one time, that they held their hands like this." I said, "Mr. Jesus, I wish You would come here a minute. I want to talk to You just a minute. I'm listening." Nobody. I said, "I did it wrong." All right, maybe I'm supposed to do it like this. I said, "Mr. Jesus, would You come help me? I'm a sinner. I want to talk to You a minute." Nobody come. I folded my arms. I said, "Mr. Jesus would You come here? I hear people say 'God talked to me.'" I said, "Mr. Jesus, would You come here? I want to speak to You." 'Course then the devil come on the scene. That's the way he does. He might tell you your knees are hurting. "No need of asking." See? "You wait, get it tomorrow night." He's always around when you're not ready. But always, what he says, take advantage of what he says. Take advantage of it. He said to me, "You know what? You're already nineteen years, twenty years old." Said, "You're already twenty years old. You've waited too long."

I said, "O God, I've waited too long. Lord, even You don't hear me, I'm going to tell You anyhow. I've always wanted to do this." Oh, brother, that brought Him on the scene. See?

What was it? Cried out. Just simple, cry out. "Lord Jesus, You promised it, Lord." He come on the scene. That's the way to bring Him on the scene. You're just a baby. Cry, cry out for it.

Don't try to say, well, "Most something or another," and some great wrote-out prayer you practiced on for an hour or two. That don't do any good. Like they say, "Say a prayer for me."

I said, "Don't do that for me. You can pray for me, but don't say no prayer." No, sir. No, just pray for me, when you pray. All right.

Cry for your needs. That's God's provided way. Didn't Jesus explain it when He said the unjust judge, to the woman that cried day and night? How much more will the heavenly Father give them the Spirit who cry out for it day and night? Seek. Keep seeking. Knock. Keep knocking. Just keep on till He opens. Stay out with it. Cry until the promised Word is a-vindicated. Then you've got it. You don't have to worry no more. You see the Bible promised it, then stay right there and cry until you get it.

¶ And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. (*Leviticus 16:1-2*)

Now, the Jews cannot understand how that God could have mercy upon a sinful, foul people like we are. But they couldn't see this One Who was giving mercy, because He was hid. He was behind the mercy seat on the inside, with badger skins hanging down, covering Him.

Before, if any man walked in behind that veil, it was sudden death. Amen. Oh, we're going to get a lesson here in a minute (See?), if you can receive it. To walk behind them skins, even one of the priest's sons tried to do it one time and died. Don't go behind that veil. Why? There's no redemption yet in that. It was just potential; and anything potential's not the real thing yet, see? Just potentially, it was redemption. Sin was covered, not remitted. "Remitted" is "divorced and put away." And so the blood of sheep and goats could not do that, so Jehovah was hid behind a veil. Now, back behind this veil where He was hid, to enter into that, a man dropped dead to try to enter there into it.

But since Pentecost, since the crucifixion, when that veil was rent from the top to the bottom, for that generation. Jesus was that God, veiled. And when He died at Calvary, God sent fire and lightning and ripped that veil from top to the bottom, that the whole mercy seat was in plain view. But they were too blind to see it. As Moses said here, Paul said, reading of Moses, "When Moses is read yet, that veil is still on their heart." Oh, brother, sister, that's what the Jews did when the veil was rent and brought God into plain view, hanging on the cross. He was in plain view, but they couldn't see it.

Could it be possible that the Gentiles has hit the same thing? When they've had the church ages of the Son of God, but when now the veil of this denominations and things, this veil of tradition that we've got since Pentecost, when the church traditions has been rent, the things that the people said, "Days of miracles is past," and these things, and God has took the veil off of it and brought it in plain view, and they're ready to crucify it again.

¶ And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. (Luke 19:1-10)



When the late Mr. Roosevelt come to the little city (my city's too small for him), but when he come to New Albany, just below me. (I think we got about twenty-one thousand; they got about twenty-seven thousand.) But he stopped there in one of his elections and electioneering, and, oh, my, everybody just filled the whole country around there to see Mr. Roosevelt. Well, I was like Zacchaeus, I was too little. So to look over the crowd, I got way up on top of the hill.

And the train stopped near the river. And he stood on the back part of the train to make a little speech. And so I backed my truck up to a shed and climbed up on top of the shed to look. I thought, "Well, you know, nobody knows I'm here now; probably Mr. Roosevelt doesn't either." Doesn't make much difference.

But I want to live so that when Jesus comes, that He will say to me like He did to Zacchaeus, "Now, come down off of that shed." I'm sure we all feel that way, don't we?

Not long ago, a brother that used to be with me and managed my campaigns, Brother Baxter, he's preached right here in Chicago to you many times. He was speaking when the late King George and the Queen came by Vancouver. That was before he was healed. And he had ulcers in his stomach and he had a multiple sclerosis and he just could hardly set up. But yet with his royal blood, he set like nothing was wrong with him as he passed down through the streets. And Mr. Baxter said he just stood there and wept, because there passed by his king and queen. I thought, "Oh, if that would make a Canadian feel that way about an earthly king and queen, what will it be when Jesus comes?"

My, when I see Him, when we crown Him King of kings and Lord of lords, and I hear all the "Hosannas"; when all the redeemed of all ages stand on this earth, a singing praises and songs of redemption! And around the earth there will be a circle of angels with their heads bowed, don't even know what we're talking about. They've never been redeemed. They don't need to be redeemed; they never fallen. But we, who have been the fallen race of Adam, we needed redemption. So that's the way we can sing what it means to be a redeemed. He has redeemed us back to God by His Blood.



¶ I have erred. How forcible are right words! but what doth your arguing reprove? Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove? (Job 6:24-25)

J was going over to get Brother Boze. I turned on the radio. I like to hear Brother Neums; he's a good preacher. And I went over to hear him. And on the road over, oh, my, he was raking Divine healing as fanaticism, and devils, and everything else. And he said, "For instance, the Bosworth brothers," He said, "I was with them when they was in their best, when they were young men, just both kids." And said, "They both died, nothing but boys." Said, "If there'd be anything of Divine healing, what about that?"

I thought, "Oh, Brother Neums, my."

He said, "Aimee McPherson died, nothing but a girl, just a young kid." And Aimee was an old woman when she died.

So I thought, "Oh, my." Well, I went on out, and I thought, "I know that he's made such a error." So I went out to the airplane place over there, and I went in. I called him up. I said, "Brother Neums?"

He said, "Yes."

I said, "This is Brother Branham."

He said, "What do you want?"

And I said, "Brother Neums, you made a little mistake this morning that'll hurt you, if you don't watch, brother. I believe you'd do the same thing for me. But you spoke and said, 'The Bosworth brothers died when they were both young kids.'"

He said, "They did."

I said, "Brother Neums, B. B. is in Detroit now, holding a meeting. And F. F., Fred Bosworth is my manager. He's nearly eighty years old. He's in Miami at the time. Brother Neums, two years ago, we held a revival right here in Louisville together, where thousands of people come and listened to Brother Bosworth. His picture goes out through thousands of people around over the land here and everything, his articles and things. He's living today and in the very best of health. A strong man here at nearly eighty years old, still preaching the Gospel, just returned from Africa with me." I said, "That's the truth."

"Brother Neums," I said, "I believe you'd do the same thing for me. Why, you've got a great revival message here on the radio and so forth and lots of people listening at you. And Brother Neums, they know that, thousands of people's listening at you, knows Bosworth right now." I said, "You make such a statement as that, it'll hurt your ministry, and we're brothers. You shouldn't do that."

Said, "I'll straighten it up."

Now, see, there's no need of fighting. God takes care of all things. You see? Don't do it. Just love them. Return good for evil, all the time. Is that right? When anybody speaks good about you, well, be thankful. If anybody speaks bad about you, bless them anyhow. Sure. That's right. God takes care of the rest. He's the One. Isn't that right? He's the One. So after all, we all got to answer to Him.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. (*Leviticus 19:15*)

He's no respect of persons; He's respecting faith. God only will honor faith. Even your salvation sometimes won't atone for your healing. Not the merits of your salvation, you're not healed by that; you're healed by the merit of your faith. See?

I've seen Christians come to the platform, renowned Christians, and failed to be healed, and see a prostitute walk on the platform, be healed instantly. See? Because the Christian had been drug through a many places, and skeptic, kind of believing, "Wonder if the days of miracles is past?" And they'll go off missing it. And a poor old prostitute come to the platform knowing that she's guilty, condemned before God, and there give her heart to Christ, and be healed instantly, just walk away. So it's on the merit of your faith.

Look in the times of Jesus, how the Pharisees and Sadducees, they walked by and doubted. And the street women and so forth, of that day, and the beggars, and things would be healed, where many of the others didn't get healed. See? It was on the merits of your faith.

Jpray for the people; they go away. And if they believe, they get well. If that prayer is said for that person, and if they believe it, the Angels of God will watch over that person. They have to get well, maybe not that hour, maybe not that week, maybe not that month. It may be six weeks before they're well. But they'll get well. They've got to get well.

And friends, the lowest count that I ever had of any of my meetings, counting by prayer cards, was seventy percent of what was prayed for. The highest percent was at Winnipeg, Canada. Ninety-eight percent of what was prayed for was healed. Ninety-eight percent! That hasn't been but about five months ago, four months ago. And they are healed now.

Some sent their testimony in that they are well. And at the Vancouver meeting, my secretary called me while I was at Ashland, and he said, "Brother Branham, I believe it's going to be one hundred percent from the way the testimonies are coming in, and the prayer cards that we put out." One hundred percent, I hope it does.

Well, if God can heal those people on their faith in Canada, God loves Americans the same as He loves Canadians. Is that right? He's no respecter of persons. And He will heal you, if you'll just believe it. But He cannot heal you without your faith. You've got to believe that He will heal.

¶ And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son? (Luke 20:41-44)

To be borned of the Spirit is to believe and behave yourself in the Spirit, is to understand and believe with your heart that Jesus is Christ and [the Bible] is His Word, that no other words can be added to it or taken away from it without your name taken out of the Book of Life. Whew. That was a strong one. If you add one thing to it in your tradition, or take one thing from it, well, Christ said Himself, "Your name shall be rubbed off the Book of Life." Now, find organization, denomination in the Bible. You'll run from it. All right.

Regardless of the flesh, denomination teaching is contrary to the Bible. Yeah. Born again means a birth from above. Then we are active in the things from above. Oh, my. For it is Himself acting in His Word through you, His branch, to the Vine.

That's the reason Jesus said, "If I do not the works of My Father, believe Me not." Oh, certainly. He said, "No man has ascended up to heaven but He that come down from heaven." Watch Him fix Nicodemus here. You know, they thought, Him being a Man, He couldn't be God. And there He said, "No man has ascended up to heaven but He that came down from heaven, even the Son of man which is now in heaven." That was too much for him. How could He the Son of man come down from heaven, was the same that ascended up to heaven, and the same One that's standing here on top of this house talking to Nicodemus, is now in heaven? Well, he ought to have seen that it was God. He's omnipresent, everywhere. See? But he in his traditions didn't know that. He wasn't spiritual-minded. The carnal minded couldn't catch it.

He says, "Who does man say I the Son of man am?"

"Some says, well, 'He's the Son of David.'"

He said, "Then why did David in the Spirit call Him Lord, say, 'The Lord said unto my Lord, "Sit Thou on My right hand till I make Thy foes a footstool!"'?" How that He is both Root and Offspring of David; He was before David; He was David; and after David. See? He is the Root and Offspring of David. The Bible said so, both Root and Offspring of David. How could He be His Son then? How could He be His Lord? The Bible said, "From henceforth they asked Him nothing." I guess it was a good thing too.

¶ And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. (Luke 21:1-4)

Gypsy Smith, I believe it was, once said that the greatest offering that he ever had, outside of salvation, said, that all the people had give him a love offering. And from the depths of their heart they'd done it. Many of those people's in glory tonight and their reward is with them for helping that wonderful man of God. And he said one striking thing. When he started to leave the audience that night, standing back behind the curtain was a little girl, ragged, and she had a little present wrapped up in her hand. And she said, "Mr. Smith," said, "this is all I have, but this is my love offering to you." And when he got outside and unwrapped it, it was a lollipop, been licked on a little bit. But she happened to think that it was all she had to give.

He used to tell how it got him. That's right, it's all she had. You know, the One Who watched the widow put in the two pennies tithings that time, He seen that lollipop, don't you believe so? Sure He did; He sees everything. No matter how insignificant it is, Jesus said, "Isn't two sparrows sold for one farthing." And a farthing is a fourth of a penny. Two sparrows, one farthing, one fourth of a penny will buy two sparrows, how insignificant. And said, "There's none of it, neither of them, no sparrow could even fall without your Father knowing about it." He knows everything, doesn't He? So isn't it wonderful then just to lay our hearts right out before Him?

¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luke 22:19-20)

Jwould like to say this on communion. Now, that is the great stumble between, the reason today that the Catholic church and the Protestant church can't merge together is on this very subject. The Catholic takes it as a mass, and he's hoping by some merit, legalistic, that he has done, and by keeping this order, that he will be forgiven of his sins. The Protestant takes it with thanksgiving that his sins is forgiven, because he has obeyed a commandment.

Now, the bread, the Catholic says that it is the literal body and this is the Scripture that they use from Corinthians here, I Corinthians 11, Jesus said, "Take and eat: this is my body." The Protestant says it represents the body. The Catholic says it is the body, and that the priest has been given power of God to turn the wafer into the literal body of Christ.

Now, if you notice, Jesus' body had not yet been offered when He said, "This is My body." He broke the bread and said, "Take and eat. This is My body." His body had not yet been broken. So their own Scripture, their own thing they're using, brings condemnation upon their own doctrine. See? Jesus took the bread, and broke it, and give it to them, said, "This is My body: take and eat." And here He was standing here in His body. It hadn't never been broken yet. Anyhow, the Scriptures won't lie. They'll keep themselves clear at all times. So we believe that.

And we believe that when we come together, He said, "Tarry one for another." In other words, "Wait on one another." The word "tarry" means "to wait." Wait on one another. Now, as it's been a custom to us, we take that Scripture in this way: that when we do this, that we just bow our heads, and the congregation prays for we pastors; we pastors pray for our congregation. That's how we wait on each other, by serving each other, by praying.

You pray, "God, forgive my pastor. If there's anything in his life that they have done, You forgive them for it. Forgive them. They didn't mean to do it."

And we come right back, the pastors praying for our congregation, "God, this is a little flock that You give us to watch over. If there's anything wrong in their life, take it away, Father, so that we can all stand together around the fellowship, around knowing that we're coming here keeping a order of God, and taking the communion." I think it's a sweet time of fellowship.

Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. (Job 10:18-19)

There was a man one time named Job, one of the oldest prophets in the Bible. He was a great man. He'd loved the Lord. And he done all he knowed how to do. And Satan desired to sift him. So God said to him, "Where have you been, Satan?"

"Oh, walking to-and-fro and up-and-down on the earth."

Said, "Have you considered My servant Job? There's none like him in the earth. He's a perfect man."

"Oh," he said, "sure. You give him everything, do everything for him. And certainly, he's a great man. But let me have him one time. I'll change the tune. I'll make him curse you to your face."

He said, "You can't do it." That's His confidence in a believer. Why? He's infinite; He's eternal. He knows the end from the beginning. He knowed Satan couldn't do it, for He is the Word. He knowed what Job would do. He broke him out in boils, killed his children took everything he's had; his health was gone. Even his comforters came, and they couldn't do nothing but just accuse him of being a secret sinner. And old Job got in such a place until he got so distressed. (You have to get in distress first. You have to get to the time where you're at the end of the road.) Job got in to the end of the road, when he said, "Cursed be the day that I was born. May the sun not even shine, and may the moon not shine by the night. May the name never be called." And in that distress, then Jesus came along. He looked down and said, "I see a flower die. It rises again in the spring. If a tree blows down, it comes up again through the scent of water." He seen all botany life living again. But he said, "A man layeth down, he giveth up the ghost. Where is he?" (He knowed he was an old man.) He said, "His sons come to mourn over him, and he perceive it not. O that Thou would hide me in the grave, and keep me in the secret place till Thy wrath be past. Appoint me a time, and set me a time." And going on like that talking.

He was at the end of his distress. What would happen? The leaves live, or come back in the trees. The flowers come back again. Everything else come up. But a man layeth down, and giveth up the ghost. He was in distress. He didn't know what could happen to him, and him at that age.

When he did, then Jesus came along. God pointed his head towards the sky, and he saw Jesus coming in the last days.

That darkest of hour, when his wife said, "Curse God and die the death," yet he said, "Woman, thou speakest like a foolish woman. The Lord gave, and the Lord taken away. Blessed be the Name of the Lord." Even his wife turned him down, his church turned him down, everybody turned him down.

In that dark hour where he didn't know where he was going from there, Jesus came along. Then he screamed out, "I know my Redeemer liveth, and at the last days He'll stand upon the earth. And though after the skin worms destroys this body, yet in my flesh shall I see God, whom I shall see." In his darkest hour, then Jesus come along.

¶ And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. (Luke 22:63-65)

Now, they asked Jesus for a sign, and He told them that, "A wicked and adulterous generation seeks after signs." And, now, I know there's an interpretation that He was meaning them. That's true. But I'm going to just carry it on, having a compound meaning.

When did we ever have a more wicked and adulterous generation than we have right now? A wicked and adulterous generation! They will say to you, go out on the street, say, "Are you a Divine healer?"

"No. Christ is."

Well, if you're a healer, or you believe, you say you're a healer; I know a guy's down here sick, come heal him. I know you say you raised the dead, a man died and you raised him up? We got a graveyard full of them down here; prove it to us." Remember, that's that same old devil that said, "If thou be the Son of God, command these stones to be bread."

It's the same old devil that put a rag over our Lord's eyes in the palace that morning, covered up His eyes, and they took a stick, those drunken, brawling soldiers, and hit Him on the head with it, and then passed the stick one to another, and said, "We understand that you know the secrets of hearts. We understand that you're a prophet. If you're a prophet, prophesy and tell us who hit you. We'll believe it then." See, that's that same old devil. See? God don't clown for nobody.

It's the same old devil that said, "Come off the cross. Let's see you perform a miracle." That devil lives today.

And Jesus said that a wicked, weak, adulterous generation would seek after a sign, and they'd get it. For as Jonas was in the belly of the whale for three days and three nights, so will the Son of man be in the heart of the earth. Then what kind of a sign was He speaking of? A sign of the resurrection. And after two thousand years of Gospel preaching, two thousand years of criticism, the Bible has rode through all of it. And tonight Jesus Christ is in our midst in the power of His resurrection, doing the same things He did when He was here on earth. This is that weak and adulterous generation.

¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: (Leviticus 25:8-14)



Jook, in the Old Testament when a slave was under slavery. He was bought over there, with a price. He had to serve that master until the year of jubilee. And when the year of jubilee come, there was a trumpet sounded.

And when the slave was out there, him and his kiddies, and wife and all of them wanting to return to the old homeland, they were stomping in the fields, and the taskmaster beating them, and this way and that way. And then when the jubilee priest come by, sounding the trumpet, and that priest sounded the trumpet, and that man, he heard the trumpet, he could drop his hoe, he could drop whatever he was doing, look in the taskmaster's face, and say, "You can't hit me one more time. I'm free." Walk right away and go home. Why? There's the sounding of jubilee, when they heard the sound.

And that's the Gospel, the jubilee, that you're free from sin. You're free from all these filthy habits and things that the world had produced here in the name of religion, under both Protestant and Catholicism, under the mark of the beast. That's right. You're free.

You don't have to be. But then if that man refused to receive that, then that man was taken from there to the post of the altar of the church, and had a mark put on him, bored a hole in his ear. And he was a servant to that master as long as he lived.

And you refuse to accept Gospel Light when it's preached in the power of the Holy Ghost by the Bible, you can seal yourself to your eternal destination.



¶ And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. (Leviticus 25:47-50)

Now, here's a great picture. The first: a redeemer, someone who can redeem a lost estate in Israel (you preachers know this), the man must first be a kinsman. He must be close kinfolks, not a way off kinsman, a near kinsman.

And how could God ever become a close Kinsman? When God Himself was made flesh and dwelt among us, He became Kinfolks to the human race. That's right. The only way it could be. When God was made flesh here among us, He became Kinfolks, not to Angels, but to human beings. He never came in the form of Angel, but He humiliated Himself, and stripped Himself from all of His heavenly glories, and come down, and was made Kinfolks with man, in order to fulfill the law of kinsman redeemer-ship. Oh, what precious love the Father had for Adam's fallen race. Gave His only Son to suffer and redeem us by His grace. There He is, a near Kinsman, God made flesh and dwelled among us, becoming Kinfolks to the human being, a Kinsman.

The next he must be, he must be financially able to do it. And who would be more financial? What kind of a debt could be paid? When God owns all the universes there is, and all the spaces, and all the times, and everything else, He was able financially. Hallelujah! But when He was in the form of Spirit, He could not do it, because He was Spirit, and man was human. And the Spirit was made flesh and dwelt among us, to become Kinfolks to us, in order to redeem us. You see it? Notice, there's the spread of welcome to you tonight. When God, stripping Himself, coming out of the ivory palaces, taking upon Himself the form of sinful flesh, to humiliate Himself to come down, to be Kinfolks to the poorest beggar there is in the world tonight, to become a Kinfolks to him, Jehovah Himself, made Kinfolks to a beggar. "The foxes have dens, and the bird's have nest, but the Son of man don't have a place to lay His head." Born in a manger, wrapped in swaddling cloth, yet the very Prince of glory, the Dayspring from on high. Humiliating, bringing Himself down, condescending, coming down, to be made Kinfolks with a sinner, think of it people. How can you reject that matchless love?

¶ Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. (Luke 24:25-27)



Now, He might've said, "Cleopas, and your friend here, did not Moses say that in these days the Lord God would raise up a Prophet? And this Man that they crucified, did He meet that qualification? Now, Moses prophesied this.

And now, you haven't had a prophet for hundreds and hundreds of years, and here this Man raised up. And what was this Man's forerunner, did you say?" Get it? And all the prophets said about Him for His age He spoke to them. It sure would have been interested to listen at Him. Wouldn't you liked to hear Him? I'd liked to hear Him, what He said that the prophets said about Himself, but He never said it was Him. He just showed them a prophecy. He just said, "The prophets said this would happen." See?

Let's just go back a few minutes, and now let's listen to the Words quoted from Himself. Watch here, the Word it self quoting the Word of Himself, not telling that He was that, but just let the Word speak for it self, then they know Who He was. The Word in flesh, quoting the Word of the letter being fully identified with Himself... Look here, now let's listen to Him quote. Now, we know that they were all briefed of the late happenings; that is, of the crucifixion and of the story of the resurrection, the tomb, as we just read. Now, He goes straight to the Word of prophecy about Himself. Now, let's just think that He said this; He said a lot more than this. But watch.

Let's say, hear Him say, "Turn over to Zechariah 11:12. And wasn't the Messiah to be sold, according to the prophet, for thirty pieces of silver? You just said that this Man was sold for thirty pieces of silver. Turn over, you getting them Scriptures? Zechariah 11:12." And then He said, "Did you notice what David said in the Psalms, Psalm 41:9? He would be betrayed by His friends. And then again, in Zechariah 13:7, He was forsaken by His disciples. And in Psalms 35:11, accused by false witnesses, you just said He was. Isaiah 53:7, He was dumb before His accusers. Isaiah 50 and 6, they scourged Him, the prophet said. Psalms 22, He was to cry on the cross, 'My God, My God, why hast Thou forsaken Me?'" Did He do that, day before yesterday afternoon? Psalms 22 again, 18, His garments was parted among them. Did they do that? And Psalms 22:7 to 8, mocked by His enemies, the church. Psalms 22 again, there was not a bone in His body to be broke, but 'they pierced My hands and My feet,'" He said, holding His hands behind Him no doubt at the time. "Isaiah 53:12 said He would die between malefactors. Isaiah 53:9 said He was buried with the rich. Psalms 16:10 said, 'I will not leave His soul in hell, neither will I suffer My Holy One to see corruption.' And was not Malachi 3 the forerunner of this Man?"



¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour. (*Jeremiah 16:10-13*)

◆◆◆◆◆

A little kid, one time, lived out in the country. He never seen a mirror, and he came into the city to see his mother's sister. And the old fashion homes used to have a mirror on the door; I don't know whether you remember that or not. But this little boy, he'd never seen a mirror. So he's playing around the house, and he looked in the [mirror]. "Huh?" He looked at that little boy. And he waved, and the little boy waved. And he pulled his ear, and the little boy pulled his ear, and on like that. He kept walking up, close, and he turned around and said, "Mama, that's me."

What do you look like? What are you following? What have we done? You must choose your leader. Choose today. You choose Life or death. Your choice will determine your eternal destination, what you choose. Remember, Jesus said, "Follow Me." And you're invited tonight to do so. And to follow Him to Eternal Life you must come on His terms (that's right.), the Word, not upon the creed, not upon the public opinion, not upon what anybody else thinks about it, but on what God said about it.

You say, "Well, Brother Branham, I know a woman just as good as she can be; she does this. I know a man that went through this."

I can't help what they done. God's Word, and He said, "Let every man's word be a lie, and Mine be the Truth." You've got to come on His terms, come on His conditions, the Word. You cannot come through creed; you cannot come through denomination; you cannot mix it like that. There's only one thing you can do: accept it on His terms, that you're willing to die to yourself and all your thoughts, and follow Him. "Get rid of all the things of the world, and follow Me."

I know that's a stern, cutting Message, brother. But I didn't come here and choose a message to the people just to try to make them sing, shout, holler. I been in heathen meetings where they done the same thing. I'm interested in your life. I'm a servant of God that's got to answer to God someday, and the ministry that the Lord has given me has vindicated itself thousands of times before you.

Remember, Jesus said, "Follow Me. Follow Me. Get rid of what you've got, and follow Me." And that's the only way to have Eternal Life. That's the only remedy He give this man, was the only remedy He give this businessman; it's the only remedy He gives anybody. His choice, He makes His decision; it's perfect every time. And we must follow Him, is the only way to have Eternal Life. So the leadership of God is follow the vindicated Word of the hour by the Holy Ghost.

◆◆◆◆◆

Daily Reading: Leviticus 27, Job 15, Jeremiah 16:10.., Luke 24:28..

¶ But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:12-14)



Not long ago up in the mountains, I met a man, an old trapper. He was supposed to have a real education. He was a scientist, had been. And he come up there in the winter and went to trapping, and just liked it much better; so he stayed because it was peaceful.

And he said to me; he said, "You believe that story about the virgin birth?" I said, "Every Word of it."

Said, "You don't really believe that, Billy."

And I said, "Yes, I do, every Word of it."

He said, "Why, it's impossible. He couldn't have born like that. That's against all scientific research."

I said, "I don't know what scientific research it's against, but it's not against God's Word." And I said, "God said that He was His Son, and I believe it."

He said, "You don't really believe that that baby was born."

I said, "I believe that Jehovah God overshadowed a little virgin called Mary, and created in her womb a blood cell without knowing any man at all, and from there came the son of God."

And we're not born into that. By His righteous, Holy Blood, without sexual desire. He died at Calvary, giving His blood that we could be free from sin. Brother, you believe that? If you don't, you're lost. That's all. Because it's in the Blood.

We're saved by the Blood of God. We're the blood of our father. Jesus was the Blood of His Father, which was holy, unadulterated Blood, not by sexual desire, but by Holy Ghost was He born, conceived in the womb of Mary, and was born. I believe it with all my heart.

He said, "I just can't see that that could be so." Said, "Because it could not produce without actual contact." And he said, "And no, they had to be."

After a few days of argument. He met down there in a little old cabin where there's a bunch of men. He started again. I said, "Will you admit to me that He had an earthly mother, but it's impossible for anything to be borned on this earth without having a literal father and mother."

He said, "That's exactly right."

I said, "Well, I want to ask you something then. If you say it's impossible for Him to be here by Jehovah God, the Creator, without a earthly father, yet you give Him credit for having a earthly mother, then how did the first man get here without father or mother?" He had to have a pappy and mammy somewhere, let him be a tadpole, monkey, whatever you want to call it; he had to have a papa and a mama according to him. He's never answered me yet today. That's right. And he can't. God's the Creator made man in His own image. That's the way I believe it.



¶ One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. (John 1:40-42)



Now, when Jesus took His earthly ministry, let's follow Him a few minutes, and watch what kind of a thing He did to prove He was the Messiah; and watch the attitudes of the people. Now, not to be rude, but let me repeat that again, so that you'll be sure to know it's a double statement that I'm making, the same statement twice: Let us see what He did in that day to prove He was the Messiah. And what He did then to show He was Messiah, if He's the same today, He will do the same today. See?

And remember, He did not visit the Gentiles, and forbid His church to do the same, only the Jews and the Samaritans. And the Samaritans was half Jew and Gentile. And there's only three classes of people on the earth, any way you want to take it; that's Ham, Shem, and Japheth's people; that's Jew, Gentile and Samaritan. That's the tribes of the earth, after the antediluvian destruction. Noah's children, we all sprung from them. The places we live changed our color: white, black, brown, yellow, whatever it was, but all together, one human race. One can give the other one a blood transfusion and live.

Now notice, then Jesus, we find Him in Saint John 1, there was a man named Andrew, who saw Jesus, and believed on Him as the Messiah, and went quickly to get his brother, Simon. And when Simon, who later was called "Peter, Cephas" which is by interpretation "a stone, little stone." When he found Peter, he said, "Come now, and go with me." And he brought him to Jesus. And we learn that Peter was an ignorant man, unlearned; I doubt whether he could sign his own name. The Scripture says, "He was both ignorant and unlearned." Then why do we have to have so much scholarship? I'd just like to ask that simple question to you ministers; I don't know which side you're on. I want to ask you a question.

When Paul was converted, no doubt the church at Jerusalem said, "We've got the man now who can match the wits with these Pharisees. He's smart; he's intelligent. We got the man now (after Paul had been saved), and we'll send this ignorant fisherman, who's the head of the church here now at Jerusalem, we'll send him out amongst the ignorant." Do you notice what God did? He took Paul, the educated, and sent him among the ignorant, and took the ignorant one and sent him among the educated ones. See, God does things in His own way. It's simple faith to believe God; that's what it takes.

But as soon as Jesus laid eyes upon this man, Peter, He said, "Your name is Simon, and your father's name is Jonas." How that must've struck him. "Your name is Simon." (Never seen him before in his life.) "And your father's name is Jonas." And by this, it struck Simon. "This must be that Prophet." And he accepted Jesus as his Saviour, was filled with the Holy Ghost on the day of Pentecost and become the head of the church, because he recognized that was the sign of the Messiah



¶ And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (John 2:1-11)



So now, let's take it was the just beginning of His ministry. He'd just went out and performed a miracle and turned water into wine. How I'd like to zero on that just for a minute, to show what He will do in the resurrection. It eventually would've been wine. It would've been wine, all right, and it went up through the vine, into the grape, out to the vat, soured, fermented, come on out and was wine. But He just bypassed every bit of that, and made it from water to wine. See?

That's the way He will do in the resurrection. I won't have to live to be a twenty-two or twenty-three years old at my best again. My, be an old man shaking, broke down like that. He will just change it. Amen. Just bypass all that. Mrs. Branham and Mr. Branham will not have to be constituted or anything involved in my birth. He will just call me from the dust, and I'll be just what I was at my best, so will you. Every person in here will turn back to a young person again.

You take dad and mother setting out there, many of you. It hasn't been too long. I'm looking at an old couple setting here now, many of you, hair turning gray. Wasn't long till you led her down to the altar. She was a beautiful young girl. You was a strapping young man. Holy wedlock, you was united together by God Almighty. Oh, how strong, how she admired him as a beautiful young man and her a pretty, young girl. But, first thing you know, you got up one morning, you said, "Mama, you know, there's coming little wrinkles under your eyes."

She said, "Dad, I just happened to notice the gray hair coming." What's happening? Death set in. Right. It's going to get you. God's ordained it so.

First thing you know, we'll come down to then end of the river someday, old and gray. Perhaps mine will come too, like that. But all that death done for you here, when you die, that settles it.

And then, in the resurrection you'll be the pattern that God made you, that young man and young woman. And you and mother will be in eternity, or in the great millennium, young men and young women again forever.



¶ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3:1-3)



No matter how much you go to church, how well your name is engraved on its stained windows, or on its book, it'll never mean nothing to you, until you are a witness of the resurrection of Jesus Christ by the infilling of the power of the Holy Spirit. You are taking somebody else's word.

"Well, Brother Branham, I know that Jesus is the Christ, 'cause the Bible said so." The Bible is right, but what do you know about it? See? It's an individual affair with every individual. A personal witness that every person must have in order to know that Jesus Christ is the Son of God, is when His Spirit bears record with your spirit, in the Spirit of the new birth, borned again and you cry, "Abba, Father."

Oh, my. If we had a world like that tonight, the millennium would be on, wouldn't it? That's right. When your spirit bears record with His Spirit that you're sons and daughters of God, then you are witnesses of God.

Someone said the other day, said, "Brother Branham, you believe God by faith. Abraham believed God by faith and that's all that you can do. There is no experience with it."

I said, "Oh, yes, my brother."

He said, "What more can you do than believe God?"

I said, "That's all you can do."

Said, "That's what I thought."

I said, "But Abraham believed God. By faith he believed God and God gave him the confirmation of his faith by the sign of circumcision. And we believe God by faith, and God gave us the baptism of the Holy Ghost as a sign of the seal of the promise of our faith." Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption." That's the seal of the covenant now, is the baptism of the Holy Spirit.

You believe God and say you believe God, and haven't received the Holy Spirit, there's something wrong with your faith. 'Cause God's under obligation to give every believer that repents and is baptized, is under obligation to give you the baptism of the Holy Spirit. And He's more willing to give it to you, than you are to receive it. That's right. So there's something wrong somewhere. You just got a mental faith and instead of a heart faith. For God's under obligation to keep His Word.

He said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and your children, to them that's far off, even as many as the Lord our God shall call." That's true. And God's got to keep that promise.



¶ John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. (John 3:27-30)



God never changes His system. Do you know that, brethren? Sure, you do. He never changes His system. He always keeps it going in continuity, the way He started. He never dealt with a world, only under preaching, with one man, Noah. He never had four to go down and deliver them, or an organization in the days of Moses. He never had two on the earth at the same time. Each one of us different from one another, our features, our makeup. All He needs is one person that He can get in control; that's His example. He did it by Moses. He did it always. When Elijah and Elisha was on earth, they both couldn't stay the same time. One was taken, the other one got his mantle upon him.

When John came upon the earth, He was the manifested Word of God for that hour. We know that. He was God's manifested Word. Because why? Isaiah said, "There'd be a voice of one crying in the wilderness." Malachi, the last prophet, said, "Behold, I send My messenger before My face to prepare the way before the people." Now, that was not Malachi 4; that was Malachi 3. John was Elijah of Malachi 3, not Malachi 4. Because when Malachi 4, when that prophecy comes forth, the earth is to be burnt with a fervent heat, and the righteous walk out in the millennium, up over the ashes. And it never happened in the days of John.

In Matthew 11, John paid Jesus the least respect that he could, after he'd already seen the sign over Him and said, "That's Him. He that told me in the wilderness to go baptize in water, said, 'On Whom you see the Spirit descending and remaining, He baptize with the Holy Ghost.'" He said he was sure of that. He saw the sign. Then after his eagle eye got filmed over down in the prison, he said, "Go ask Him if He really is the One, or another." That was disregarding the Word.

But Jesus knew that. He paid John a great respect. He said, "Who did you go out to see? a man dressed in soft raiment? They don't handle the sword. They're kiss the babies and bury the dead; they're in kings' palaces." Said, "What did you go out to see, a reed shaken with any wind? When one organization offer him a little more than the other, or some community, he'll move to that community. Not John."

Said, "What did you go to see? a prophet? I say unto you, and greater than a prophet." He was. He was the messenger of the covenant. He was the breach. He was the keystone between law and grace. "What'd you go out to see? a prophet? And I say unto you, more than a prophet."

He said, "He was a bright and shining light for a while." Why? He was the Word made light. He was the Word manifested.

Then when [Jesus] come on the scene, he said, "I must decrease; and He must increase." Two of them couldn't stay at the same time. John had to go; Jesus remained. See? It's always that way.



¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it: And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: And they shall take away the ashes from the altar, and spread a purple cloth thereon: And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. (Numbers 4:5-14)

◆◆◆◆◆

Jn the Old Testament the old badger skins, what did it do? It hid the glory of God from the people: the badger skins. The reason the people couldn't see it, because it was a skin that held it. The glory of God was behind the skin. And now, the glory of God is behind your skin (that's right.), and the traditions don't see it. It's inside the veil where His Word was.

What was on the inside of that skins, back there, the old badger skins, which there was no beauty we should desire it? And when it was made flesh and dwelt among us, it was still no beauty we should desire it. And now, the same thing is today. There's nothing in a man or woman that can be desired, but it's what's in behind there. That's what it is.

"Well," you say, "that fellow I know used to be a drunkard. He used to do this." I don't care what he used to do. What's hid behind that skin? What is behind there, that's what counts. The people is blinded; the skin blinds the people. See?

They say, "I remember when that woman used to..." I know what she used to, but what about now? See? It's them skins that was once on the badger, but now it's hiding the glory of God, got it housed behind it. It was on an animal, but now it's housing the glory of God.

And so can your skin be changed tonight to be made a housing place for God, God dwelling in humanity.



¶ When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. (John 4:47-53)



Ho you know that every thing that you see tonight is God's Word materialized? Do you know your body is God's Word materialized? Do you know them beans there is God's Word materialized? Do you know that concrete is God's spoken Word materialized? You know this whole earth is God spoke and said, "Let there be," and He believed His Own Word and a earth come into existence? If it didn't, where did it come from?

Well, you say, "It come off the sun." Well, who spoke the sun into existence? See? Everything is God's Word. The worlds were framed by the Word of God. The Bible said so. God just spoke it, and He believed His Own Word, and that's what it was. Now, God has spoken His Word to us. Just believe Him and watch what happens. This is His Word initially first, and any other word that's contrary to this, is not God's Word. It has to come from this Bible.

Now, this is His Word to the nations. Now, He sets after that, in the Church some apostles, prophets, gifts of healing and other manners. And if a prophet, or a seer, would speak any word, and it wasn't according to this Bible here, come in that fashion, or contrary to the Word, it's not right. But this is God's Word first. And what God speaks secondarily, that's secondarily His Word to the individual.

Some time ago, it was a couple of women in the meeting. One of them had a stomach trouble. And when, on the platform the Lord, I don't know whether she's at the platform, or in the audience somewhere. Anyhow the Word spoke out, "THUS SAITH THE LORD that you're healed." Told her to go eat anything she wanted to. Watch that when He speaks. That ain't me, but THUS SAITH THE LORD. And so the woman went home to try to eat, and when she did, she liked to have died. She just had an awful case of it. It went on for several days. And one morning she felt something cool pass through her, weeks later. And she begin to eat. It was all right.

She run down the street to tell her neighbor that had a big lump on her throat. And the Lord had spoke to her and said that, "She was going to be well, THUS SAITH THE LORD." Then when she went out to see her, she found her neighbor just screaming to the top of her voice. The lump had just left her throat.

So what happened? Here's what it was. The Angel of the Lord Who had spoke the Word was coming through that neighborhood confirming His Word.



¶ And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord. (*Numbers 6:1-8*)

God continually has been separating, separating, and that's what He's doing tonight. That's what He always does. You can see it in every meeting. He separates faith from unbelief. He speaks out. He declares Himself to those who will believe Him and have faith in Him.

Now, we find out in Numbers the 6th chapter, that a Nazarite's call, a Nazarite call was to separate themselves from all the world to the Word of God. Now, that is a Nazarite call: separated.

We find out that Samson was a Nazarite unto the Lord, and he was separated by a sign. And this sign was that he was to wear his hair long with seven locks. It was a sign of separation, that he was called for a purpose.

And I don't want to get started on this, because I was just going to speak a few minutes. But I think today, when we see our sisters wearing long hair, as the Bible said they should, I think it's a Nazarite sign that they want to follow the Lord. I know that sounds flat, and I want it to go home (See?), because it is. It looks like somebody is trying to keep something that God told them to do. No matter what the price, the world has to say about it out there, or how many scornful, or laughers, or critics, that doesn't bother a person that's totally separated from the things of the world, to the things of God. They'll obey the Word and separate themselves from the things of the world, because the Word separates them.

I know they stand criticism. But if we wasn't criticized, then there'd be something wrong. The world always knows its own. But as I've said, remember, criticism on account of the Word of God, is only growing pains of His grace. It shows that you have separated yourself to be a Christian, to act like one, to live like one, to obey every commandment of God. And it's a Nazarite vow to separate, a call from God that separates you from the things of the world.

I believe tonight, that every man and woman, every boy and girl that's borned of the Spirit of God, is a Nazarite unto the Lord; because they have separated themselves from the cares of the world and whatever the world has got to say.

¶ Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)

When I was in school, as a boy, we had a chum there, was a very fine friend, he was an insurance salesman. And somehow, nothing against insurance now, but I just don't have any this earthly insurance. His brother is a Baptist minister also, and he writes articles for the "Upper Room." And he came up to my house, and he said, "Well, Billy, I'm sure glad to get to see you again."

I said, "Set down, Wilmer."

We got to talking. And I knew what he was coming for. I got a brother that sells insurance, but I just never did take any somehow. So he said, after we talked awhile, he said, "I understand, Billy, that you haven't got any insurance," he said, "and I thought maybe I could talk to you about a policy."

"Oh," I said, "thank you, Wilmer, but I've got a paid-up policy."

And he said, "Oh, I'm sorry."

He said, "What kind of a policy do you have, Billy?"

And I said, "Eternal Life."

And believe it or not, the boy said, "I don't believe I'm acquainted with the Company." Says, "Where is its headquarters?"

I said, "Glory."

"Oh," he said.

I said, "It's:

Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory Divine!

I'm an heir of salvation, purchased by God,

Borned of His Spirit, and washed in His Blood."

"Oh," he said, "that's very nice, Billy, but that don't put you up here in the graveyard."

But I said, "It'll get me out." I'm not worried about getting in, it's getting out.

So I'm so glad to have this assurance that I will come out. Because He Who made the policy, that we could all come out, I have received that assurance in my heart, that I've passed from death unto Life. And I know someday that He'll bring me out.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (*Jeremiah 23:5-6*)

How many ever heard of Paul Rader? He wrote my theme song, "Only Believe." How little did he know, that that boy setting at his feet would take this song around the world. It's called me in, I don't know how many languages, hundreds of languages around the world, as a theme song. Paul, when he died in California, they had pulled the curtains down and had the little quartet, Moody Bible Institute, down there singing songs. They were singing, "Nearer, My God, to Thee." And of all that knowed Paul, know he had a sense of humor. And he looked up, and he said, "Who's dying, you or I?" He said, "Pull back those shades and sing me some real snappy Gospel songs." And they begin to sing "Down at the cross where my Saviour died." He said, "That sounds better." And then he said, "Where's Luke?" Luke was his brother. Luke and Paul stuck together and worked together like my son and I. They were brothers and buddies. He said, "Where's Luke?" Luke was in the next room. He couldn't stand to see his brother die. So he said, "Tell Luke to come here." And Luke came in. He took Luke by the hand, he said, "Luke, we've been a long ways together and through a many hard battle. But think of it, Luke: in five minutes from now, I'll be standing in the Presence of Jesus Christ, clothed in His righteousness."

Let me go like that. Let my end be like that. I've held them when they screamed and fought devils off of them and so forth. I seen man go in all kinds of conditions. Let me go as a Christian. Let me come to the last beat of my heart knowing this, when I go into that big dark chamber yonder that's called death, I don't want to go in like a coward. I want, when I know it's my end, I want to wrap myself in the robes of His righteousness, entering into death knowing this, that I know Him in the power of His resurrection, that when He calls, I'll come out from among the dead, some of these days.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (John 6:44)

Gou are not saved because you are a good person. You're saved because Christ chose you. No man seeks God; God seeks man. Jesus said, "No man can come to Me except My Father draws him first." And if we could stop just for a few moments and realize the great importance of that one thing, that it was God Who chose you, not willing that you should perish; but give to you the opportunity, and called you, and elected you to be His servant. Why, what could be more precious than that? It would be total impossible for any man to seek God; for he's by nature a sinner; and he has nothing within him to give a desire to serve God.

Could you go to the pig and tell him he's wrong? He's a pig by nature. Could you tell him his diet is wrong? Certainly not. By nature he is a pig. You should tell him he would be a lamb, but he's satisfied as a pig. And a sinner is satisfied as a sinner, because his nature is a sinner.

And here it is. We are all borned in sin, shaped in iniquity, come to the world speaking lies, by nature a child of disobedience, without God, without a hope, the wrath of God abiding on us. And by the loving grace of Christ, God in His sovereign grace and His omnipotence knocks at your heart and gives you the blessed opportunity, and turned you around and sent you up the road. How could you turn that down? Changes your whole desire, turns you around, and starts you the other way. Oh, you'll be silly to the world; but you'll be blessed in the sight of God. "Blessed are they that do hunger and thirst for righteousness, for they shall be filled," said our Lord Jesus Christ.

God by His amazing grace, notice, it was what God did, what God called. You had no will to call. You could have had no desire to call, because your nature was completely contrary to it. But God by election called you, and turned you around, and set your affections towards Christ and the things above. How could we turn it down?

¶ Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:60-69)

You know, man hasn't changed very much. He's still wandering about in the world seeking pleasure, restless, never satisfied, never coming to any right conclusions, never finding rest. He's just about in the same condition that he was when he left God in the garden of Eden and went out to shift for himself. He's been shifting ever since. And he finds it's a rough way to go. And it looks like he doesn't care very much, too many, just where this life will end up for them. And if we could set down and take inventory, and ask the question of why are we here? How come that we ever come on this earth and what brought us here? And where is our eternal destination going to be?

I believe if we would all think that way for five minutes of our life, seriously, we would all speak like Peter did. Because Peter had found something in Jesus Christ that isn't in other men. That's the reason he asked, "To whom would we go?" He didn't say: where will we go? "To whom will we go? For Thou has the words of Eternal Life." And wonder why that Jesus was so much different from other men. What was it He had that other men does not have? There was something about Jesus that no man had to that time. And it made Him different.

And I think it's the same thing tonight, that a man when he becomes a Christian, there's something about him that's different from all of the other walks of life. No matter how good he may be, a good citizen, go the second mile, or be a good neighbor, but when he comes in contact with Jesus, there's something changes in him. There's something makes him different, noticeable different.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (John 7:14-18)

A man was telling me the other night; he said he had a dream. And said he dreamed the devil was a little bitty old devil got after him. And said, "The devil said, 'Boo.'" And he jumped back. And every time he jumped back, the devil got bigger. He jumped back, and he jumped back, and he jumped back, and the devil got bigger and bigger all the time. He knowed he had to fight that devil, so the only thing he had to do then, he said he just reached over and got the Bible, and he kept backing back. He said he made a hit at him, and the devil started getting littler, going down. Said, "He knowed he had to fight him sometime." Brother, every time he hollers, "Boo" and you jump back, he will just keep getting bigger, but when you take God's Word and stand there and say, "THUS SAITH THE LORD, it's written." He will take his flight; he will get littler.

"Well, looky here, what kind of condition are you in?"

"I'm looking at this; I'm looking to what He said." Amen.

God had promised. David got this little old sling, picked up five stones, put one in the slingshot, old Goliath looked over at him and said, "Well, what am I, a dog? Look what's coming to fight me." He didn't understand what it was all about. He cursed him in the name of his gods, and he said, "why, today, I will give your flesh to the birds.."

David said, "You met me as a Philistine, in the name of a Philistine, with an armor and a spear, but I meet you in the Name of the Lord God of Israel."

Why? He knowed what he believed. He had that little old sling shot wrapped around in his fingers like this, and away he went to meet Goliath, around and around and around. Well, he said he had five stones: J-e-s-u-s. What was in five fingers? F-a-i-t-h. Faith wrapped up in Jesus, here he went.

Brother, I'm telling. It sent the rock to the killing place, and down went Goliath. You know what happened? Then the Israelites took courage, and away they went. They cut Philistines plumb to the walls. It just takes one person that's got enough courage to step out and say, "It's right. And God said so." Brother, you'll down a Goliath, and your whole family will go to cutting Philistines the first things you know.

What's that in your hand? What can you do? Testify, sing, do something another on the job. Do something for the glory of God.

¶ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:37-39)

Sometimes I've met people that said, "Oh, glory to God, The Lord wants me to do a certain thing. He wants me to go to Africa, to India."

I said, "Have you ever asked the milkman if he was saved? Have you ever asked the paper boy if he'd been borned again yet? How about your neighbor, are they saved?" See? Now, that's the question.

Here sometime ago a woman met me down here in Florida. And the little woman, I'm not the judge, but there's a little preacher had been right here and preached at this platform. And the little fellow in another country was married and had a wife, three or four children. And this woman was a widow woman. And they had come from Texas, together over here in a big Cadillac car. And the woman come in. And she has the right to dress anyway she wants to, didn't make nothing to me; but as a Christian woman she didn't dress just like it. She had great big long, them ear bobs (ever what you call it) hanging down like this, and she had a real lot of stuff on her mouth; and her eyebrows had been cut off and she had other eyebrows with a pencil, put on. And she said, "Brother Branham, the Lord's calling me to a foreign country."

I said, "He is?"

"Yes." And she said, "I'm going over with this man."

And I said, "Well, if the Lord's calling you, well, all right." (But by their fruit... Didn't look very much to me like, see?)

And she said, "Don't you believe the Lord..?"

I said, "Don't ask Me. If the Lord's told you, you do what the Lord told you to do. But for me, I don't think so, for myself. I'll just be honest with you."

She said, "Well, why do you think so?"

I said, "The first thing, as you as a married woman with this married man don't look very good, you staying down here in the city together. If anything brings reproach is that." See?

Now, what would happen to that woman? She had kept messing around without receiving the Holy Ghost, just like that woman over yonder today that called me and wanted to marry that man, and leave her own husband, and marry the man. She had come in such a place, maybe one time being in contact with God, but had been lustng after the things of the world. And I asked her; I said, "Have you received the Holy Ghost?"

She said, "Not yet, but I'm seeking it."

I said, "You get the Holy Ghost first, and He'll tell you what husband to have." That's right. See?

That's what it is. If you don't, you'll die spiritually. God's speaking a lot tonight. But He's knocked at your heart so many times. And one of these times He's going to shut the door, and mercy's gone.

¶ And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. [2] And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (*Numbers 12:1-2*)

Jf God sent the messenger and vindicated by the signs that he was the messenger sent from God, then it's up to them to obey this messenger. Exactly. They must obey the messenger and have respects to that messenger. Look at Joshua and Caleb; they stayed right by his side. Whatever Moses was in, they was in it too. Whether Moses was right or wrong, they stayed right with him anyhow, because they knew that was God's messenger.

And there one day we find out that even Miriam, a prophetess, and Aaron, the high priest, made fun of Moses' wife because she was an Ethiopian, and thought, "Wasn't there enough women of our own group to marry, instead of going down there and marrying that woman?" That wasn't Moses' choice; that was God's choice for Moses. And when they made fun of it, that angered God in such a way until He struck Miriam, the prophetess, full of leprosy, Moses' own sister. What about that? Her a prophetess, but what was she doing? She was making fun and an irreverence to God's messenger, the messenger of the covenant of that day. And she was irreverent. And also Aaron, the high priest, the very mouthpiece of Moses, he was with her.

And Aaron then, when he saw his sister struck with leprosy, he went in and told Moses, "Would you let your own sister die?"

And Moses went into the tabernacle, and fell before the Lord, and begin to weep and call out for God, mercy for his sister. And the Spirit of the Lord came down and said, "Call Aaron and Miriam to stand here before Me." Oh, my.

God demands respects. God sends His Message; you listen to it and you reverence it. Don't care if they call it a bunch of holy-rollers, or whatever they call it; let the world do what they want to, but you give respects.

So there stood Miriam. God said, "Call Miriam and call Aaron here, your brother and sister, to stand before Me." And when they come in before God, God said, "Don't you fear God?" Said that to the high priest and to Miriam the prophetess. Said, "If there be a man among you who's spiritual or a prophet, I the Lord will make Myself known to him. I'll speak to him in visions and reveal Myself in dreams to him, and so forth, if he's spiritual or a prophet. But my servant Moses, I speak lip to ear with him. Don't you fear God?" In other words, "You talk about Moses, you're talking about Me. If you can't respect Moses, you don't respect Me. Haven't I proved among you that he's My servant? And you have no reverence for him at all." What that would be a lesson for the people of this day: no respects, no honor. Now, He said, "And because you didn't do that, that's the reason you got leprosy. That's the reason these things has went, because you ought to have known that this was My servant. You do know it, so when you say something against him you're saying it against Me." But what He was trying to get to them, was this: "You've got to respect what I do." And if that was the attitude of God in that day, and God can't change, God wants us to respect what He's doing. He demands it. Said, "You either respect that or something else is going to happen."

 I made a covenant with mine eyes; why then should I think upon a maid? (Job 31:1)

 Now, we are living in the last days, with a promised sign of the resurrection. After two thousand years of indocumenting and drawing off the road, and this way, and that way, till people don't know what to do. But Jesus told them and promised them, "As it was in the days of Lot and Sodom, so shall it be in the coming of the Son of man."

Compare it today. Take Genesis 6, and look what He said; how that renown men, how women would get pretty. We got the prettiest group of women that ever was on earth since that time. Women are much prettier than they was years ago. They got so many different things to make them pretty. So many different paints and powders and fixes and hairdos and everything, and immoral clothes and things, till they make them attractive.

A man come to me yesterday, he said, "I got a boy sixteen, Brother Branham. I got a boy twelve. I take them on the street, these little stripteases out here." He said, "The boys, they're little males," he said, "what can I tell them?"

I said, "Sir, I don't know. Take them to Christ, and let them get saved and filled with the Holy Ghost, and they'll turn their heads [from] them modern stripteases."

Remember, when the sons of God looked upon the daughters of men and seen they were fair, they took unto them women! Took unto them women!

Look over here at this great scandal in England, look through the United States, look at these call girls in the U.N., everything else, oh, it's just terrible. And that's it, men renown. We're right back in that hour; the red lights are flashing everywhere the coming of the Lord. And Jesus said, "As it was before Sodom was burned, so will it be at the coming of the Son of man."

The women are becoming so, they don't realize what they're doing, an evil spirit upon them. Why would a woman take her clothes off like that to expose herself? She don't mean to be bad, they're just caught in that trap, and they don't know it, just like it was back there in that time: female flesh being displayed everywhere very attractive, runs the sons of God right out of their mind, nearly, and then a Sodom and Gomorrah law to protect her from it. What a disgrace, and our government standing for such stuff as that.

¶ Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Numbers 14:22-24)

Mhen Israel left Egypt, they all believed in one prophet's message. They seen the signs of God by Moses; every one of them saw them. And they each one come out of Egypt, and walked through the Red Sea, and was baptized unto Moses. Each one saw the power of God strike him when he sang in the Spirit and when Miriam beat the tambourine, run up and down the coast. Each one of them every night eat fresh heavenly manna out of the skies. Each of those drank from that spiritual Rock that was smitten. And there was two million people left Egypt. How many made the promised land? Two, one out of a million. Where they all at? Jesus said they perished. "Your fathers eat manna in the wilderness for the space of [forty] years, and I say unto you, that they are all dead."

Now, there's about five hundred million Christians in the world tonight, counting Catholic, Protestant, and all. If Jesus should come in that rapture, according to what I've just said, there would be five hundred missing in the world tonight in the rapture. And there probably is that every day, counting all the lands, that's never accounted for. So it could be at any time. See?

Oh, Christians, let us buckle on the armor of God. Let us do all that we know how to serve Him, love Him, and wait for that great time.

Now, there's not going to be a great millions and multitudes come out of a generation and march in. There can't be. Now, remember, each day ends a generation, each day. "As it was in the days of Noah, so will it be in the coming of the Son of man, wherein eight souls was saved by water." But each day ends a forty year period for somebody, for some. See? And each day so many is sealed away in the Kingdom. One day the last day will arrive. Let us be sure now, while we are in our right mind, and in the church, and amongst the people where the Holy Spirit so has identified Hissself with us, let's be sure that everything's all right and stays all right before Him.

Don't you stop; don't rest day and night until that Quickening Power has brought you from the things of the world into the Kingdom of God. And you that truly are brought into the Kingdom of God, and quickened by the Spirit of God, how happy, with tears of joy we should be on our knees day and night thanking God for what He's done.

¶ Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (John 10:7-9)



(J) ne time when I was over in the orient, I learned a great lesson. I seen in Saint John, I believe the 10th chapter, where He said, "I am the door to the sheepfold." I often wondered how could He, being a man, be a door? But then when I was over there I learned what it meant. The shepherds drive their sheep into the sheepfold, and they got an arch that they go in at, and when he drives them all in there, then after they're all in, then he counts them, and if there's one lacking, he will go out and get it. He has to bring it in. Every sheep has to be accounted for every hour of the day.

Oh, what a Shepherd He is. He gives an account for every sheep every hour of the day. No matter where you're at, He knows where you're at. He knows all about you. That's the reason He can stand here at the platform through yielded people and reveal and tell and talk; He knows. He knows where you was at a year ago. He knows where you was at all the time. He has to give an account for His sheep, and especially they're all renumbered again after they're gathered into the fold.

I thought, "What a beautiful picture, gathering them into the fold and numbering them." And then after he gets them all numbered and they're all bedded down, the shepherd goes down by this hole where the sheep come in at, and lays himself down across the hole. Then no wolf can come in, no thief can come in, no harm can come in, 'less it comes over the shepherd first.

What a picture of Christ laying Himself down for us, that nothing can harm us unless it comes over Him. So if you're sick and you say, "Brother Branham, sickness crossed over Him." But it was for the glory of God. That's right. He wants to maybe give you a testimony. As the fellow said one time, he seen a shepherd packing a sheep. Had his leg all bandaged up, and he said, "Well, what's the matter, did it fall off a cliff?"

Said, "No, I broke its leg."

"Oh," he said, "you must be a cruel shepherd to break your own sheep's leg."

Said, "No, the sheep wouldn't mind me, so I had to break her leg in order to hold her, pet her, and love her, and give her a little special food, so that she would love me and follow me."

And so sometime God has to do that to us. Let the doctor say, "Oh, it's all over; nothing could be done."

And then God takes you up in His arms and pats you a little bit, says, "Child of Mine, don't you know I love you? Don't you know I'm the Lord that healeth all of thy diseases?"

"But Lord, I was taught that the days of [miracles was past]."

"I know you was, but I just had to let this happen so I could just show you a little special favor. Now, don't you love Me just a little more now I'm going to let you get well."

Did you ever have that just come to you? I have many times. Let something happen, just to check me down a little, to let Him express His love.



¶ My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. (John 10:27-30)

When was your name put in the Book of Life? As I said last night, the man that wrote the song, "There's a new name written down in glory, and it's mine, it's mine," meaningly he was right, but Scripturally he was wrong.

Your name was not written the night you come to Christ. Jesus said, "All the Father has given to Me will come to Me. And no man can come except My Father draws him. All that comes to Me I'll give them Eternal Life and raise him up at the last day. There's none of them lost. I lose nothing, 'cause no man can pluck them out of My Father's hand Who gave them to Me." Oh, my. St. John 5:24, "He that heareth My Words and believeth on Him that sent Me has Eternal Life and shall never come to the judgment, but's passed from death unto Life." That's why this church believes in the perseverance of the saints, not in the Baptist form, not in the Presbyterian form, but in the Bible form.

"Well," you say, "now, Brother Branham, I guess once in grace always in grace." That brings a lot of disgrace. But when a man or a woman has been borned of the Spirit of God, old things have passed away, all things have become new, and he's been birthed and blessed by the Eternal God. And they can no more perish than God Himself can perish.

Do you mean to tell me that a God, a infinite God, would come down and give you Eternal Life, knowing that He was going to lose you, save you here knowing He's going to lose you there? What did He save you for? Why, He's working against Himself. If He saved you once, you are saved for all eternity. There's no demons in hell could upset you.

Now, the infinite God Who could tell the end from the beginning and then saved you here this week and knowing next year you're going to backslide and lose you, well, what's He doing a work like that for? That would be foolish; I wouldn't do that. If I made you my friend today, knowing you was going to be my enemy tomorrow, well, I wouldn't do it; I'd just let you alone. See? God makes you His servant today, because He knows and knowed before you ever come on the earth when He was making the calcium that went in your body, when He created the cosmic light that's in you, when the petroleums, and all that you're made up of, when God created it on the earth He knew every fiber of you and what you'd do.

"Well, I better walk carefully today; I might backslide and be lost tomorrow." You wasn't saved at the beginning. You might be worked up under the emotions. You might just think you're saved. You might feel like you're saved. You might believe that you're saved. You might join the church. You might be a good Baptist, Methodist, or Pentecostal; that don't have one thing to do with it. If you are ever saved, you were saved before the world ever began, when God sent Jesus in His mind to save that one who He saw was savable. Now, He's not willing that any should perish. He's not willing, but if He's God, He knowed who would and who would not. The Scripture says so. So there you are.

¶ Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11:21-27)

(1) h, if we could get away from our head knowledge and head religion, to heart religion where God could go to work in the Church. Out of our head into our heart. A man believes in his heart. He thinks with his head, believes in his heart.

Now, the mind reasons things. The heart doesn't reason at all. It just believes what God says. But you see, today we're so scientific, oh, we Americans anyhow. We are so scientific; it has to be all proved out to us.

In the old days when someone said the Lord did a miracle they just believed it. They thought, "That's all right. Thank the Lord for it." But today, oh, we've got to scientific take it down and prove it. And if it can be proved scientifically, then it's not faith anymore. Oh, I hope you get that. If it's scientific, it isn't faith anymore. What if Moses would've said, "Wait a minute here. Let me stop for a minute. What kind of a chemical spray has been put on that tree? Them leaves are on fire, but they're not burning. You know what I'll do? When it quits burning, I'll pick off some of those leaves and take them down to the laboratory. And I'll have them, the chemicals analyzed, and just find out what kind of a scientific thing this is."

If he would've had that kind of a thought, God would've never said, "Take off you shoes." What did he do? He walked up humbly. He didn't care how the fire was burning, or whether the tree burned up or not; he was searching for God. And every other child of God will believe it the same way. He heard a voice that said, "Take off you shoes, Moses. You're on holy ground."

If you go down to the meeting tonight, and you come down to find some kind of a fault: "The people make too much noise. The preacher preaches too long. I can scientifically tell you there's people there that's weary. They oughtn't to stay up that long at night." Go ahead. But those who come with their shoes off, with their head knowledge left behind, and a heart open for God, you'll hear a voice say, "I am the Resurrection and the Life."

¶ Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. (John 11:39-46)



He said, "I am the Resurrection and Life: he that believeth in Me, though he were dead, yet shall he live." Nobody could say that but Him. "He that liveth and believeth in Me shall never die. Believeth thou this?"

She said, "Yea, Lord: I believe that You are the Son of God, that was to come into the world." There you are.

What is it? She's acting. She wants to see a miracle, so she's finding out what the Word says. "I believe the Word. It's standing there in the form of the Son of God. His Words is not His. 'Not Me that speaketh, but the Father that dwelleth in Me.' Whatever comes from them little lips of Yours that speaks, I'll believe it's the commission of God. You are the Messiah." What is Messiah? The anointed One. "You are God's anointed One."

God had an anointed one in a lesser measure one day, and his name was Elisha. And the woman had a baby that died. And she went up to this servant of God, and she said, "Thou man of God." She recognized him. And that anointed one of God come and walked through the floor, laid his body upon that little dead baby, and it sneezed seven times and come to life.

And if God did that by His anointed prophet, how much more will He do by Immanuel? "I believe that You are the Son of God." If you ever get anything from God, you've got to believe God's servant, God's Word. See? And He was the Word. "I believe. Just tell me what to do."

"Where have you laid him?" Down He went to the grave, weeping like a man. When He got down there, what did He say now do when you get here? See, you got something to do too, you know. Said, "Take ye away the stone, if you want to see a miracle."

You sick people tonight, if you want to see a miracle, take away the stone. Take away that stone, that sin that lays at the door. What is it? Say, "Brother Branham, I don't do nothing." But if you don't believe it, it can't happen. Take away that stone of unbelief and watch what happens. Just take away the stone. And when she obeyed the Word of the Lord, she saw a miracle. Sure.



¶ And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. (John 12:20-21)

Now, these Greeks that came to Philip, their heart's desire was to see Jesus. How many has that same desire tonight? Every one. We all want to see Him. That's the call of the human heart: Sirs, we would see Jesus. Now, that's what we want to do tonight.

Let's just think a minute. Now, let's just get away from all of our fantastic ideas. And if He's so real, as Christian's claim He is, why can't we see Him? We say He's not dead, that He's living. He said He'd be with us and every generation would see Him until the end of the world. Now, Jesus promised that: He said, "A little while the unbelievers won't see Me no more. But you'll see Me for I'll be with you to the end of the world." Then every generation has been promised to see Him. So let's take a look for Him tonight. I want to see Him.

I remember one time I was getting up my little old cabin. Cold, I was trying to make a fire, and oh, it wouldn't burn. And I turned on the radio, and a sister was singing, "I want to see Jesus." I just set down in the floor and just started weeping. I raised up both hands and I said, "Yes, Lord, I want to see You." And you want to see Him. And if He is so real, why can't we see Him?

If you're looking for Him tonight, what type of a person would you look for? Would you look for a man in long robe, dressed different from other men? Not Jesus; He dressed just like other men. If He was here in a body of flesh tonight, He'd wear a suit of clothes like we have. And we couldn't look for a well dressed man, and I don't imagine He would look like He was from a band box.

We wouldn't go out to the great, great cathedrals to find Him, for when He was here they wouldn't receive Him. And they wouldn't again tonight. Would you go to a man that had a great forceful voice? No. Would you look for a man that had a great swelling education, that had so much education till He continually spoke in tongues? Just so common people couldn't understand Him? Not Jesus. He talked like common people. So where would you find Him? You'd have to find Him among the common people. He'd be a common man.

Then what would He be doing? Bragging on His education? Bragging on His affiliation in churches? No. Would He be bragging He was a healer? No, He'd be saying, "Not Me, it's the Father that dwelleth in Me; He doeth the works. If thou canst believe, all things are possible." He would look out over the audience, the people suffering, He'd say, when they have faith, "Daughter," or "child, thy faith has saved thee from such and such disease." Then if the Father would tell Him something, He'd speak it out to the audience. That's the kind of Jesus we'd look for.

¶ And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. (Numbers 19:1-9)



What a picture, how it speaks of the Lord Jesus. And then when they must take his fingers, and pick up the blood, and make seven stripes right in the door of the congregation, that no one could come into the door except recognizing that something died to go before them. It was a public testimony of the Lord Jesus.

Oh, friend, I want you to see that so bad: a public testimony, seven stripes representing the seven church ages; which by Israel, the seven church ages, we're in the last, the Laodicean. And to every church age, He was the Lamb slain from the foundation of the world.

Then it was to be burnt. All the body was to be burnt, and was to be made a waters of separation, mixed with water, and kept in a clean place outside the court.

Notice, that represented the waters of separation, represented the Word of God now: Wash us by the water by the Word. The Word is the waters of separation. Christ was the sacrificial beast.

You sick people listen to this. Christ died in order that He might be able to fulfill every Word. He was the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." And the Word was made flesh and dwelled among us, and died making the waters of separation, and this is the Word.

This is Christ, every Word in Here is God it self wrote in print. Receive it into your heart and watch what happens after you receive it. Just take any Divine promise. Listen to this, and you can make this statement, its on recordings, everything. But I say this, and challenge anybody. The right mental attitude towards any Divine promise of this Word will bring it to pass, regardless of what it is. If God said so, you take the right mental attitude towards that Word, and see what happens. God's obligated to His Word.



¶ So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. (John 13:12-15)

Here He is here. The stream of all Christianity, the Head, the Beginning, the Origin of the Christian faith was Jesus Christ, God's Son, the beginning of Christian faith, the starting point for all mankind of all ages to look to that starting place and begin from there. He was an example to us. Is that right? On 13th chapter Saint John when feet washing is brought along. Watch as Peter (self-starched this Peter was) protested, stood there as a stiff collar. And He walked up to wash Peter's feet. He said, "You're never washing my feet." Oh, my. We have so many of those today.

"You're never washing my feet."

Jesus looked at him, said, "Well, if I don't wash you, you got no part with Me." Peter said, "Then Lord not my feet only, but my hands and head." Kind of unstarched him, didn't it?

Oh, I'd imagine those kind words looking around at Peter and saying, "Now, if I can't wash you you got no part with Me. If you can't follow My commandments, if you can't do the will of the Father. Peter, I love you. But you've got to do these things." That's part of the Christian faith.

There as He got through washing the disciples' feet, set down, and said, "Now, you call Me Lord and Master. And you say, well, for so I am. If I then You're Lord and Master have washed Your feet, you ought to wash one another's. (Listen at it.) For I have given you an example, that you should do to each other as I have done unto you." He was the Example of Christianity. He was Christianity. He was our Pattern. Don't never try to pattern your life after some preacher, after some priest, after some great religious man here on earth, but pattern your life after Christ. He is your Example. He set an example. He lived an example and presented it to the Church. Oh, I hope that soaks so deep.

¶ And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. (*Numbers 21:5-9*)



Moses was taught in all the wisdom of the Egyptians, and they were boasting positions far beyond, in many things, than what we are today. Had our doctors skinned by hundreds of miles. But Dr. Moses had no cure for that snake bite. Nothing could be done. There they was, way in the wilderness. And Moses prayed and God came to him and told him the remedy for it. I like that. What is He? God, Jehovah-jireh, the Lord will provide, make a way. I love it.

Notice, then God told Moses, in this type or symbol; said, "Go make a serpent out of brass and put it on a pole." Now, the serpent, in a symbol, meant sin. The serpent represented the serpent from the garden of Eden already judged: snake turned from an animal.

Now, he wasn't a reptile. The Bible said he was the most subtil of all the beasts of the field. He wasn't a reptile; he was a beast. And he turned to a serpent on his belly. And that snake represented sin judged. And made out of brass meant Divine judgment. Brass means Divine judgment in the Bible. See, the people were sinning because they didn't believe the prophet. They were chiding against him and against God. They had sinned, and because of sin, serpents had bit them, and they were dying.

And all sickness is caused by sin. That's right. Before we had sin, we had no sickness. But sickness is an attribute of sin. Sickness came because of sin: maybe not what you done; inherited it. Three or four generations it'll follow. God said so. Notice. And so God had Moses to put up this ensign to Israel. And when he lifted it up, sickness and sin, a compound reason for both sickness and sin. Jehovah-jireh was providing an ensign that represented that their sin was forgiven and a healing for their sickness. You get it? Serpent represented sin judged.

And then, do you mean to tell me that you could deny Divine healing? There it is in the Scripture. That's what Jesus said: "Just as Moses lifted the brass serpent, so must the Son of Man be lifted up": for sin and sickness. And He's here tonight. He's still lifted up. And He was put into the grave, and God lifted Him up. And His Spirit is among us tonight, doing signs and wonders.



¶ Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14:1-3)

J've never believed that heaven was a place where there's a bunch of buildings, where there's a bunch of houses up there made with mortar, daubed up with paper, paint on the wall. I've never believed that a supernatural being would have to live in a literal house. I believe, when Jesus spoke in John 14 said, "In My Father's house is many mansions," He meant: a body, a dwelling place. For the Scriptures verify the same thing, they say, "If this earthly tabernacle be dissolved, we have one already waiting." You see it?

Mortal beings is the only one who lives in mortal habitations. Immortal beings live in immortal habitations. And the place that we go into until we return back, is not a place of brick, mortar, and clay, or precious stones, or jewels. It's a place, a condition, that we move out of this dimension that we live into, into another dimension. And it's a house, a tabernacle, a dwelling place.

Jesus said, "Destroy this temple, and I will raise it up in three days." And they thought He was speaking of the Solomon's temple, but He was speaking of His own body.

And He's gone to prepare a place for every believer, that the very moment we step out of these mortal regions, we don't go out into myth or some supernatural spirit, but we go into a tabernacle, a dwelling place. And that might be right here in this building this morning in a place that no other radio activity, or nothing can touch. It's there solely fixed by God alone.

Listen. Moses had been dead for eight hundred years. Elijah had been translated for around six or seven hundred years. And there they stood on Mount Transfiguration, both of them in their mortal looks, talking to Jesus just before He went to Calvary. See what I mean? Then what am I trying to say, that we are looking at some mythical something, a way off out yonder, a hundred million years?

I got a revelation the other day, standing up there on Mount Palomar at the observatory, and seeing the time, the space over to Mars, and to the last continents and so forth, and light travelling at so many thousands miles per second. If an Angel started from the farthest star, and coming here, it would take him billions times billions times billions of years to get here. If he started from Mars and come here, flying at light speed. It would take him billions of years to get here. I cannot believe that there is a house way out yonder. But I believe that that house that God was speaking of is right present here now, that that's the place where the mortal beings, when we cease to be mortal here, we step into immortality yonder, into a place. And I believe that's where Jesus is today, the resurrected Lord Jesus; not out yonder somewhere, a million miles away, but right here present with us now.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (John 15:12-15)

See, the rich young ruler was a member of the church. And he asked Jesus what could he do to have Eternal Life. He never accepted it. He walked away. What a foolish thing for that young man to do. Don't take his place. You remember, the last time he was identified, a little later? He prospered. He got richer. He got to a place, till even his barns bursted. But then we find his last identification in hell, flames tormenting. Don't, don't let that happen to you. Accept Christ.

You young people, you young girls, young boys just at the turning of life, please do that. Hear me as your brother, one who loves you. I'm here because I love you. I love God and I love you. And I cannot love God if I don't love you. I'd a lot rather, if you have a comment to pass, pass it on my son out there, or one of my children. I'll go without it. Any parent will do that. So will God. See? Love His people. Love one another.

You say "What do you scold them for?" Genuine love is corrective. If your child was setting out in the street, and you say, "Well, there sets Junior. He oughtn't to do that, but I don't want to hurt his little feelings," you don't love him. He'd get killed there. If you love him, you'll bring him in, and give him a spanking. You'll make him obey. That's the way God does. Love is corrective. That's genuine love.

When a preacher stands and lets you women bob your hair, and wear paint and stuff, and don't correct you, there's no genuine love there: won't call it out. And lets you men marry three or four times, and all these other things, and get by with it, there's no genuine love there. Lets you join a church, and pats you on the back, and smother you with some creed, saying, "That's all you have to do. Join the holy church," there's no love there. Or either, the man's so totally lost himself he don't see.

Genuine love is corrective and brings you back to the Word of God. Look at Jesus, how what He said, 'cause He loved them so much that He died in their place, when they was even calling for His Blood.

¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. (*Numbers 24:3-6*)

Now, watch Balaam. And Balak is going to show Balaam Israel, so he goes and builds his altar. He was a prophet, Balaam was. So he just showed him a part of Israel, just the worst part.

And that's just exactly the way the devil does today, he just shows you the worst part of the thing. That's what the devil shows some of these modern preachers of theology, just say, "Now, look here, you know John Doe that used to live over here, he run off with So-and-so's wife. There ain't nothing to that bunch of holy-rollers." He didn't think about some in his own organization did the same thing. That's right. But they can cover it up.

But listen, he showed him just so much of Israel, then he took him back and showed him so much here. And Balaam, he thought, "Surely if Israel had done wrong..." They did do wrong. They'd done everything in God's calendar, wrong, nearly. But what, and Balaam thought that a holy God would surely curse a people that had done that much wrong. He thought, "Surely God will do it." So when he got down there, he was so money crazy until he couldn't see what the reason that God wasn't cursing them. And every time he'd try to curse them, he would bless them. He'd throw out his prophecy like that, and go forth and take up his mantle and his parable; and instead of cursing, it would be a blessing fall back to them, "How righteous are thy tents, O Israel," how great they was. Instead of cursing, it was a blessing.

What Balaam failed to see, is what the modern preachers and modern people fail to see in the Holy Ghost church today. They say, "I know a lot of them call themselves this, that, and the other, and a lot of things they've done." I'll admit that, brother. They say, "They blow up with this, and they've done that, and done this." That's true; I'll admit that they've done wrong.

But where Balaam failed to see that Brazen Serpent and that smitten Rock going before Israel making atonement. It was God's calling, God's election. They were God's people. Hallelujah. God had called them and separated them, and put a Serpent before them (as an atonement) and a smitten Rock, and Balaam failed to see that. In this day the modern preacher fails to see the power of the Holy Ghost, the smitten Jesus Christ, that we're in His Body; by one Spirit are we all baptized into one Body and become members of that Body.

¶ And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel. (*Numbers 25:1-3*)

Now, what did Balaam do when he found out that he couldn't curse Israel? He told Balac it would be a good idea then for him to invite these people to the festival of the god. They had a great festival up there; where they were going to have a festival was called the feast of Baal-peor. It was a feast to worship. And Balaam said, "Now, I'll tell you, Balac; I'll give you a good idea. God won't curse them, that's all there is to it, so I'll tell you what we'll do. We can't get rid of them; but if you'll just invite them over, you'll swing the whole thing your way." See, exactly, exactly what Constantine did. Perfectly. That's the reason the doctrine of Balaam.

What did they do? Then Balac's teaching come down amongst Israel, and they invited all the Israelites up to this big feast, the big blowout they had, oh, some big party, shindig of a thing up there they had. And when they got up there, why, these Israelite people begin to see these pretty, sexy-dressed Moabite women. Yes, wasn't like their common girls down there. Oh, they looked so pretty. My. How they were made and, oh, how they could show themselves. And they fell for it and begin to commit adultery. And Balaam knowed if God wouldn't curse them, he'd take them over on this denominational side and cause the anger of God to kill them anyhow; let God kill them Hisself, if he could ever get them out of the way of the truth.

And as soon as you walk out and join a church instead of receiving the baptism of the Holy Ghost, you're dead. Not for you, but on here; I'll let that soak a little while. Dead: "You have a name," said to Luther here, the Sardis age. The word Sardis means "dead." "You have a name that you're alive, but you're dead." That's what God said. Yeah. See?

And when they committed spiritual fornications up there, the church married from the baptism of the Holy Ghost to a denomination; they become dead. There you are. That's what the Bible said; that's what God said, speaking to the churches. And God, what did He do? And now, when they did this, the evil thing, and they were in adultery, God killed [twenty four] thousand of them at one time: [twenty four] thousand, for committing adultery. And what is it spoke of here in the church? The spiritual adultery, that you profess to be a Christian and still living like the world.

 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (*Psalm 1:1-3*)

 f a fellow doesn't know his sheep real well, it's hard to tell the difference between the bleating of a goat and of a sheep. They're a whole lot alike. But the nature of them proves what they are. That's the way with confessed Christians and real Christians. The goat represents the world. They'll lead you right down the wrong road to your eternal separation from God. They'll lead you into trouble. So if we are sheep, we better watch what kind of shepherd we got.

Sheep are funny little creatures in one way. Here's another thing we might learn of sheep tonight. When the weather is real hot, did you ever see sheep? They won't separate themselves, and one be at one place, and one at another. But right in the heat of the day, the sheep will all stand together. You know what they're doing? They're making shade one for the other. They're having fellowship.

And wouldn't it be good if all God's sheep, when the heat was on, would stand together. When the trials are real hard, and the heat is on, and everything going on everywhere, if all of God's little sheep would just stand together, we'd have the coolness of the shade of each other, the comfort, to lean upon each other.

Now, someone said, "Is that necessary, Brother Branham?" It certainly is. There's nothing like having a real good dependable friend, that when the troubles are blazing, the heat's on, you can go to this friend, and set down, and just explain it to them, talk it over in personal confidence, and then kneel down and pray together, and know that this person is a good God-saved man or woman that you can put confidence in. Oh, it's good to do that. "Come, let us reason together," saith the Scripture. Or, "Come, let us stand together."

And I noticed another thing when I see sheep in a cold country. And when all the sheep, the blizzards comes, to break the wind all those many sheep will come from one side of the field to the other and huddle up together; it keeps each other warm. The warmth from each body helps warm the other.

And I think when the Church gets real cold and indifferent, God's sheep ought to kinda huddle up together and pray for each other. And the warmth of real good Christian fellowship, oh, it means so much. David spoke of it in the first Psalm, said, "Blessed is the man that setteth not in the seat of the scornful, standeth in the way of sinners. But his delight is in the law of the Lord: and in the law doth he meditate day and night. And he shall be like a tree that's planted by the river of water, and his leaves shall not wither; whatsoever he doeth it shall prosper."

 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (*Psalm 2:12*)



Hen you come to a home of that type in the eastern country, Palestine, the flunky meets you at the door, goes to one of the wells and draws him a great basin of good clear water, and he removes your shoe, sets your feet up across his knee, and he washes all this dirt, and dust, and dung, and stuff off of your body. And then he takes another towel and wipes your feet, and he washes them, sets them down. And then he takes your sandals and sets them up on a little mantle like, sets them along like this at the door of entrance. Then he goes over, and he finds a pair of fine satin, silk slippers; they're soft. That's the complements of the host. He does that; he has them setting there; he put them upon your feet until he finds one that fits you comfortably. Then your feet's washed. Then he passes you into another place, and then there's a man meets you there at the door, and he has a little basin in his hand, a little pitcher like. And you take it and pour some of the oil in your hands. Now, that oil is made of a very fine spikenard. And they give you that, and you wash your hands with it. Then they give you a towel, and you wipe your hands. Then the next they give you, it's some more of it, and you put it on your neck, the back of your neck, on your cheeks and on your forehead. Both men and women in Palestine must do this, because the sun rays are so hot. They do that, and then it creates a smell. Then after you wipe the most of it off, you're refreshed. You're feet is washed; you are washed; your hands are clean; your face is clean.

Then you're taken into the chamber of where the host is. And then when you meet him, he takes his right hand and puts it on your left shoulder, then you bow. And then you take your right hand and put it on his left shoulder, and he bows. Then he kisses you, from one side of the cheek to the other side of the cheek; and that's the welcome, the right hand of fellowship. When the host kisses you, you are a brother; you're welcome.

The Pharisee was very careful to wash Doctor Jones' feet. And He was very careful for the celebrity, but here set Jesus with dirty feet. Here set Jesus, unwelcomed, with no oil on Him. Here set Jesus with no kiss. And yet He left His work and come all the way across Palestine to keep His promise.

I imagine He was miserable setting there. All the rest of them, and the Pharisee testifying over there about different things that happened, and poor Jesus set there with dirty feet, unanointed face, no kiss. Jesus wants to be kissed. There's a Scripture in Psalms 2, says, "Kiss the Son, lest He be angry." "Kiss the Son," Oh, you'll never know what it means till once you've kissed the Son. Kiss the Son, make Him welcome into your heart.

But He set unanointed with dirty feet. Oh, how embarrassed He was. Pharisee was having his big time; he was too busy entertaining the great men of the city, to know that Jesus was unentertained. But He come anyhow. Oh, my God, what happened, how did that flunky at the door ever get by without washing His feet? God, I wish I had his job. How I would've loved to have washed His feet at the door. How I would've loved to have entertained Him, to take in my basin of water, when I knew that He was setting there.



Daily Reading: Numbers 26:35.., Psalm 2, Jeremiah 33:1-11, John 18:1-18

¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. (John 18:25-27)

Peter, his occupation was fishing. I kind of like his occupation. And so he was out there fishing, all discouraged, know that he had denied Christ. Oh, my. Heard that prophet stand there and tell him, "Peter, do you say you love Me?"

He said, "O Lord, You know I love You." He said, "I love You. I'm ready to die for You."

He said, "Peter, you think you mean that, but you'll deny Me thrice before the cock crows." And then seeing that come to pass, when he stood there and said, "I don't know Him. No, I don't know nothing about them there Pentecostals."

Said, "I know I denied Him. I denied Him in the presence of Pilate. I denied Him in the presence when that little woman come around me, said, 'Aren't you one of them?' 'No.' And even cursed." Oh, he was in a terrible shape. He had denied Him. And he'd seen Jesus stand and look over, then is when the cock crowed, looked over at Peter. He went out. Oh, he was discouraged with himself, said, "Why do I live any longer?"

And then, besides that, he said, "I think I'll go back and go fishing again. I can't preach anymore, so I'll just go back and start fishing." He'd throwed his nets in and cast all night long, didn't have no fish. And he was at a weak spot; he didn't have nothing, discouraged with himself, come to the end of his ability.

When he thought he was a great man, chopped the high priest's son's ears off like that, well, he thought he was a great fellow, you know, he'd learned something. But he knowed nothing. He had to forget all about it. And there he was out there, said, "Well, I know one thing; I'm a fisherman. I can still make a living fishing." He cast all night and didn't get nothing. Oh, what a discourage. Every time he pulled it up: an empty net. And he was so discouraged. He was at the weakest point, said, "I just might as well feel like jumping off this boat. I ain't worth nothing, anyhow."

He said, "Have you got any fish, children?"

Looked out on the bank, and there stood a Man. He said, "No, we've toiled all night and taken nothing. I thought I was a fisherman."

"Is that you, Simon?"

"Yeah. Well, I toiled all night and taken nothing. We ain't got no fish out here."

He said, "Well, cast your net on the other side."

"What?" Then he said, "On the other side? We've been doing that."

"Cast it on the other side."

He throwed his nets out, and he pulled. Then he become strong. Oh, my. He grabbed up his old fish coat and put it around him, said, "Brethren, that's Who it is." And he beat the rest of them to the bank 'fore they could, oar them boats just as fast as they could. He outswam them, with a fish coat on, got to the bank. Why? When he was strong he couldn't do nothing, but when he got weak then he got strong.

¶ Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. (John 19:1-12)

Did you ever notice a airplane pilot before he goes up in the airplane? He checks every instrument he can. He'll take that plane out; he'll check everything; and stand out there and rev it up, and rev it up to see if it'll take off and everything. Why? He's awful careful. He's got blood on his hands if he don't watch.

Look at a doctor for an operation, how he checks every tool, takes the x-ray, and everything. Why? He's got that man on his hands. If he dies, the blood's on him. And he checks everything, to be sure that the blood's not upon him. That's right. He don't want no blood on his hands. Human blood don't want to be on human's hands.

But what are you going to do with the Blood of Jesus Christ on your hands? Now, you can't throw It out, say, "I don't believe that." The Bible condemns you. He says He's the same yesterday, today, and forever; and here He is working, doing the same. The Blood's on your hands anyhow, and you can't wash It off. Pilate tried that. There couldn't be enough water to wash It off his hands. He tried to pass it on to his organization, the higher up, the presbyter, said, "If you'd let me do it," but it backfired. It comes right back to you. See? You can't get it off your hands, no way in the world but accept It. The only way you can get It off your hands, is get it on your heart. That's the only way to do it.

And when we see Jesus Christ today manifest Himself here just exactly like when He did here on earth, and promised to do it, we are sure this is the Messiah. Now it's on your hands, in your lap. What will you do with this Jesus called Christ?

¶ Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. (*Psalm 5:1-3*)

Any times we want to make an idol out of God. We ask God to do something, and then He must do it just the way that we ask it, or we'll say He never answered. When we do that, we weaken our faith in God. And we weaken our testimony when we do not take Him at His Word.

God always answers. Jesus said, "Ask and you shall receive; seek and ye shall find." Everyone that asks will receive. Everyone that seeks shall find. Everyone that knocks, it'll be opened to them.

Now, that's the only way that I've always found it, that I can get anything from God, is, take Him at His Word and believe it the way He sends it. Now, if we do not take it just the way that we think it is.

We've built God as an idol. He's got to answer just according to our ways, or, "Well, it's just no good. He didn't answer us." God answers in many ways. He answers in peculiar ways, times, and everything is odd.

We'll take, for instance, Moses. Moses was eighty years old. He was almost, you might think, too old for God to deal with. He was an old man, unexpected in his age to be dealt with with God. Another thing, he was under the Mount Horeb, a unexpected place. God met him at a unexpected age, at a unexpected place, in a unexpected way. God didn't meet Moses the way He usually met men. He met Moses in an unusual way, in the way that He chose to meet Moses in.

That's the way he answers our prayer, in the way that He thinks is best. And His way is always right. If we ask for anything, and it doesn't happen just the way we think that God ought to let it happen, then that makes us lose and fall back. Let's ask God, stand firm on the Word, and say It's true, and just receive it the way He sends it. That's the way you got to believe God.

It may come disguised; it may come in another way, around about way. But no matter what way it comes, if we have asked we shall receive. God said so. And that settles it forever, if God says so, when you get to taking God like that and believing it.

¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:24-29)

Jwant to ask you something. God being a good God, did you notice at the resurrection of the Lord Jesus, Peter was at the grave and some women, and Peter recognized the Lord had raised from the dead. He come right back to the disciples, and he said, "The Lord is risen." And the rest of them began to praise the Lord, 'cause they knowed He was supposed to raise from the dead. So, don't you remember what he said to us? They began to rejoice, because the Lord had risen.

In this group there was two missing, and one of them was called Cleopas and his buddy. And they were on the road to Emmaus, going back home very sad. They never heard the word yet. So as they journeyed on, Jesus appeared with them. And notice, He didn't go to tell them some kind of fantastic, the first thing He went to, was back to the Word, said, "Fools, slow of heart, don't you know the prophets have said, the Word has said, that Christ must suffer to enter into His glory? He begin with the Word. And Christ always begins with the Word, and stays with the Word. And when He made hisself known to them by a sign, not a fantastic, a sign that He did before them here on earth, which made it a Bible sign, they rushed back, and in this midst of people, they found a guy named Thomas.

"No, don't believe it. No, don't believe it. I've got to have bloody hands before I believe it." He was the first Pentecostal. "I've got to have a sign. I've got to have some kind of a feeling, a sensation."

God's a good God. He appeared and said, "Thomas, come here. Put your hands here in My side. Do you feel Me? If you want to feel something, here it is Thomas. Feel Me. Touch My hand."

And Thomas said, "Oh, now I believe." He had to have a feeling.

The others didn't have to have a feeling. They had faith. They didn't need a sensation. Thomas had to have some evidence. They needed no evidence. The written Word was written, and they had faith in the written Word. Not special hard, brother, that's what Phoenix needs; faith in the written Word.

And He said, "Thomas, now, you've had all the feeling and sensation, and you say you believe." He's got many children, Thomas has. He said, "Now you believe. How much greater is their reward, who has never seen, or had any sensation, and still believe?" I want to be on that side: the greater reward.

¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. (John 21:15-16)



Christ is the Shepherd. He was going away, and He was leaving the commission of His sheep, which any shepherd feeds, which is His flock, His church. He was leaving the commission with these disciples to continue to feed the flock, to be a shepherd, feed the sheep.

In other words like this, if you look out here this morning, that's what I'm doing. Now, sheep will only grow as you give them sheep food. Now, if you'd fry up a big hamburger and give it to a sheep, he couldn't grow on that, 'cause that's not sheep food. See? And if I would have a nice T-bone steak fixed up, give it over to a sheep, it's not sheep food. He just couldn't eat it, that's all, because he's a sheep. But sheep like sheep food. Well then, when you're to feed the flock of God, don't feed them on some manmade theology; feed them on the Word; for that's where the sheep grow from. Feed the Word.

Be a shepherd, a true shepherd. "Feed My sheep." Lamb's is the little ones, of course, and sheep is the adult. So both young and old, feed the flock of God. See? And feed them with the Word. The Word, you see, is the Truth. Jesus said, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." Is that right? So then, if man is to live and they are the flock of God, the church, then they are to thrive upon the Word and Manna of God. This is His Manna.

In the Bible, we just come through it over there in the church ages, Jesus is the hidden Manna; Christ is the church's Manna. What is manna? Manna in the Old Testament was that what come down from heaven fresh every night to sustain the church in its journey. Is that right? Now, in the New Testament what is the hidden Manna? "A little while and the world seeth Me no more (hidden); yet ye shall see Me, for I'll be with you, even in you to the end of the world." And Christ is that hidden Manna that comes from God out of heaven afresh every day.

We can't say, "Well, two weeks ago I had a great experience of God." What about right now? See? Every day, fresh, a new blessing, a new something coming from God, the hidden Manna coming down from God out of heaven, Christ. And we feast upon this Manna which is Christ, and He sustains us through the journey till we reach the land on the other side.

Now, that's what He meant by, "Feed My sheep." We'd get on that, we'd never get to the rest of the questions, 'cause that's a good one for me. I like that, when I talk of Christ being the Manna and the Food for the sheep.

Feed them Christ from His Word. See? Take the Word of Christ just exactly the way it's wrote here and give it out to the sheep.



¶ Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acedama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. (Acts 1:16-26)

Mhen Judas fell by transgression (by the love of money and the pride of life), he fell from grace, and went to his place. And the disciples said, "There must be twelve." And the church, with all of its dignity, to show you what the church is, with all of its dignity, and all of its power; it's still millions of miles short at its very best. They said, "We've got to look out one among us who'll take the place." And they chose by casting lots, Matthias, I believe it is. And whenever they chose him, and put him with the eleven, which made up the twelve, he did not do one thing. That's the only time his name's ever mentioned in the Scriptures. That was the church making it's choice.

Now, they thought, "He is a gentleman." No doubt. "He's a wonderful man. He's a scholar. He's smart. He's educated. He's a wonderful person. He would take the place of Judas and be one of us." But you know, God sometimes makes (to our opinion) some of the most foolish choices.

Now, God seen a little hook-nosed Jew, just as full of temper as he could be, with his mouth setting sideways, "I'll go down and arrest every one of them. I'll throw them in jail. I'll do this." That was God's choice. The rest of them taken a scholar and a diplomat; that's the church's choice.

See, you don't know who that is at the altar. You don't know who that is You're testifying in jail or wherever it is. It might look like a pugilist with his ears broke down, eyes skinned up, but you don't know who that is. You just cast your lot; that's all; give him the Word. God takes the choice.

And God chose this little high-tempered Jew on his road down. "I'll go down and get them. I'll show them what I can do," like that. And God just knocked him down. God said, "That's my choice, right there." Wouldn't that be foolish to the church?

"Why he persecutes the church. He's a carnal man." But God knew what was on the inside of man.

¶ And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:1-4)



Jwent up to this brother, and I said, "I hear that you belong to the Assemblies of God, a minister." He said, "I am." He said, "What are you?" I said, "I'm a Baptist."

And he said, "Well, have you received the Holy Ghost?" I said, "Yes." I said, "I received the Holy Ghost?"

He said, "You speak in tongues?" I said, "Yeah. Yeah, I spoke in tongues."

He said, "Brother, you've got it. Hallelujah. Praise the Lord. That's it." I said, "Yeah, I received the Holy Ghost, and spoke in tongues, and for the evidence of it."

He said, "Oh, you'll come out of that old, stiff, formal Baptist church, then. Hallelujah." And he spoke in tongues a few times.

I said, "Yeah, I received the Holy Ghost, was baptized in Jesus Christ's Name."

He said, "You what?" And I said, "I received the Holy Ghost, and was baptized in Jesus Christ's Name."

He said, "You don't get the Holy Ghost like that."

I said, "You told me a little too late." I said, "I done done it."

And he said, "Oh, you can't get that like that. You believe that kind of heresy?"

I said, "Oh, I wouldn't call it heresy." I said, "It teaches in the Bible."

He said, "Get out of my house. I don't even want nothing to do with you."

I said, "Okay. The Lord be with you, brother." Walked out.

Not long ago, an old Baptist preacher out there. That was my first trip to Phoenix, Curtis. I went to see this old boy. Walked into him, and I said, "Howdy do, sir."

He said, "Howdy do."

And so I just said, "I hear you're a Baptist preacher."

He said, "Yeah."

I said, "Have you received the Holy Ghost?

He said, "Well, what are you, Pentecost?"

I was a Baptist to the other one, but I was a Pentecost to this one. I said, "Yeah, I'm Pentecost." I said, "You got the Holy Ghost? Evidence, speaking in tongues?"

He said, "mm-hm, well, I tell you, brother, that's all right. But, you know, somehow, I just never could see it just like that."

And I said, "Oh, you haven't got nothing then. That's all there is to it. You ain't got a thing, 'less you do it. That's all."

He walked over to me, took a hold of my hand, looked me right in the eye and put his arm around me. He said, "But we're brothers, aren't we? We're going to heaven, aren't we, brother?"

I said, "Yes. And, brother, happen to be, I'm on your side."



¶ 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. 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. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (Acts 2:38-40)

Remember, there was never a person in the Bible, or any time before the organizing of the Catholic church, was ever baptized any other way than in the Name of Jesus Christ. There is no place found in Scripture or history that any persons was ever baptized into the church of the living God in the name of the titles of Father, Son, Holy Ghost. It is a Catholic dogma and not a Bible teaching.

Being interviewed by a priest, I asked him that. He said, "That is the truth, but we are the church. We can change whatever we want to. The solemnity is in the church. God is in His church."

I said, "God is in His Word. And if the church is contrary to the Word, then I don't believe the church." I let every man's word be a lie, whether he be priest, pope, whatever he might be, and God's Word be true. And Paul caused every man, no matter how he'd been baptized, if he wasn't baptized in the Name of Jesus Christ, to come and be baptized over again.

And after some had already received the Holy Ghost, Peter said, "Can we forbid water seeing that these have received the Holy Ghost like we did?" And he commanded them, "Before you leave the place, although you've received the Holy Ghost, come and be baptized in the Name of Jesus Christ," for Peter was given the key to the Kingdom saying, "Whatever you bind on earth, I'll bind it in heaven." And what does a key do? It unlocks something, the mystery.

And when Jesus said, "Go baptize them in the Name of the Father, Son, Holy Ghost," setting that there to blind the unbeliever. Watch, why didn't Peter carry that out word by word? He had to. If a man is baptized in the titles Father, Son, Holy Ghost, he's never been baptized at all; he has no name. Father's no name; Son's no name, and Holy Ghost is no name. Holy Ghost is what it is, like I'm a human. It is the Holy Ghost. Father's a title; I'm a father. Son is a title; I'm a son. Human is a title; that's what I am. But my name is William Branham. And the Name of the Father, Son, Holy Ghost is the Name of Jesus Christ. Jesus said, "I come in My Father's Name?" What is the Father's Name? Any son comes in his father's name, and the Father's Name is Jesus Christ. See what I mean?

Peter standing there with the revelation on which He built the church, of Who He was, he said, "Repent every one of you and be baptized in the Name of Jesus Christ." The keys turned in heaven and on earth. "There's not another Name under heaven given among men whereby you must be saved."

¶ The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright. (*Psalm 11:5-7*)

Brother Cox, not long ago, was setting on my runway after we had the rocks there, and he picked up a little, old fossil, and he said, "Brother Branham, how old is that?"

"Oh," I said, "chronologically, you might say it's ten thousand years old. Some kind of a little, old sea monster that lived at one time, a little sea animal, might've lived way back in the ages gone by."

He said, "Just think how short human life is to that life."

I said, "Oh, but, brother, that thing has an end, but the Life that we have in Christ has no end. That may have lived two or three forevers, but it'll never have Eternal Life, 'cause Eternal Life comes from God alone."

Eternal, "He that heareth My Words and believeth on Him that sent Me, hath Eternal Life and shall never come to the judgment but's passed from death unto Life." There you are. You get Eternal Life by being a believer. An unbeliever has life forever. A believer has Eternal Life, and cannot perish because It's eternal.

But an unbeliever will go through the world; he'll have miseries, woes, what he calls having a big time, "Whoopee," having a big time: women, wine, and big time. He thinks he's going on. He'll die; he'll go into a lake of fire and brimstone which burns, where burning is going on forever and forever, and maybe for a hundred million years his soul may be tormented in a lake of fire and brimstone.

You say, "Will it be just like regular brimstone?" I believe it'll be a million times worse than that. I believe you couldn't describe it by fire, by a literal fire. The only reason it's put by fire: that fire is the most consuming thing that we had. It absolutely consumes and destroys everything: fire does. Well, then, it'll be in there, but you'll have a soul that'll have to be punished through some kind.

Now, you have to watch the word "fire," because the Holy Ghost is used, "Holy Ghost and fire"; 'cause Holy Ghost fire burns sin out (See?), and makes clean.

But this fire, it comes from hell; it said a "lake of fire." And ever what it is, it's a punishment with torment. The rich man lifted up his eyes, being in hell, and said, "Send Lazarus with a little water on his fingers to put on my lips, for this flames are tormenting me." Don't think there isn't a burning hell, and a literal hell; there is. If there's a literal devil, there's a literal hell.

But, you see, everything that's perverted has an end to it, because it finally must come back to that purity and holiness of God. And God is eternal; and if we have Eternal Life, God is in us, and we can no more die than God can die. There you are.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. (Acts 4:13-14)

Ay boy, here, he's fixing to go to Bible school, I suppose; but I'd rather that boy knowed God and being in a new birth of being borned again, if he didn't enough education to know his ABC's. That's right. Education's all right, but I will tell you this. Now, put on your shock-proof coat, 'cause here it comes. Education has been the greatest hindrance that the Gospel of Jesus Christ has ever had. That's exactly right. We've got some educated infidel dummies. That's exactly what we got.

Here a few days ago, there was a woman standing from me, and she was talking to me. She said, "Rev. Branham," she said, "I was in that meeting out there, you had in Louisville." She said, "I just don't believe in that."

I said, "Certainly you don't. You're a heathen."

She said, "I resent that."

"Well," I said, "you just admitted you was." I said, "What is a heathen? If I know my English right; it's an unbeliever. An unbeliever is an heathen. You said, yourself, 'I'm an unbeliever in that,'"

She said, "But I have so many of this. I've got my education. I went to this school." I said, "I don't care. You're just an educated heathen. That's all." Exactly right." And friends, that's the worst type there is.

Now, look. I ain't spraying at you women, understand that. I'm not saying this; that's between you and God. But the woman was standing there with enough makeup on to paint a barn almost. And I just come out of Africa, down there where the Hottentots was, and that's exactly where that come from. "You look down with that mud on your eyes and paint like that." I said, "You're not too far out of the tribe yet, you have tribal paint yet." I said, "Don't tell me you're not a heathen." Yes, sir. Oh, let me tell you, hallelujah!

Education is one thing, but Jesus Christ is another. That's right. There wasn't an educated one in the bunch, but Paul; he said, "I had to forget all I ever knowed in order to know Him." That's right. Peter and John couldn't even write their name, ignorant and unlearned men passed through the gate, called Beautiful. The man laying there crippled from his mother's womb. Said, "Silver and gold have I none, but such as I have." That's what I want.

"Such as I have. I have not a Bachelor's Degree, or I haven't come from so-and-so college, but what I have, I will give you. In the Name of Jesus Christ of Nazareth, rise up." That's what he said. Walked over there and picked him up by the hands and stood him on his feet. The man went leaping and jumping. When they come to talk to Peter and John, went and used their grammar so bad. "Why," they said, "they perceived that they were ignorant and unlearned men, but had to take notice though, they had been with Jesus." That's what kind I want to have, somebody that knows that Jesus is around.

¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? (Acts 4:23-25)



Peter said, "I have silver nor gold, but such as I have I'll give you: In the Name of Jesus Christ of Nazareth, rise up and walk." And the man hesitated a little, and Peter grabbed him by the arms, him and John, and lifted him up and his ankle bones received strength. He begin leaping and praising God. It did something to the congregation. They took them in, and whipped them, and threatened them, that they should no more preach in such a Name, no more scatter that heresy of Pentecost any farther.

So when they did that, they went out with that threat, that they'd be throwed into prison if they preached it again: said anything about Jesus being raised, and the Holy Ghost here, performing miracles. You know what they done? They were in trouble. There was an emergency. So they went to their own company.

That's where we ought to go tonight, not go out and ask the mayor of the city how we should do this, or how we should do that. We shouldn't send off to some school of education, and ask how we must do this, or how that, we must do that. If our church is getting lean in the Spirit, the thing we should do is hold a conference with God.

Acts 4 they held a conference. And they preached, and they prayed like this, "Lord, why did the heathens rage and the people imagine a vain thing? Is it right for us to refuse to preach Divine healing in our messages? Should we preach Divine healing, or should we refrain from such a thing? O Lord, we know what Your Word said; then give us boldness, courage." Oh, my.

Then the house was shook where they were assembled together. What an answer. Give us a conference like that on Eleventh and Garfield; we'll preach the full Word of God; we'll stand on everything that God said stand. We'll believe in being dead from sin and alive in Christ. We believe that a man that's dead from sin, refrains from the things of the world, because they're dead to him. There's no more gossips, and pouts, and fusses, and fights, and stews. He's at peace with God and with the church from then till the day he's taken out of the world.

I believe that the Holy Spirit kills the nature of the world in a man or woman. Yes, sir. I believe that Divine healing is right. I believe that the power of the Holy Spirit is just as great today as it was when it was poured out at Pentecost. I believe it breaks down the walls of partition and brings a brotherly love, that the devil and all the cares of the world can't separate us from the love of God that's in Christ. We need a conference, a real conference to bring us together in these times.



¶ But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. (Acts 5:1-5)

¶ e find that Lot saw the opportunities for a fatted cattle. Many see the opportunities of a fatted pocket book. Many sees the opportunities of a better social standing. He saw the possibilities of a few extra dollars. He saw the possibilities of being the mayor of the city. Being a stranger and a pretty smart man as he was, "Maybe I will become the chief man of the city." He saw the possibilities, because they were laying before him. But he did not see the fire that was to destroy the land. He did not reconcile himself, that the land was full of sin and God had to destroy it.

And today, people try to reconcile themselves. I said, "Are you a Christian?" They say, "I'm an American." That has no more to do with it, than try to say to a crow that he was a frog. It has nothing to do with it. She's going to be destroyed, because God is just. And if America gets by with her sins, the just and sovereign holy God will be duty-bound to resurrect Sodom and Gomorrah and apologize to them for burning them up because of their sin, if He let's us get by with it. If He let's you get to heaven on your injustice works, He will have to raise up Ananias and Sapphira and give them another opportunity. He certainly would, but He's just. Ananias saw his money; Peter saw Christ. Oh, my. Lot didn't see the destruction of his children in that place.

And many of you today hold around these old formal creeds and things, you don't see the juvenile delinquency and the destruction of your children. You don't see your daughter in a prostitute house. You don't see your son a drunkard or at a card table somewhere, because she's well-watered in sin and is not touched.

[Lot] didn't see his wife, the head of all the societies, turned to a pillar of salt when he was looking. He didn't see him escaping only by the edge of his teeth to a little city somewhere for his life. He didn't see that, because he only looked at what he saw in front of him.

But Abraham, he didn't notice the well-watered land, for he lifted up his eyes and saw the tomorrow; for he'd inherit all things.

The real Christian, today, lifts up his eyes and sees the promise of Christ: "Blessed are the meek, for they shall inherit the earth." The real Christian, by faith, looks up and sees that. Call him what you want to, He lifted up his eyes, and when he did that, God said, "Abraham, walk through the land; she's all yours." By faith Abraham did this, the same faith that Moses had.

It was wrote by one commentator, and I thought it was most beautiful words, that Moses took the best of the world and put it in one scale, and the worst of religion and put it in the other scale, and the worst of religion outweighed the best of the world.

¶ Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. (Psalm 15:1-5)



Could you imagine the wise men coming to see Jesus? I'll just take a little drama for a minute. They say three wise men. We'll just say there was three. Jim, John, and George, we'd say their names was. And they're coming to see Jesus. And I can see them all getting ready to go. We'll take this fellow Jim. He's quite a man. He runs and tells his wife, said, "Wife, you know what? I seen the star, so I've got to go." And so he goes over and he packs up to go. That's what's the matter with people today. They're trying to pack up to be a Christian. If there's anything you need, is unpack to be a Christian: got too many things hanging on now.

One of them say, "Now, mother, you know, I couldn't go along unless I took my card table," so he hangs that on the camel. "Because, you know, the other boys wouldn't appreciate me going along if I didn't have my card table along."

All these other little old things that keeps you. And you have a little box of selfishness; you have to hang that on too. You have to hang on a little tattling, a little backbiting, a little of this, that, hang it on the camel. And the first thing you know, he jumps up, astraddle the old camel, say, "Come on now. Let's go." The old camel can't hardly move. He's mashed down so hard till he is bowlegged almost. And you're always kicking and complaining about your church you are going to, and maybe it's you've got it so loaded up till it can't run. That's what's the matter. You need to unload, wash up, clean up, get right. Amen.

"What's the matter with me?" Notice. That's what it is. I can see the others going, moving on. And the first thing you know, he got down and looked at that star again. And so, the first thing he begin to throw tables one way and packages the other way. The wife said, "Where you going, John?"

Said, "I'm laying aside every weight that so easily beset me. And I've got to run this race with patience. For straight is the gate and narrow is the way, but few there'll be that'll find it." There's only room for you and Jesus. Nobody else can go through. I can hear her say, "Well, look, you're forgetting your compass."

"I don't need any compass."

"You forget your seminary degree. You're forgetting your baccalaureate services and all these other things that you hang on."

He said, "Listen. I don't need any compass."

"How you going then?"

He pointed up to the star, said, "I'm going God's provided way. God provided me a star to follow that'll take me to the Christ."



Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (*Psalm 16:9-11*)



And now, remember that when He died, He went first and preached to the souls that was in prison, and witnessed that He was the Seed of the woman. He was the One that Enoch saw coming with ten thousands of His saints. He had to witness the Scriptures that had been preached by Noah, and by Enoch, and by the righteous, that He was that One. Everything had to recognize it.

Then He ascended into hell, and received the keys of death and hell from the devil, come back up into paradise; and brought Abraham, Isaac, and Jacob, and the righteous, and raised (Matthew 27), and they come out of the grave and entered into the city, and appeared to the people along the street. Hallelujah. There you are.

While His soul was over here witnessing to the lost, down here taking the keys from the devil, and coming back and bringing Abraham and Isaac; His body was laying in the grave. People say, "Well, why does Jesus say, 'Three days, I'll raise it up. Three days I'll raise.'? See, He died on Friday afternoon, raised up on Sunday morning." But watch, it was "within three days," if you'd get the Lexicon. For He knew that David, under the anointing of the Holy Spirit, said, "I will not suffer my holy One to see corruption." He knew that pertained to Him. He knew that meant Him. He was God's "Holy One", and He knew that corruption sets in in seventy-two hours. Somewhere within them three days, He was coming out of there again, because the Scriptures cannot be broken.

And every promise in There pertains to me and pertains to you; it's ours. Said, "You destroy this body, and I'll raise it up in three days." For he said, "I'll not leave My soul in hell, neither will I suffer My holy One to see corruption." He knew, in three days that body was coming out of there. He didn't stay the full three days. No, sir, He certainly did not. He stayed just from Friday afternoon until Sunday morning, not one cell of that body could be corrupted.

And He was dead, and embalmed, and was wrapped in cloth, and laid into a tomb. In that hot, boggy country, just take a few hours and He go to corrupting. You go to mortifying, you know, his body, his nose dropping in and things, corruption sets in; that hot, damp country. And it would've went to corruption, because it was a body. But He knew before that cell corrupted, that God said through David the prophet, "I'll not suffer My holy One to see corruption."

How He took the Word of God and lived by it. Now, every one of them promises in there that pertained to Him, God fulfilled every one of them. And every promise that pertains to the believer, God will fulfill every promise of it. Amen. Just rest assure that It's the Truth.



¶ O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. (Deuteronomy 3:24-27)



The reason that you hear me get the people, say, "Believe me." See? Now, the reason I say that is not believe me as Him. Certainly not, it's to believe that I have told you the truth that He has sent me to do this. Now, see when that Angel met me, he said, "If you can get the people to believe you."

Peter and John passed through the gate called Beautiful, said, "Look on us." Is that right? And Elijah when all of them had come down there and got him kindly all stirred up, he said, "If it wasn't I respected this righteous man, Jehoshaphat, I wouldn't even look at you." See?

How many knows that you could send your soul to hell with a Divine gift? Sure, you can. You have to watch what you're doing. How many believe Moses was God's prophet? Say, "Amen." He was God's prophet, but do you know what he done? God told him to go down there and speak to the rock. The rock was already smitten. Is that right? Instead of Moses doing what God told him to do, he went down and smote the rock again. Is that right?

Well, that absolutely broke the entire Scripture right in two, right there. Christ wasn't smitten twice. He was smitten once. We just speak to Him from now on. Is that right? But when Moses smote the rock, that broke God's complete program and he had done exactly what God told him not to do. See? But he could do it anyhow, whether it was God's will or not. That seems strange, doesn't it? But it wasn't God's will, but he was a prophet. He could do whatever he wished and what his power would permit him to do.

But what did God do then? He dealt with Moses and kept him from going over in the promised land. Is that right? Took him upon a hill and said, "Here it is." Let him look at the promised land, passed him out, let the Angels come take him away and bury him.

Look at Elijah. That young prophet was bald-headed, and them little children teasing him about being bald-headed. Said, "Thou bald head. Thou bald head." You know what he said? That prophet turned around and cursed those children and said, "Cursed be," I suppose in the Name of the Lord, and before those little children returned into the city, two she bears killed forty-two of them little innocent children. Is that Scripture? Poor little innocent children, but an angered prophet. Better be careful what you're doing. See? That's right.

So that's the way it is here. I want to see what you're doing before you put a curse a disease. What if God had put something on a person, or permitted Satan to do it, and you and I would come around with a Divine gift and take it off before God's will was accomplished? Then God will deal with me. See? Have to be careful.



¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Acts 7:54-60)

Stephen walked out there before that Sanhedrin court, like a sheep among a pack of wolves, was hounding for his blood. And they accused him and pointed a accusing finger at him. What did he do? He said, "Men and brethren, God of glory appeared to our father, Abraham, when he was yet in Mesopotamia, before he was called out." Went ahead and brought down all the history of Abraham, and how that through him would bring in the Gentiles. And when he got down to a certain place, look at him, full of the Holy Ghost. And they couldn't wait till they could get their hands on him. He said, "You stiff-necked, uncircumcised in heart and ears. You always resist the Holy Ghost. Like your fathers did, so do you."

He was God's advertisement board. And when they stoned him to death, threwed him outside the city and beat him to death with stones, when he was dying, he raised his head to heaven and asked forgiveness for those who was stoning him, the same as Jesus did at the cross.

Then God seen his little advertisement board being taken down. Stephen looked up to heaven and said, "Behold, I see heavens opened and Jesus standing at the right hand of God." And he fell asleep in the arms of God. He was a advertisement board for a hungry world.

You say, "Well, how many was there? You said there was maybe five thousand. How many of them got saved?" There was one. He never accepted it right then, but years later. There was one held the coat, Saul, that young Pharisee, standing there, consulted and give witness to his death. But when he saw that advertisement of the power of the resurrected Christ in that little fellow, it never got away from him. That same man Paul, that one standing there that morning, led tens of thousands of souls to Christ. Because one man was willing to give his life to be an advertising board for Jesus Christ. What ought we to do today?

We don't have to have big audiences. We don't have to preach to ten thousand. We don't have to even preach. We can be God's advertisement board. How do you know that your life might not start some young man on the Gospel, some of you older men, you old women, start them young men on the field out there to win ten thousand souls to Christ. It was because that he saw Christ in you. It's you presented Christ to him in the simple power of the Gospel.

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. (*Deuteronomy 5:16*)

Sorry to say, but my family wasn't religious. My father was just a typical Kentucky boy up here, drank up every penny he had. And I hate to say those things, but what is truth is the truth, no matter if it hurts, or whether it doesn't. If it's dark, and it's on me, why, it's just on me. It's the truth. And you be truthful and honest with God. God will bless you for it. And although my daddy did drink, and drinking's what killed him, but no matter what he did, he's still my daddy. And out there on his grave today, where the white snow lays, he's still my daddy. And let me tell you young people something, no matter what you ever do, don't you never disregard or disobey your mother and father.

They got such a word today, they say, "The old man and the old woman." One of these days, when a squeaking casket is going out the door, and they're going out head first, and you look down to see your mother or dad at the last time you'll ever see them on this earth, you'll realize it's not the "old man and old woman" then. "Honour thy father and mother, which may lengthen the days on the earth the Lord giveth you." That's the first commandment with promise: obeying.

I seen dad work. We lived in a little cabin up on the Utica Pike, where we moved to from Kentucky to Indiana, right on the River Road. I seen him work in the log woods for seventy-five cents a day to make a living for me, when I was too young, four or five, six years old, till his shirt would sunburn into his back. I've seen my mother cut the shirt from his back with a pair of scissors. I don't care what he done; he's my daddy. And I love him.

He died on my arm, his black, wavy [hair] laying across my arm, and his little Irish blue eyes looking up at me. Seen a white Angel standing before him; I led him to Christ just before he died. He was my dad, and he had a great respect for me. The last drink he ever taken in his life, he was standing in a little old saloon down there, wasn't two weeks before he died. Somebody was treating him. It was during the time of depression; he was broke. They give him some drink, and he started to take it up in his hands, and he started spilling it. He tried to drink it, and it went all over his face. And they started teasing him. Before he took it, he said, "Look, fellows, I got a boy standing up there in the pulpit. That boy's right, and I'm wrong." He said, "Don't let this reflect on my boy. This is the last drop I'll ever take in all my life." And it was.

We had a hard time, very hard. I remember going to school with no clothes hardly. Went to school one year without even a shirt. My dad was a good man, but it was drinking that ruined him. I put my coat up like this, pinned it with a pin. A rich woman, Mrs. Watham had give me the coat. And I, knowing how it made us go without something to eat, it made us go without shoes, and I would never got an education, all because of drinking that drove my daddy to it, a habit. That's the reason I'm against it today, to fight it with everything I got. It's wrong. And brethren or women, if you're here, and do such, God have mercy, don't do it no more. Don't let it boss you. You boss it.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (*Psalm 19:7-14*)

Hen you go to thinking about Him, that's when He appears. They were talking about Him when He appeared. And that's the reason, maybe, He doesn't appear to so many of us. We talk too much about other things instead about Jesus. Maybe we're talking about trading cars, something else, or the washing, what kind of soap powder do you use, listening to the radio and some kind of nonsense. That's the reason He doesn't appear. If we'd just keep our minds on Him. "Let the meditation of my heart."

He told Joshua, He said, "Mediate on these things day and night."

David said, "I'll bind Them on my bed post." Sure. Let Them stay in, inside of you and think of Them, mediate upon Them. And that's when He appears.

Do you ever notice how the Angel of the Lord comes? Of a evening at three o'clock when I go in, I close everything out, don't let no one come in, and just set there and read the Word, and yield myself until I know He's there. I can feel it when He's coming. He comes in, and I know He's there. Oh, my. That's the way you do. That's the way the disciples did. They were with one place in one accord in an upper room. And they were all up there praising Him. And all of a sudden He came in. That's the way He does it.

¶ And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. (Acts 9:1-5)

That road to Damascus changed Paul. Going down about eleven o'clock, perhaps of the day, there he was stricken down, and he heard a voice saying, "Saul, why persecutest thou Me?" And he looked up, and looking up, being a Jew, and knew that Pillar of Fire was the Lord that led the children of Israel, because he knew that's what It was.

And remember, this Hebrew would've never called anything Lord, L-o-r-d, Elohim, unless he'd been satisfied that that's what it was, because he was a trained scholar. And when he looked up, and he seen this a Light, a Pillar of Fire that had led his people through the wilderness, and he said, "Lord", Elohim, capital L-o-r-d. "Lord, who are You?" And what a surprise it must have been to this theologian to say, "I'm Jesus" the very One that he was so against. What a turn around.

Oh, it must've been something terrific for this man (that all of his ambitions that he had) to find out all at once his ambitions that drawed him farther away from the main thing that he meant to do, and what a great shock it must've been to this apostle, when He said, "I am Jesus." the very One that he was persecuting. "Why persecutest thou Me?"

Another little quotation we might drop in here. You see as they make fun of the church, they're not really making fun of the church; they are making fun of Jesus. "Why persecutest thou Me?" How could Paul then, with all of his intellect, believe that this group that he was persecuting was the very God that he claimed to be serving?

I think that, without going into detail, I think we're all well trained enough to know what I mean here. The same thing is happening today.

What a thing it must've been for Paul. See, he had been trained to do was vice versa. So with all the education he had, it would just become naught to him. Now, he knew that he had an experience. So here's another good lesson for us: that experience alone isn't enough. It's got to be a experience according to the Word of the Lord.

So him seeing this and know that it was a great something that somebody else had received it before him, he took three years and six months down in the desert in Arabia, taking the Bible, as it was then, the Old Testament, and going down there to compare this experience that he had had and see if it was Scriptural.

¶ And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (*Deuteronomy 8:2-3*)

Now, sheep will only grow as you give them sheep food. Now, if you'd fry up a big hamburger and give it to a sheep, he couldn't grow on that, 'cause that's not sheep food. See? And if I would have a nice T-bone steak fixed up, give it over to a sheep, it's not sheep food. He just couldn't eat it, that's all, because he's a sheep. But sheep like sheep food. Well then, when you're to feed the flock of God, don't feed them on some manmade theology; feed them on the Word; for that's where the sheep grow from. Feed the Word.

Be a shepherd, a true shepherd. "Feed My sheep." Lamb's is the little ones, of course, and sheep is the adult. So both young and old, feed the flock of God. See? And feed them with the Word. The Word, you see, is the Truth. Jesus said, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." Is that right? So then, if man is to live and they are the flock of God, the church, then they are to thrive upon the Word and Manna of God. This is His Manna.

In the Bible, we just come through it over there in the church ages. Jesus is the hidden Manna; Christ is the church's Manna. What is manna? Manna in the Old Testament was that what come down from heaven fresh every night to sustain the church in its journey. Is that right? Now, in the New Testament what is the hidden Manna? "A little while and the world seeth Me no more (hidden); yet ye shall see Me, for I'll be with you, even in you to the end of the world." And Christ is that hidden Manna that comes from God out of heaven afresh every day. Every day! We can't say, "Well, two weeks ago I had a great experience of God." What about right now? See? Every day, fresh, a new blessing, a new something coming from God, the hidden Manna coming down from God out of heaven, Christ. And we feast upon this Manna which is Christ, and He sustains us through the journey till we reach the land on the other side.

¶ My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? (*Psalm 22:1*)

Mhen the Lamb of God, slain from the foundation of the world, came to take the place of guilty sinners, and was mashed and bruised, and scoffed, and made fun of, and died a death that no creature could die except God Himself, and His bloody locks hanging from His shoulders, dripping to the ground, expressed what a horrible thing that sin is, when He had to die to redeem man from a life of sin. Nothing could die like that. Nothing could stand that death. It said that when they pierced His side that there came forth Blood and water. It's been some time ago, I was speaking to someone about this. And it was a scientist that said, "There's only one way that that could've happened. And it was not because of the Roman spear that He died; and neither was it the loss of Blood that He died, because there was still Blood in His body. What He died of was not because of the Roman spear, or the nails that was drove in His hands, or the thorny crown they placed on His head. But because He died of grief, because He came to His Own and His Own received Him not. He died of a broken heart. When He knowed the very creatures of time, that He'd die to redeem, had spit in His face, and He was rejected of man."

David, eight hundred years before it happened, cried with the very voice that He cried at Calvary, "My God, why hast Thou forsaken Me?"

What a terrible thing that sin does; it separates man from God. And He was the sin Offering that had to be offered for our sins. And He was separated from the Presence of God. Sin had separated Him. God placed our sins upon Him, and He was separated from God, and that's why He cried, "Why hast Thou forsaken Me?" And because He was forsaken, and had taken this place, and seen His people, that He was come to be their Saviour and to offer them Life, they had rejected Him. And it grieved Him so, till He was so broken-hearted until the Blood and water, and the chemicals of His body, separated.

Man will never know what that was. That's the reason there could be no one else could ever die like that. I don't care how much that you could be tormented, how that they might put your feet in stocks, or saw you by inches, or burn you by inches; you could not die that death, because your makeup's not like that. He had to be God. He had to be more than man in the makeup, God died. He died of a broken heart, with such grief for the world, until a chemical reaction taken place in His body that could not take place in you. You cannot suffer like that. There's no way for you to have that kind of a grief. So there's only One could do it, and He did it.

¶ The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restorest my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. (*Psalm 23:1-6*)



J don't want to live in this old pesthouse that I been living in. It catches every disease floats through. I want one that's made not with hands, fashioned after God, that's not a hybrid plant like this is. I want one that's made by the hands of God, that diseases and sickness and death goes from it. Now, whenever He summons me, I'm ready, by the grace of God, believing that, when this earthly tabernacle be dissolved, we have one already waiting, that we move into, that can't die from it no more.

How would you want to live in this? Not me. My, we're going out of it, and I'm glad of it. And this old human, germ trap that we're living in, death trap and whatmore, the groans and pains in it, and old age. And, why, my, who'd want to stay in a body like that? I'm glad there is one coming. We got a body that's being prepared for us in glory. And as soon as the life leaves this old hull here, that eternal Spirit of God that lives within, it takes its journey into that tabernacle yonder, and there it lives eternally. Why would we want something like this? My, Yes, sir. Oh, I'm so glad that there is a God Who has made all these things plain.

And we look here, we see they're just a shadow anyhow. We are a shadow. I look here on the platform, seen men that moves, and I look out on the street and see men and women that move. They got life, but yet it cannot be real Life, because it's death in it. And David said, "I'll walk through the valley of the shadow of death." Now, it takes so much light to make a shadow. There has to be so much light. If it's altogether darkness, it cannot make a shadow. See? It has to be so much light in the dark to make it shadow. Well, now it depends on which one of those sides that you're leaning to. If I see a man walking, fine-looking young man; in a few years, watch his hair turn gray and slip out, his shoulders droop down. A beautiful young girl standing, with a sainted, godly face on her, and stand and praising God; and I come back in a few years and find her stoop-shouldered, packing two or three children. Well, my, there it shows that in that body there is death. No matter how well it is and how lovely it looks, it's still got death in it.

Now, I watch which a way that spirit in there leans. If it's always representing the Light, speaking of the Light, talking of the Light, it'll go with the Light. But if it's always on the other side, of the world, the things of the world, influenced by the world, there's nothing but it to turn into darkness when it dies, into outer darkness. So you see, what we are, we must remember that we are only what we are by the grace of God, and none of us can brag about it. We can only bow in adoration and humility before God and give praise to Him for His goodness.



Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah. (Psalm 24:7-10)



Don Easter morning He conquered the Roman seal. He conquered Joseph's grave. He broke forth the seal and destroyed corruption, and He rose triumphantly.

Here He goes up in the air with His disciples, with the Old Testament saints, goes on beyond the moon, beyond the stars, beyond the spheres and the spheres. And after while they come in sight of the city. What do you think took place?

Let's look in the Bible and see what took place. I'm going to quote David's prophecy. The Old Testament saints, when they see the city in sight, and Jesus at the Head of the army marching on, the Old Testament saints screamed out, "Lift up, ye everlasting gates, and be ye lifted up, and let the King of glory come in." And all the Angels begin to gather on the top of the building.

You know, they said when Nero had conquered a city that the people fainted, and screamed, and called him a god. When Adolf Hitler went into France, he stood at the Arch of Triumph, and for hours, the whole sky was dark with airplanes, and goose-stepping soldiers.

And when Stalin came into Germany after Russia had won, how the tens of thousands of Russian soldiers crossing their legs and giving the victory salute as Stalin stood for hours. Oh, it must have been a great thing.

I talked not long ago to a soldier. He said, "Billy, after I'd been fighting so long, and when our ship sailed into the New York harbor I'd been overseas for four years. All I'd seen had been hell and death." He said, "Some of the soldiers was crippled, some with no legs, some with no arms. They rolled us all up on the deck."

He said, "When I seen the Statue of Liberty standing there, and I knowned I was going under her arm. Just behind there was everything that was dear to me: my mama, my father, my wife, my children. Soldiers fell on the deck weeping."

And if it'll make a man out of four year's of battle act like that to come back home, what would it be when we go under the old rugged cross, when the last battle is fought, and we've conquered? Oh, what a time it will be.

And as they hollered back to them, "Who is this King of glory?"

And the Old Testament saints screamed, "The Lord of hosts, mighty in battle." You know the Scriptures. The great Angel, Gabriel, must have pressed the button. Those great big doors folded back. Right under the arch of the old rugged cross went Jesus and the soldiers of the Old Testament. Right down through the streets of Jerusalem they went with Angels, singing and screaming (What a welcome home.), right down through to the great white throne. And He said, "Father, these are those that believed on You. I've conquered both death, hell, and the grave."

And I can hear the Father say, said, "Set on My throne here, Son, until I made the last enemy Thy footstool." And Jesus climbed up at the right hand of the God of heaven on His throne on high. There He stands tonight.



 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee. (*Psalm 25:20-21*)

 Now, I want to speak this word to the Full Gospel Business Men. [Uzziah] got so lifted up in his heart, until he thought he could take a minister's place. He tried to become a minister, which he wasn't called to be. And I think that's a many times that where sometimes men in these ranks, and the businessmen's groups, they get to a spot that God blesses them in their business, and makes them prosperous, and so forth, till they get to a place till they think they ought to preach the Gospel also. And that's wrong. That is wrong. You should always let a minister do that preaching, 'cause as Oral Roberts once said, "It's hard enough to keep the thing clear by ministers, let alone by men who's not called for that office." See, you should have men there that knows and are ordained for the work.

This proves it. We find out that this man, being a great man, a good man, an honorable man, but he took the offering, the censer, and went in to the altar of the Lord to burn incense before the Lord, which is only for a dedicated priest to do so. But he thought, being that God loved him so much, and He had been so good to him, that he could go do that anyhow. And the priest run after him and said, "You're not ordained to that office. God forbids that anyone should come in there, only a Levite that's dedicated to that service." You should never do that.

And that's the way many times, that what's I think has got the world today in such a confusion, that men go out and try to take those places which they're not ordained to do. It gets to a spot to where they try to fulfill this office, and they're not called for that place.

Now, we find out, though a good man, blessed of God; but, if God blesses you, you stay in the category that God has called you in. If it's a housewife, remain a housewife. If it's in a business, remain in that business, reflecting God. And whatever God has called you to, let it be that. Because He wants you to be a real housewife to reflect your influence upon another person that would want to be a good housewife. If you're a good businessman, let your life so be that it will reflect Jesus Christ in your business with honesty and integrity, and with things that really mean something. Because somebody is watching your life. You're influencing somebody. God has to have a real housewife. God has to have a real teenage in school. God has to have a real minister, a real businessman, somebody that will reflect Him. Because there they see in you, Christ. No matter what the rest of the world's got to do, that has not one thing to do with you or I. We are responsible to God for our life and for our experience with Christ.

¶ And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. (Acts 13:20-22)

God was their King and God's our King. Why do we want anything else besides God? Why would a Christian want anything else to lead him but the Holy Spirit? I don't know. I can't understand it. And Samuel called them up. He said, "I want to tell you something. Have I ever said anything to you in the Name of the Lord, but what come to pass?"

"No."

"Did I ever take any of your money? Did I ever beg you for money?"

"No, you haven't begged us for any money. And what you said, the Lord brought it to pass. We know that."

"Then why are you rejecting God and want a king? You want to act like the world." And that's what Pentecost is doing today. It wants to make intellectual giants. It wants to take the power out of the church. It wants to make a denomination grow, bring more members in. That's nonsense. And when you bind a man to a creed, when you do that, you take the Holy Spirit away from him; He'll have to give somewhere. The Holy Spirit will move on; the man can't on account of his creed. And then, of course, Saul trained his army. He had them Israelites just knowing every which way to knock a spear off, or to do anything. But one day there come a challenger, old Goliath. And, brother, it taken more than an intellectual training then. It took a man that knowed something about supernatural. But God had such a man. Thank the Lord for that. God's always got somebody. He always has. He had a man He could put His hands on: a little bitty old ruddy fellow out there, wasn't very much, but he come up there, and he said, "You mean to tell me that you'll let that uncircumcised Philistine defy the army?" And there was old Saul, head and shoulders above all of them.

All of his intellectual training didn't do any good. Now, the churches has done that. They got away from the Holy Spirit. They got away from the power of God. They got away from the leading of the Spirit. And we've got sons of Kish too. We just had one of our great giants the other day over here in Africa was challenged by a Mohammedan on the Scripture. What happened? He took water like the other son of Kish; no disregards to our brother.

But they had a man who knowed that God could deliver. They brought that little old David up there, and he said, "I don't know nothing about your spears, and your intellectual training. But I know one thing. I know one thing. I went out after a sheep that was took by the enemy; God let me bring him back. How much more will He make me, let me bring back this uncircumcised Philistine."

What we need today is men and women who wants a reality, hallelujah, not a creed; a reality. That's what the world needs today, not creeds and fashions; we need realities in God. The world don't want it. They don't want to accept it. But the church has to have it. God wants you to have it. He's the God of realities.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. (Psalm 27:7-9)

He are in Christ and led by the Spirit of Christ: led. Many men and nearly all men, I'll say all men, that's ever amounted to very much in this life has been men and women who have been led to do the gallant things they've done by the Spirit of God.

I think tonight one of the greatest generals that America has ever had was Stonewall Jackson. I believe there's never been a general like him since Joshua. Why was it he doing that? He was a gallant man. He was a man of prayer. He closed up everything, even made all his generals, and everything, don't even eat breakfast, or nothing, and lay on their face and seek God.

General Grant was a drunk, alcoholic, but Stonewall Jackson was a Christian gentleman, and he loved the Book of Joshua. And he wanted to be like Joshua, and God give him the desires of his heart. And one day he was asked, "Why is it, Mister Jackson, that you can stand in such opposition, so many men against you, and you take a little handful and stand?"

He was a very timid sort of a fellow, little short fellow, kind of blue-eyed and dark hair. He kicked his boots on the dust, and he said, "I never put a glass of water to my mouth without thanking Almighty God."

There's where it comes from. That's right. There's where the secret lays: trusting God, being led by the Spirit of God. God speaks to man; man hears His Voice.



¶ And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid servant thou shalt do likewise. (Deuteronomy 15:16-17)

Now, we notice. And in the Old Testament, they had what they called the Jubilee year. That was when all the people that was slaves could go free, when the Jubilee sounded. And then if the man did not go out, if there was some excuse that he could give that he didn't want to return to his land, then he had to be marked in the ear with an awl by the post in the temple. And then no matter how many Jubilees come along, that man was sold out. He could never no more come back as a citizen in Israel no more. What did he do? He rejected his invitation. He didn't have to pay nothing. The debt of his slavery was over. His family was free. He could go right back to his homeland and get his own possession. But if he refused to do it, then he wasn't allotted no more with Israel, and his possession was give to another.

Now, the same thing in the natural applies to the spiritual, that if we as inheritants of Eternal Life, and we hear the Gospel, and know that it's true, and we reject it, and refuse to do it or to listen to it, we take on the mark of the beast.

Now, somebody said, "Now, there's going to be a mark of the beast; it's going to come someday." Let me tell you; it's already come. As soon as the Holy Ghost begin to fall, the mark of the beast begin to take place.

See, you only have two things: One of them is, accept it, takes the Seal of God; to reject it, takes the mark of the beast. To reject the Seal of God is to take the mark of the beast. Everybody understand? To reject the Seal of God is to take the mark of the beast, for the Bible said all that was not sealed by the Seal of God took the mark of the beast.

When the trumpet sounded and all wanted to go free could go, them that didn't was marked. Now, you see, the mark of the beast, if we talk about it in the future, is when it's going to be made manifest, when you realize it's what you've already done. See? And so is the Holy Spirit; it's to be manifested when we see the Lord Jesus coming in glory, and feel that transforming power, and see the dead rising out of the grave, and know that in a second longer we'll be changed and have a body like His. It'll be made manifest. Then to see those who rejected it, will be left out.

¶ Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. (Deuteronomy 16:2)

God has not chosen to put His Name in any denomination. I want the Scripture for it, if it is. I know they claim He has, but He hasn't. He cannot put His Name in many places, because He said He put His Name in one place, and that one place... Each one of our denominations wants to say they are that place, but it's contrary. But where did He put His Name?

What is His Name first? We'll have to find what God's Name is before we can find what it is He's putting in the place. Now, we find out that He had many titles. He was called "Father," which is a title; and He was called "Son," which is a title; He was called "Holy Ghost," which is a title; He's called "Rose of Sharon," which is a title: "Lily of the Valley," a title; "Morning Star," "Jehovah-jireh," "Jehovah-rapha," seven different compound redemptive names, but all of them were titles. None of them were names. But He has a Name.

When He met Moses He had not a Name yet, and He told Moses, "I AM THAT I AM." And when we see Jesus on earth, speaking in St. John the 6th chapter, He said, "I AM THAT I AM."

They said, "Why, you're a man not over fifty years old and say that you seen Abraham?"

He said, "Before Abraham was, I AM." And I AM was the Pillar of Fire that was in the burning bush back in the days of Moses, the I AM.

And now, we find out that Jesus said also, "I came in My Father's Name, and you received Me not." Then the Name of the Father must be Jesus. That's right. The Name of the Father is Jesus, 'cause Jesus said to them, "I carry My Father's Name. I come in My Father's Name, and you received Me not." Then His Name was Jesus, and Gabriel called Him Jesus, the prophets called Him Jesus, and He was absolutely Jesus. Before His birth even the holy prophet called His Name Emmanuel, which is "God with us." Then God was manifested in the flesh in order to take away the sin of the world, and in doing so, He was given the Name of Jesus. So Jesus is the Name. And the Name was placed in a Man, not a church, not a denomination, not a creed, but a Man. He chose to place His Name in Jesus Christ.

Now, we find out that then He becomes the place of God's worship, where you worship Him. Ever before that He was even born, His Name was called Jesus. It was so important it was given to His mother by the Angel Gabriel, that His Name would be called Jesus, Son of God, what He was.

There we have it then. This is it alone. It is for Him alone. God's chosen place of worship, God's place God chose to meet man was not in a church, not in a denomination, not in a creed, but in Christ. That's the only place that God will meet a man and he can worship God, is in Christ. That's the only place.

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. [2] O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. (*Psalm 30:1-3*)

Now, when you become a Christian, you come and confess Jesus to be your Saviour. You believe it? When you go outside, your critic friends, they say, "I don't see no difference in you." But you believe there is. Then you go acting like there is. Then after while everybody's knows there is.

See, Jesus is the High Priest of our confession. He can't do nothing for you, till first you accept it and confess that it's already done. And He will make your body, your nature, come subject to His Word. Do you understand now? You must act just like it's already done.

I remember when I was so sick, the best doctors I knew of, they said I couldn't live. I had stomach ulcers that was bursted. And they said that one mouthful of solid food, I would take acute indigestion and would die in a few moments. I was reading the Bible. He said, "When you ask anything, believe you receive it."

I went out telling people I was healed. When I'd swallow my food, it would try to come back up. I said, "Oh, no," hold my hand over my mouth, swallow it back again. God promised.

I'd go down the street. They'd say, "Hello, Brother Branham. How you feel?"

I'd say, "The Lord has healed me. Praise the Lord."

Here'd come a big mouthful up; I'd swallow it back. I said, "Satan, if you don't like to hear me testify, you might as well go, for I believe Jesus told the truth. So if you want to stay around, you'll sure hear me testify of His healing power."

The first thing you know, it was all gone. And when I went to show the doctor, he said, "Well, did you change doctors?"

I said, "Yes, sir."

He said, "Who are you going to now?"

I said, "Doctor Jesus."

He scratched his head; he said, "I don't believe I ever heard of Him." Said, "Where is His office?"

I said, "In glory." That's where His office is, but His power is here.



¶ And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deuteronomy 18:17-19)



Me noticed the disciples, one time, it was the first Easter morning. What a morning, Jesus, up from the dead, walking among the flowers. And two friends, Cleopas and one of his friends, was on the road down to Emmaus. And they were walking along talking, grieved at their heart. And a Man stepped out of the bush, and walked with them the rest of the day, talking to them about Christ. And that evening they asked Him. He act like He was going to pass them by, but they asked Him to come in. He did. And when He did, He did something there the way He done it before His crucifixion and His resurrection. Before He was crucified, they seen Him do it just like He did. They recognized it was Him, though been with Him all day long and never recognized Who He was. It's possible today that good men, fine men, walk with Christ, reading His Word, and still don't recognize that this is the hour that certain things of this Bible must be fulfilled. It's the hour that we're living in; the time is at hand when these things must be done. It's written, and thus it must be fulfilled because God promised it. Yes, our eyes must be open to see the Word.

The Pharisees had that Word drawn out just exactly the way the Messiah was coming. They believed they were right. And here He was born and walked right among them, and they condemned Him; when He told them, "You search the Scriptures, for in Them you think you have Eternal Life, and They are They that testify of Me. Search the Scriptures."

They said, "We're Moses' disciples."

He said, "If you would be Moses' disciples, you would know Me, for Moses wrote of Me."

And He did. Moses said, "The Lord your God shall raise up a prophet like unto Me, a law-giver, and so forth, and a prophet, and him the people shall hear."

See, if they'd have knowed Moses' writing, they would've knowed Him. They thought they knowed Moses' writing, but you see, they didn't know it. They were blinded to that very fact.

So just a few words from Him like that, what did they do? Sprung up and said, "This man's got a devil. Comes to teach us? What school did he come from? We have no record of him. Wonder whose fellowship card he's packing?" Or something on that order was the question.

But they failed to look and see that the very God that promised the Word was vindicating it right there through that Person of Jesus Christ, for He was the Light of the hour. He was the Light for the people to walk in. And only God's Word produces Light.

God's Word produces the sunshine. God's Word produces the earth. God's Word produces the air. Everything is the Word of God made manifest, everything that's got a reality to it.



Daily Reading: Deuteronomy 18, Psalm 31, Jeremiah 52:12..., Acts 16:1-18

 Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. (*Psalm 32:1-2*)

 id you know a real Christian doesn't have even any sin at all imputed to him? David said, "Blessed is the man who God will not impute sin to." When you're washed in the Blood of the Lamb (not by make-belief, but really the Blood of the Lamb), God does not impute to you anything that's done, because you're under the Blood and He doesn't see it. There's a Blood sacrifice; the only thing He can see you in, is the way He saw you before the foundation of the world when He put your name in the Lamb's Book of Life. That's all He can look at, because you are redeemed from everything that was ever done; you're washed in the Blood of the Lamb. Therefore, there's no gall in you; there's no unclean habit in you; because that the Blood of the Lamb has did this; and God cannot impute sin to you after you've got a sin-offering laying there waiting for you.

"Why," you say, "that gives me plenty of room then, Brother Branham; I can do what I want to." I always do, always. But when a man can really see what Jesus done for him, and turn around and do something contrary to Him, it shows he never received Christ.

I got a little wife setting back there. She's ten years younger than me, and as gray as I am. The reason is because she's stood between me and the outside world. If I was going overseas, wouldn't this be some sort of a family to live in, if I'd gather my family around me and I'd say: "Looky here, Mrs. Branham; you want to realize that you're Mrs. William Branham. Thou shalt not have any other husbands while I'm gone. Don't you make eyes at any other man," and all these things. "Don't you flirt at all. If you do, when I come back I'm going to divorce you." And she'd turn around and say, "Now, my good man, I want to tell you something also. Thou shalt not take out any other woman while you're gone. Thou shalt not do this and that. If you do, just consider yourself divorced when you come home."

Now, wouldn't that be a loving family? Uh-huh. See? No. If I really love her, though I believe if I did make a mistake and slip and do something wrong, I believe she'd forgive me for it because she loves me. And if she did, I believe I'd forgive her for it; certainly, because I love her. But as long as I love her like that she has no worry. Though she would forgive me, I wouldn't hurt her for nothing. I'd feel the guiltiest guy in the world; I couldn't wait for the minute I'd tell her about what I done, because I love her. Well, if I love her with phileo love like that, how much greater would my agapao love be to Jesus Christ?

Though I might smoke a cigarette, I never in my life; but though I would, He might forgive me for it; I believe He would. If I took a drink, I never in my life, but I believe He'd forgive me for it. And I love Him too much. God, help me; I don't want to do anything like that (See?), because I love Him. That stuff is gone from me, because when He changed me from a crow to a dove it made a difference; my appetite and things left me; then sin is not imputed to me, because I don't aim to do it; it's not in me to do it.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord is right; and all his works are done in truth. (*Psalm 33:1-4*)

Just come a little early, tonight, and was sitting back there on one of the benches, when I heard that good old fashion singing, and the choir, and the music. My, I thought maybe the millennium was about ready to start. That sounded real good. If anything I like is good singing. And I always thought I'd like for the Lord to give me voice to sing. I just can't hardly make a joyful noise. If you want an appointment with me, as soon as life is over, and it's all finished. Where the river of Life comes out from under the Throne, and comes down, this way, and goes around the mountain of salvation, and where the trees are on either side of the mountain; over on that side, there's a choir sings. All the great voices sing over there. There'll be Sankey, and all of them over there singing. And over on this other side, there's this little tree; I'll be setting under that tree listening. That's where I want to be to hear that great, Angelic choir join in with the mortals. And one singing I want to be at, the great singing, is to hear the times that when we stand upon this earth and sing the songs of redemption. Angels will stand just off the earth with bowed heads, not knowing what we're singing about. They never had to be redeemed. We are the ones will be rejoicing. We were the ones that were lost, and now we're found. And we'll sing the redemption stories, when they won't even understand it. They'll just stand with bowed heads, and listen to us sing. Won't that be a wonderful time? Oh, I long to see that.

I love good singing, but it's one thing I don't like is an over-trained voice, over-trained, one that holds their breath just so long, till they get blue in the face. You know, they're not singing to the Lord, they're just trying to see how long they can hold their breath.

There's nothing any prettier than old fashion pentecostal singing, with the glory of God in the meeting. That's real joy to my heart, and I was so glad to refresh myself in the presence of that good singing tonight. The Lord bless you, and keep that up.

 The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saith such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. (*Psalm 34:15-19*)

 Why do we come to these troubles? What makes these things come? Why should a Christian ever be perplexed? Why wouldn't everything just run perfect for a Christian? But it doesn't, and we know it.

And sometimes we have more troubles when we become a Christian than we did when we were sinners. 'Course it is written, "Many is the afflictions of the righteous, but God delivereth him from them all." God promised many afflictions, strange feelings, and strange things that would be beyond our understanding, but it's always done for our good. Just can't understand it, because if we did, then it would not be of faith to us; we would go with an understanding. But we do it, and we have it, and we believe by faith His Word, that it's going to work some good thing for us. If we could grasp that today, on this morning. If we could grasp that all of our troubles... And there's none of us immune from them. And if we could realize that those things are for our good...

It is written in one of the Scriptures in the Bible, that, "Trials are brought upon us, are more precious to us than gold itself, for it is God giving us these trials." After we become His property, our confession, and our baptism, and our promise to walk in life for Him, then every trial that comes upon us is to perfect us for His glory. It's to bring us to a place where God can make Himself more real to us than He was before the trial come.

I want to join in this morning with Job to say that I've lived long enough to know that's the truth. I have seen it in my own life, that every time a great situation rises, that I can't get around it, or under it, or over it, God makes a way, and comes out glorious. I just wonder how His grace ever does it, but He does it.

And remember, in all these things Satan tries to make us nervous, and upset us, to get us to think, "Oh, why did this happen? Why couldn't I have been like this?" It's those crucial hours that press us on to those sacred sands. It was in the Bible. And remember, no matter how great the distress is, Satan cannot take your life until God has finished with you. There is nothing can happen to you unless God permits it. There is no evil can come unless God permits it. And it's for your good He's working that.

¶ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. (Acts 19:1-5)



Gou say, "Well baptism don't make any difference." Well then, why was it written? Why did it make a difference to Paul? Why did it make a difference to all the rest of them?

The Bible said, "You have a name that you live and you're dead." 'Cause there's not another name given under heaven. Why will you preach in it, pray in it, everything else, but when you come to the pool you reject it? I said to a man the other day, [He] said, "Don't make any difference."

I said, "If a man come to you, and then said he was baptized in the name of the Rose of Sharon, the Lily of the Valley, and the Morning Star. Would you say he's all right?"

He said, "No, sir."

I said, "Would you rebaptize him?"

"Yes."

I say, "How would you baptize?"

Said, "In the Name of the Father, Son, and Holy Ghost."

I said, "All right, now you did exactly, if you called those names, you did the same thing he did, when he said, 'Rose of Sharon, Lily of the Valley, and Morning Star,' because that's a title; and Father, Son, and Holy Ghost is a title."

He said, "But Jesus said baptize in the Name."

I said, "That's exactly what He meant do. He didn't say, 'call these words.' Baptize them in the Name. Name!" (Oh, my.) I said, "Father, Son, and Holy Ghost is titles. The Name of the Father, Son, and the Holy Ghost." See? I said, "What did Peter say it was? What did the rest of them say it was? What is it? The Lord Jesus Christ is the Name of the Father, Son, Holy Ghost." He's got about thirty thousand natives he has to rebaptized again now. See? All right. But that's right.

Paul told those people that wasn't baptized in the Name of Jesus Christ (Acts 19:5), that in order to receive the Holy Ghost they had to come. Though they were shouting and praising God and doing great things, he said they had to come back and be rebaptized again in the Name of Jesus Christ, after John the Baptist had baptized them. They had to come back and be rebaptized. And he said in Galatians 1:8, "If a angel from heaven teaches any other thing than I've taught you, let him be accursed." Yes, sir. So we have to stay right with that Word, every Word of it. See?

Notice, oh, don't have no flaws; be absolutely sure. If there's anything doubting in your mind you better straighten it up now. Don't wait till then; it's too late.



When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. (Deuteronomy 23:21-23)

Jread a little story some time ago about blind Bartimaeus. I don't know, it perhaps was fiction. But it said that he begged at the gate of Jericho. And he was a married man, and he had a little girl of about twelve years old. And he had never been able to see this little girl. If you set by the gate and had nothing for an enchantment to attract the attention of the people who passed by, it was much harder to get a coin.

As we see today, they'll play a instrument or do something. Recently in India, oh, they have a cobra snake that they want to blow a little whistle to charm him, or a little monkey to beat them with a stick like they're getting a whipping or something, something to attract the attention.

Blind Bartimaeus, they said, had two little turtledoves that turned little tumbles over each other. And that would attract the attention of the passer-by.

And also in this day, we find that a blind person is led by a dog that's trained to take them across the street. I just forget what they call that. (What? Seeing eye.) In those days, instead of having a trained dog, they had a trained sheep that led them.

And said that one night, Bartimaeus' wife took real sick. And he went along the side of the house and knelt down after the doctor had left and said that he didn't know what to do for her. And he prayed to God, and he said, "Lord, if You'll just let my dear precious wife get well, I promise You that I will take these two turtledoves and offer them to You for a sacrifice." And his wife got well.

Some time later, that his little daughter got sick, very seriously ill with a fever. And he went out the side of his house again and prayed, and said, "Lord, I don't have nothing left but my lamb. And if You'll just let my baby live, I promise You that I'll take my lamb and give it as a sacrifice upon the altar." And as the little story goes, that his daughter got well.

On his road up to the church to offer the sacrifice, he met the priest. And he said, "Where goest thou, blind Bartimaeus?"

He said, "Priest, I go to the temple of the Lord to give my lamb for a sacrifice."

And the priest said, "Bartimaeus, thou cannot give this lamb. This lamb is your eyes. I'll give you the money to buy you a lamb. You go to the stalls and buy a lamb and offer it, because this lamb is your eyes."

Blind Bartimaeus said, "I am grateful to thee for this kindness that you're willing to show to me. But, you see, I never offered God a lamb, I offered Him this lamb."

"Well," he said, "you can't do that, because this lamb is your eyes."

He said, "Oh, servant of the Lord, if I will only keep my promise to God, God will provide a lamb for my eyes."

And how true that is. If we'll just keep our promise to God, our vows, and go to our leadings.

¶ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. (Acts 20:7-12)

Jf the pastor preaches over twenty minutes, the trustee board calls him over into the room and says, "Looky here, pastor. We didn't bring you here to do something like that. We have twenty minutes' program; when that's over let her go."

What he needs to do is kick that bunch of trustees out the door, and take the Bible and preach all night like Paul did, and see the resurrection of the dead. Exactly. They put him out of the building; the street corner's all right. "God's able of these stones..."

Television, uncensored, picture shows, dirt, filth, and makes an example. Look at our young kids today. Look at our girls. See little bitty fellows coming from school, not over six years old, seven, eight, lighting up cigarettes. Why is it? Their mammy before them probably done it. If they didn't do it, then some of the kids they're associating with. Watch who your kids play with. That's right.

Some time ago, wife knows it, we was setting at the table. And my little Joseph let out a word that would make a drunken sailor ashamed of himself. I turned around, and I said, "What's that?" And the mother like to fainted. The little fellow looked innocent.

He said, "What's the matter, daddy?" And big tears in his eyes.

I said, "Don't you never say a thing like that."

He didn't know what it was all about. Come to find out, the kids at school was using that dirty word.

I said, "Honey, that's of the devil."

See, there you are. It's just got into a place, brother, till it's just dog-eat-dog, such a conglomeration of sin. Oh, my. Television programs, sin lovers, pleasure lovers. Oh, my. Twenty minutes is long enough. "I've got to see the late show." "Hurry up and get this out of here; I got to do this." See, they've done their religion. They went down there, and that's enough.

But I tell you, a real man or woman that's born of the Spirit of God will set hour after hour drinking in the Word of God. Not only that, but when it hits there, it anchors, and changes the life. Amen.

¶ And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. (Acts 20:20-24)

Jdon't say this sacrilegiously. I say it for truth. I feel like that way Paul did, when he said in Acts 20:24, "None of these things move me." "I'm determined to know nothing among you, but Jesus Christ, and Him crucified." I'm not bothered about these absolutes, whether it's the pope, bishop, or a general overseer, or a counselor, or a system, or whatever it is; none of these things move me. I don't care if they say, that don't make a bit of difference. I'm determined to know nothing but Jesus Christ, His Word made manifest among us. I'm tied to that. That's my anchor. I've anchored in that.

Paul said, "Since I met Him on the road, I've turned around. He straightened me out." My, how He straightened me out. What a straightening He had to do on me. But since He straightened me out, I got tied to it. I seen the Word was Truth; everything contrary to it was wrong.

You know, there were millions in sin when I got saved. He had a purpose in saving me. I'm the oddball amongst the brethren, many times: believes in predestination, seed of the serpent, baptism in the Name of Jesus Christ, and all these other things that seems to be... And the visions, and the power of Christ returned back, and condemning organizations and things. I'm the oddball, but He had a reason to save me, a purpose for doing it. He saved me when there's millions of others in sin, but He saved me for some reason. There were educated men, there were smart men, there were theologians, there were bishops and doctors, and so forth, in the field, when he saved me, but He saved me for some reason.

And I see the Word is the Absolute, and I'm tied to it, and determined I'll know nothing else but Jesus Christ, and Him crucified. He had a reason for it, and I'm determined to hold that reason. No matter what anybody else says, I don't disfellowship them or discredit them, but I know what I'm tied to. He wanted me like this. He had me like this. I was made like that for a purpose. I had to be made up of all these qualities, and so forth, and all these no-accounts, so He could dig it out of me, put something in there, that was His Word. And I'm determined I'll know nothing else but Christ.

¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. (*Ezekiel 1:4-12*)

A French scientist said less than three hundred years ago if a man would ever make the terrific speed of thirty miles an hour, gravitation would take him from the earth: thirty miles an hour. Well, do you think that science would refer back to that today? Far be it. No, sir. They got him going about nine or ten hundred miles an hour, or sometimes in a rocket, and then it's sixteen hundred miles an hour, and still taking him forward.

Science has taken man forward, more forward, greater things with his mind than what (and that's the only thing he has, is the tree of knowledge)--farther than the ministers taking him with his spirit, which is unlimited. But here's what it is. The science ain't looking back to what science said a few years ago; science is taking what they got now and moving forward for something else.

But you ask the preacher; "Well, we'll see what Moody said about it; we'll see what Wesley said about it." I don't care what they said about it; I know what God said about it now. This is it, and I'm still looking for a greater. That's it.

The Bible said, "Three unclean spirits come out of the mouth of the beast." Do you know what unclean spirits? Said like frogs. Did you ever notice how a frog looks? A frog's always looking backward; he never looks forward: looking back, always back, look back.

But the four beasts that had the four different heads, in Ezekiel, was looking forward, and they couldn't go backward. They were moving forward all the time. Everywhere they went, they was going straight forward. See the difference?

¶ Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. (*Psalm 39:4-5*)

Now, natural life, if we have natural life in order to be active in this natural life, in natural things, we have to have a natural birth. They don't just jerk you off of a tree somewhere (See?), stick you out some way. They tried it, but it didn't work. It's got to be an actual birth, natural birth, to make you active so you can have the five senses, see, taste, feel, smell, hear, move around, so forth, because you're then a human being, and you're subject to all these things, because they go into the natural life.

And in such a birth, sometimes we become very wise in worldly wisdom, or the affairs of the world, become Presidents, and great scholars, and master mechanics, and scientists, and so forth. And you always know, from the very beginning, it was Cain's children that had that kind of wisdom, not Seth's; they were humble sheep men. But Seth's children were godly people. But Cain's children was always smart, high, science, doctors, and great men. That's right. The Bible said so, you know, that teaches that. And very religious, but perished at the end.

We become wise by going to school, taking scholarship, and so forth, we become very wise, smart, and can do things, and say things, and sometimes out-talk a man that's Spirit-filled. Didn't Jesus say, "The children of this world is wiser than the children of the Kingdom"? Sure, 'cause they, by their intellects that they can talk, and outsmart, and out-talk, and take the Scriptures and twist it to make it say things that it doesn't.

"Oh, it doesn't exactly mean that." When a man says that, get away from him. See? God watches over His Word, you know, the Bible said. It's wrote just the way it should be. See? Now, it's put in such a way to deceive, or to make the wise stumble over it. It's so simple; that's the reason they stumble over it.

All this wisdom and things that they can accumulate, yet, but that birth is from beneath, this earth. It's from the earth, and it is against the Spirit of God. The first birth to make us active here, makes us mortal men. Because of the sin act at the garden, made man come into the world by a woman. And a man that is born of a woman is of a few days, but a man that is borned of Christ is eternal. Job said, "A man that's born of woman is few days and full of trouble." Notice, but a man that's born of Christ, has to be born from above.

 I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. (Psalm 40:1-2)

 I seen that old mother eagle way up there; she was doing something, flopping around in the air. I got my glasses on there and watched her, 'cause they was bringing cattle down. And I looked up in there, and I seen her how she's a getting them little ones out. And she kept rooting them little old eagles around and around up there. And after while, she got all on her wings; and she just picked them up out that old stinky nest, and went down into the valley, and she set her big wings down like that, and when she did all those little eagles got off, and begin to walk around there, first time they'd ever had their feet on grass. My, if they wasn't having a big time. I said, "Lord, if that ain't an old fashion Holy Ghost revival, I never seen one in my life." That's right. I said, "Look at them." Out of that old stinky nest up there, you know, where the old stinking stickers and things. That's the way God's does. He lifts you up on the wings of eagle, and packs you out on the old stinky things of the world into this place, where all things are possible, free as you can be. Amen.

Then I notice him run around, grab a little briar full of grass here, and run over grab a little mouthful here, and playing, just having a big time, no condemnation at all. I thought, "Now, what's that old mother going to do?"

After she seen her little ones begin to play real good and have a good time. She set her wings again, and she went way up to highest rock that she could get. She set up there and perched herself, begin to look around. Oh, my. I thought, "That's right." When the Lord Jesus took me out of the miry clay and set me on the Rock, Christ Jesus, He climbed the ramparts of glory, setting on high, watching down. His eyes are on the sparrow, and I know He watches me. No harm, no danger, no nothing else can take place, as long as we're in His Divine Presence. Amen. Let come, let go, what may; even death itself has lost its sting. 'Cause He's standing yonder in glory tonight; His eyes is watching this meeting to see just exactly what'll take place, while His little ones are rallying together around the throne of God, rejoicing in the Word of God, shouting in the Presence of God carefree.

Them old fellows didn't look for nothing. Boy, you let a coyote start towards one of them, he'd get the awfulest flogging he ever had in his life. Amen. Oh, my.

I set there about two hours watching her. A little northerner come across, a little green streak, comes up quick and the storms coming. And when she let out a scream, when she left that nest up there. She flew right down like that, and let out one scream, and all the little eagles all over the little meadow there begin to run together. She threw out her wings like that. Everyone of them little eagles just run and jumped up on the wings, put there little bill around a feather like that. She raised those great big master wings, and that storm coming down out of here, screaming sixty miles an hour. She went just straight to the rock as she could and took them to shelter. I thought, "Yes, some of these days, there'll come a scream from up high; the Lord Jesus will come and spread forth His great wings, and all His little ones will go straight on to the arms of the old rugged cross, and we will be carried into the safety, 'till the storm of life is over."

¶ But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: (Deuteronomy 28:15)

Deuteronomy. It's a Greek word, which means "two laws." The Greek word "Deuteronomy" means "two different laws." And that's just what God has: two different laws. And one of them is a law of death, and the other one is a law of Life. God has two laws. To follow Him, and serve Him, and worship Him is Life; to reject it is death. There's two laws in God.

Now, one of those laws was made recognized to the world at Mount Sinai. God gave the law to Moses and Israel. Not that the law can help them, but the law only pointed out to them that they were sinners. Until that time they didn't know what sin was, till they had a law. There cannot be a law without a penalty. A law's not a law without penalty. So therefore, the transgression of the law is sin, and the wages of sin is death. So therefore, until God made them a law, there was no transgression reckoned to them. If there's no law here that says you can't run over twenty miles an hour, then you can run over twenty miles an hour. But when there's a law says you can't do it, then there's a law and a penalty behind it.

Now, the law of death was the commandments given on Mount Sinai which told man that he was a sinner, and to transgress God's law he died. But there's no salvation in the law. It was only a policeman that could put you in jail; it had nothing to bring you out with. But then He gave another law. That was at Mount Calvary, where sin was reckoned in Jesus Christ. And there the penalty was paid, and not without law, but by grace you are saved by the grace of God through predestination of God's foreknowledge of your being.

Now, we see these two laws, Deuteronomy, speaking of two laws. There was two laws; one was the law of death and the other one, the law of Life.

There was also two covenants given to the people. We're going to speak of them in the morning. One of them was given to Adam on condition: "If you do this and don't do that..." But that law was broken. Adam and Eve broke that in the garden of Eden. Then God made the second covenant, and give that to Abraham; and that law was unconditional. "It isn't what you've done or what you will do;" He said, "I've already done it." That's grace; that's the law of Life. God did that for Abraham and his seed after him. That's all of Abraham's seed, as the Bible said, "All Israel will be saved." But that don't mean Jews, as Paul said, "That Israel which is inward" Israel outward, as we spoke of the other night, it was Isaac's children by sex. But the law of God was through Christ, which was Abraham's Royal Seed, that by grace all Israel is saved. That's all that's in Christ is saved, all; God's second covenant.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. (Psalm 42:1)

Being acquainted with the outdoors, and in Africa, and in the jungles, and the eastern countries where this Book the Bible was written, they have over there great herds of wild dogs, wolves. And David was acquainted with these animals.

And a little deer, when these wild, savage dogs run into a herd of deer, they have long fangs, and one of their choice spots is to grab the deer is just behind the ear, sink those fangs in, and then swing his weight. When he does it, he rips the deer's neck. That's all of it. The deer goes right down.

And if he cannot catch him in the jugular vein here, as we call it, he's got another choice place. He grabs him right in the flank. And he will grab it with his teeth like that, and when he swings his weight, he throws the deer off his feet. And the dogs cover that deer and rip him to pieces just in a moment.

Now, many times the deer, when the dog grabs him in the side or up here, if he gets too tight a hold, well, sometimes the swinging of the deer will make the chunk of meat pull out. Then the animal has the meat in its mouth, and if there's no other dogs standing to cut it off, it can sometime escape. But it's bleeding. The blood's a pouring from the little fellow.

Now, if any hunter here knows anything about hunting, if a deer can get to water he can live. If that deer can't get to water, he's dead. And David knew that. And he said, "As the hart panteth for the water brook, my soul thirst after Thee."

Could you imagine, the hounds has just grabbed and pulled a big chunk out of his side, his blood's life is running out. The little deer stands sniffing for water, the hounds are just behind him. He's got to find water or he will die.

David said, "That's the way my soul thirsts for Thee. Oh, I must have You, Lord, or I'll perish." If you only knew, sinner friend, that the hounds of hell is right behind you, crippled and wounded by sin, and you've got to find Christ or perish. When that sort of a desire gets into a man's heart, he will find Christ, when you get in that shape.

"As the hart panteth for the water brook. I must have it. I'm wounded. If I don't have it, I'm gone." And when you get to a place that you want Christ so bad, you must have Him or perish, you can't sleep at night; you can't eat; you've just got to find Him; blessed are you when you hunger and thirst after righteousness, you'll find Eternal Life.

May God help you this afternoon to have that thirst for that Life, for there's only one Life that'll last forever; that's Eternal Life, and given only by knowing Jesus Christ in the forgiveness of your sin. "He that heareth My Word and believeth on Him that sent Me, hath passed from death unto Life, and shall never come to the judgment." You've done passed from death to Life.

¶ But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: (Acts 24:14)

Jf a man is borned again, and you tell me that you have been borned again, and you do not believe that Divine healing is a promise of God, and you do not believe that the baptism of the Holy Ghost is for the people today, then I have to say that your birth was of the wrong spirit. 'Cause the Holy Ghost said that this promise is unto you and your children, and to them that is far off, even as many as the Lord our God shall call. You are accepting it by an intellectual conception. People are taking somebody else's word for it, and not got the discernment. They cannot discern between right and wrong.

God's people has never been great intellectuals. The Bible said that the children of darkness is wiser in this world than the children of the Light. God likened His people unto sheep. They're not smart and intelligent. He keeps them the way they are so He can lead them. If you try to use your own intellectual thinking, you right then bar out God. Sons of God are led by the Spirit of God. But it's a great intellectual day that we live in.

Here a few months ago (you read it in the newspaper), up in New York they had a trial, and two little preachers that felt led of the Lord sometime ago, little fellows about like myself that hardly knewed their abc's, and the Lord led them to the Bowery, and they bought a certain building, and there they was preaching the Gospel to their fallen brethren. Some great firm come to buy that, and all of them sold out but these little preachers. They had a revelation that the Lord wanted them to stay there, so they held their property, and the authorities brought them into court.

And they sent and got one of the great intellectual giants--Attorney Greenwall. And he made those little fellows feel ashamed of theirselves. He placed his words so correctly, and so educational like, and in such a way that those little fellows didn't know how to answer him, for he was an intellectual giant, one of the best attorneys there is in New York. And they had the little fellows so confused, they didn't know what to say. Finally he rapped and said, "What do you say for yourselves?" And one of the little preachers got up, and he held the other one's hands, and he said, "Sir, the only thing that we know: that the Lord told us to take the building."

And Attorney Greenwall said, "Here, stop that. We don't want no Lord in on this case." About two weeks later an airplane tried to go under the bridge, and it dove into the icy waters, and there Attorney Greenwall laying in the waters, struggling and dying; I wonder if he wanted God on that scene.

¶ For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah. (*Psalm 44:6-8*)

A woman said to me some time ago, she was a Christian Science. And she said, "Brother Branham, I appreciate your remarks that you say of the Scripture, but," said, "there's just one fault you have."

I said, "Thank you. Just one? My," I said, "certainly got grace in your sight." And she said, "This fault is that you brag too much about Jesus."

I said, "Oh, my." I said, "If that's the only fault I got, I hope God sees I only got one fault when I get there. And if that's the only one, I'm sure I'm going in." I said, "If I had ten thousand tongues I couldn't brag on Him enough. No matter what I'd say I couldn't brag on Him enough."

She said, "But Brother Branham, you make Him Divine. You make Him God."

I said, "He was, and He is. And if He wasn't, He was the greatest deceiver the world ever had." That's right. I said, "Don't you believe that?"

She said, "Oh, Mr. Branham, I believe He was a teacher," and said, "I believe He was a prophet, but He was just a plain prophet like the rest of them."

I said, "Oh, my. Oh. You're so mistaken."

She said, "I'll prove it to you."

I said, "How?"

She said, "In the Scriptures, when Lazarus, St. John the 11th chapter, when Lazarus died, the Bible said that Jesus wept." And she said, "How could He be Divine and weep?"

I said, "That was the man part weeping, that was the man. The immortal part was inside. That was God in Him."

She said, "Aw, nonsense."

I said, "I want to ask you something. That night on the ship, He was a man laying there sleeping. That's true. He was asleep and tired like a man. But when He could put His foot upon the rail of that boat and say, 'Peace, be still,' and the winds and the waves obeyed Him; He might've been a man crying, but when He said, 'Lazarus come forth.' and a man had been dead four days come on. Yeah. He was a man when He come down off the mountain hungering for something to eat, looked on the tree. But when He took five biscuits and fed five thousand, that was a Creator. That's right." Sure, in action, God in action...

Oh, I love that. Not some idol, not some mythical thought of rubbing a statue, not some totem pole, but a real living God in action. Amen. Not something that was, something that is right now. See? Sounds silly to the world, but, oh, how gracious to the saint who believes it. How wonderful. Certainly. He's the same yesterday, today, and forever.

¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (Acts 26:24-28)

Fevery man or woman that has an experience with God, has met this same Pillar of Fire upon the sacred grounds of your heart, there is no theologian, no devil, no nothing, Paul said, "Nothing present, nothing future, death, sickness, sorrow can separate us from that love of God that's in Christ Jesus." It's a tie post. You know something happened. No matter how much science raise up and says this, that, or the other, you are tied. You and God become one. He's in you, and you are in Him. "At that day you'll know that I'm in the Father, the Father in Me; I in you, and you in Me." You are tied to Him.

And Paul had a Christ-centered life; it was a different life than he once had. He once had an educational conception; but now he's got a Christ-centered life, an absolute. No matter how much [Festus] could say, "You've gone crazy, Paul. You lost your mind. You studied too much."

He said, "I am not mad."

And then he got onto Agrippa to such a way till he said, "Thou almost persuadest me to be a Christian."

He said, "I wish you were as I am, but these bonds."

It makes you do things, when you get a Christ-centered life like Paul had, ordinarily you wouldn't do. Now, look. Ordinarily, that man trained in all of the Scriptures and things, ordinarily he would've followed that line he was trained in. But when he made Christ his Absolute, his Ultimate, then there was a different life. He did different. He done things crazy to what he once was trained to do. And it'll do the same thing.

If the church would get away from that Council of Churches, and come back and make God's Word their Ultimate, make God's Word their tie Post, that would do it. But they're tying to a manmade achievement. And it's bound to fall. Well, the Bible said they would do it. But there's going to be a Bride that's been elected since the foundation of the world, that's going to be tied to that tie post.

¶ God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. (*Psalm 46:1-3*)



Here not long ago, Billy and I was going down the road, driving. Some colored boys come down the road, and they were driving fast, and they'd sideswiped a car and turned around and around and around, and throwed boys all over the road; and one little fellow was pinned under the car with his back laying against the car. The boys jumped out and started to raise it up. He said, "Oh, please don't, my back is breaking. Don't. You'll kill me. You'll kill me. Don't do it." And they said, "Oh, we've got to get it off of you; it's catching afire."

"Don't move it, you're mashing me to death. Don't do it. Don't do it."

I hollered under there, "Son, are you a Christian?"

He said, "No, sir."

I said, "You'd better pray."

He said, "Yes, sir."

The sixth sense went to work, walked right around behind the car, and I'll never know till the judgment, but all of a sudden, that car flicked over and was off of him, and he jumped up and was all right. What was it? "A present Help in the time of trouble."

A young colored lady was driving a car in the road, a new Plymouth, about four hundred miles on it. She'd been driving a pretty good speed. And I seen the car. It drove its crankshaft all the way into the tree. Billy and I stopped. It'd been a snowy, slick road ahead of us, but it was dry there. And the wind was blowing so hard, up in Minnesota, till it blowed the car off. You remember it, Billy? I run down there to her. And there she's setting there; she said, "Oh, I'm dying. I'm dying." They called the ambulance.

The ambulance come, and they had a dead man laying in the back of the ambulance. Said, "I can't take her."

And so a farmer said, "Well, send somebody else quick; the woman is a dying."

I walked up there, and I said, "Lady, just a minute."

She said, "Oh, don't touch me, sir. Don't touch me. My back."

I said, "Lady, are you a Christian?" She looked at me. And I said, "I'm a minister of the Gospel. If you're dying, how is it with you and God?"

She said, "Sir, I want to be right now."

And the sixth sense went to work. The power of God came down. She could walk out of the car without anybody helping her. The power of God present; "The very present Help in a time of trouble."

We walk by faith. We live by faith, "The just shall live by faith." We must live that way.



¶ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. (Acts 27:21-26)

Faith is just as positive as your eyesight or my feelings to know this desk is here. You don't have to be educated. Frankly, it'd be good if you're just a little more simple about it than what you really are. That's right. It's just something that you know it's going to be. That's all. Why, there couldn't nothing move it out of your way. You know it's going to happen. Nothing can take it out. If the doctors stand, say you're going to die the next hour, and you knew that you was going to get well. He might tell you had covered all over with cancer and leprosy eaten through you. That wouldn't scare you one bit. No, sir. Now, that's faith.

Look at when Paul was shipwrecked out there. Why, he'd lost hopes too. All hopes they could be saved, Paul said, was gone. The little old ship was water-logged, and fourteen days and nights no moon, stars, or nothing, the little boat tossed about in the waters and everything, and Paul said, "Well, I guess all hopes gone." So he didn't know.

But standing down in the gallery that night, praying, a vision come before him. And he saw the Angel of the Lord come, said, "Don't fear, Paul, for you're going to be brought before Caesar." That's right. "And lo, all these that sail with you, is given to you. So therefore, you be of a good courage. And you go on out and have a good courage."

And little old Paul, right in the middle of the storm, run on the outside, shaking his hands and screaming top of his voice, saying, "Be of a good courage, brother, for there stood the Angel of God before me last night, saying not to be scared. We was going to come right on in before Caesar." Said, "Now, I tell you there's not one of you going to die. Not one hair of your head is going to perish, but the ship's going to be wrecked somewhere. In the vision I seen it setting on the shore wrecked somewhere, but there's nothing going to harm us." Said, "Let's take something and eat."

And oh, they was afraid to do it. And Paul went and got the sandwich, and made it, and started eating. Why, he wasn't scared. Why? God done said so. Anchored in Paul's heart. I don't care; the ship was a pitching just as hard as it could. No stars, no moon, days passed on by, didn't worry Paul a bit. I imagine one sandwich after the other one, walking up and down the deck saying, "Glory to God, we're not far from land, brothers."

There you are, no matter how dark it got. The whale might've come up to turn the ship over, the sharks following them by the hundreds, that wouldn't phase Paul. No, sir. He knew what God had said.

 And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. (Acts 28:1-6)

 here you are, no matter how dark it got. The whale might've come up to turn the ship over, the sharks following them by the hundreds, that wouldn't phase Paul. No, sir. He knew what God had said. He believed what God had said. Said, "Wherefore, brethren, be of a good courage, for I believe God, that it'll be just as He showed it to me." There's faith. Got out on the isle out there, and he picked up a bunch of sticks to throw on the fire, and the heat got in the sticks, and a big, old snake, that when it bit you, you only live just a couple of seconds after it hits you. Must've been like the African mamba. I think you live about two or three minutes after one bites you. It's about as long you can live, serum or no serum. And it grabbed him on the hand. Paul looked at it and said, "The Lord said I must be brought before Caesar. Why, you couldn't hurt me." Shook him off in the fire, and went over and got some more sticks, and turned around and got warm, as if nothing had ever happened. See what I mean? God told Paul, "You're going to be brought before Caesar." And Paul hadn't yet been brought before Caesar, so nothing phased Paul. He knew he was going on. Now, that's faith. You got your course set. You know exactly where you're standing. Now, when an individual can pray till you strike that place, brother, there isn't enough doctors in Chicago to tell you was going to remain sick. That's right.



¶ And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. (Ezekiel 9:3-4)

Let me just give you a little twister here just a minute. I'd say, "How many has the Holy Ghost?" All of you raise up your hand. I'd say, "All right, I'll see if you have." The Bible said that they that had the Holy Ghost sighed and cried day and night for the abominations done in the city. Now, how many hands would go up? How many of you can't rest at night, so full of joy and the power of God, and so sad for the people that's lost, that day and night you weep and cry for the abominations? Who would be that in the city? How many of that's in the church? That's what the Bible said the Holy Spirit evidence was.

He told the sealing Angels (Ezekiel 9, that's right), He said, "Go through the city and set a mark upon those who sigh and cry for the abominations did in the city. The rest of them, let the destroying Angel destroy them." No matter how much members they was and how many of the things they done. And a man with an ink horn writer, dressed in white (which represented the Holy Spirit) came forth and put a mark upon all them that sighed and cried for the abominations done in the city. And watch what he said in there also. "slay utterly, little children, old women, babies, kill them all." Little children? Yes.

When Joshua entered the land of Canaan, he said, "Don't you let one of them live. If it's a cute little baby, a little Amalekite, or a Amorite, kill it. You remember, he'll grow up to be an Amalekite; he'll pollute the camp." And when those little things come back like that disagreeing with the Word of God, get rid of that thing. I don't care what denomination it belongs to.

You say, "Well, they're good." I don't care how good a people they are. If they're contrary to that Word, get the thing out of you. It's a growing little Amalekite. Looks cute, looks innocent; it looks like it's all right, but don't you have anything to do with it. You stay away from it.

"Well, Brother Branham, I go down here, because, well, I don't..." You just remember, any Amalekite, anything that denies the Word, stay away from it; have nothing to do with it at all. How many believes that's the truth? Sure it is. See? Stay away from it.

Who sigh and cry for the abominations that's did in the city. Where do you see that? I can show you ten thousand speaking in tongues to one that's really burdened for sin. That can't even pray a hour. But did you know the Bible said to mark only those who sighed and cried for the abominations in the city? How many ever read it? Sure. That was the Holy Spirit come forth to mark the people, and said to the destroying Angel, "Go forth and destroy everything that doesn't have that mark upon them." And the mark of God is the Holy Ghost; is a Seal of God.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (*Romans 1:16-17*)

Jn the early days of the slaves in the South they'd go by and buy those people and make slaves out of them. And they were sad, because they're away from their home, and they just simply couldn't feel good no more. They'd never go back home. And they were whipped around and beat around, till the people were all down in spirit. And one day a slave buyer came by, and he was buying some slaves at a plantation.

Oh, he noticed one of those men, a young fellow standing straight, his chin up, and they never had to whip him. He was right on the job. So the slave buyer said, "Let me have that slave. I'll give you your price for him."

And the owner said, "But he's not for sale."

He said, "What makes him so much different from the other slaves? Is he a boss?" Said, "No, he's just a slave."

Said, "Do you feed him different from the other slaves?"

Said, "No, he eats in the galley with the rest of the slaves."

Said, "Then maybe perhaps that he's treated a little better."

"No, he's just treated like the rest of the slaves."

Said, "What makes him so much different than then from the other slaves?"

He said, "I wondered for a long time myself. But I found out one day, that over in the homelands his father is a king of the tribe. And yet, him being an alien away from home, he still knows that he's a king's son, and he conducts himself like one."

Oh, we Christians, though alienated from the world, and we are heaven-bound subjects of the Lord Jesus, we should conduct ourselves as sons and daughters of God.

Pride keeps us from doing it. We're afraid somebody will say something against us. When the spirit blesses, many are ashamed to say "Amen." There is many who in their office work, the Lord Jesus could have healed them of diseases, and they're afraid to testify to the glory of God because of pride. Many are afraid to stand and say, "I have received Christ as my personal Saviour and been filled with the Holy Spirit." ashamed.

Oh, I love that little old song we used to sing years ago, down in the ridge country. "I'll take the way with the Lord's despised few. I've started in with Jesus and I'm going through," not ashamed of the Gospel. Paul said, "It's the power of God." Pride, oh, what a great thing that is.

¶ Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. (*Psalm 51:10-12*)

Now, God is not going to hold a man responsible because he's a sinner, 'cause he was borned a sinner. But what God's going to hold a man responsible for, is because that he remains a sinner. He don't have to remain a sinner, for there is a provision made for his justification through Jesus Christ. So we are trusting tonight if there be some inside or out who has not yet accepted Christ, that this will be the night that something will be said or done that'll wake you up to the place that you know you need Christ. And then if you just accepted Him as your personal Saviour, and have not yet received the Holy Ghost, I trust that tonight you will receive it.

I see some of the Tabernacle folks here. I'm going to say this about the big sister. See? One thing that the Tabernacle needs up there at our church, at the Tabernacle at Jeff., is a rededication and a refilling of the Holy Ghost (that's right.), everyone to get down to the altar and pray until they get a renewing of the Holy Ghost, the whole church be filled with the power of God. That's what we need. Not only the Tabernacle there, but the body of Christ universal, it needs a refilling.

I like David said one day, "Restore to me the joy of my salvation." Now, he had not lost his salvation, but the joy of it. And when it comes to a place that I can't enjoy my religion, my salvation, there's something wrong somewhere; because it is joy unspeakable and full of glory.

One of them said, "Taste and see the Lord is good. It tastes like honey in the rock." Oh, I'm so glad that I have tasted that. The Lord is good. And I love honey, but I never tasted any like that. That's the best that I know.



Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. (*Ezekiel 11:17-20*)

(1) ne time I was a sinner. One time I'd a never stood behind this pulpit. One time you'd a never heard me raise my voice and say "amen"; I'd a been ashamed to. There would be one time I wouldn't have had a teardrop in my eyes; I'd a been ashamed to. I was "Big Bad Bill."

But one day Jesus Christ met me in the power of His resurrection. He crushed that stony heart and took it out of me. He put a new mind. He put a new nature. He put a new Person in here. And today, because He lives, I live also.

And some of these days, friends, when I come to the end of the road, just as you and the rest of us, and our armors are pretty well beaten up, from the battle. Oh, my, look at the old shield, see how many fiery darts it's had to knock off of me. I'm down there and feel the waves coming in on my soul; I know I'm at the end of the road then. Just like my mother there, and like all the Branham's, when they get down real old they begin to shake with a palsy.

I want to stand there (hallelujah), leaning on the staff, the end of the road. I want to take off my helmet, and lay it down by the seashore, kneel down on the shore, and stick the old Sword back in the sheaf of eternity, and raise up my hands and scream. And I know, as I go through the valley of the shadow of death, the Morning Star will come out to light the way. The Holy Ghost will spread His glossy wings across that terrible muddy Jordan, and bear our weary souls to a better land.

¶ The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. (*Psalm 53:1-3*)

J was speaking at a Kiwanis here not long ago, and several doctors were present, and they were asking me about mission life and so forth. And one fine doctor, nice man seemingly, but he just couldn't believe of the virgin birth, and he just said he couldn't believe there was God.

And I said, "I never want you to put a operating knife on me. I'd be afraid to trust you, doctor, if you didn't believe in God." And another specialist was standing by my side which was a staunch believer.

And he said, "Well, I think anything that isn't scientifically proven is not real, Mr. Branham." He said, "I believe in science."

I said, "So do I. I believe you can climb up the tree of science until you get to the end of it. Then you step over on the tree of faith and just keep on climbing," I said, "because I believe in climbing up the tree."

He said, "Well, anything that cannot be scientifically proven isn't a reality."

"Oh," I said, "Doctor, that's an awful statement for you to make."

And he said, "Why is that?"

I said, "I'll take the vice versa. Anything that can be scientifically proven is not a reality."

"Oh," he said, "you talk, Brother Branham, like you were disturbed."

"Well," I said, "when you say there isn't any God, you talk like you're delinquent. So 'The fool said in his heart there's no God.' So we got to talking real plain to each other, and I said, "Now, look, doctor. Are you a married man?"

He said, "I am."

I said, "Do you love your wife?"

He said, "If I didn't, I wouldn't have married her."

"Do you have children?"

"Yes." said, "Then what is the difference of the love that you have for your wife than you would for any other woman?"

"Oh," he said, "because she's my wife, and mother of my children."

I said, "That's right." See, I caught him right in his own trick then. I said, "What was that you said? You loved her?"

He said, "Yes."

I said, "How do you know you love her?"

He said, "Well, of course, I know I love her."

I said, "All right then, what is love? Scientifically show me. Let's go down to the drug store, and you inject me a pound of it inside of my veins. I need it."

Then according to him there is no such a thing as love 'cause you can't scientifically prove what's in you that's love. The whole Christian armor is faith, unseen. See? What is the Christian armor? Love, joy, peace, faith, long-suffering, meekness, gentleness, patience, Holy Spirit, God, Angels. It's all supernatural. And everything natural come from the earth and will return back to the earth. It's just the supernatural things that live; it's eternal.

¶ What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. (*Romans 4:1-8*)

Had you ever take your camera and set it on infinite? Why, it just means from thereafter. All right, there's no way of focusing it any more. Well, that's what God is; He's infinite. And if He's infinite, there could not be a beetle, not a fly, not a flea, not a mouse, not a chigger, or nothing that ever was on the earth or ever will be, but what God knew it before the world was ever formed. There's some conception of infinite.

Well then, the infinite God Who saves you here, knowing He's going to lose you next week, or next month, or next year, why, He's defeating the very purpose. He can't lose you. "He that heareth My Words and believeth on Him that sent Me has Everlasting Life and shall never come into the judgment but's done passed from death unto life." Can't do it. He that is born of God does not commit sin, for the seed of God remains in him, and he cannot sin. How can he sin when there's a sin-offering for him? How can I be sick when I'm in perfect health? How can I be blind when I can see? Oh, my. How can I be in the building and out of the building at the same time? How can I be drunk and sober at the same time? You can't do it. And when you're saved, you're under the atonement, and your sins are not reckoned unto you.

Did not David say, "Blessed is the man who God will not reckon sin and impute sin to"? God don't hold the sin against this creature. That's strong. That isn't skim milk; but that's the Bible. God will not reckon sin to the righteous. God by His grace through predestination, not willing that any should perish, but all might come to repentance; but being infinite and know who would come and who would not come, He could predestinate everything to work to His will.

¶ But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel. (Joshua 7:1)

Do you know that even your own behavior can knock somebody else out of getting healed? Your misbehavior of unconfessed sins of you believers, can cause this church to bitterly fail. And at the day of the judgment you'll be responsible for every bit of it. Oh, you say, "Now, wait a minute, Brother Branham." Well, that's the truth. Think of it.

Joshua, after he crossed over into the land, God gave him the promise that (just think), to fight an entire campaign without losing a man, without even getting a scratch, without having to have a nurse, or a first aid or a Band-Aid. God said, "The land's yours; go fight." Think of fighting a campaign, and there's no Red Cross around at all; there's nobody going to get hurt.

And they slayed the Amorites and the Hittites, but there wasn't one hurt among any of them until sin come in the camp. And when Achan took that Babylonian garment and that gold wedge, and hid it under his camp, then the next day they lost sixteen men. Joshua said, "Stop. Stop. Wait a minute; there's something wrong. Something's wrong here. We're going to call seven days of fast. God made us a promise. There will be nothing hurt us. Our enemies will fall at our feet. And there's something wrong here. Something went wrong somewhere, 'cause we got sixteen dead men laying here. They're Israelite brothers, and they're dead."

Why did they die, innocent men? Because one man stepped out of the line. You see the reason this needs to be taught? The church lining up with the Word of God, lining up with God and lining up with each other, walking perfectly upright, soberly, before all men, fearing God. Because one man stole a garment and done something that he should not done, took the life of sixteen men. I think it was sixteen, maybe more. I believe it was sixteen men that was dead.

Joshua called, said, "There's something wrong. God made the promise, and something's wrong."

When we bring the sick up before us and they fail to be healed, we need to call a solemn fast, call an assembly. Something's wrong somewhere. God made the promise. God's got to stick to that promise, and He will do it.

And he called a fast. And they found out, they cast the lots. And Achan confessed it. And they killed Achan's family and all, and burnt their ashes, and left it there for a memorial. And Joshua went right on through the battles, taking everything without a scratch or a wound. There you are.

¶ But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (*Romans 6:22-23*)

They say there was an island where that the men would go in ambush, and the women would come out singing. And their songs were so tantalizing, that the sailors passing by in the ships, would come in, and then the ambush soldiers would catch the sailors off of guard, and slay them. And a certain great man wanted to pass by. And he had his sailors to tie him to a mast pole, and put something in his mouth, so he could not scream; and put plugs in his sailors' ears, so they could not hear and sail by to hear it. And the women came out, dancing, and screaming, and singing. And, oh, it was so great, till he turned the hide on his wrist, screaming to his sailors, "Turn in, turn in." But they couldn't hear him, they had plugs in their ears.

And then he sailed to a certain place where they was to unmask his, or untie his hands, and he was to take the plugs from their ears. And there, when walking on the street, he heard a musician that was so far supreme to that down there, that when he passed by again, they said, "Oh, great rover, shall we tie you to the mast pole again?" He said, "No, just let me loose. I have heard something so much greater, till that'll never bother me no more."

That's the way it is to a borned again Christian. They've found something so much greater than the rock-and-roll's and the entertainments of this world. They are entertained by the Holy Spirit. And it's so much greater, till the world is dead to them.

But when you go to this cheap entertainment, you must remember that you've got to take lots of money. A young fellow who takes his girlfriend to these parties, and these dances, and so forth, is going to pay great lot of his week's earnings. And the old people who tries to find pleasure in going to the beer parlors to drink away their sorrows of the week, they're going to have to pay great money. And what do they get from it? They don't get nothing but heartache.

And remember, you've got to settle up with God someday for it. "And the wages of sin is death." You don't make nothing here on earth by it. It's a false mirage. Drinking will only add sorrow. Sin will only add death upon death. And your final check will be separation from God eternally into the lake of fire. And you cannot gain anything, but lose.

Then God comes and asks the question, "Why do you spend your money for those things that satisfies not? Why do you do it?"

What makes man want to do it? They spend all that they've got, and all that they can earn to buy drinking, to clothe some woman that they run with, or some kind of a worldly, lustful pleasures.

But we are told in the Bible, and are bid to come to God and to buy eternal joy and Eternal Life, without money or without price.

¶ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. (*Romans 7:18-21*)

aul said then, "With my mind... ('And I have the mind of Christ, you see?' he said.) I serve God with my mind, but my flesh, the law of sin." What is it? My flesh says tonight, "You are too tired. Your throat is too sore.

You've been out in the wind today. You shall not go to church tonight." That's the law of the flesh. "You just might as well call them up and tell Brother Neville that. Send the questions down and tell him to answer them." But you see, I promised to do it. See?

Now, my mind, on the inside the Holy Spirit said, "You keep your promise." But the flesh said, "You're too tired." See?

Now, the flesh say, "Now, there's no need, you pretty little thing, you're the prettiest little thing in school. Now, don't you pay any attention to that holy-roller mother of yours or that fanatic father. See? You're the best looking girl in school." "You're the prettiest boy, the best looking boy, the best built. You're the most popular there is in the city." You see? And you yield your members to that, and where do you come out at? The little end of the horn every time. See? Paul said, "My flesh wants always to yield to that." Your flesh does too. See? But the law of the Spirit of God in the heart overcomes the flesh and makes the body obey what the heart says do. Hallelujah.

Look, then if it will do that for a sinner, then won't that work for sickness too? The law of the Spirit of God in the heart that knows that "By His stripes we were healed," they stand with their power to make that sickness in that body obey them, because it's a devil. There you are. Whew. That's got cream on it that deep. I tell you. That's it. See?

Now, the law of sin and death works in your flesh, but the law of the Spirit of Life works in your heart. So your heart, your spirit in your heart will make your body obey what it says do. That's exactly right. Now, that's what Paul said. Always the flesh, "I'm too tired; I'm unable; I'm not sufficient; I cannot do it." I said to Deloris, that's been talking to me about the Holy Ghost, about something or other like that, said, "What made me feel that way just at the time that I should have felt good?"

I said, "The devil. He seen you just ready to receive it. He said, 'I'll put a little damper on her, fan her a little bit, you know, kinda cool down a little.' See? But, oh, my, that's when you rise. Claim your God given rights." That's what Paul was meaning, when he said, "when I would do good, evil is present."

¶ Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. (Joshua 10:12-14)

As I preached the other day on "A Paradox," when Joshua stopped the sun. Becky back there, said, "Daddy, he couldn't stop the sun," said, "the world would stop. He stopped the world."

I said, "He stopped the sun." God don't make any mistakes in His Bible. Said, "How could He stop the sun, the sun don't even run? The sun stands still." I said, "But that missile out there, wasn't what He was talking about. This sun that was traveling and making it light across the earth, that's the sun He stopped." I don't know what God did to bring it to pass, but He stopped the sun. The sun was going this way, the sun on the earth, the reflection of the sun. That missile out there, we didn't see in millions of miles. But the reflection of the sun that was traveling across the earth from day to night, that's what Joshua commanded to stand still; and it stopped. A paradox is something that's unbelievable, yet true. So that's unbelievable, but yet true.

How can God take a sinner, arrogant, high-tempered, fussy man, and make a saint of God out of him? How can He take a woman that's so low, till the dogs won't even turn to her on the street, and make a saint of God out of her? I can't tell you. But He did it. It's a paradox. Sure is. All God's great works are paradoxes.



¶ Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (*Romans 8:35-39*)

Now, I'll admit that people study too much, and try to go too far ahead, and try to think too hard, and sometimes have mental breakdowns and things on account of studying about the Lord. You must quit that. You don't have to do that. The only thing you have to do is fall in love with Him, and just go right on loving Him. Amen. It's not trying to push into something or make yourself something you're not; just go ahead and let God use you the way He wants to use you. Just yield yourself; commit yourself and walk on, happy, singing, rejoicing. That's the way.

When I'm out in the missions, my wife writes me a letter. And I love her and she loves me. And she'd say, "Dear Bill, tonight I just put the children to bed, and I've worked today..." I see what she's writing. But see, I so love her I can read right between the lines. I know what she's talking about. She don't have to tell me I know, 'cause I can read between the lines. That's the way it is with God. We're not trying to study from some newspaper standpoint, some theological standpoint. But fall in love with Him. Get down and really get Him in your heart. The love of God's shed abroad in our heart by the Holy Ghost. Then go to reading the Bible. You'll see it coming right out between the lines. See, you know what He's saying. He never said that right out in a word. Jesus thanked the Father because that He'd hid those things from the eyes of the wise and prudent.

Now, no one else could read my wife's letters like that, 'cause I love her that way. See? And that's the way she writes to me. That's the way God writes to you; it's between the lines. You read it.

¶ Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies. (*Psalm 60:11-12*)

Now, down in the South where I go a whole lot, I was on a little vacation the other day down there. A bunch of people, of some good old crackers down there in Florida. We were out fishing, and that's when Brother Evans was bitten by that rattlesnake. Two miles back, I'd had to pack a hundred and eighty pound man. A big, old ground rattler, worse than your sidewinder anytime, struck him in the foot, and his whole leg just paralyzed, trying to help me with about a twelve pound bass, in the weeds were gators and everything laying around. He said, "Brother Branham, my whole side is froze and aching so hard."

How could I pack him through the swamps, weighed about a hundred and eighty pounds, six foot tall? His brother had been bitten a few months before that, a sinner, went to the hospital in a terrible condition.

And I said, "Oh, Brother Evans, merciful God, well, what can I do?"

I remembered the Scripture, what was it? Someone knocking at the door. "I'm the Lord, thy God; I'm a very present help in a time of trouble." I remembered He said, "They shall tread on the heads of serpents and scorpions, and nothing in no means shall harm them." I laid my hand over on his foot, him screaming, the tears dripping off of his cheeks like that from pain, I said, "Heavenly Father, I'm knocking at your door. We're in a state of emergency. Have mercy, O God."

And while we said that, and I quoted the Scripture, I looked over and he was laughing. All pains was gone. We fished the rest of the day.

And his brother come up and we told the story. And his sinner brother said, "Wait a minute, Welch." Said, "It's all right to be religious, but not crazy." He said, "You know, I laid three months in a hospital and two months after that with a cast on my leg with that, one of them rattler bites." Said, "You get to medical aid just as quick as you can."

He said, "Looky here, brother. You might know a lot of things. But you don't know all things. If my God could deliver me from eleven o'clock this morning to eleven o'clock at night, He can take care of me the rest of the time."

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. (Romans 9:15-18)



Grace is what God did for you, and works is what you do for God. It's absolutely separated. If you quit lying, quit smoking, quit stealing, quit committing adultery, done everything, kept the commandments, and went to church, baptized every Sunday took the communion, washed the feet's of the saints, done everything, healed the sick, and done all these other things, unless you're born of the Spirit of God, elected, you're lost. "Not him that willeth or him that runneth, but God that sheweth mercy."

Esau tried his best to become a Christian and couldn't do it. The Bible said he wept bitterly, seeking a place to repent and couldn't find it. Before he was even borned, God condemned him, 'cause He knowed he was a rotten shyster in his heart. God by foreknowledge knew it; He said, "I love Jacob and I hate Esau." And Esau looked like the gentleman. He stayed home, taken care of his old blind daddy; fed the cattle and everything, and was a good boy.

And Jacob was mama's boy, a little old sissified story teller. That's what he was. You have to admit it; the Bible brings it. Run around, doing everything, and mama, hanging around with mama, but yet, Jacob, with all of his ups-and-down, and his sissified ways, he still had respect to that birthright. That's the keynote.



God will not be defeated no matter what takes place. He'll never be defeated. Then women begin to bring men on the earth. And God through eternal grace seen who would be saved, and He called you, "No man can come to Me, except My Father calls him first. Not him that willeth, or him that runneth, but God that sheweth mercy."

You say, "Well, I sought God. I sought God." No, you never. God sought you. That's the way it was in the beginning.

It wasn't Adam saying, "O Father, Father, I've sinned. Where are You?"

It was Father saying, "O Adam, Adam, where are you?" That's the nature of man. That's the strain of men. That's what he's made of.

"And no man can come to Me, except the Father draws him. And all that the Father gives Me, (Hallelujah) all that come, I'll give them Eternal Life, and I'll raise him up at the last day." What a blessed promise of a God of heaven.



¶ And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou hearest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. (Joshua 14:10-13)

There was ten of the spies that come back and said, "Oh, it's impossible for us to do it. Why," said, "their great places are walled. And they are giants in the land. We nearly looked like grasshoppers to the side of them. Oh, we are a failure; we can't do it."

And of course, ten against two, they were out numbered. But Joshua and Caleb took their stand and said, "We are more than able to do it."

But before Caleb, or Joshua could speak, Caleb had to still the people first, get them quiet. Stand still. Don't be running here, and running there, and jumping at this, and jumping at that.

Now, what made Caleb so sure of it when the opposition was so great? It's according to what you're looking at. Caleb was looking at the promise of God. The other ten was looking at circumstances. If you go to look at circumstance, or to look what's around you, you are sure to fail. But you must never look at what's around you. The Christian doesn't look at circumstances; he looks at the Word and stands still. God said so; that settled it. What if Abraham looked at the circumstances? If the doctor examined your heart, "That kills more people than anything else." The doctor examined your heart and said, "You might drop at any time, you got a murmur." That's true. If you look at that, then you're defeated to begin with. Look what God said.

Now, if Caleb would've said, "Oh, yes, the opposition is great. We don't even have implements to fight with. And look at those walls; how could we ever get through the walls? There is ten thousand to our hundred. We're out numbered. We're not war people to begin with. We're not even a united nation. We're just a bunch of peasant slaves. We're not even accepted as a nation." But one thing Caleb looked at: God said before they ever left Egypt, "I have given you that land." So Caleb didn't care what the circumstance looked like. He looked at what God said.

That's the way you must do tonight. Don't look at what circumstances is; look what God said. It's God's promise that counts.

¶ O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. (*Psalm 63:1-4*)

Jwent to a party one time, it wasn't a party; it's where that we had sold lamps, a campaign. And they give a little speech. And we went over there to find out at Louisville, Kentucky, and the service company that I worked for, I'd sold more lamps than the whole company had, any of the rest of them. So they give a little time over there; we had a little dinner. And then after it was all over, they moved back and they had some dancing. Some girls come out to dance. When they did that, my boss said to me, said, "Billy, go stand back there at the door; we going to have a little clean fun." I said, "What kind of clean fun?"

Said, "Would you mind stand at the door?" Said, "I know you don't believe in dancing, but these people are going to dance."

"Well," I said, "can't I wait outside?"

Said, "Suit yourself."

I said, "All right." And it's when I started back, little old girl run out like that, and run out on the floor begin to doing the kind of crazy looking acts, and going on, her little old skirt flying around. I thought, "That's some mother's girl." I stood there at the door just a minute and looked out. I thought, "Oh, God. Really a pretty little girl. Isn't it a shame, make some man a idol, some good preacher, maybe, a consolation, or some good workman to come in at night time to a little castle, where they'd have the little babies they could pick up, and play, and freely have life right. Maybe her mother might have been a Christian."

And she started running around, grabbing each man. And she run back to me. And said, "You want to dance?"

I said, "Yes ma'am. I sure do." And she said, "Come on."

Started out in the floor, I said, "Just a minute." And I held her; she was too little to get away from me. I held by her hand, I said, "There's one thing that I always make a practice of." I said, "Before I always do anything, I always pray. Will you pray with me? Bow down." I held her hand. She couldn't help it. We broke that thing up there in a few minutes. Sure.

The old jazz band stopped, and they picked up their instruments and left. I said, "Mr. Hanson, you could fire me if you want to."

He said, "No, Billy, you done the right thing."

That's it. That ain't life. Oh, rapture Divine. Let that life fall on me.

¶ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (*Romans 11:25-26*)

Huntil God is finished with the Gentile, Israel was blinded. They went off into sin and to transgressions against God, because God blinded their eyes that we might be grafted in. You get it? 26th verse now. "And so all Israel shall be saved"

God blinded them purposely for you and I. They cannot see, because God blinded them. And all Israel, true Israel, shall be saved. What did the Angel say? Glory. "To finish the transgressions of Israel. I've come to tell you that there'll come a time when Israel's transgressions will be finished." God will cut off that wild branch and graft back that real branch again.

Oh, sometimes it makes my heart jump to see them poor, miserable people cut off out yonder not knowing where they're going, and think that God in His mercy did that so I could be saved, blinded their eyes from their own Messiah, shut their ears up that they could not hear Him, yet looked right at His miracles and things that He was doing.

Matthew, I believe, the 8th or 12th chapter, said: "Though Jesus had done so many miracles, yet they could not believe." Because God said, "They got eyes and they can't see, and ears and they can't hear, unless they would see with their eyes and hear with their ears, and I would convert them." But so that we could have a chance, He pulled the curtain down over His own children's eyes, turned His own children away from the table, and turned them off to leanness of Spirit that we might have a chance to live-giving us Life. (26th verse again:) And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Yes, He will come to Mount Zion one of these days. Upon the Mount of Olives, they'll recognize Him, and all of Israel will know it's Him. The Gentiles will be finished then. That branch that's been grafted in, God will take from it the fruit that's been gathered.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (*Romans 12:1-2*)

Now, "transforming." I used to work for a Public Service Company, where we had transformers, and to transform. Now, the word is, the word means, "To transform," means "something that's been changed, something has changed from one thing to another."

"To be transformed" is to be "changed and made something different." Like a tadpole, it's transformed from a tadpole to a frog. See? Once he looked like a catfish; he swims around; he's got a head and his tail and everything looks just like a catfish. Then after while, he loses the tail, and he's transformed from one species to another.

I think that's what Paul must've had in mind, when he said, "Be ye transformed by the renewing." Let's see, let me get that right. And be not conformed. (You know what "conformed" is.) be not conformed to this world: but be ye transformed by the renewing of your mind.

"Renewing of your mind." The things that you once thought upon to be precious, lay that aside and be transformed to something else; to what you was at one time, to what you are now. See, by the renewing of your mind, that you might prove that good, and acceptable, and perfect, will of God.

Oh, that's what we all want to know, how to do it. See? We're here; we love Him; He saved us, and now we want to know what to do. And we were trying to take a little step this morning to raise up just a little bit higher.

¶ Make a joyful noise unto God, all ye lands: Sing forth the honour of his name: make his praise glorious. (*Psalm 66:1-2*)

Here not long ago, Brother Fred, and I, and Brother Tom, a bunch of us went to a noted Baptist church in the city of Tucson to see if we couldn't find a little something that would give us maybe a little fresh feeling. And the minister said something another about the people in Egypt, when they left they was eating garlic and so forth, they wanted to go back again and eat that. Said, "That's something like people of today." And we (everybody) said, "Amen." I never seen such a bunch. The whole church lost the sight of the preacher and looked back to see who it was that said, "Amen." Liked to scared them to death. They didn't know what it was. When David said, "Make a joyful noise unto the Lord. Praise Him upon harps; praise Him with the psaltery; let everything that has breath praise the Lord, and praise ye the Lord." God rejoices in His people. Let them, if they learn, say "Amen." when anything is said right.

Why not turn from this system and cistern of the world to the faithful system of God, which is the Artesian Well, Jesus Christ? Why don't you turn to Him, where God is our abundant supply of joy, our abundant supply in praises, our abundant supply in satisfaction? The calmness of my nerves comes from God. When I'm tore up, I find my satisfaction in Christ, not in a cigarette, not in the things of the world, not in joining some creed, but in finding Him, the promised Word that He said, "If I go away, I'll come again to receive you." I find my joy in that. He is my Joy.



 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. (*Romans 14:22-23*)

 look. I said not long ago, preaching a message in the church, I said, "Stealing is not a sin. Lying is not a sin. Committing adultery is not a sin." I couldn't get much farther than that, till a little old Methodist mother, sanctified, you know, raised up, she said then, "Reverend Branham, what do you call sin?"

I said, "That's not sin. Unbelief is sin. That's the attribute of sin. You do that because you don't believe." Because you don't believe on Jesus Christ, that makes you anything. You can lie, steal. But when you're a believer, you don't do that. See? That's right.

Jesus said, "He that heareth My Words and believeth on Him that sent Me, hath Everlasting life." You might say you believe. You might try to impersonate a believer. But when you really believe, that settles it. That's all. Just two things: faith and unbelief. That's the only two senses that's left to the supernatural man.

The natural man has five senses. The supernatural man, the spirit, has two senses. That's either faith or unbelief. You have to have one of them. If you're possessed with one tonight, you're a Christian. If you're possessed with the other one, you're not a Christian.

No matter if you never done a evil thing in your life, that you know of, you're still a sinner, 'cause you're borned in sin. But it don't matter what you have done. You might be a prostitute on the street. If you believe in your heart Jesus Christ was the Son of God, repent and accept Him as your Saviour, you're a Christian and a believer. That's right. See?

If you come up here tonight as a believer, you're going away healed. If you come as an unbeliever, you're going away the same way you come up. That's right. Is that right? Just have faith.

¶ Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. (*Psalm 68:18-19*)

The Old Testament saints has gone into His Presence, paradise done away. And the Old Testament saints ascended up at His loud voice when He screamed and give up the ghost. Because why? The sacrifice, their propitiation of their sins that they'd waited on, believing that perfect Lamb was coming, they'd offered the sacrifice of the lamb. And when He died and yielded up the ghost, He screamed with a loud voice, and the Old Testament saints awoke. Watch the shout and the voice over here, the same thing at His coming. See? Yielded up the ghost, and when He did the sacrifice was perfect, and paradise emptied out; and the Old Testament saints came to the earth again, walked around on earth, and entered in with Him at His rapture.

David said over there, "Lift up, ye everlasting gates, and be ye lifted up." He led [captive] captive and give gifts unto men. When the Old Testament saints went in with Him, they said, "Who is this King of righteousness?" "The Lord of glory, mighty host." Here they come in, marching. Jesus led captivity captive. And here He comes with the Old Testament saints, and went into the new gates up there, and said, "Lift up, ye everlasting gates, and be ye lifted up, and let the King of glory come in."

The voice come from the inside, said, "Who is the King of glory?" "The Lord, mighty in battle." The gates flew open. And Jesus the Conqueror led [captive] captive them that had believed on Him, and the Word had come to them. There the Old Testament saints laying in there waiting. He led captivity captive, ascended on high, took the Old Testament saints, and went in. There's one rapture already passed.

The next rapture takes place is II Thessalonians for the church, the Bride, to be resurrected to be raptured into glory. "We which are alive and remain (that's the body that's left on earth.) will not prevent or hinder them which are asleep; for the trumpet of God shall sound first, and the dead in Christ shall rise. (See?) And we which are alive and remain shall caught up together with them."

 I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. (*Psalm 69:8-9*)

 octor Brown was coming down the street. He said, "Hello, Billy." And I said, "Hello there, Doctor Brown." My, he's a mighty fine man, Methodist preacher.

 And he said, "How you doing this morning?" I said, "Fine, fine." He said, "You Baptists are really having a time up there, aren't you?" I said, "Oh, yes, sir. We just having..."

He said, "How you get that there crowd you have up there every Sunday night, Billy?" I said, "I give them pills."

He said, "What kind of pills?" I said, "Gos-pills." See?

And so, "Oh," he said, "you haven't lost any of your southern idea." I said, "Nope, nope, that's right."

He said, "You know what, Billy?" He said, "I've got five hundred members to that church down there," and he said, "I sent out five hundred cards to get those people to pledge that they would come six months out of the year to Sunday school. Within the year they'd register six months in the year, they'd come." And said, "You know how many answered?"

So then I said, "How many answered, Brother Brown?"

He said, "Two answered last Sunday." He said, "What do you think about that?" I said, "Well, that's pretty bad, Brother Brown." I said, "You know what, Brother Brown; I want to tell you a little something happened awhile ago." I said, "I was down in New Albany," I was in Jeffersonville then. I said, "I was down in New Albany," (just three miles below), and I said, "I was cutting off the service down there for a person that didn't pay their bill. I went up and knocked on the door," and I told him about the girl. And I said, "That girl, she was so carried away, she went across the floor, after speaking to me, and that music had such an effect on her till she went across the floor going 'Tootlely, tootlely, tootlely,' and threwed a kiss to that Clayton Matt Mitchell, ever what his name was on that Greenbrier Patch, or ever what he was going to be out there." I said, "Do you think that somebody will have to sign a card to get her to go there Saturday night?" He said, "Well, no." I said, "She'd pawn what them few clothes she had on; she'd get there." That's right. "Why?" I said, "Because in her was a dance spirit." And I said, "Now, Brother Brown, you excuse my ignorance, and don't think that I'm trying to tell you something, but I want to tell you something right now." See? I said, "If them people loved God like that woman loved dancing, they'd be at the church; you wouldn't have to sign any card to get them there."

The Lord also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. (Joshua 20:1-3)

Now, in the Old Testament God seeing in some of this trouble was accidentally done... So if you're innocent and not guilty, God makes a way for you.

Now, if a man killed a man just deliberately, premeditated, he was lost. He could not come to this place. But if he did it accidentally, he didn't mean to do it, then there was a city of refuge. One was at Ramoth-Gilead. And four places, I think, Joshua placed these cities of refuge.

Now, now, the people could come to this city of refuge. If accidentally he done something wrong, he didn't mean to. He would come to the city of refuge and go to the gate. The gatekeeper would ask him why he coming, what was his idea of coming. Then his case was pleaded. And when his case was pleaded at the gate and the man be found innocent, he did it not willfully, then the man was taken into the city as a place of refuge. Then the enemy could not get him. And if he lied and done wrong and come into the city of refuge, though he was holding to the altar horns, his enemy had the privilege and right to drag him from that altar and kill him. Yes, sir. Because he was guilty, premeditated, and he had to be punished. Now, there was something went with that. 'Course that man would be nervous, my, maybe a dozen men behind you. Somewhere, every rock, every hill, every bush, the enemy, somebody was standing ready for him. He was nervous. And then when he once got into the city, he could let off the pressure. He was safe. He was all right, 'cause there's a provided place made for him, God's provided way for that innocent man not to be slain, but could be exempted from the slaying, because he did it accidentally.

Now, if he meant to do it, well, he had to stand the circumstances. But there's no chance for him if he did it willfully.

And there's two classes of people today. May I say this; there's men and women in the world today, Brother Ruddell, that really don't want to do these things they're doing. There's men and women in the world today that don't want to sin. I feel sorry for them. They don't want to do anything wrong, but they do it. They're drove to it. Now, there's a place for that person that wants to do right. There's a place to let off that pressure.

¶ In thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. (*Psalm 71:1-3*)

Hour walking, your talking, your business, your associating, and everything, put the Word of God first. Say, "I believe I'll go tonight, and this little dance just won't hurt anybody." Could you take **THUS SAITH THE LORD** with you? See?

"I believe if I could pull this little deal that, oh, it's just a little bit shady." But could you say, "**THUS SAITH THE LORD**" with it? See, always take Him first, keep fortified, for He is our fortress.

It's strange, but do you know you have to ignore and deny God's truth first, before you can believe the devil's lie? Did you ever think of that? You have to deny the truth first before you could believe a lie: have to deny it.

Now, let me say something to you Christians down here. Don't you never stop one second for the devil. Don't stop to reason it out. When you start to reason it, the devil comes right in. You cannot reason God; you cannot understand God; you've got to just believe God. See? I can't explain God. Nobody can. I can't explain many things. But the only thing, I just believe it because He said so. Now, there's none of us can explain it. Don't try to explain it.

Don't get with these unbelievers that say, "Well, now look. Your pastor out there, Junior, I hear he was praying for the sick. Now, you're all crazy down there. There's no such a thing as Divine healing."

Say, "All right, there isn't for you then; you're an unbeliever." Just walk right on. See? It's just for believers. See? Don't...

"Well, you all say you got the Holy Ghost. There's no such a thing as the Holy Ghost."

Say, "It isn't for you then; it is for me." Just go on. See? Don't try to reason it. It hasn't got no reasonings. You just believe it.

When you become a Christian, you're placed behind the Word of God. See? Now, there's your fortress, safety. Oh, my. Every promise in that is yours. Only thing you have to do is just reach to get it, and go right on with it. "How do you know it's going to work?" I don't know how it's going to work. "Explain to me." I don't know. The only thing I know that God gave His children the best attack that they could have, and the best thing to attack with, 'cause He knows the working of the enemy.

¶ But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. (1 Corinthians 1:27-29)

Sometimes God does things in the most ridiculous way to the human eye. Did you ever think of that how God takes the foolish things and could confound the wise, how He takes the things that you'd say was silly, turn right back around and confound the mighty and wise.

Moses had been trained as a military man and had been brought up with all the knowledge of the Egyptians. Pharaoh's daughter's son who was a heir to the throne, and then in his knowing also, besides that, that he had a Divine call. And when he tried to act upon his education and upon his ability, what happened? He slew a Egyptian, looked this a way and that way. Now, a man of God don't have to look and see whether anybody is looking or not.

In the Presence of God five minutes gave him more knowledge of God and better equipped him, than eighty years of schooling. Brother, we don't need so much theology, we need kneeology today. That's true. Five minutes in the Presence of the burning bush. Eighty years he'd shunned: forty years on the desert running. And five minutes in the Presence of God at the burning bush he was ready to go. There you are.

And notice here he comes. An old man eighty years old, whiskers plumb down to his belt line with a stick in his hand, his wife setting straddle of a mule with a kid on each hip, the winds a blowing. Said, "Where you going, Moses?"

"I'm going down to Egypt to take over." A one-man invasion. Why the carnal mind would said, "Crazy." Egypt had the whole world whipped down at that time with tens of thousands of horsemen and chariots. Be like one man say, "I'm going to take over Russia." But here he goes. Could you imagine? Oh, here comes Moses, them little old thin, wrinkled arms, an old crooked stick in his hand beating the ground, dragging this little mule and his wife, setting on there with a child on each hip, just a singing the praises of God. Some said, "Moses, where you going?"

"Going down to Egypt to take over." Why? He wasn't scared. He didn't learn that by some theology. He didn't learn that by some book reading, but he had been in the Presence of the burning bush. That was the difference, and the thing of it was, he did it. Not what he said, but he went and done it. He went down and took over, and destroyed Egypt, a one man invasion, but he had been in the Presence of God.

¶ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. (1 Corinthians 2:1-5)

Paul said, "I never come to you with wisdom of men, enticing words, that your faith would be built upon the wisdom of men, but I come to you with the power and demonstration of the Holy Ghost, that your faith could be built in God." Amen. Today they want to make an educational school out of it: reading, writing and arithmetic.

When I got to Africa amongst my colored brethren, what did they know? Reading, writing, and arithmetic; they had no business for that. That's the reason when they seen a real true moving, God come into the midst of the people, thirty thousand accepted Christ at one altar call: Durban, South Africa. The book gives it there. Bombay, India, there's probably five hundred thousand people that attended the meeting. Hard to tell how many come at one time. It's not reading, writing, and arithmetic. You don't get men to God with that. It's the Gospel. The Gospel never come by word only, but through the power and manifestations of the Holy Ghost. Jesus said, "Go into all the world and preach the Gospel. These signs shall follow them that believe." Takes more than just teaching a word; it takes a manifestation of that word to make these signs follow, God manifesting Himself.

Somebody said, "Well, I want you do this, want you do that?" Well, brother, I would rather be out there making a mistake trying to do something right than I would be trying to rob people from the last hope they have. I prayed for hundreds of people that never got well. But I'd rather be showing them people a God, and a Bible, and a Christ that does heal than to try to rob them from the last chance they have of ever being well.

Say you love humanity and keep those things from them, be like giving, trying to give milk to a dying baby and take it away from him. It's not right. There's something wrong.

Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. (Joshua 24:14-15)

God gives you your choice. "Choose you this day who you shall serve." In the garden of Eden there was a tree of knowledge and a Tree of Life. Man was given the privilege to choose either one he desired. And so is it today; you're given your privilege, as free moral agents, to choose whatever you want to choose. My advice to you is, don't look at the modern things around you, and the popularity, and the glamour that you could be, but choose rather, by faith Him, that give the promise that someday He will come and will right all wrongs, and will give you Eternal Life, and raise you up. No matter if you take the despised way with the Lord's few, make that choice.

If there's troubles in the land, if there's troubles in the church, if there's troubles in the home, no matter where it is, make your choice, "By faith I'll serve God. I'll humble my heart in His presence. I'll take the way with God's children. I see them despised, and rejected, and drove out, and made fun of, but I'll still take my post of duty. I'll stay right by them, and when they cry, I'll cry with them. And when they're sorrow, I shall sorrow with them. The way they live, I'll live."

Like Ruth said to Naomi, "Your ways be my ways; my ways be your ways; where you live, I'll live; where you go, I'll go; the God that you serve, will be my God." Take that choice, though it pulls the very skin off of your conscience, of thinking that you're somebody. Skin yourself down and take your way with the Lord's despised few, and stay loyal on the field of service and at the post of duty.

Lot looked around; he said, "I got a choice." And he looked towards Sodom. He saw the good grassy fields were better than what Abraham saw and where Abraham was. He saw the opportunities to graze his cattle, to have fatter and better cattle.

I hope I'm not hurting anyone's feeling, but that's been the stand of too many preachers, to compromise with the Gospel, thinking that they get more money out of it, a meal ticket. I'd rather live in the barren land, drink from a branch, and eat soda crackers, than to compromise upon the conviction of my faith in the Word of the living God.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. (1 Corinthians 4:1-2)

There's no flesh can glory before God. If anybody could've gloried, it would've been Jesus. But He said, "It's not Me that doeth the works; it's My Father that dwelleth in Me; He doeth the works." Is that right?

They said, "We believe God."

He said, "If you believe God, believe also in Me."

Now, when the Angel came to your servant here, He said, "If you'll get the people to believe you." Now, there's the hard thing. "If you'll get the people to believe you." How many believes God? All of you, don't you. You believe Christ, you believe the Holy Ghost.

Now, that's not the question tonight. I'm glad you do that. That makes you a Christian. But that is not what I'm trying to get to you now. I get to that when I make my altar call. You must believe them first. If you're not in connection with them, you'll never know this.

But as much as you believe in them, you still got to believe that I'm telling you the truth, and what I say is the truth.

Jesus, His hands was bound and tied to any miracle, or anything, any kind of a miracle, because the people did not believe Him.

And the very people that believed God killed Him. Is that right? No matter how much they believed in God. They were very religious, orthodox. Very religious. And they believed God. But to believe Him, oh, no. Uh-uh. See? That was too much. A man? They couldn't believe no man. They could believe God.

And tonight, so many people can believe God. Sure. You believe Christ, you believe the Holy Ghost, and so forth. But when a man comes to you and tells something, that's hard to believe. "I don't know whether I can believe you or not, friend." That's where it's at. See there?

That's the reason your pastor sometimes, when your pastor comes to you, the reason he can't help you; you've got to have faith in your pastor. You've got to believe that he's a man of God, sent of God to do these things for Him.

 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (1 Corinthians 5:7-8)

 hat Voice said, "Now, you must be more sincere than what you are to do this." Then it left me, and I was standing in the room.

A few moments I heard a clock go off, and my wife getting up. The children, you know how it is, I guess, at your house, one, "What am I going to wear today, mama? Where are my books? And what did I do?" You know. You, just like any home, you can't hear yourself think, hardly, for all of them trying to get ready at once.

And so I slipped off into the den room, and I got down on my knees, and I said, "Lord Jesus, I don't know these things. And what must I do? And the children will be calling me to take them to school in a few moments. What must I do?" And I looked around, and my Bible was laying there, and I said, "Lord, if You will forgive me..." I do not believe in just opening up the Scripture, and taking something out of the Bible and saying that, but there is times that when God can comfort you by such a thing. And I said, "Lord, in this case of emergency right now, before Your Spirit leaves me. And I don't know what to do. The kids will be a hour yet, before they'd be gone. Would You just show me? If that was something You're trying to get to me, heavenly Father, then let me know."

And I took this Bible and just pulled it open like that, and my thumb was laying at I Corinthians the 5th chapter, the 8th verse, when something reads something like this. "When you come..." I was planning on taking a fast to the Lord. I told Him I'd go out and fast. Said, "When you come to this feast..." Which, a fast in the body is a feast with the Lord. We know that. "So when you come to this feast, don't come with the old leaven or the leaven of malice, and so forth; but come with the unleavened bread of sincerity and truth," just exactly what He had told me in the vision. God is my solemn Judge. "Come with the unleavened bread of sincerity and truth, that is the Word." Then I seen what He meant.

¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel. (*Judges 3:31*)

Jsee old Shamgar standing out there. Not very much wrote about him in the Bible but what was wrote is enough. He was standing out there. Had his barns all fixed up and everything was just going fine. And he was standing there looking and thought, "Well, now maybe every year them Philistines has come. Maybe they won't come this year. And I see my family is all starving, and they look so poor and thin."

And while he was standing there, he heard a noise. He raised open the window and looked coming down the road. Here come six hundred armed Philistines. There goes his crops. Spear and armor. The big old heavyish feet there with the armor on. "Tromp, tromp, tromp," trained man, warriors from birth, spears in their hands, swords hanging on their sides. Six hundred, "Coming up, Shamgar. You had a nice crop this year. We're glad you worked for us." Here they come up like that. That's the way the devil does: take away everything you got if he can.

Shamgar looked at him and thought, "Oh, here it goes again." He stood there and he thought, "Looked down at his poor little old wife, her little sunk-in face, maybe, and his little children. Their little sleeves were ragged. Their clothes were gone. His poor wife was starved to death. "What will the winter be this time." There it is.

"Now, year after year they've come. And here they are coming again. We just about starved last year. Now, they'll take what I got now. What will I do? Just what gleanings I can get out of the field." He stood there; he thought, "Here they come, closer and closer." Tromp, tromp, tromp, these Philistines.

You don't believe in getting angry, then let the righteous indignation rise. He begin to feel it coming up on him. He said, "Here, I'm a Jew. I'm circumcised. I've got a right, for this land belongs to us." And I tell you, he wasn't a warrior; he couldn't wait till he learned how to fight. He was a farmer, he wasn't a fighter. But he knew that the promise of God was with him. And he was circumcised.

And if every man here tonight would realize that the things that you got, divine health and everything else, God gave it to you at Calvary. Every born-again man is circumcised by the Holy Ghost. You have a right for every redemptive blessing. Let the devil rob you out of none of it.

Shamgar didn't have no sword. He didn't know nothing about it if he had one. He didn't have a shield. But if he'd a shield, he wouldn't know how to use it. But he reached up and got a ox goad. That's an old stick that's got a brass lump on the end of it, they beat the ox through the corral with it. And he jumped out of that window out there in the middle of that road against six hundred armed Philistines, and killed every one of them. Hallelujah!

¶ But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (1 Corinthians 7:12-13)

(1) ne time this little woman had received the Holy Ghost. And she was a very sweet little person. Well, she'd had a hard life, and her husband was an alcoholic. And so, she just kept on; she bore with him. He says, "You want to go to church, honey, take off. But I just go down to the saloon, down at the old Brown Derby, down here." So, hanging around down there, and the first thing you know, one night come up a question about church and about Christians. One of the old drunks setting there said, "There ain't no such a thing as Christians anymore." Said, "There is no such a thing. All this bunch of hypocrites," said, "you see them out here smoking, drinking, doing the same thing that we do," and said, "call themselves Christians. There is no such." This one drunk raised up and said, "Just a minute, there's one that I know about."

Said, "Who is it?"

Said, "It's my wife." See? She'd become salty. He was catching it all the time. He said, "I bet if she was put to a squeeze."

He said, "No, she's still a Christian; I'll prove it to you." Said, "I tell you what let's do; let's go up home, and I'll show you whether she's a Christian or not." Said, "Let's go up home, and now, let's really be drunk. We're going to act like we're really drunk." Knocked at the door, come in staggering over everything. "Why don't you set around this a-way," and everything. And she set them all a chair (his guests, you know) and tried to make them just as welcome as could be. Said, "I want you to fix us some supper." And so she went out and fixed some. Said, "we want ham and eggs." He knew they had it, so they fixed the ham and eggs. When he got there at the table, he looked at them like that, picked up his plate, and slammed the stuff on the floor, said, "You know, I don't like my eggs like that. Come on boys let's get out of here anyhow," like that.

They went out and set down like that, you know. And she come out; she said, "Dear, I'm sorry I didn't get them fixed; I'll fix some more for you."

"Oh, nonsense, you knowed I didn't want them that way in the first place," just carrying on like that. They went out there, and set down, and act like they was drunk. They heard her in there kind of snubbing to herself, singing real low voice: "Must Jesus bear the cross alone, All the world go free? There's a cross for every one, And there's a cross for me. This consecrated cross I'll bear, Till death shall set me free."

One drunk looked at the other one, said, "She's a Christian; she's got it." And that little woman led her husband, plus these others to Christ that night. See? Why? Just be real sweet. Just remember, He knows all about it.

¶ Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. (Judges 5:1-2)

Now, we are all acquainted with the Judges of Israel. And how that they had done the Israelites; the Philistines, the Midianites, the Amorites, and all the different ones had come in like locusts and just eat up what they had, and take it out, and go on. But did you notice, they could not do that until Israel first fell away from God.

The devil can't set a foot on you to hurt you, until first you get away from God. You must first remember that. Check when anything happens, see if you're in the faith or not, see that if you're right up to place with God; then remember, the devil can do you no harm; you're in Christ.

A few years before this had been the prophetess Deborah, and Barak. And how that she had prophesied and told them what to do, and it was just exactly right. And how that they made a song, of the triumph over the enemy. But as soon as they got out of the twist, right straight back into the rut they went again.

If that isn't the picture of the church today, just as soon as it gets out of one twist right into another one it goes. But time had come for action. And that's the same now; the time has come for action. The time had come when playing church had come to a halt with God. There's no more playing church. We must get down to business. And I trust that that same God will place this upon the heart of the people tonight, that it's time for a halt of playing church, playing religious, playing righteous, and now it's time for action.

Now, we find that when God's people gets in trouble, God always sends them a prophet with the true Word to bring them out. It's never a time that God's people ever gets in trouble, unless God sends them His Word. And His Word, as we had this morning, come to the prophets. And how you test it, is to find out whether it is according to the Word. If it's according to the Word, then God's Word becomes alive.

Now, many might say, "This is the prophet of our church." "This is the prophet of our church." And two of them contrary, one to the other one, something's got to be wrong.

We all must speak the same thing. Then we must speak, not contrary, but exactly with this Word. That's how a true prophet is tested, whether he's got the Word. The Bible said, "If their testimony is not according to the law and prophets, there's no Light in them." That's right. It's got to be according to the Word.

¶ And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. (Judges 6:12-13)

Gideon asked that question. What a Scriptural man that was. That's the kind of man that God comes to, somebody who knows. Gideon said, "If God is with us, if You are the Messenger, then where is the miracles that the prophet told us about?" He knewed everywhere God went, His miracles followed Him. He knewed that wherever God would be, miracles would be there. And how can you expect God today to work in amongst people who doesn't even believe in miracles? How can it be?

And He called him a mighty man of valor. Said, "Now, by this, you're going to deliver Israel."

Now, that looked like a man setting there, and it was a Man. And he looked at Him, and he said, "Nay, my Lord, if God is with us, then why is all this trouble upon us? And where is the miracles that we're told about? Where is the things that God used to do?"

Now, there is a good way to trust whether the messenger's right or not. If he has a form of godliness, he will deny that power to do those miracles. If he's a messenger from God, he'll not only speak of it, but he'll have it to produce it, and to show that the God that he talks about is with him and in him.

He said, "If God was with us, where is all of His mighty miracles? " Listen how Scriptural Gideon was. In otherwise, he said, "We understand that God is a great God of mighty workings. He's a great God of miracles. And if He is for us, and if He is with us, and He's the same yesterday, today and forever, where can I see His miracles? Where can I see this God in action? Where's He at, if He's for us?"

The mighty man of valor could refer back to the old Word and know it's right, because he knewed this, that God is a supernatural Being. And wherever a supernatural Being is, He'll do supernatural signs, because the supernatural is in Him. You just can't get out of it.

How can you stand in the face of wind, without having wind blowing? How can you get in water, without being wet? Water's wet. That's the chemical of it. It's wet. And when you get in water, you're going to get wet. Right.

And when you get in the Presence of God, the supernatural, there's going to be supernatural signs and supernatural workings of a supernatural God.

¶ For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (1 Corinthians 9:9-14)

Someone asks: Brother Branham would it be wrong to use tithes on church building funds?

Well now, here's a touchy little thing for the church now. No, correctly, tithes is to go to the minister. That's right. In the Bible they had a box they'd set at the door in the Old Testament when building. This box was a fund where the people put in there for the repairing. You've read it many times in the Old Testament. They kept up the buildings and things like that. All the repairs on the buildings was taken care out of that fund. But all the tithings went to their priests, their pastors. Yes, tithings are to go for nothing else.

I know people take their tithes and give them to a widow woman. That's wrong. If you've got anything to give the widow woman, give her, but don't give her God's money. That's not yours in the first place. That's God's.

If you sent me downtown to get a loaf of bread, and you give me twenty-five cents to get the loaf of bread, and I met somebody on the street wanted something else, and I'd give him the twenty-five cents (See?), I give them your money. If they asked me for something, let them get it over here in this pocket and give them my money; but this is your money. And a tenth of it is the Lord's. And Levi the priest could live by the tenth.

The tenth is to be a tithing that's to be brought into the storehouse with a promise of God to bless it and a proof. He said, "If you don't believe it, come and prove Me and see if I won't do it." See? That's right.

The tithings goes into the church for the pastor and so forth like that to live on. And then the building funds and things like that is a separate fund altogether. Now, that is Scriptural.

¶ Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. (*Ezekiel 28:14-17*)

Jt was Satan's ambition to be worshipped like God. He took two-thirds of the stars of heaven, ascended hisself above those stars, and preached to them, and deceived two-thirds of them. You see it? All right. Notice, that's his ambition. And now he is ready with his careful selected, educated bride by his own knowledge, all painted up in his deceit of big buildings, and big denominations, and paints of knowledge, and theology, and smart, and intellectual, and educated, to deceive the whole world and become a god (that's what he's done.), all heading up into the person of the antichrist, which is already crowned the vicar of God by his worldly-loving, scientific bride, all dressed up in pomp of intellectual, religious education. She is made religious like him, and by his own interpretation of the Word of God as he did Eve, and as his son Cain did.

Now, you said, "Satan's son?" Show me one place in the Bible that Cain was ever called Adam's son. The Bible said he was the son of that evil one: serpent's seed. No, the cover's been took off now, brother. The pyramid has been opened as the revelation showed.

Notice what he will do, his thoughts. He thought God dwelled in worldly beauty. He did that in heaven. Sin never begin in the garden of Eden; it begin in heaven when Lucifer, the son of the morning, exalted himself in beauty and wanted a more beautiful kingdom than that of Michael. And he thought that God dwelled in beauty. And notice Cain. He didn't want no blood sacrifice. He come down and offered the fruit or the fields of beauty upon his altar. Very religious, done everything just exactly like Abel done, offered a sacrifice, fell down before God in worship, obedient in every way, but without the revelation of the Word. And the Word was, from the beginning, God's plan.

¶ There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. (1 Corinthians 10:13)

The other night, was so amazed. A little woman come up to the platform, that big three hundred thousand dollar place there, and she had a little make-up stuff on her face. She stood there and she started trembling. I said, "You're Lutheran," by the Holy Spirit. She said, "Yes sir."

And I said, "You're here to be prayed for. And the reason you're walking the way you are, both knees have been broke." I said, "That was caused by a car accident in a car that you were driving in four years ago."

She said, "That's true."

I said, "Your doctor's a little short fellow, bald-headed and wears glasses."

Said, "That's right."

And I said, "He's doctoring, because that in the knees the bone has become tubercular, and even the flesh is a rotting around the bone."

She said, "That is right." And she said, "Is there a hope for me?"

I said, "That depends on your approach to the Lord Jesus."

She said, "Can you help me?"

I said, "No, Ma'am. No one can help you now, but you have to help yourself to God's provided blessings for you."

And she said, "I now believe with all my heart."

I said, "The Lord healed you, sister; it's THUS SAITH THE LORD, you're healed."

She said, "Mr. Branham, I haven't been able to kneel," she said, "for four years," while weeping, standing there rubbing her hands. And a great audience of people weeping, watching her. Lutherans, Presbyterians.

And I said, "Why don't you go down to the altar and kneel down."

She said, "Let me kneel right here, right where I'm healed."

She never moved from her steps, but she knew she was healed. Something took place. See? She knew it; there wasn't any guessing about it.

I said, "Kneel down."

And for the first time in four years, with both knees broke and all callused over, made over the bones together. That woman, like a young woman, knelt on her knees with the tears streaming from her cheeks, raised up her hands to God, why just raised right up from there just as easy, like a little girl, and tipped off the platform. What was it? God had to make a way for that. Now, He sent doctors, that's right. And doctors are fine. And they done all they could do, but God had made a way. That's it. See? After the doctor had failed in his way, God's way is so much higher than our way. What a wonderful thing.

If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians 10:27-31)

A few days ago I was setting, talking to my loyal little friend here in the city, a medical doctor, Sam Adair. And he said, "How are you doing, Bill?"

And I said, "Oh, pretty fair, I suppose, Doc." I said, "Yourself?"

And he said, "Oh, a lot of patients." Said, "I had fifteen examinations this afternoon."

I said, "Well, that's good as long as it's just examinations and finding nothing wrong. We got to talking about back when we were boys. And I said, "Well, Doc, I don't know just how long I'm going to be around. We're both in our fifties."

And he said, "That's true, Bill."

And I said, "But all these years, about thirty-one years of ministry now, I have kept my heart prepared for that hour when He comes. So it doesn't matter when He comes."

So he said, "That is true."

I said, "The greatest thrill I have is living for others."

And he said, "That's what makes life real, is when you, not what you can do or accomplish for yourself, but what you can do for others." See, that's when you're really living.

And if there happens to be someone among us who has never did that, tried to live for somebody else, give that a try, and just see how much more life holds for you when you will not live for what you can get yourself out of life but what you can give someone else in life. And you'll find that it's more blessed than riches or anything that can be thought of, is what you can do for someone else to make life's burdens (which, life in itself is a burden), make it a little lighter for someone else. You just don't know the joy unless you've tried it once, to do something for someone else. And then that brings me to thinking of thirty-one years of ministry for the Lord. And I guess every man thinks of sometime when he has to come to his last service, and come to his last hour, and look back down the path, and see what has been accomplished, see what's went on, "Have you did anything?" And as I have just said, it's what you do for others that counts.

Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God. (1 Corinthians 11:4-7, 13-16)

 Now, she said, "Brother Branham, my husband wants me to have long hair." I said, "God wants the same thing." That's right. For the women is supposed to have long hair. That's their covering.

I know you ladies wear hats. You say that's your covering. That's wrong. The Bible said a woman's covering is her hair. And if she cuts her hair, it's a common thing for her to pray. That right? That's Scripture. See? So now, women are supposed to wear long hair, regardless of what you want to think about it; that's what's **THUS SAITH THE LORD**.

You say, "Well, my hair's long. See, it's down to my shoulders." That was short hair, You said, "Christ had long hair." No, He never. Christ had shoulder length hair, so they say. They just pull it around this way and cut it off, shoulder length hair. Look at the Greek word on that in there, and you'll find out.

A man shouldn't have long hair, 'cause it's feminish, way down long like this. But He just cut it off here at His shoulders, where they cut it off, around His head, just bob it off like that. That was short hair.

So ladies with hair to their shoulder, it's still short hair. Now, I don't say that would send you to hell or take you to heaven. That don't have nothing to do with it. But the order of the church is for women to have long hair. That's right. And to enter the church and not to have anything to do in the affairs, the social affairs or I mean the business affairs in the church. And she's to be obedient, and reverent, and so forth like that, because she was the one, the Bible said, that brought the first fall. And that's right.

¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. (1 Corinthians 11:23-27)

This precious brother, a very dear brother, he came and he said, "I never did take it, Brother Branham; I don't understand what it is." Said, "I've been taught the other side."

I said, "But remember, we will admit that Saint Paul set it in order in the early Christian church. They went from house to house, broke the bread with singleness of heart, and so forth. Now," I said, "he did put it in the church. Galatians 1:8, he said, 'If a angel from heaven comes and says anything else, let it be accursed,' the same one that had them to be rebaptized again from the baptism of John, to be baptized in the Name of Jesus Christ."

You see, there are three things that we must do as symbols: Lord's supper, feet-washing, water baptism.

Now, the Salvation Army takes it from the point, the dying thief, when he died, he wasn't baptized yet, Jesus said he would be in heaven. That's exactly the truth. That's exact. But, you see, he only recognized Jesus right there in the hour he was dying. See? That's the only opportunity he had. He was a thief; he was away; he was out. And he, as soon as he seen that Light, he recognized it, "Lord, remember me."

But to you and I who know that we should be baptized, and refuse to do it, then that'll be between you and God: same thing in communion.

Now, when we take this communion, it isn't just the thing say, "I'm coming up here and going to eat some bread, and I'll believe I'm a Christian." But, if you notice, the Bible said, "He that eateth and drinketh unworthily shall be guilty of the Blood and the Body of the Lord." See? You've got to live a life before the people, and before God and the people, that shows that you are sincere.

Now, in the Old Testament when the sacrifice was made a statute or an ordinance, and so is water baptism an ordinance; so is feet-washing a ordinance; so is the Lord's supper an ordinance. "Blessed is he that does all of His ordinance, keeps all of His statutes, all of His commandments, that he might have a right to enter into the Tree of Life."

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. (1 Corinthians 12:1-3)

Jbelieve in Jesus; don't believe no Holy Ghost in this day, not like they had it back there." That shows He isn't there. The Holy Spirit will bear record of every word it spoke. He's not a liar. He's not afraid of nobody or no organization. He don't have to take down for nobody. He speaks, and then He stays with it. If the high, and polluted, and educated, or as we'd call it, plutocrats, if they don't want to receive it, God's able of these stones to rise children to Abraham. He'll take gangsters, and bootleggers, and everything else, and rise it up. God can do it, and He is doing it. God's able of these stones to rise children to Abraham. Somebody's going to do it, 'cause He's God.

The Father sent the Son, put all that's in the Son in you. And the same works that He did, the same very works now that Jesus did, you'll do also, the church. Wouldn't you like to do the works of God? Jesus said, "If you want to do the works of God, believe on Me." Now you believe on Him? You can't do it till you got the Holy Ghost, 'cause no man can say He is the Son of God. You're saying what somebody else said,

"The Bible said that He's the Son of God; I believe the Bible." All right. "The Bible says He's the Son of God; I believe the Bible. The pastor says He's the Son of God; I believe the pastor. Mama says He's the Son of God; I believe Mama. My friend says He's the Son of God; I believe my friend." But the only way that I can say He's the Son of God, is when the Holy Ghost comes in and bears record of it self. Then I know He's the Son of God.

No man can call Jesus "Christ," only by the Holy Ghost. There. No man speaking by the Spirit of God called Jesus accursed or say He was something that day and something else today. That's makes Him weak and faulty. No, sir. He's the same yesterday, today, and forever. Any true spirit will bear record of that.

Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. (*Ezekiel 33:1-5*)

We see in the Scriptures, that when a city was built, the first thing was built was the protection of that city, which was the wall. And then to be sure that the city was safeguarded, they had a tower built way high on the wall, and a watchman was in that tower day and night. Twenty-four hours around he watched east, north, west, and south. Because he's higher than the rest of the people he can see off. His duty is to warn the people when he could see oncoming judgment, armies approaching, spies slipping up, anything coming on. No matter what it was, he reported it back to the city if he was a good watchman. I want to say something here. And I hope you catch it in the right way. Do you mean to tell me that they would put a nearsighted watchman in that tower when the life of the city depended on him? Would they put a man in there that was half blind? Certainly not. It would be the best sighted man they could find they'd put in there. God also, when He builds His city, His church, He walled it with the Blood of His own Son, Jesus Christ. And He put a tower in it.

Now, God has set in the church first apostles, secondary, prophets, teachers, pastors and so forth. God set them in the church. If God put them in there, they're qualified for the job. God wouldn't put a man in a tower, in a position like that that said, "The days of miracles is past." God would not put a man into position like that to be a prophet or a seer that would say that Jesus Christ isn't the same yesterday, today, and forever, when the Bible declares Him to be. God would not put a man in a tower there, that would preach a wishy-washy Gospel and not tell the truth and warn the people of the wrath that is to come. He'd put a man in there that would be bold, that would have a spirit that seen the oncoming judgment; and regardless of what the people said, he'd warn them anyhow, cry out against it. He doesn't put blind prophets in His tower. He puts prophets, preachers who foresees the coming judgment and warns the people to flee.

¶ Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (1 Corinthians 13:1-3)

Now, what the church is lacking is Divine love. I don't mean affectionate love for one another. I mean the Agapao love, the godly love. And have it so richly in your heart until you just love the Lord and everything. You just take His Word for it. You don't mistrust Him.

My wife is setting present. When we were married, I took her to be my wife, and promised to live faithful to her until death separated us; and she promised the same to me. Now, it isn't a law. When I leave and go overseas, or somewhere, and be away a long time, I don't have to go say, "Now, Mrs. Branham, I'm going to lay down the law to you. While I am gone, I don't want you flirting with any other husband, and I don't want you doing so-and-so." I don't say that.

Now, she doesn't come to me and say, "Mr. Branham, and then I'll tell you. You'll not flirt with any other wives, and you mustn't do this or that." We don't think that. We just love each other. When I get ready to go, we kneel in the room and take hold of each other's hands and raise the other hand to God, and say, "Thank you, Father, for being so kind to us and for helping us. And now we must separate because You said, 'If you won't forsake wife, children, and all, and cleave after Me, you're not worthy to be My disciple.' And now, Father, no matter what I would do, I'm still not worthy to be Your disciple, but this is such a little thing that we can do, but we're willing to do this little thing for love, that we have for You, as we know You have for us."

When we get through praying, I kiss her good-bye and say, "Good-bye, sweetheart."

She'd say, "Good-bye, I'll be praying for you, Billy." That settles it. There's no "thou shalt not," and "thou shall," nothing about it.

Now, when I'm out into the field, and when I'm out there she don't have to worry about me. I don't worry about her. As long as I love her the way I do, she'll never have to worry. And as long as she loves me, I'll never have to worry. So we got confidence in each other, as husband and wife, that we love one another, and that just settles it. We just go on the regular routine of life.

¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi. (*Judges 15:14-17*)

Jcan imagine seeing little Samson out there, with his seven little locks hanging down. Oh, some people picture him like he had shoulders like the doors back there, great big brute of a man. That wouldn't be mystery to see that man kill a lion, or slay a thousand Philistines with a jawbone of a mule. There wouldn't be no mystery to see him take the city gates and walk away with it; a man that size. But Samson was a little, bitty, curly-headed shrimp, just about like that. Little, bitty fellow. But he was just a little, bitty fellow. We'd call him a little shrimp today, little, sissy boy, seven little golden locks hanging down on his head, walk around, little, sissy fellow. But to see him slay a lion... Hallelujah.

Oh brother! It's not the size of the dog in the fight; it's the size of the fight that's in the dog. That's right. That's what it takes: It's somebody who's got that courage and faith in God to stand there and say, "THUS SAITH THE LORD." Faith moves in and everything else takes its place (Amen.) when faith moves in. But faith cometh by hearing.

I can see that little, curly-headed shrimp walk down there, going to see his girlfriend. Walking down through and a lion run out, he was helpless. And the Spirit of the Lord come on him; he just took the lion, tore it in pieces and throwed it down. Oh, that was the mystery. Yes sir. Why? What made the difference in that man? The Spirit of the Lord come on him.

Let me see a little, old, cowardly church that's afraid to trust God, or a family, and let the Spirit of God strike that family, or that individual, or that church, and watch what takes place. Brother, I'm telling you, skeptics fly like roaches in the summertime when you turn the light on them. That's exactly right. Yes sir. Everything moves out. Faith comes in and "I'm the boss," said faith. The rest of it moves out. Make any difference what anybody said, God's Word is eternal, right.

¶ And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. (Judges 16:4-5)

Now, Samson gave God His strength to use, but he didn't give God his heart. He gave his heart to Delilah and gave his strength to God. But you've got to surrender soul, body, spirit, strength, everything you are to the will of God, become a prisoner to Him. You're going to be somebody's prisoner. You don't belong to yourself. You're somebody's prisoner. You're either a prisoner of the devil, knowing there's truth and won't surrender to it, or a prisoner to the world, and surrender to God, one or the other. You're either the devil's prisoner to sin, or you're God's prisoner to righteousness. You're one or the other.

And now, Samson thinks of the great victories that he had won. No doubt it come to his mind of how that when he was a little boy, that God had vindicated him, told his mother that how that she must do: not drink strong drinks, or watch her diet, that she was bringing forth a Nazarite. How she combed his hair, and told him, "Son, through these locks, it's a covenant with God, that your strength will lay in there. Don't never give it away. Don't never give away your secret. Don't never surrender it. Whatever you do, stay with it."

Jesus Christ told the church that, "Heavens and earth will pass away, but My Words shall never pass away. And whosoever shall take one Word from it, or add one word to it, his part will be taken out of the Book of Life." The church ought to think of that now as we stand in this chaos in this hour just prior the coming of the Lord Jesus at any moment for a rapture.

The great victories that we can point back in the days gone by in the reformation, back in the days of Irenaeus, and Saint Martin, Patrick, and those who protested those organizations.

And when Luther came out and protested that first organization, Catholic church, and the group that followed him come right back and organized behind him. When John Wesley come out of Anglicanism, and, as soon as Wesley left, they organized right behind him.

And the early Pentecost come out of the denominations. That was a cursed word to you. But as a dog goes to its vomit, and a sow to their wallow, you've went right back in the thing that you were born to defeat. Your mothers, your fathers were ousted out of those organizations. They come out of it and protested it, and here their children has turned right back around and has went right back in the thing that they come out of. If that ain't a picture of Samson.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. (1 Corinthians 15:9-11)

And now, I'm sure that in this we have found lots of impersonations. And an impersonation, friend... A person that would impersonate something is the most miserable person that I would know of. Isn't it much better just to be yourself? As Congressman Upshaw used to say, "Don't try to be nothing that you hain't." Well, that's pretty good. Don't try to be nothing that you are not. Just be yourself. And then, if you want to be a Christian, just ask Christ. He will take your old nature out, put a new nature in; then you don't have to impersonate anything; it's just your normal life that you're living.

And as long as you got malice, envy, strife, all these things of the world, then you know Christ isn't in there. The Bible said, "If you love the world, or the things of the world, the love of God's not even in you." See, 'cause the Life of God isn't in you. The Life is in there, it just produces itself; it just lives its way out. Don't try to say, "I'm a Christian because I joined church." That's one way. "I'm a Christian because I sing in the choir." That's something else. "I'm a Christian because I preach the Gospel." That doesn't make you a Christian. "I'm a Christian because I spoke with tongues." That don't make you a Christian. "I'm a Christian because I danced in the Spirit." That don't make you a Christian. "I'm a Christian because I shouted." That don't make you a Christian. "I'm a Christian because that I quit smoking; I quit drinking." If you did it within yourself, there's something wrong yet. That's right. We mustn't do these things in ourself. If there's something in us that just simply takes the world out of us, then it begins to bear fruit of itself.

And now, the fruit of the Spirit is not joining church. The fruit of the Spirit is not quit smoking cigarettes. The fruit of the Spirit is not to speak with tongues. The fruit of the Spirit is not to pray for the sick and they be healed. The fruit of the Spirit is not to prophesy or preach. But the fruit of the Spirit is found in Galatians 5:22: Love, joy, peace, goodness, longsuffering, faith, meekness, gentleness, that's the fruit of the Spirit.

Now, no matter how much you preach, you got a real ill-temper, don't do you much good to preach. See? No matter how much you join church and try to impersonate, if you're crabbing and nasty with your neighbor, you'll never win him to Christ then. See? It's the fruit of the Spirit. As my wife used to tell me, "Actions speak louder than words." That's right. Live me a sermon instead of preaching me one; that's a good thing; live me a sermon.

¶ He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. (*Psalm 91:1-4*)

Jt's a shaking time. It's a troublesome time for sinners. But it's a marvelous time for Christians, because we know that we are packing up, or gathering the last little efforts together to go home and meet the Lord. A few nights ago I was talking to someone, was one of these here lookout agents that watches, and they said, "Brother Branham, we were just instructed by the government never to advise people anymore to lay down away from the window on the floor if the bomb hits, or never to go into a basement, because this new bomb that they could radio guide from Moscow to Fourth Street in Louisville and hit right on the street; shoot it up, it's got target things in it, that explodes it, takes it so many thousands, so many thousands, guided it by the stars and radar, and drop it exactly on Fourth Street in Louisville from Moscow, Russia. And when it would hit there, don't have to use the plane or nothing, just shoot it off here and it'll land right there. And it will blow a hole in the ground of the depth of a hundred and seventy-five feet for fifteen square miles either way it goes: fifteen square miles." There ain't nothing to do but get ready to take a flight upstairs, is the only thing to do when them times come. Just think, they can shoot fifty of them or a hundred of them at one time if they wanted to. It'd all be over within the space of, I believe it's a sixty or eighty seconds from there to here, to the entire annihilation of the whole thing would take place. There wouldn't be nothing left between Louisville and Henryville, and between Louisville and Bardstown, or down in there, but one hole in the ground with a bunch of dust laying in it; that is all would be left, besides the areas it would go out and burn for miles and miles and miles beyond that. And while one's a dropping there, another one's dropping over somewhere else to meet with it.

I'm so glad that we have a shelter. "The Name of the LORD is a mighty tower: the righteous run into it, and are safe." No matter how many bombs, or how many anything else, we're safe there. So the world and the sinner not having this shelter, or this safety place, it's a shaking time. I believe if I wasn't a Christian, I'd go crazy, to thinking of what might happen at any time. And with a house full of little kiddies and everything, I wouldn't know what to do. But I'm so glad that I can stand in my house and introduce to them a shelter that no bomb could ever touch, or nothing else. Under the protecting wings of the Lord Jesus. "Not by power, not by might, but by My Spirit, saith the LORD." See? That is our protection.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 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. For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Corinthians 15:51-53)

Hat's the next thing after this sign goes away? God's going to condition Abraham's children, getting ready to receive the promised son. How are we going to receive Him? We can't receive Him in these bodies. We're going to meet Him in the air. Praise God forever! The trumpet shall sound. The dead in Christ shall rise and we'll go up to meet Him in the air. What's He doing? The last sign before the transfiguration, the last sign before the rapture. For most any time the atomic bomb's going to destroy the world. Before it screams into the tapes, "Jesus is coming," We which are alive and remain shall not prevent or hinder those that are asleep (dead). For the trumpet of God shall sound, the dead in Christ shall rise. We which are alive shall be changed in a moment, in the twinkling of an eye. An old man will be young. An old woman will be young again. And we'll be conditioned to meet the promised coming Son.

Old Brother Kidd, setting here, and Sister Kidd, old veterans of the war... Watch. In a moment, these will have become young man and woman again. Changed. Oh, church, He will have to change this physical being to let us be caught up. We can't go in this kind of a body. He will change our body in a moment in a twinkling of an eye, we'll be caught up together in the air. Going to meet the Lord in the air. We can't go up like this. We see every sign: justification, sanctification, filling of the Holy Ghost, the placing of son, the last sign being give. Amen. Do you believe it?



The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. (*Ezekiel 37:1-3*)

After we had our dinner, he said, "I want to ask you a question, Mr. Branham." I said, "Yes, sir." And I thought, "Oh, my, here it comes now, Lutheran dean."

He said, "I've been down to the Pentecostals, and see them kick the furniture around and everything like that. But I want to ask you: Is anything to it?" I said, "Yes, sir, there is." I said, "It's like a little kid, when he gets a toy, he just falls." And I said, "Like Ezekiel said, there's a valley full of dry bones. He said, 'Can these live?' He said, 'Thou knowest.' So he said, 'Prophesy to the dry bones.' And when the bones come together, there was a rattling and a shaking, lot of noise. But then when the skin come on, or the meat come on them, there wasn't much noise. He said, 'Prophesy to the Spirit now.' See? I think that's what's going on. See?" So I said, "I see them make a lot of noise." I said, "I think the bones are coming together."

And so he said, "We're hungering and thirsting for God."

I said, "That's fine."

Said, "And we want you to tell us how to receive the baptism of the Holy Ghost."

He said, "Now, we believe that we receive the Holy Ghost when we believe."

And I told them, "Did you ever read Acts 19?"

And he said, "Yes."

I said, "Well, there's some mighty fine Baptists up there had a good pastor, good preacher; his name was Apollos; he was converted lawyer. He was proving Jesus the Christ of the Bible." And I said, "Paul passed through there in the upper coasts of Ephesus, he find certain disciples, and he said to them, 'Have you received the Holy Ghost since you believed?' They said, 'We know not whether there be any Holy Ghost.' See? So after that was done, and they was baptized in the Name of the Lord Jesus, and Paul laid his hands upon them, and then they received the Holy Ghost."

He said, "But Abraham believed God, Brother Branham, and it was imputed to him for righteous, because he believed. What more can a man do but believe?"

I said, "It's all a man can do." I said, "You believe and accept Christ as personal Saviour; that's your faith. But remember, God gave Abraham a seal of circumcision as a confirmation of his faith."

¶ The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom thou chasatest, O Lord, and teachest him out of thy law; (*Psalm 94:11-12*)

Hen little Isaac come along, God fulfilled His promise to Abraham. Then he got to be about sixteen or eighteen years old, lovely, little boy; and here was Abraham and Sarah enjoying the blessings. Then God give Abraham some testing. Do you believe that children of God have testings and trials?

"Every son that cometh to God must first be tried, chastened."

Chastised, did you ever have any of it, child-training, bringing you up, giving you a little protoplasm stimulation once in a while by the Gospel. My daddy was awful good at that. Yes, sir. He believed in the golden rule. It laid up over the door, had all the ten commandments out on it, a hickory stick about that long, brush on the end of it. I tell you, that made discipline in the Branham home. But we love him. What would we have been if he hadn't have did it? That's the way God is; He brings discipline to His children, trying them, whipping them when they're wrong. I'm happy that my heavenly Father gives whippings to those who are wrong, and corrects me when I'm wrong, gives me whippings, makes me straighten up, walk like you should walk.

He's going to try him, or gave him trials. And every Christian has to be tried. Peter said, "Think it not strange, beloved, when fiery trials come upon you, for it's only done to prove your faith, that's more precious to you than gold."

Look when you sick sometime, how is it the righteous suffer? Wish we had a night to preach on it, that how God does it for His own glory, turns right back around and heals that, and starts a testimony. Amen. God's wonderful.

Now, God called him, and said, "Abraham, now I've made you a father of many nations. You got a boy here; you waited twenty-five years for him, and now he's grown up into a young man. And now, I want you to take him out and kill him, put him upon the altar of sacrifice, and sacrifice him."

Making what? Making double sure, making twice the strength of the oath, making twice the strength of Abraham's faith. Did Abraham question God? No, sir. God had already said He'd be a father of many nations, and he believed God.

¶ And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. (Ruth 1:16-17)

Ruth, a type of the believer now. What is the believer? When she or he comes out, the person from the world, he comes in amongst Christian believers. Women that used to smoke, drink, and play cards at societies and so forth, and have all kinds of fancy stuff, and like some kind of a frizzed up bird, but now she's changed; she's made a decision to go with God. Now, she comes into a people that doesn't believe that kind of stuff. She's a stranger. She's got to walk as a pilgrim. She doesn't know their customs; they're all strange to her. She don't know what to do. That's what Ruth had to do. That's what you have to do. That's what I have to do.

When I accepted Christ, I was turned out of my own home. When I accepted Christ, my boyfriends, girlfriends, everybody throwed me down. I went in with a bunch of old people that had the Holy Spirit and believed in God, serving Him. The girls was down there in that church was different than what the girls I'd been going with. They looked different. They acted different. They were strange, and I was scared of them. They were different people.

That's what Ruth had to do. She had to come from her own, over to another people. She was converted. She made a decision. And you make a decision. And you've got to take your choice. You want to go back to the things of the world, or you want to go on with God?

You want to act like the world and the rest of them, then kiss Christ good-bye and go back. But if you want to take the way with the Lord's despised few, hold on to God's unchanging hands. Regardless of what the rest of the world says, you hold right there. "God said so. It's true. I believe it. Though I can't make it manifest in my life, God said so; I believe it. I hold right here."

That's the way she did to Naomi. "I'll not leave you. I'll go where you go. Your people will be mine. The way they act, that's the way I'll act. The way they do, that's what I'll do. And what they eat, that's what I'll eat. Where you die, I'll die. Where you're buried, I'll be buried. And the Lord do more to me if I fail anywhere." That's the real clean cut decision. God wants clean cut decisions out of His church. "Well, Lord, if You'll just bless me and do this for me, I'll do so-and-so." That's not a decision.

"God, I don't care what you do with me; I'll go anyhow. If I die, all right. Live or die, or whatever, if they laugh at me, make fun of me, don't make any difference, I'll go anyhow." That's clean cut decisions.

¶ And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. (*Ruth 2:1-3*)

Ruth had to adjust herself from being in a land where plenty to eat, and everything respected, to a people that was laughing, making fun of her; into a land she gleaned in the fields for what she'd eat. Put it in her scarf and take it home, and beat it out and make some bread, and her and her mother-in-law eat it. Now, she made her decision; that was her deciding. Now, the next thing she has to do is serve.

And that's what the church has to do. The church, after making your decision, you have to serve, serve God according to His diagram, according to His blueprint. You must serve God.

Ruth making the decision. Now, Ruth serving under her decision. (Now, watch just a minute.) Now, she goes into the field to glean.

Now, her mother told her, which the Old Testament telling the New, you know. Her mother told her, said, "We've got a kinsman, and his name is Boaz. He's a rich man. And He's a near kinsman. You go to his field and perhaps... Don't you go to another field; go to his field."

How the Holy Spirit tells us not to get off into some kind of a church book, some kind of a catechism, but go to God's Field, the Old Testament, the Bible. Don't say, "Well, we'll say this. And we'll say this for a prayer. We'll have this." Stay right with the Field. Go right in it, 'cause He's the near Kinsman.

God's Word, the Old Testament, is the Near Kinsman to the New. The Old church is a mother to the New church, see, the Christian, a believer.

"Don't go to another field. Stay right in his field. And maybe someday you might find grace with him."

And one day while she was out in the field, this rich young man by the name of Boaz, a ruler, a wealthy man, came by and he saw her. Oh, when he saw her, he fell in love with her. He thought she was a wonderful woman. He liked her character. You remember he said, "I know, and then the people knows, that thou art a virtuous woman." Made her decision clean and clear, come right back over and lived just exactly what she said she'd do.

¶ Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. (Ruth 3:1-4)

Now, notice closely now, when Naomi said to Ruth, "Now, he is our kinsman. And if you can find grace with him, you'll find rest. (Oh, my.) If you can find grace, you'll find rest." Boaz represented Christ, the rich man, the heir of all things, the Lord of the harvest. Oh, my. How when Boaz come riding out there in that carriage, looking around over the fields, and his eyes fell on Ruth. He was master. He was lord of the harvest. And she found grace in his sight. That's what the church does today. While the Lord of the harvest is going by, He ain't looking to big buildings, big steeples, well trained choirs. He's looking for individuals: men and women who are dedicated and made a clean cut for Christ, consecrated themselves to His service, "God, I believe it, every Word of it. When Your Word says anything, I stay right with it. That's Your Word. I believe it, every Word." That's what He's looking for, the Lord of the harvest. That's what He wants, to give the Holy Spirit to those who are hungering and thirsting. "Blessed are ye that hunger and thirst, for ye shall be filled." He's trying to find that church today. Now, remember, the law of redemption... As we're coming to the end of the service. All the law of redemption is this: that before a man could redeem a lost property, he had to be the nearest kinsman. And the next thing, he had to be an upright man, a just man, to do it. And then he had to be worth enough money to do it. And then he had to make a public testimony that he had done it. And from then on it was his property.

So now, look. Boaz represented Christ. Now, Ruth represented the church, you, the believer. And now, God in the Old Testament, the only way that He could come and redeem what had been lost, God had to come kinfolks to man. And the only way that God could become kinfolks to man, was to be one of them.

¶ And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. (Ruth 3:16-18)

So the next morning then he had to make a public testimony. He went down and met this man at the gate before the elders (and it had to be in a public place), and he looked him in the face; he said, "Can you redeem her?" Now, if he had to first redeem Naomi in order to get Ruth, and Christ had to redeem the Jewish church first in order to get the Gentile Bride. She come in with Naomi, as an alien from another country, a Moabite, heathens. That's what we were, the Gentiles, the heathen. And remember, he had to get Naomi. And when he got Naomi, he got all she had.

Remember, when Christ come, He never spoke of the Gentile church. It was go to His own. "He came to His own, and His own received Him not." He was always to His own. "Go not in the way of the Gentiles. Go not into Samaria, but go rather to the lost sheep of Israel. And as you go, preach the Gospel, heal the sick, raise the dead, cast out devils, freely as you have received, freely give." Is that right? Sent them two by two. He had to redeem that church. And when He redeemed that church, He got the Gentile Bride. Amen. That was the bargain in it. See, He got the Bride when He redeemed the church.

Now, Boaz, he had to make a public... He said, "Can you redeem her?" He said, "No."

Then he had to make a public testimony. He picked off his shoe and throwed it at him, said, "There you are. Let all Israel know that I have redeemed Naomi, and I also take Ruth." Amen. "I take Ruth for my bride." Who was it? The Lord of the harvest. Amen. There she is, "I redeem Naomi, and I get Ruth. And Ruth will be my bride."

What'd they say, "May her be like Leah and Rachel and them, and raise up thousands (and she has, that's right.) unto Israel. May she be that way." And look, he made a public testimony.

What did Jesus do, to do it? He made a public testimony. When Satan could not die for sins because he was the father of sins. But Jesus, the innocent One, God of heaven, Who didn't have to die, come down and made a public testimony by dying, lifted up between heavens and earth: A public testimony, stripped His clothes off of Him; and hung between heavens and earth in shame, and died a sinful, shameful death to redeem us: a public testimony.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, (2 Corinthians 6:14-17)

The Scripture says, "Don't yoke yourself up among unbelievers. Do not be unequally yoked together." Many places of the Scripture teaches us that we should separate ourselves. Now, it doesn't mean you have to leave home; it means just separate yourself from your worldly associates. You know, today, the people are looking, the pastors and so forth... When the churches call their pastor, they want a great big six footer, wide shoulders, dark wavy hair, attractive. That's what they want. That's right. And they want somebody who'll mix, and go out, and tell a few jokes, and make a few wisecracks, and so forth. But the Bible wants a separator. God calls separators. That's right.

The Holy Spirit separates us from the things of the world, from the cares of this world, and our whole affections set on Christ Jesus. Whether we live or die, we serve Him and love Him, and go forward, doing all that we can to magnify Him unto the people.

If you notice in the day of Solomon, Israel was at its brightest turning. Then the time of king Ahab, it was at its darkest. Just at the dark time of Israel, where Ahab married a little old, idol worshiper, and brought idolatry into Jewish religion, so did the Holy Ghost church marrying into the world and bringing idolatry in the dark ages: very beautiful type on both churches.

You know, boys, I'm telling you tonight, and you young ladies, be careful who you marry; you'll have a broken home the first thing you know. And it's not good [for] sinners and Christians to marry together. Don't be unequally yoked together, 'cause that's what got Ahab. She was pretty little thing, yes, paint all over her face, eyes like a lizard. Did you know what? That's the truth. Ahab just fell for her, because she was, perhaps, pretty, because he couldn't have fell for her for character, 'cause she was a murderer; she was everything else. That's right. And Ahab fell for her because she was pretty. And then, he got hisself infatuated with her, and then she just ruled him with her finger.

You know, the wisest man in the Bible outside of Christ died a heathen idolater because of a bunch of pretty women? Solomon. Pulled him away from God. All right. Don't yoke yourself up unequally.

¶ For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. (2 Corinthians 7:10)

Let's imagine just a minute. Let's imagine a real sincere Jew back in the Old Testament. He recognizes he's out of fellowship as long as there's no blood for him. Now, he takes a real good selected animal from his herd. It must be a real good animal. It cannot be an infected animal, because the priest must examine it first. On the sin offering a lamb without a blemish must be kept up and tried, as a sin offering, as Jesus was tested in all things.

Going walking down the road, a Jew bringing his sin offering up, bringing his offering for his sin, and he presents it to his priest with all sincerity. He recognizes he's sinned. He knows he's wrong. And he takes this animal, presents it to the priest. Then when he does that, he lays his hands up on the sacrifice. What's he doing? He's connecting himself with his sacrifice. You know what I mean? Then the blood is shed, and the man, Jew, can walk away feeling justified, because he's met Jehovah's requirements.

And the only way that the Christian today can ever correctly be forgiven of his sins is to walk to Calvary with his Sacrifice, connect himself with Him, and then accept the shed Blood. There's not a creed in the world can do that. There's not a educational system in the world can do it. There's not a scientific way can do it. It only comes through the accepting of the shed Blood, his Substitute.

Now, he goes away. This done, he's done Jehovah's bidding, so he goes away feeling justified, because he's answered Jehovah's request. He's done what Jehovah said do. Then he feels that by faith, he took God at His Word. And now, listen close now. He took God at His Word. He was sincere in doing what he did. He did it sincerely by the Word. No matter who laughed at him, he did it anyhow, because it was God's requirement. That was wonderful. That he knew he was justified. He could feel that way because he had met the requirements of Jehovah (that would be the Word.), met the requirements of what the Word of God required him to do for his justification.

Now, that was wonderful to begin with. But finally, it become a family tradition. I'm sure you know what I mean. The Jew would go offer his sacrifice just because that, well, the family did it. And, well, it was a tradition. And when he walked up and said, "Wait a minute. I believe I sinned. I see. That's right. Well, I'll get me a lamb, go up."

See, there was no godly sorrow for his sin. It was only a ritual, just a ritualistic form of taking his animal for offering. He never got nothing out of it, because he never put nothing in it. Yet, he was obeying the commission of God by His Word. But he didn't come in the real meaning of His Word. He was obeying it as far as being fundamental, he obeyed it. But sincerely, he didn't obey it. Therefore, it was just a ritual, following a tradition.

¶ And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. (1 Samuel 3:8-10)

A very outstanding time; we realize that where we're speaking from in the Scriptures, that it said there was no open vision in the days of Samuel. Therefore, "Where there's no vision," the Bible said, "the people perish." We must have a vision. And visions comes to the prophets, and it's the Word of the Lord spoken to them.

And we find out that Eli was not a prophet; Eli was a priest. And he was getting old, and his eyes were going dim, and he could not see to get around, was a great heavy man. And he had begin to let the work of the Lord go undone.

And that's something like it is of today. I think the church, the organization and denominations, they've been on the field for a long time, and they're beginning getting lax. And the work of the Lord is being left undone, the Word of Truth, because the church in itself has become dim-sighted. And we need today: the Voice of God to speak among us, bring us back.

And, see, Eli had laid down, and his eyesight was failing. He was a priest. And they had no open vision from the Lord.

And God has promised to meet the need of the hour. He always does that. And we need the Voice of God today to meet the need of the hour, to meet the time that we're living in. And after He has promised it, we can rest assured that He will keep His promise. That's the confidence that the believer has in His Maker, that He promised to meet the need.

And today, one reason that the church is in the condition that it's in, is because there is so many other voices to attract the church from the Voice of God, till it's very doubtful that many would hear the Voice of God though it spoke right in their midst. They perhaps wouldn't even understand it, because it would be a foreign thing to them. They have got themselves so much centered on the voices of the day.

¶ But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Corinthians 9:6-7)

Hother Wright had baked me a big cherry cobbler, you know, and out of the little tree that I used to help her pick it out of there. Mr. Wright's in his eighties, and she's seventy something with that afflicted girl. So I'd just do anything for those people I could. Poor.

And we was talking about building the new church up there, the tabernacle, and Mr. Wright said to me, "How's the pledges coming on up at the Tabernacle?" I said, "Brother Wright, I'm not there enough to know."

And said, "You know what?" Said, "Hattie wanted to pledge fifty dollars towards that church, and Brother Roberson, the trustee of the church, one of them, the chairman, wouldn't let her give it." Said, "Because that'd take her about six months to dig fifty dollars out of them hills over there." And said, "But she give twenty, and Brother Branham, she wants..."

I thought, "You know what? I got twenty dollars here in my pocket. Meda give it to me to pick up some eggs." I said, "I'll just give her that twenty 'fore I leave back. She's away from here, and you'll never know it. So I'd bought her ice boxes and things, 'cause I felt so sorry for her up there, that little old mother trying to work away on that hill." And so, I thought, "I'll just give her this twenty dollars, is what I'll do. When I leave I'll just slip it so she'll get it and that's her twenty dollars she paid in on the church up there." So I thought, "I'll just give her that."

Something said to me, "But your Lord stood one day by the side of a wall and seen rich men putting thousands of dollars into a treasury. And a little widow come by and she only had three pennies, all her living. And now, what would you have done if you'd have stood there? You'd see that little widow put them three pennies in, you'd run, say, 'Oh no, sister, don't do that, don't do that, because we got plenty in here; we don't need that.' But Jesus never told her not to do it. He let her go ahead and do it. Because He knew He had something for her down the road, little something better." You see? So He just let her. God loves a cheerful giver. So I said, "Well, I will just keep my money in my pocket then (See?), that's all right then; I'll just let it go.

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; (*Psalm 103:1-4*)

Some time ago, let's say fifty years ago, or a hundred years ago, we'd say: if someone would've said there was such a thing as electricity or lights, they'd have been laughed at. But there was a man named Benjamin Franklin, who got a kite, put a key on the end of it, and went fishing in the sky, because there was something in him that told him that when this light would flash, it would light. So they'd took some time; he knew it was static electricity. And he caught it in a bottle. And many of you all people, remember in your grammar school education, when he got it in the bottle, he begin to scream, "I got it, I got it." He'd had it, but he didn't know what he had.

That's the way many Christians are today. When he gets saved and Jesus forgives your sins, you say, "I got it," but you don't know what you got. That's as far as Benjamin Franklin took it. But what was God doing then? He was fixing to reveal to the world electricity. He had a Benjamin Franklin to do it.

Then He had a fellow by the name of Thomas Edison, wasn't satisfied with, "I got it." He said, "If I've got it, it's got benefits for me." As David said, "Forget not all of His benefits." So Thomas Edison, tireless nights, tried tens of thousands of wires. And he'd try one wire; it wouldn't work on that kind. He couldn't get the current to follow the wire. He tried another, another, another. Was he defeated? Certainly not. He couldn't be defeated. He couldn't be; there was something inside of him told him that that would light. And he believed it with all of his heart. And if he believed it like that, it's got to happen. There's a deep a calling to a deep; there's a deep to respond to it. There's something had to light. With a cup of coffee and a sandwich, he'd work all night. If one wire didn't work, he wasn't discouraged, like many of you Christians get.

We ought to be ashamed of ourselves calling ourselves Christians who believe in the great Jehovah. The promises that He gives and the benefits He's got for us, and the first little discouragement we throw it away. But not Thomas Edison, he believed that they would light. No matter if he was called crazy, but that didn't stop him. He believed it would light. And he kept on until he proved that it would light, and he gave the world electricity.

Well, electricity's been here all the time. We've always had electricity, but they didn't know nothing about it until we had a Thomas Edison and a Benjamin Franklin.

¶ Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtily, so your minds should be corrupted from the simplicity that is in Christ. (2 Corinthians 11:1-3)

The people are trying to find this missing link. I'll tell you by revelation, if you want to receive it, that missing person between animal and man is the serpent, before he had his legs taken from him.

The Bible said, "He was the most subtil of all the beasts (not reptile), of all the field." He was the one who beguiled the woman in his beauty. And she conceived, and now by doing that and seeing sin was coming, God put such a curse upon him till science will never find any relationship between this serpent as known today and mankind.

But, there is your fallen, degraded being that hooked the animal life together. There you are. God has hid it from the wise and prudent, but will reveal it to babes such as will learn. See? There's your fallen person.

The serpent, he was brought from way, the most subtil, the greatest, the most beautiful, the more like human being. And then because of this evil that he did with Eve; He brought him down to a reptile to go on his belly all the days of his life, and dust should be his meat.

Therefore, science could come to there, and their tree's knocked down. Notice now, as soon as the woman seen that, now, she was deceived. She didn't bring sin. She was deceived. She thought it was right.

But, "Adam was not deceived," said the Bible. He knew it was wrong. And she had him to do the same thing that the beast had done, and she brought forth her first son, which all the traits of the devil was in that boy. He was a murderer; he was jealous. How could it come from that pure stream of God? It had to come from the evil.

And as soon as he did this, then he, the devil, used his tool. She brought forth her second son which was after Adam, and in there was Abel. And right quick the devil tried to destroy that righteous seed. And he turned around and slew Abel to begin with which was type of Judas and Jesus. Slew him at the altar, to where Judas slew Jesus, betrayed Him for thirty pieces of silver and sold Him.

¶ Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. (2 Corinthians 11:29-30)

Paul said, "When I am weak then I am strong." Yes, he said, "Then I will glory in my infirmities of my weaknesses and so forth. I'm thanking God that I got all of it out of me. And when I get everything out of me, then God can come in. But as long as I got some of myself there, then God can't get in."

There, that's it; we smother Him out. We drive Him away, from the poorest of us to the richest of us, from the least to the greatest, we keep God out of our lives because of our own selves.

I've often said, "The greatest enemy I got is William Branham." He's the one that gets in God's way. He's the one that gets lazy. He's the one that gets to a place sometimes where he thinks he can do something about it, and when he does, that shoves God right out of the picture. But when I can get rid of that guy, when I can get to a place that he's out of the way, then God can come over and do things that William Branham knows nothing about.

That's when God can use you. That's when He can use any of you. He can use anybody when we get out of the way. But as long as we got ourselves in the way, then we cannot. All right.

Now, we find out, this great fellow, Paul, he was a prince amongst the preachers. He was respected by every denomination. That man could've went to a city and had a meeting anywhere. Because why? He had credentials. Why, he was so great, and so determined to smash out all the people that was weak, until he got power from the high priest, the highest authority, to bind every one of them Christians. Political power from his church to bind all of them. Oh, he was strong. He could bind the Christians and throw them into jail because they wouldn't agree with him upon his theological doctrine, upon the doctrines of the Pharisees and Sadducees. He was binding the Christians.

But notice him; he had to become bound himself so he could lose it, he could lose his strength and authority. He become bound himself to lose what he had power to bind with. He had to lose what he was in order to be bound.

God passes the nobles. He passed the priests. He passed those who were arrogant and He chose Paul, this great man, and made him fall in the dust of the earth and do things like those others was doing. He made him act the same way that those he was arresting. He bound Paul by the Spirit of God to get him loose from the power that he had to bind Christians with. Tell me God don't know what He's doing?

¶ Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. (1 Samuel 8:4-5)

It was during the time of the days of Samuel, the man of God, the prophet. And he'd been a just man and a good man: honorable, reputable, true, and honest with the people, never deceiving them, and telling them nothing but straight, **THUS SAITH THE LORD.**

But the people had come to a place where they wanted to change this program. They had looked upon the Philistines, and the Amalekites, Amorites, Hittites, and the other nations of the world, and they had seen that they had kings that ruled them, and governed them, and guided them, and fought their battles, and so forth. And this seemed to be that Israel wanted to pattern themselves like these kings and like these people.

But it has never been, in any age, God's intention for His people to act like the people of the world, or to be governed or controlled like the people of the world. God's people is, always has been, a peculiar people, a different people, a called out, a separated, an altogether different in their action, in their ways, in their manner of living, than what the peoples of the world has. Their appetites for things and all that their makeup is, has been always contrary to the things that the people of the world desire.

And the people of Israel came to Samuel and said, "Now, you're getting old, and your sons do not walk in your way. (Because they wasn't true like Samuel; they were bribers and takers of money.)" And they said, "Samuel, your boys is not like you, so we want you to go out and to find us a king, and anoint him, and make us a people like the rest of the peoples of the world."

And Samuel tried to tell them that that would not work. He said, "If you do that, the first thing you know, you'll find that he will call all your sons from your home and make soldiers out of them to run before his chariots and bear armors and spears. Not only that, but he will call your daughters to make bakers of bread and take them away from you to feed the army." And said, "Besides all that, he will take a certain taxes off of you of your grain, and all your income. He will tax all of that to make certain government debts and so forth that'll have to be paid." He said, "I think you are altogether making a mistake."

But when the people said, "But we still want to be like the rest of the people." There's something about men and women that they long to be like one another. And there's only been one Man ever lived on earth that was our Example, and that was the One that died for us all, our Lord and Saviour, Jesus Christ. He was the perfect example of what we should be: always about the Father's business and doing that which is right.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. (2 Corinthians 13:11-12)

A guy asked me not long ago, said, "Brother Branham, why, they greeted one another with a holy kiss." They kissed on the back of the neck, fell upon their neck, and kissed them on the back of the neck. That was before handshake come in. It's a greeting. That's the way it is. They didn't shake one another's hands; they put their arms around one another; they kissed one another on the back of the neck, not on the lips, in the face. That starts a perversion. Stay away from it. Don't never do that.

Now-a-days, we shake hands with one another. If you got your arm around your brother, and kiss him on the neck, or he kisses you on the neck, that's all right. But don't you kiss that woman, and don't you let that woman kiss you. See? That's right. You take her by the hand, say, "Wait a minute, Sister, just a minute here see, let's get this straight!" And so, now you do that.

Now, what did I tell you awhile ago when I first started? When you see a car coming down the road ninety miles an hour, get out of it's way. That's right. When you see the first twist in anything like that, get away from it; stay away from it. And that's the ground you should not be on. Satan will present something to you that'll wreck your soul and send you to hell. Stay away from it. Shun the very appearance of evil. That's right.

Be a man; be a woman, I'm going to take up for the women a minute. That's unusual, isn't it? But they say, "Oh, the woman caused it. Oh, it was the woman's fault. If she hadn't got out of her place, well, the man wouldn't got out of his." That's true. We'll say that's right. She gets out of her place. A man can't be bad 'less there's a bad woman; but remember there can't be a bad woman without being a bad man. That's right. And you who claim to be a son of God, where is your principles? Aren't you a son of God? Aren't you the one that's a higher, stronger vessel? As the Bible says she's weaker, then if she's weaker, then show yourself a man of God. Tell her, say, "Sister, you're in the wrong." That's right. I've done it, and other Christians has done it. And you'll always do it as long as you're a Christian, but show yourself. You're a son of God. You have more power over yourself than the woman does. If she is weaker, recognize her to be weaker. Understand her mistakes, and things like that, and try to correct her. Say, "Sister, we are Christians; shouldn't do that." See? Be a real man; be a son of God, and watch the women. And there's where the great fall begin at the beginning. It was Satan with Eve. That's what brought the whole downfall of the human race is through that. And if you're a son of God, be strong; be a real man. If you're not that way, stay at the altar till you become that. And shun the very appearance of evil

 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Galatians 1:6-9)

 ovely person the other night talked to me, come put their arms around me, I said, "Brother Branham," said, "I want to ask you something." Said, "If you'll just compromise a little of this stuff that you're talking about..."

I said, "What?"

Said, "All this baptism." Said, "The churches of Chicago and all around just want you so bad, but they're afraid you'll mention that."

I said, "Sure, I'll mention it. Certainly, I'll mention it."

"They say, well, that's the only thing they got against you."

I said, "Then they not got against me; I wasn't the one that said it. God said it." I challenge any of them to come prove that it's wrong. See?

Said, "Well, you see, you ought to agree and make fellowship." That's the same thing they wanted him to do. (Ahab) God don't compromise. He doesn't compromise.

He said, "Now, Brother Branham, I want to ask you something." Said, "We all believe the Angel of the Lord. Did the Angel of the Lord tell you this?"

And I said, "I don't care what the Angel of the Lord would say. If it an Angel of the Lord, He'll say that. But if He said something contrary, He wasn't the Angel of the Lord." I said, "Regardless of what Angel or anything else said, Paul said, 'Though an angel from heaven preach any other gospel to you, let him be accursed.'"

Some fleshly, puffed up something to say about angels. Joseph Smith, Brigham Young and all different cults of the Adventists, and everything else, they see all kinds of things like that, but it's always contrary to the Word. But God backs up His Word. It's His Word.

I said, "It's the Word of the Lord. Sure, all I ever knowed was taught to me by Him. I never went to a seminary or school. It comes from Him." But I said, "Whether it was contrary, if it's contrary, to that, I wouldn't believe Him, 'cause that's God's Word first; everything else be a lie." God's Word, stay with it.

 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (*Galatians 2:20*)

 Now, the Holy Ghost is our Token from God. As a great theologian, a scholar, a Baptist brother, fine man, fine character, when he come to me one time, and he said, "Brother Branham," he said, "you talking about this Holy Ghost." He said, "Why, that's nothing new." Said, "We've taught it all along through the ages."

He said, "We received the Holy Ghost."

I said, "When did you receive it?"

He said, "When I believed." (Because I knew that was the Baptist theology, that when you believed, you receive the Holy Ghost.)

I said, "Then, Paul said in Acts 19, to a group of Baptists, which a Baptist preacher that had been one of John's converts, was proving by the Bible that Jesus was the Christ. When he passed through the upper coast of Ephesus, he find certain disciples, and he said unto them, "Have you received the Holy Ghost since you have believed."

They said, "We know not whether there be any Holy Ghost."

Then he asked how was they was a baptized. They hadn't been baptized in the Name of Jesus Christ, the sacrificed Lamb. They wasn't identified with Him at all. They just believed it, like the medicine setting there and hadn't took it. Paul commanded them to be baptized over again in the Name of Jesus Christ. And when he did this, then the Token came upon them. They were identified by the works and signs of the Holy Ghost, speaking in tongues through them, and prophesying and magnifying God. They were identified with their sacrifice.

And the Holy Ghost is our identification. It's what identifies us as Christians, not our membership in churches, not our understanding of the Bible, not how much you know about the Bible; it's how much the Author is living in you.

It's yourself gone. You're no more. You reckon yourself dead, and the Token is what lives in you, and it's not your life; it's Him. Paul said, "The life that I now live," he lived a different life from what he once did, "it's not me, but Christ liveth in me."

There is the identified Token that God required.

Identification with our sacrifice. The Life of our Saviour in us; the Holy Spirit. Oh what a positive Token. There cannot be any more Token.

Oh, my, if you'd only could catch the thought of it. If I had the power this morning with words to express and place into your soul, not your ears, but your soul. If you could see the guarantee of it. It makes you so relaxed.

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. (Galatians 3:6-7)

Anow, Abraham believed God. And it was imputed unto him for righteousness, or allowed to his account for righteousness. How do you do? You say, "Well, I'm some of the Joneses; I live in a certain..."

That don't have one thing to do with it. God called you, and you accept the call. And by your faith, by accepting Christ, the royal Seed of Abraham which calls you, then you're justified by faith. Is that right? That's the only way I know it. That's the Scripture as far as I know it. I know, I was a sinner, rank. God stopped me in the middle of my sin and knocked at my heart's door, and I turned and looked back.

Said "Who is it?"

He said, "I'm your Lord."

I said, "Then Lord let me come."

I never stopped and said, "Hey, Lord, hey, where You at? I want to talk to You awhile." See? No, you don't do that. It's God stops you.

So now, it's by grace that God called you, not what you did, what you could do, what you will do. If you're the seed of Abraham, God spoke to you by His amazing grace, just like He did Abraham in the 12th chapter of Genesis.

Now, and then notice. As soon as Abraham believed God by justification (Believing on the Lord, we're justified.), immediately God called Abraham to total separation from all unbelief. That's the way He done you? Separate yourself from your kindred, from all your associates; come out of the pool room, come out of the dance hall; come away from the things of the world. God calls for a total separation to Abraham's seed, because that's what He called Abraham. Are you patterning it? This instrument is Abraham. This instrument represents this seed after him. And the covenant was made to both Abraham and his seed after him. And as Abraham was called by grace, by election, so was his seed called by grace and election. See? They heard the voice of God and believed God, and it was imputed unto him for righteousness. Heard the voice of God in a barroom, ever where it was at, and believed God, and Abraham was commanded to abstain and to separate himself from the things of the world, and so is the seed of Abraham: separate their selves from the things of the world. Justification by faith.

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. (*Galatians 4:1-2*)

Anow, this boy, after he got a certain age, he had to be adopted into that same family he was borned into. Any minister knows that's the placing of a son. He had to be adopted into the family that he was borned into. Could you imagine that? But that's the Old Testament teaching. Paul's referring to it here in Ephesians. The church of Ephesus.

Now, when the father became aware that this boy was not worthy, he never disowned him. He was still his boy. But he couldn't put confidence in him. He was too carried about with all kinds of winds of doctrine. That's what the Scripture says, "Be not carried about by every winds of doctrine, be stabled, always abounding in the works of the Lord, for so much as you know your works is not in vain."

But notice, this father then, the day come when this boy maybe, had been all right and was a worthy man. He listened to the father; he took instructions; he was a good boy. Then the father taken him out into the public street, and then he put a special clothes on him. And then the father had a ceremony and adopted this his son into his family. Paul saying here, "Having predestinated us unto the adoption (See?), unto the adoption." And then this son after he came out there, no longer was he just like the servant under a tutor. He was the boss. Amen. I hope this soaks real deep. Going to leave you in a minute.

Let's get way down deep. This son was no more under a tutor but he was like his father. And his father give him certain things to do. The father might've told him, "You take care of this field over here, or you do this over here. You take care of the slaves; you take care of whatever it was." He was in full possession (Amen.), for he was adopted into that family. And his name on a check was just as good as his daddy's.

Now, what God has done, the reason we see these things, and know that there's something wrong, friend. We see the promises of God; we see it in the Word of God. But God has just begin, to my humble opinion, to adopting His son, positionally calling him out to one side, giving him a certain ministry, anointing them for that purpose, and sending them out. Watch what happens when He does. Everything that he give him possession over will take place. God adopted His own Son like that. Jesus, walking as an ordinary man, but one day upon Mount Transfiguration, He taken three as a witness Peter, James, John: hope, faith, and charity. Called them out, and He separated Jesus from them, and He over-shadowed Him. And the Bible said, "His raiment shined like the sun in its strength." What was it? That special robe, God adopting His own Son.

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. (*Galatians 4:22-23*)



Here we are presented with a picture though. The seed started, the seed of promise started in a doubt of the original promise. See how it starts low in doubt in the original promise? God promised Abraham through Sarah to have this child. But now watch, the first seed of Abraham by the bondswoman come by Sarah doubting that this could happen, because she was old and passed the age of bearing.

Now, that's how the church starts. That's how it always starts. You start from the bottom. You don't start from the top. A man trying to climb a ladder tries to get on top first, he'll break his neck. You've got to start and build up to that. And here we find the beginning of the promise of God being made manifest through a slightly doubted, interrupted program of God. That's the same way sin begin in the garden of Eden. That's how death started by sin, was when one word of God was misconstrued or doubted. You can't doubt or misplace one word of God that's **THUS SAITH THE LORD** every Word be so.

And here Sarah being a woman (which is a type of the church) gave doubt to the original program of God's promised Word, and said, "You, Abraham, my husband, take unto you this beautiful maid, and live with her, and be a husband to her. And God will give this seed of promise through her; and I'll take the child." See? Just bypassing one little iota changed the whole program. Therefore, we've got to take every word of God as **THUS SAITH THE LORD**. Every word of God is true.

Here the seed starts then in a promise slightly doubted. Isaac being the seed of the free and promised woman, brought forth (as Paul was trying to explain here in *Galatians*) he brought forth the natural, promised seed. And he goes on to say here that the bondswoman's children cannot be heir with the freewoman's children, because they are of two different categories. And that is true. The unbeliever cannot be heir with the believer. There's no way at all.

That's where the trouble is today. You can't make a denominational chicken believe with a eagle. You just can't do it. There's where the trouble comes. You've got to believe every word of God. You're not heirs together; neither will you join with it. You cannot do it. You've got to be eagle or a chicken.

It could not be heir with Ishmael, the seed of the bondswoman, because of the doubting. Sarah doubted God's Word, that God was able to keep it. Notice, Abraham did not doubt it. Sarah did doubt it. She was the one. It was not Adam that doubted; it was Eve that doubted. Neither can the natural be heir with the spiritual. No more can Ishmael's children be heir with Isaac's children, and no more than the carnal can be heir with the spiritual



But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. (*Galatians 5:22-24*)

Christians, oh, you must have a personal relationship to God. In order to be a son of God, you must become relation to God. He must be your Father in order for you to be a son. And only His sons and daughters are saved, not the members of a church, but sons and daughters. There's only one thing that will produce that; that's the new birth. The new birth is the only thing that will produce relationship to God. Is that right: sons and daughters.

Then when this takes place, then the man (Here's the question I want to get to you.)--the man said, "What do we do then after we've been born again?" So many ask me that question. "What should I do then, Brother Branham?" If you are borned again, your entire nature is changed. You are dead to the things you once thought.

"Well," you say, "Brother Branham, when I join church, I got that." Well, then when God said Jesus Christ is the same yesterday, today, and forever; He still heals the sick. He still shows visions. "But, Brother Branham, my church..." Now, you're not born again. See? You can't be, for if the very God, if His Life is in you, like you're in the life of your father, and if the very Life of God is in you and the very Spirit that was in Christ in you, how can the Spirit live in Jesus Christ and write this and then come back down in you and deny that? See? Can't do it. It'll punctuate every word to be so.

Then if you say, "Well, I'm a good member of the church." That don't have one thing to do with it. I know the heathens, down in Africa amongst my dark brethren down there, I find the morals of them people higher than ninety percent of the American people. Never found one case of venereal in the whole trip through South Africa. They don't have such a thing. There you are. See, it's just our own dirty filthy ways as white people. That's right. Got away from God.

When this takes place, the thing you'll do then, you'll find out that the Spirit that comes in you from the new birth, you will believe and do everything that God says in His Word's for you to do. And everything that the Bible quotes for you to do, you'll punctuate it with a "Amen." And you'll not stop day and night until you receive it. That's right. That's right. And in all this time, you'll certainly above everything bear the fruit of the Spirit.

You say "Will I speak with tongues?" You might do that, and you might not. "Will I shout?" You might do that; you might not. But there's one sure thing you will do. You will bear the fruit of the Spirit; and the fruit of the Spirit is love, joy, peace, faith, long-suffering, meekness, gentleness, patience...

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. (*Galatians 6:7-9*)



Remember setting right back where Sister Wright's at one night that a woman was going to throw me out the door for doing something like that. Yes, sir. I said, "You're not coming in my church with your old..." When they used to wear or cut their dresses way down like this, and with that funny looking stuff and about half of their body exposed, I said, "If they ever come in my church, I'll sure put them out." And some little old snicklefritz down here (She died after that, and she called on me, dying. She was a Catholic girl.) walked up there and set down with that like that. I looked back and spied her setting up here (They was singing.), took off my coat, walked back there, put it up around her shoulders. I said, "Madam, if you're going to listen to me preach, would you please wear this coat while you're in the church of God."

She stomped out of there, spread them little lips as she went out of the building; she said, "If he's got religion, I wouldn't let my cow have that kind of religion." I said, "Don't worry, she won't have it."

When we had the tent, they called for me when she was dying. She had a heart attack, and she was dying. Her husband come. He said, "Come quickly," (And I was right in the meeting), a big tall boy, standing at the door waiting for me. I got in my car and run up there. As I went up, I met that old nurse out there that lives down in Howard Park yet. She said, "Reverend, there is no need of coming." (That's been about twenty years ago, maybe a little better.) Said, "She's dead." Said, "She's been dead about three minutes." Said, "She screamed as hard as she could for you." Said, "I got a message for you."

I said, "What?"

Said, "Tell that preacher that I said that about, please forgive me."

I went down there to look at her: beautiful woman. And she had suffered so hard she had little freckles across her nose. A pretty woman. And the freckles looked like stood out. And her eyes had pushed completely out of the sockets and was halfway turned back. 'Course her bowels and kidneys had moved, and the steam coming up all over the bed like that. And her husband looked at me and said, "Brother Branham, say a prayer, 'cause she wanted to see you."

I said, "A prayer for her now would do no good. The way the tree leans, that's the way it falls. Be not deceived; God is not mocked: whatsoever a man soweth, that shall he reap."



¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. (1 Samuel 16:6-12)

Dne time, when Israel chose a king, their first one, they made a terrible mistake. A great big seven foot head and shoulders: Saul! And he became a backslider and done disgrace to Israel. God then made Him a choice. And He said to Samuel, "Get some oil in the cruse and go up to Jesse's house, for I'll show you who I've chose." And when he goes up to Jesse's house, Jesse was very happy. So he had seven sons, and he called the biggest one, great big fine handsome looking fellow, said, "Won't he look nice with the kings robes on him, crown sitting on top of his head, look like the very image of the king?" But when Samuel took the cruse and went forth to anoint him king, the Lord said, "Don't do it. I've condemn it. I haven't chose him." And they brought another the next biggest one; God said, "I haven't chose him either." So he brought the sixth one, and God refused him.

Samuel said, "Haven't you got another one?"

He said, "Oh yes, but he's just a little old, scrawny, ruddy, knotty fellow, lives back out there on the back of the deserts, herding his sheep. He'd never make a king." "So go get him."

And when little old David come in, sheepskin coat on, little crook in his hand, shepherd's staff, the Holy Ghost said, "Go anoint him, for that's My choice." See? God does the choosing, because God looks on the heart.

Sometimes that we think is a great churches, with the great spires, and the million dollar organ setting in it, that's where God is. Not all the time, that isn't true. God chooses a humble heart. I don't care if he is so poor he has to wear overalls, or if he is beggar in the street, if he's humble and willing to believe God, God will take him. That's just all there is to it. Amen.

¶ And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? (1 Samuel 17:22-26)

Levery man, today, knows that he can take the Name of Jesus Christ and meet any foe at any place, any time, and he will be defeated. I've met witch-doctors. I've met demons of all sorts and never seen a time but what they'd bow to the Name of Jesus Christ. Tell you, friends, when the Church lost the Name and the power of the Name of Jesus Christ, they lost it. When Moses went down to Egypt, if they could ever got that stick out of his hand, they had him whipped. But in that stick was where the power laid. If they ever got the stick out of his hand, they had him whipped. Remember, it was the stick that smote the rock. It was the stick that they held to the air. It was the stick that held over the waters. It was God's judgment rod. And what the stick was in Moses' hand, the Name of Jesus Christ is to the borned again Church. Amen. Get it away from there, and it's gone. Yes, sir.

David said, "You meet me as a Philistine, with an armor and spear but I meet you in the Name of the Lord God of Israel." Watch. He had five stones. He had five fingers, the sling wrapped in: J-E-S-U-S, F-A-I-T-H, faith in Jesus. Here he comes. Something has to happen. I tell you, when he turned that stone loose, the Spirit of God caught into that stone and slew Goliath. Cut his head off, and all the others weakened down. And the armies of Israel took courage and they cut Philistines plumb to the walls. That's what it means tonight: somebody who's got an experience to stand up and to prove the power of the resurrection of Jesus Christ. The rest of them will take courage and here they'll come. Some of you on cots, wheelchairs, try it once and watch the group follow you. Take courage.

¶ And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. (1 Samuel 17:34-36)

David was a hunter and a shepherd, and in the Psalms he wrote of green pastures and still waters, because there he was alone by himself. He wasn't contaminated with the things of the world. God has to get a man away from the things of the world, so He can get him quiet, so he can listen to God, that still small voice. Then once in contact with God, he becomes fearless then. Notice that he don't care what anyone says; he's been in the Presence of God. He knows God in the power of His resurrection.

One day God permitted a bear to come in and get one of his sheep. David just took after that bear. No doubt but what he prayed, because a little later on he confessed to it. And he prayed and asked God. He was caretaker over that sheep; he could not lose that sheep, and he must save that sheep at all price. And he grabbed his little slingshot and took after that bear and killed him. He must save that sheep. See what God was training him for?

God wants His shepherds to save the sheep, regardless what he has to be called and what he has to go through. Save them sheep. Then He seen that David was gallant over this bear, so He just raised the power of the animal a little greater, and He sent a lion in and took one of the lambs, and a lion is a fierce animal.

And to think of a little boy (The Bible said he was ruddy; that means that he was just a little bitty fellow.) with a little slingshot (You know what it is: a little piece of leather with a string on each side.); and a hungry lion with already the taste of blood in his mouth, run in and grabbed a sheep. David looked up to God and said, "I can't lose that one, You help me, Lord." And he knocked the lion down with the slingshot, and when the lion rose up against him, that little boy (and the lion weighing about five hundred pounds, or better, and that little boy weighing maybe seventy or eighty), he pulled from his little belt the knife, and when the lion raised up (which would kill ten men in a couple of slaps), he grabbed the lion by the beard and killed him.

Courage: God don't want cowards. He can't use you if you're afraid to take His Word and believe Him; He wants gallant men, won't pay no attention to nothing but what the Lord says. That's the kind He has to move with. Regardless of what the church says, what the pastor says, what the church stands for, He stands for God and righteousness and His Word.

¶ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:11-16)

But, you see, in the church there is the pastor, and that pastor is a special person. He's built to where he can put up with the fusses of the people. He's a burden-bearer; he's the ox of the team. He's a man that can set down when somebody's got something against somebody else, and set down with them two families, and take neither side, and reason it out, and bring it right back into sweetness. See? He's a pastor; he knows how to take care of things.

The evangelist is a special man. He's a man that's burning like a fireball. He runs into a city and preaches his message, and gets out of there somewhere else. See, he's a special man.

The teacher is a special man. He sets back under the anointing of the Spirit and is able to take the Words and put them together by the Holy Spirit, that the pastor or evangelist either one could not compare with him.

And then we find out the apostle is a special man. He's a setter-in-order. He's a man that's sent from God to set the things in order.

The prophet is a special man. A prophet is a man of whom the Word of the Lord comes to, because the prophet is so designed life that his subconscious and his first conscious is so close together that he doesn't go to sleep to dream his dream; he sees it when he's wide awake. See? Now, that's something God has to do. See, he sees what's going.

A prophet foresees way off the things that is coming. He sees the cup of God's wrath, full, before it is filled. See? He can say, "THUS SAITH THE LORD. God will destroy this city except you repent." Why? He's an eagle. He rides way in yonder. And he looks way off there, and he sees that cup of wrath poured out. That's what the prophets look at. He ain't looking what's going on here; he's looking yonder.

 Precious in the sight of the Lord is the death of his saints. (*Psalm 116:15*)

 y own mother just passed away recently. When I stood by her side, and she said, "Billy..." All of her children was standing there, what was living: Two of us was gone out of ten. First she looked at Delores. She said, "My last, and my first." And mother was a gracious Christian, and I'd led her to Christ and baptized her many years ago.

And she said, "Delores, you've been good to me. You've helped me. You have done many a washing for me when I've gotten old and can't wash. You've come down to clean up my house. You'd do these things." She said, "I love you, honey." And Delores, a young Christian, standing there choking, looking down, and she said, "Mother, it was so little."

She said, "Billy, you seen that I didn't go hungry."

And I said, "Mama, how many times have you walked away from the table so I could have something to eat, when we had nothing to eat?" And I said, "It was just a duty, mother."

And she said, "Then you've kind of been a spiritual guide to me, Billy. You baptized me. You've told me the way of life."

Said, "Mama, you know our background is Catholic." And I said, "Then I went to the church, but they said, 'This is the church,' and it was contrary to the Word. I went from church to church, and I found out it was so contrary. So I stayed with the Word, Mother." And I said, "I've tried to tell you what was right and lead you to Christ." And the dear old saint went away to meet God. And then I committed her soul back to God.

Delores called me, and she said, "Billy, I just can't get over it."

Said, "Delores, look out across the road from where you live. Isn't there a large oak tree standing there?"

She said, "Yes." This was just a few days before Mother died.

I said, "It's coming fall now." I said, "About a month ago those leaves were real pretty and green."

"Yes," she said, "Bill."

Said, "What does it look like now?"

And she said, "Well, they're yellow, and brown, and green, red."

And I said, "Delores, what makes them turn yellow, brown, green, and red?"

She said, "They are dying."

I said, "When was the tree its prettiest?"

She said, "Now."

Said, "The Bible said, 'Precious in the sight of the Lord is the death of his saints.'"

See? That's when the time comes. I said, "The life is going back. Life is a tree. We are all hanging on a Tree of Life. That is right."

¶ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. (*Ephesians 6:11-13*)

The Bible says that we don't wrestle with toeholds, flesh and blood; but we wrestle against spiritual powers. Now, if you'd only realize it, as I said awhile ago, we are risen with Him now. You're not going to die. You're already dead. See? But our Spirit is alive in Him. So we're not wrestling against natural, scientific things; we're wrestling against spiritual power.

You know, wrestlers, they practice on breaking toeholds and things. But you don't break these toeholds. No. Could you imagine a wrestler come out now. My, with his fingernails polished, trunks on with all kinds of gold beads around it. Look like a pretty good wrestler, but that's only intellectual. If he hasn't got a hidden strength there, that when the enemy gets a toe hold on him that he can pull him out of it (hallelujah), his intellectual beads around him and everything don't make much difference. So all of our intellectual means nothing if there isn't a hidden power of the Holy Spirit there (Hallelujah), to break the hold of the devil.

But we're in a wrestling match. We're wrestling not with fine-dressed intellectual psychology, but we're wrestling with the power and the promise of God which can break any hold on any devil at any time. Jesus, our Lord, proved it when He was Emmanuel, God Himself made flesh among us. And when He met Satan, to show that Satan could be defeated by the Word, every time Satan would come to Him He said, "It's written. It's written." Oh, how I would like to take time here on some note I got wrote here, on the things that He said. How many times that He broke Satan's power with "It's written." (Oh, my.), showing that that fortified person behind the Word of God can scream out, "It's written, turn him loose. Turn loose, Satan, for it is written," if you're staying behind the Word. "If ye abide in Me, and My Word's in you, ask what you will." That's right.

¶ Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. (*Psalm 119:9-12*)

Jf nothing else matters, the reading of the Word will do something for you. And I'm going to read one verse. It's not very much. It isn't the size of it; it's what it is. That's what counts. And it's not the paper it's wrote on. It's what's in the Word, because God's Word is eternal. My words will fail; His words cannot fail. Mine's a man, and His is God's. So if my words fail to reach the place that God has intended tonight for our gathering together, and to put something with the songs to go on, then I pray that you'll get God's Word, and it'll take the place. Any time that God is ever called on the scene to make a decision, and when He makes the decision, that has to forever be His same decision. Now remember, He cannot change His mind, because He's perfect. You believe God's perfect? You believe He's infinite? Certainly He's infinite. Well, if He's infinite, well, then, He can't learn any more. Now, we're finite, so we can just keep learning, and take this back, and add something more, and take away. But God can't, see. He's perfect. Every decision is perfect. So you must always remember: keep your minds and hearts on His Word.

Oh, this is a terrible day we're living in. You know, the deceiving time is the evening time. But He promised us we'd have Light in the evening time. He promised that. And as the sun rises in the east, and sets in the west, it's not another sun; it's the same sun that sets in the west that rose in the east. His prophet said there'll be a time there'd be a dismal day, not neither night nor day. But said in the evening time it shall be Light again. So we've had that, and now the evening Light of the finish of the day.

And now, always remember that; God makes a decision, it's perfect every time. So when He says anything, it must always remain that way. So that gives us confidence that we can put our trust exactly in what He says. It's the truth, see. Never vary from His Word. Keep His Word in your heart. I believe David said he'd hid His Word in his heart that he might not sin against it. Now, if we'd just remember that.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (*Philippians 2:5-11*)

Sometimes when God does things, He does it in such a funny way, an odd way, peculiar way to the people of this world, it seems foolish to the carnal mind. How that God does things so simple, it just confuses the carnal mind. For instance, the virgin birth, and many things that's yet got the carnal mind all broke up. They don't know what to think about it. But God does it.

Just like when John the Baptist came. Why, the Scripture said, when the inauguration of Jesus down there, at the river that day, that "All the high places would be made low and the low places brought high. And the leaves all clapped their hands, and the mountains skipped like little lambs." Just think of it. And what was it? An old woodsman type of a preacher, with the beard out over his face, like a fuzzy worm, and a big piece of sheepskin wrapped around him, standing on the muddy banks of Jordan, preaching repentance. Amen. (No fine, dressed lace, silks, and satins and whatever it was.)

And there's where God spoke from the heaven, and he saw the Spirit of God coming like a dove, falling upon a Man Who'd been born in a manger. See, what the world call great, God calls foolish. And what the world calls foolish, God calls great. That's right. So don't mind to be called foolish. 'Cause remember. You can't have the mind of Christ and the mind of the world at the same time. You can't be in your way and God's way at the same time. You have to get out of your own way to let God have His way. That's the only way you're ever going to do anything. You got to get away from your own thoughts, your own reasons. Don't try to reason; just believe. What if Mary tried to reason about the virgin birth. What if she tried to say, "Now, wait a minute. Now, look. I don't know no man. There's never been anyone like that. How would I ever have a child? Oh, you can't tell me that." She never waited for anything. She just took God at His Word and started thanking God for the baby. Before she felt any life, before she felt anything, before one sign was given to her, she just took the Angel's Word and went rejoicing and praising God, telling everybody she was going to have a baby, knowing no man. God give us some more Marys.

¶ But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; (*Philippians 3:7-10*)

Jf anything made me ashamed of America, was: I was in Switzerland one day, and Brother Arganbright and I had found a good place way down by Lausanne where we'd get a big, fine steak, about so big around, weigh about three-quarters of a pound, I think, for around thirty cents in American money. Oh, we were living like kings. Every day we'd go down there. And all of them there drink wine, you know; their water's no good. And I wouldn't drink that wine, so I got me a little jug from a drug store that had distilled water. And I packed that jug wherever I went. I guess everybody thought, "That boy carries his own brand." So I had it in my hand. We went down there to this place where, selling these steaks, and one day Miss America drove up: About a '28 model Chevy, had a poodle dog setting on the lap and brought that in there. Them two women had enough ten cent store jewelry, great big, long things, and earrings, and hanging way down, and paint; and both of them fifty years old, as old as me. And you'd thought they wanted to be fifteen. But what are they trying to do? They're trying to drive life's road looking through a rear view mirror, looking back to what they used to be.

Now, Christian don't do that. A Christian don't try to be what he used to be; he's not looking where he's been; he's looking where he's going. See? Don't pay no attention to what you was then; you've done lived that out. You'll never return to it; that's in the past. And any man that drives life's road looking through a rear view mirror will go to wreck; and so will you on this Christian road. Don't look back what you was; look what you're going to be. Paul said, "Forgetting those things which are in the past, I press towards the mark of the high calling."

Now, but it made you ashamed.

They brought this little, old stinking dog in there and set it upon the table. Now, that would make anybody vomit. And fooling with that dog right there, setting it up there with their hands, and then going to eat with them same hands. And the waiter come over there, blabbed off something. Dr. Guggenbuhl was with me; he started laughing, and turned his head.

I said, "What did he say?"

Said, "The waiter said, 'Take that off!' They said, 'No, she's an American; let her alone.' In other words: "She don't know any better".

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (*Philippians 4:8*)

The people today, they don't respect God. They have no reverence. They take His Name in vain, and tell dirty jokes, and even ministers do that. You hear a joke, I guess would be all right. But ministers should be examples, I think, of righteousness and holiness. And that's the reason I think maybe we don't get no farther than we do; we don't come this with sincerity that we ought to have in it. When you're carrying on, and going on, you lose that little grain of sincerity, you know. There's something about it.

You must remember that God is watching you every hour. He watches you when you're asleep. Now, I think the reason that people do those things is because they're not conscious of His Presence. See? But yet He's there, whether you think He is or not. He sees every look that you make, and every move that you make. He knows all about it. But we ought to realize that.

We used to have a little song, when I first come among the Pentecostals, they sang.

All along on the road to the soul's true abode,
There is an Eye watching you;
Every step that you take, this great Eye is awake,
There is an Eye watching you; (See?)

You remember the song? Now that is true.

God's omnipresence knows what you're doing, and even your thoughts. One time while I was in a vision, I was speaking to a Being standing by me; and He said back; He said, "Your thoughts are louder in the heavens than your voice is on the earth." He knows what you're thinking. You might say you do this and you do that, but you see, down in your heart, if you think different, you're doing something wrong. You should be just what you are. See? The mouth should speak what's in the heart. And so we find that the people doesn't realize the presence of God.

You know, they ought to be like David, the man that was after God's Own heart. He said, "The Lord is always before me." Wherever he goes, he remembers God is always before him. "He is on my right hand, and I'll not be moved," because God is on his right hand.

¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. (*Daniel 6:4-9*)

Devery fellow has to come to a time where you make a decision. There's got to be a time where you make your decision of whether you're going to be married or not. Then the decision that you and your girlfriend has to make, whether you are going to live together or get married or not. There's all kinds of decisions to be made in life, and they'll linger long for a certain period, and then a time comes where it's got to be settled. That's the last time; it's got to happen now one way or the other.

And Christian friend, I believe that we're living in the end time, that when all things that was written in the Bible, it's time now for all these things to come to pass. And I believe that the very things that we see happening now, it's just exactly in season with God's Word.

There come a time where the Hebrew children had to make a stand, whether they were going to bow down to a heathen image or whether they were going to keep their faith in the true and living God. The time came when the decision must be made. And they made the right decision and God was with them.

The time came when the prophet Daniel had to make a decision of whether he would fail to pray. He would keep the tradition of the religion of that country, or whether he would go his regular custom, where he had fellowship with God, raise up the windows and pray towards the temple daily. And Daniel had to make his decision. And the time finally forced him to a place to where he had to make it.

God, when He speaks anything, He forces it to the place. And Daniel had to make a decision. And he went straight to his place of worship, and raised up the windows, and worshipped God. God protected his prophet. God will always do it.

¶ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. (Colossians 2:8-9)

J heard someone say the other night in a message, said that they come to... I believe it was Billy Graham; last night we was watching him as he said that he went to Israel and he went into Palestine, and he said, "I come to believe your people," something on that order. And I certainly admired him as he appeared on that worldly program last night. Many of you turned the man down for doing that. But looky here, he got before the whole nation then. And he never took it back; he stood just exactly on what he believed. And I certainly admire him for that. And he said, "I went to Israel and I told them, 'I worship one of your children,' in other words, like this."

I thought, "Billy, that's wonderful. I'd like to see that God-given power that you have to stand there in the midst of all that Hollywood glamor and give a testimony by Jesus Christ, but He was not a Jew." Jesus was God, not a Jew.

You remember, the blood cell comes from the male sex. And He was not no man, Jew or Gentile; He was God created in flesh. We're not saved by the blood of a Jew or the blood of a Gentile; we're saved by the Blood of God. He was God, nothing less. He wasn't Jew nor Gentile. God's creative Blood in Him, we become... If He was a Jew or a Gentile, we're all lost. He was God in flesh.

I don't worship a Jew; I worship God when I worship Jesus Christ. I don't worship some fiction or some kind of a historical something. I worship Jesus Christ, the Presence of Jesus Christ right now, which is His Word that's manifested in this age.

Jesus was the Fulness of God's Word, for He was the Fulness of the Godhead bodily, and in Him dwelt the Fulness of God. God lived in Jesus Christ. God was in Christ reconciling the world to Himself: not Jew nor Gentile, but God. There He stood, making Hissself. How fitting... And God's Own Blood had to shed upon the ground, from the innocent blood of Abel on down, to redeem. He didn't hold His own life; He said, "Father, is it possible this cup should pass from Me? But, nevertheless, not My will, Thine be done." He give in to the Word.

Today we can do the same thing. You can either take your creeds, take your so-and-so, and go wherever you want to with it; but you can say, "Not my will, but Thine be done." Come back to that Word of God. Take your tinsel and Christmas and do what with it you want to, but give me Jesus Christ in my heart. No matter how many of them people laugh at it, or what of it. Watch its nature; see if it does just like He did. If it didn't, and it don't compare with this Word, leave it alone; it's not Christ; 'cause Christ is the Word.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Colossians 3:1-4)

Gou want to belong in heaven. That's where your affections ought to be, on things above. Jesus said, "Set your affections on things above, not on things of the earth. They're going to fail." Stay with God. Stay with realities. God is a God of reality. He's always been in all ages. Any time that man ever walked with God, God become a reality that performed signs and wonders and miracles with His people. It's God's purpose to do so. Surrender all.

Right here in Louisville, Kentucky, not long ago, there was a very nice family of people. They had a sick baby; called to pray for it. The doctor walked out of the hospital. "And what about the baby?"

He said, "That baby's dying. There's nothing else can be done for it." Said, "It's got leukemia." Said, "The baby has to die."

Thought, "O God, You ain't said that yet. You never witnessed that." I went and talked to the parents, and the parents was crying and sobbing. Their baby was gone, as far as they knowed. But what did they do?

The doctor was right. Everything that he knowed to do, he'd done. Leukemia's a killer, and nothing can stop it. Said, "The baby's going to die."

You all know the case. And the old grandfather of that baby come along. When he heard me speak about the baptism of the Holy Spirit, he said, "I used to remember years ago, when an old preacher said there'd come a time that people would receive the Holy Ghost again, and signs and wonders would be done." He went off in a little room to himself. He wouldn't stay with his son or his daughter-in-law no more. He stayed in there, crying and praying. When the old fellow walked out of there, the sweat hanging across his bald forehead, his eyes glistening, said, "That baby will live."

Said, "What?"

He said, "Doctor, I respect you as a man of science. I respect you and your intelligence that you've learned through medical research." But said, "I prayed and I prayed, and I prayed until I surrendered everything I had to surrender, and the Holy Spirit said, 'The baby will live.'" It did. Why? He surrendered everything he had. God got ahold of him and could talk to him, when he was willing to surrender everything.

Continue in prayer, and watch in the same with thanksgiving; (*Colossians 4:2*)

Me kneel down at night and say, "Lord, bless So-and-so, and bless So-and-so, and do this, and help John, do all this." You make God a mascot, or you make Him some kind of an errand boy. "God, You do this, and You do this, and You do this." That's not the way Jesus told us to pray. He said to pray like this, "Our Father Who art in heaven, hallowed by thy Name. Thy Kingdom come. Thine will be done in earth, as it is in heaven." But we try to order God what to do for us. And that's the reason the church is cooling off. That's why the great revival that's just struck the land has put millions into the church, they have got to a place that they're using these experiences, and so forth, as a tradition instead of being godly sorrowful, and letting the Holy Spirit do the work of His office within you, and creating in you a new life, and making you so hungry to go to church that you can't stay away from church. Then that's what it is. Not to sign tickets and join and so forth. It's to be have the life of Christ in you, that He just longs to go. There's something within you pushing you.

As I was saying to a young man yesterday in a talk, a little interview, I said I used to pass by a little spring when I was a game warden in Indiana. It was always the happiest spring I ever seen in my life. Great springs in Indiana, they bubble up with that fine cold water, of limestone water. And one day I set down by the spring to talk to it, just like I guess that Moses would've set to the burning bush, to speak with it. And I said, "Little spring, what makes you so happy that you're bubbling all the time? If I come here in the wintertime, you're bubbling. If I come spring, autumn, summer, whenever it is, you're bubbling. Is it because that maybe, perhaps, you're so happy that the rabbits come and drink out of you?" Well, now, if he could talk, he'd say, "No, that's not it."

I'd say, "Well, maybe because deers come by and drink out of you."

He'd say, "No, that's not it."

I'd say, "Now, well, maybe it's because I come by once in a while and drink from you."

"No, that's not it. I'm glad that they all come and drink, but that's not the reason that I'm bubbling all the time."

"Well, what makes you bubble like that? What makes you so happy; always gushing up?"

If he could talk he'd say, "It's not me. It's something behind me pushing me."

That's the way it is with a Christian experience. It isn't something that you're trying to work up. It's something behind working in you. It's Eternal Life that's moving up, gushing up. As He told the woman at the well, "It'll be wells of water springing up into Eternal Life." It's something within the worshipper when He's been identified with Christ because he knows that He is alive. But we don't want it to become a tradition.

 I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. (*Psalm 122:1-2*)

Question: Brother Branham, do you teach that the Bride must not attend any church unless you are there preaching, or else the Tabernacle? Also, do you teach that we need not keep the Sunday or holidays, as working, fishing, or so forth?

No. You're mistaken. See? Let me go over and just answer it as I come by. "Do you teach that the Bride must not attend any other church unless you are preaching or else, otherwise, the Tabernacle?" No. I don't teach that. I don't believe that; I do not believe it. We've got ministers setting here that's scattered all around through the country, and I believe they are part of that Bride. I believe that a man or woman can go to church anywhere they want to go that teaches the Word. And I believe, if they don't teach the whole Word, and you can't go to church any other place where they teach the whole Word, go where they teach half the Word until you can get to where they teach the whole Word. Go to church whatever you do. Do that.

"Also do you teach that we need not keep Sunday, or any holy day, like working, or fishing on Sunday?" I believe it's a sin to fish, and hunt, and work on Sunday when you can go to church. Now, I believe you're transgressing the laws of God. "Is there a commandment to such?" Yes, sir. Now, in the Old Testament we had a type of the Sabbath day. And Jesus did not come for you to keep Sabbath days. The old Sabbath day was Saturday, which was the end of the week. Sunday is the eighth day, or the first day of the week, which Jesus rose on.

Now, if you're way away into a wilderness somewhere, and you're out there on a hunting trip, there's no church around, or anything like that, and there's nothing you can do; and if you was fishing, I believe that would be all right. But if you're around in the city, or around where church is going on, you should attend church by all means, somewhere.

And I believe, as far as working, I believe if the ox is in the ditch, or something has to be done on Sunday, you go ahead and do it, if it's something that you couldn't help, it had to work that way. But if you just do it, and wait till Sunday to do it, or just do it like that, you're wrong. See? We must not do that, we must respect that holy day.

¶ So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. (*1 Samuel 30:3,6*)

Here sometime ago down in Louisiana, Brother Moore and I, we were going down, way down to some little city, to a little church, and have a meeting. And his beloved daughter, and wife, and all of them was along. And I had my suitcase that some folks give me many, many years ago, over in California, and I'd just bought me a new suit. I had it in the suitcase, and had an old one on. And he had it laying on top of his car, driving fast down through Louisiana. All at once, when we got down there, we found out the suitcase wasn't on top; it was gone. I didn't even have a pocket handkerchief. So he was very much discouraged. I said, "Oh, the Lord will take care of that." All my wardrobe, complete, was in it, besides my overalls, at home.

So, he said, "Brother Branham, I'm going out and buy you a new suit." I said, "No, it's all right."

He said, "You haven't got a chance, Brother Branham, that was lost way up, along the road there. Lot's of colored people live up through this way. Now, the first thing, if some man come along the road and he found the suitcase..."

I said, "My Bible is in there, had my name in it."

He said, "Well, if he found that suitcase, Brother Branham," said, "the thing he'd do, is sell those suits," and so forth like that.

I said, "Well, maybe he needs it worse than I do. 'Cause the Lord gave them to me, so maybe he needs them worse; the Lord's giving them to him. Well, and if he found my Bible, and if he knew me, he'd bring it back anyhow."

He said, "Oh, no, Brother Branham, if a sinner finds it, he will sell the clothes. If a Christian finds it, they'll cut those suits up, and sent them to one another for prayer clothes. You haven't got a chance."

So I said, "Well, we'll just trust the Lord."

Two days past, and Brother Brown, over there, he said, "I want in on this too. I absolutely want to get you some new suits."

I said, "No, the Lord will bring them back somehow."

Two or three days past; he said, "You see," Brother Jack was just persistent that I was going to get a suit of clothes anyhow. So we went over to Brother Browns, he was going to come out, and was going to make me go get a suit of clothes. Just about the time Brother Brown come out, the phone rang, it was an old, colored brother called up, and said, "Is Brother Branham there? I's done found his suitcase, I's on my way." Trust in the Lord. Amen. Whatever it is, all things work together for good. You just can't lose when you become a Christian.

¶ If it had not been the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us: (Psalm 124:2-3)

JIl tell you what happened the other day. I was down in Texas. The Oneness church, seventy-two churches sponsoring my meeting, and I put Brother Petty, the Assembly of God brother up on the platform that night. Now, you know that's true. He's a precious brother. Brother Petty, if any of you know him, from Beaumont, Texas. He's one of the finest man I ever met. His wife is a converted Catholic, a real sainted woman. He's a real man of God.

If it wasn't for the grace of God, we'd all be gone with our fusses and things. That's exactly right. But the grace of God binds us together. No wonder we can sing, "Blest be the tie that binds our hearts in Christian love." That's what we need. Then, you know what? The General Superintendent over the church called me up. He said, "Did you know what you did last night?" (My second night there.) I said, "What? We had a wonderful meeting."

Said, "You had a man on your pulpit was a sinner."

I said, "I didn't know it. Who was it?"

Said, "That Mr. Petty."

Oh, I said, "A sinner? Why he's an Assembly of God preacher, brother."

He said, "Yes, but he's still a sinner, because he hasn't been baptized right."

And I said, "Brother, pray tell me why? He's got the Holy Ghost."

He said, "Brother Branham, what did Peter say? 'Repent and be baptized in the Name of Jesus Christ for the remission of your sins.' Therefore your sins cannot be remitted until you're baptized in Jesus' Name."

I said, "Is that the formula, my brother?" He said, "That's the formula."

I said, "God upset His Own apple cart then in Acts 10:49, for 'While Peter yet spake these words, the Holy Ghost fell on all them which heard the word,' and they had never been baptized at all. Then God give the Holy Ghost to people that wasn't even converted." I said, "Where in the world are you standing now?"

He said, "You know what we are going to do? We're drawing a little ring and drawing you right out of our circle."

Then I said, "I'm going to draw another one and draw you right back in again. You can't draw me out, 'cause I love you. See, you just can't do it. There's too many of your brethren out there that love me and believe in me. They'll come anyhow. They'll come, and you can't draw me out. If you draw me out, I'll draw you back in. When you make one circle, God, by His grace, will let me draw another one and pull you right back in." That's right. Draw them right back again.

¶ For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. (1 Thessalonians 4:3-7)

Me've been a great nation. We've been a great people. We've been a great church. We've been a great everything. But I'll tell you; everything mortal has to give away. And the time is at hand. I tell you; everything is laying in it. And the world has become to one great big chaos of corruption and stink before God. This nation, its whiskey drinking, beer drinking, and our taxes has paid on this whiskey and stuff which supports our nation, and its blood money. If you think it's wrong to drink whiskey and you say, "Leave it alone, preacher, you oughtn't to say nothing about drinking. It's our American right." I know it's your American rights, but it's not your heavenly rights.

And brother, if you're willing before God, you will in your heart forfeit every filthy right that you have to serve the Lord, and will purpose in your heart that you will not defile yourself with the things of the world.

You say, "Brother Branham, other Christians smoke. Why can't I smoke?" You might have a right to smoke as an American citizen, but you have not the right to do it as a Christian. Because it's a stumbling block in the other person's way. That's exactly right. And you shouldn't do it; you lay a stumbling block.

All these other things. And your dressing, you say, "Well, the rest of the women, they dress like this and the other girls. They dress like this, they do this. Why can't I do it?" I know it's your American right. "The law don't say I can't do it." I know that. It don't say hardly anything, you can do anything you want to.

But brother, it's not in a Christian's heart to do that. If you'll purpose in your heart that you'll live clean and pure before God, nature itself will teach you that those things are wrong.

But here we are. We come into this place. What is it? It's because we're at the end road. Purpose in your heart tonight, never no more, never no more, as long as the world stands or as long as you live, that you'll never defile yourself anymore with the portion of the American way of life so-called. Now, the old American way of life was fine. Be neighborly and honest and so forth, that's good. But this modern way of your nakedness, and drinking, and carousing, and separation, and marrying, and intermarrying, and all this nonsense. Purpose in your heart to abstain from all that as long as you live.

¶ But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. (1 Thessalonians 5:1-6)

People live today as though just before the coming of the Lord Jesus that He was going to send a host of angels down to all the newspapers and for a year or so announce it throughout all the world in the newspaper, that on a such and such a date Jesus will arrive; and to have it broadcast by the radio, and put on the televisions, and everywhere, just the day and just the hour that He was coming. Now, that's the way people live today.

But God has said in His Word that it would be like a thief in the night coming. If that would be so, people would say, as the world thinks today, "Oh, well, there is just plenty of time, it'll be well announced and..." But you see, it is announced, but it's a secret announcing. It's just those who are willing to hear it, those who are willing to consider it and who loves the Lord.

I think now of what Paul said when he said, "There is a crown of righteousness laid up for me, that the Lord, the righteous Judge, will give me at that day." And then he stopped, did you notice, and said, "Not only me, but to all them that love His appearing." If we love His appearing.

Usually in the world today, that people think of the appearing of the Lord as a horrible, dreadful thing. "Oh, the world might come to it... Don't talk to me about that," they'll say. They don't want to know about those things. They don't care about them, just for the present day living. But those who love the Lord, love His appearing.

What if one of your loved ones, some of you older people, that your mother was gone on, or your father, or your baby, and they been away for so many years, and you knowed that they might appear at any time, why, you'd have the house all cleaned up. You would just be ready and watching down that road for every car light that turned in; you'd think it would be them.

Now, that's the way the Church ought to be watching for the coming of the Lord: all in order, all ready, all packed up and ready to go as soon as He comes; because it'll be in a moment in a twinkling of an eye. Just try to time how long it would take your eye to twinkle. That's just how quick the rapture of the Church will take place.

¶ Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. (*Psalm 127:1*)

A lovely little girl, I used to go with her mother when we were young. And she was a lovely, beautiful woman. Her name is Huff now; her name was Lee before she was married. When I used to pastor the Milltown Baptist Church, they belonged to the United Brethren Church, but, oh, they liked me real well. I used to go with her. They lived way back up behind Brother Wright's here. And I used to go up to their house, and the little girl was a very sweet little girl, and she was a little girlfriend to me. And Brother Lee, a fine man, loyal to the church, the United Brethren view of the church, and one night he invited me to go home with him and stay all night. And I said, "Brother Marrion, I'll be glad to do that." And so after the service was over, well, the girl and I got in the car and we went on. And I had to open a dozen gates, I believe, going around the hillside, and up to hit a great big old log house. Well, we set out in the yard and waited for her mother and father, and younger sister, to come up. When they come up, we all went in and had a little lunch that night. The mother got some stuff out and we eat, and the father and I were sleeping together downstairs in a great big featherbed, and a straw tick under it, you know, real good sleeping. It's better than any of these old Beauty-rest mattresses you get; I'll tell you that. The mother and the two girls went upstairs. And that night while we were laying there, Brother Lee had a dream. And he'd always debated with me about the water baptism in the Name of the Lord Jesus Christ. He didn't believe it. And he was a contractor. So he said, "Brother Branham, I just dreamed a dream. I dreamed I went up to New Albany. And I was building a man's house, and he gave me the blueprint. But when I seen a certain way he cut his windows and fixed a certain place, I said, 'That's not right. It just can't be right. That's contrary. That isn't right.' So I built it the way I thought was right. And when he come back from Florida, from his vacation, I had his house almost ready." "He looks at the house, and he goes, and gets the blueprint, and looks at that, and said, 'Say, you have built my house wrong.'" "And I said to him, 'No, I haven't built your house wrong.'" "'What about this such-and-such a place?'" "Well," he said, "that really don't belong there." "He said, 'Tear it down. If you expect me to pay you, you'll build it the way the blueprint said.' What do you think about that, Brother Branham?" I said, "There is a creek running right down below the house here." And we went to it. He said, "I don't want any tearing down on that day." I said, "Get it right now. Put it up according to the Blueprint."

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (2 Thessalonians 2:1-4)

The god of this world today, the worshipped person of this world today is Satan, and the people are ignorant of worshipping Satan. But it's Satan impersonating himself as the church (See?), as the church. They worship Satan thinking that they are worshipping God through the church, but it's the way Satan has done it. Oh, you say, "But wait a minute; we preach the Word." Look back here at my text tonight. Satan was the one preached the Word to Eve first. "God has said." See? It's that misconstruing that part of the Scripture that applies to the day. He will let you know all that Jesus did was perfectly well. He will let you know all that Moses did was perfectly well. But when you take the promises that they gave for this day; then that was applied to another age. That's just all he has to do (See?) is to get the people to believe it that way, and that's all. For you cannot take one word away from it, or add one word to it, but that's what he does.

People, ignorantly worshipping Satan, thinking they are worshipping God. As we're warned by prophecy in II Thessalonians that deceitfulness of the church of today, see, the son of perdition, the devil. Then people worshipping Satan in this day, thinking they're worshipping God, but they're worshipping him through a creed, a manmade denominations and creeds that's brought the people right down to the greatest deception that the world has ever known of. No matter how much the Word of God promised for this day, is preached and vindicated, they still won't believe it. They won't believe it.

There's the god of this world that I preached to you about last Sunday. Here he is today in deceit. That treacherous hour, the tremendous time that we're living, it's the most glorious time of all the ages, because we're facing the great millennium again. We're facing the Eden again. But right at this age (all the deceit and every tactic that he's ever used and been able to deceive with) he's gathered it all together and reinforced himself, and come down like God, and put himself in place of God, religious, and can quote the Scripture, and can tell you Scripture, just as Satan did to Eve in the Garden of Eden. But leave out one spot of it is all he has to do, make that gap, where the poison doctrine of the devil can pour through, like "the thinking man's filter" we was talking about the other night.

¶ And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. (*Daniel 11:32-33*)

See, what man calls great, God calls foolish. And what man calls foolish, God calls great. Now, we cannot dispute Isaiah's word here, when God said through Isaiah, "I will give them an everlasting sign (everlasting): a virgin shall conceive and shall bear a son, and call His name Immanuel. I will be in Him," God with us, a super Sign, not a polished scholar, but a super Sign.

There's no record of Him ever going to any seminary, no record of Him ever learning any manmade theology, but at the age of twelve, He was standing with the sages, disputing with them. And they couldn't withstand His Word. Amen. There's your super Sign: staying with the Word.

They say, "The days of miracles is past," and all these things. Let them prove it. "I'll give you a everlasting sign, the super Sign." Oh, yes. Now, He could've come an angel. He could've come whatever He wished to. But He chose to come as Abraham's Seed (Amen.), Abraham's super Seed. That's right. The way He chose to come to show in this last days God's super signs, a super race... Oh, yes. Not what you call a super race, but what God calls super race. Because they got what? Supernatural power, with supernatural signs, through a supernatural belief in a supernatural Word, from a supernatural God. Amen. You talk about super. Whew. Supernatural God in a supernatural body in a natural people, giving supernatural signs. Hallelujah. Yes. A super race. They that know their God shall do exploits, great exploits, and show supernatural signs: a people, Abraham's Seed, a sign of the supernatural Christ risen from the dead supernaturally.

And after two thousand years, the critics that tried to put Him to death down there, is trying to do the same thing today. But the same signs, the same supernatural Sign still shows amongst supernatural people, which is the Seed of Abraham. Amen. I feel good. Amen. Supernatural, supernatural...

You don't believe in supernatural, how can you believe in God? Supernatural borned by a supernatural birth, by a supernatural power, talk about super? What is it in man? He wants super. So what's he doing with his super? Going to death with it. God knowed that in the beginning, to give His people a super, a Super that's humble and low to take them to Life, not to death.

¶ As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. (1 Timothy 1:3-4)

A girl asked me the other day, said, "Brother Branham, they're beginning to wear a scandal skirt."

I said, "What's that?"

"Oh," she said, "the girls are wearing skirts that's cut down this way that shows their underskirt. Do you think it's wrong for a girl to do that?"

I said, "Sister, what in the world does the Pentecostal Holy Ghost filled girl want to show her underskirt for?" I'd just like to ask one of them. If she'd been right with God, she wouldn't have had to ask that.

I got a little Bible when I first started out, I wrote a little book; there should be somebody say, "Is it wrong to smoke, is it wrong to drink, is it wrong to do so-and-so?" I said;

Don't ask me foolish questions,
Just make this up in your mind,
If you love the Lord with all your heart,
You don't smoke, chew, or drink any shine.

I still stand by that. When the love of God's in your heart, you have got no time for nothing else. You're sold out. The Bible says, "If you love the world or the things of the world, it's because the love of God's not even in you." And your own life tells about it. I hope that's plain enough, I won't have to get any plainer. See? But that's true. "By their fruits you know them."

So shake ourselves. Let's be Pentecostal or be something else. If we are not Pentecost, let's quit saying we are, until we get back to the real Pentecostal experience, get back to faith, daring faith. Them disciples sealed their death with their faith. Oh, faith of our fathers living still in spite of dungeon, flame, or sword. That's what we want, real genuine faith.

You Methodists need it; you Baptists need it; you Pentecostals need it; all of us need it. God's going to say, "Why? Is there no balm in Gilead? Is there no physician there, then why? Is there no prophet in Israel, is there no God there?" Has Pentecostal lost their God? Don't they have any more gifts in amongst Pentecostals? Have they no more prophets, gifts of prophecy, prophets, preachers, pastors, evangelists, no one else to speak in tongues and give message? One thing, you don't reverence them gifts enough. Another thing, you don't prove them first. Then you get every kind of spirit in there speaking. When you get that spirit that don't say something that's right, get it out of there. You don't want a substitute. God's got a real one for you.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. (1 Timothy 2:1-8)

You know there's something about getting alone to yourself. Many people never pray until they come to church. Many people thinks that the only place to pray is at church, but the Bible said for men to pray everywhere, lifting up holy hands. And then when we get by ourself, we'll usually pray different than what we would if we pray it in church. It's the secret prayer that Jesus spoke of, saying, "Enter ye into a secret closet, and close the door, and when you have did so, pray to your Father Who sees in secret; and He that seeth in secret shall reward thee openly."

And when we're praying like that, there seems to be something to the prayer that takes all the hypocrisy out of it. It seems like that we get in a better connection with God, to get alone. And there's been many times in my life, as perhaps in your life, that you just have to get alone once in a while with Jesus. I've took my car and drove down the road and just studying. After I got to the highway where it was free, or off on some country road, till I would become so filled with His mercies and goodness, till I'd just stopped the car and held the wheel and wept like a baby. That being alone, many times I've climbed up into the mountains. I was going hunting, go up there, and set down on a rock, and just look up to the sky until looked like that my whole innermost being become filled with something that you could just feel. Oh, everything of the world seemed to pass away. Oh, for those precious hours alone with God.

And it's there that when the greatest revelation and inspiration comes, is when we're alone with God. We'd take more time on that, I'm sure, that we would live a better life, more victorious life in Christ.

¶ And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Timothy 3:16)

Anow, when we think of God the Father (as Jesus spoke of here), His Father, God the Son as Jesus, God the Holy Spirit, as what we call it today, now, that does not mean that there is three individual, distinct gods. It means that there is one God in three offices. May we say it like this: All that God was, He poured into Christ, because He emptied Himself and poured it into Christ. And Christ was the Fullness of the Godhead bodily. All that Jehovah was, He poured into Christ. And all that Christ was, He poured into the church, not into one individual, but into the entire Body. There where we come together in unity, we have power. All that God was, was in Christ, and all that Christ was, is in you. "For God was made flesh and dwelled among us." (1 Timothy 3:16 if you're putting it down.) "Without controversy, great is the mystery of godliness, for God was manifested in the flesh." We handled Him: God, Jehovah, made flesh and walked on the earth, and we saw Him with our eyes.

You know, in the same chapter of John 14 Philip said, "Lord, show us the Father and it will satisfy us." Jesus said, "I've been so long with you, Philip, and you don't know Me. When you have seen Me, you have seen the Father. And why sayest thou unto Me, 'Show us the Father'?" God was made flesh.

Now, here it is. The Father was God over you. We've been since Adam, God the Father was over Moses and the children of Israel in a Pillar of Fire, then God with us in Christ, walked with us, talked with us, eat with us, slept with us. God over us, God with us, and now, it's God in us. All God was, come into Christ; all Christ was, come into the church. What is it? God working in you. Anywhere in the world, if He'd want to call on you, you're right there: working in you to do His good will. How we ought to thank God for that. God the Holy Spirit is sent for the purpose of God living in His church, moving through each age, working out His Divine will.

When men makes fun of you, they're not making fun of you; they're making fun of Him that sent you. So Jesus said, "Blessed are ye when men shall say all manner of evil against you, falsely, for My Name sake. Blessed are you." And again, "All that live godly in Christ Jesus shall suffer persecution." For when God made Himself known in Christ, they hated Him. Who hated Him worse? The church. The church hated Him worse. They hated Him worse than the drunkard. They hated Him worse than all the other people. It was the church that hated Him. So therefore, when you see Kosmos, the world order; "The world knew Him not" means the "church (so-called) knew Him not." "He came to His own and His own received Him not. But as many as did receive Him, to them gave He the power to become sons of God, to them that believed on His Name."

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer.

(1 Timothy 4:1-5)



Mhen we went into India, and to see those poor people laying on the streets, and starving to death, and little mothers with their babies, and begging for something, and them dying themselves, from starvation, but don't let their baby die. And for just little, quarter, pennies, or anything, if they can get that much food every three days, they can make it. They don't have no home to go to. Just when they get sleepy, they lay on the street. And old razorback hog, maybe don't get over about that big, and his sides pulled together from starvation, walking around over the people. And old goat, and him about to reel to pieces, too, walking over the people. And they stink. And, oh, you never seen such a conglomeration as India is in. Course, it's practically always been that way. It's nothing new. They just got their independence about six years ago on bankruptcy from England, as you know. And they're a very odd people. I never seen a man in all India, with the millions that I got to see, that had limbs, up above anywhere in their thigh, up here, that big around: all real skinny, bony people. And at my window, it would break the heart of a man, as my son sitting back there, listening. And he sit at the window and watched as people sitting on the streets. When they found out where I was at, and lepers with no hands on, things like little stubs raising up in the air, begging for something to eat, or anything; and no feet, and white over with leprosy. And, one couldn't help the other one, hardly. And, oh, it's the most pitiful sight you ever seen.

And I said to the missionaries, I said, "I just can't stand it." I give every penny I had away, and everything, on the streets. And I thought, "They got just as much right to eat as my Sarah and Rebekah has."

And you just don't realize how blessed you are, people. Now, that's right; you don't realize it. You know, you ought to look up and see where it comes from. And American people is like a hog under an apple tree. You know, all day long the apples will hit him on the head, and he will eat them, and never look up to see where they're coming from. And that's the way we are. We never give it the thought. I mean, in whole; I ain't meaning you people here. You're Christians. But I mean the people in whole, how they don't realize how blessed and how well off they are.



¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. (2 Samuel 11:6-11)

While walking today and talking with a young man, I said, "When I get to heaven, one of the things I want to do was to walk up and shake hands with a certain fellow that had done a gallant thing." And he talked about the one he wanted to see. He wanted to shake his hand, of different things, of how that God blessed the people.

When Uriah, after that David had taken Bathsheba his wife, and they sent out and got him (And she was to be mother.), and brought her in, so that he could lay it onto Uriah. He was not a Jew; he was a Gentile. And he was a Hittite, a proselyte to the Jewish religion. And they told him to go down and stay awhile at home with his lovely, beautiful wife. He said, "God forbid that I'd do such a thing as that, and the ark of my God on the battlefield." And he refused to do it. And, brother, when I get to glory, I want to walk up to Uriah and shake his hands, and say, "God be praised, for your testimony meant something to me in my earthly journey."

I want to walk over to Daniel, and say, "You know, Daniel, when you went in there fearless before those lions, that testimony meant something to me." Yes, sir.

I want to see the apostle, Peter, and say, "Peter, that night when you was in prison, and the Lord come in with a big Light and shined over you, oh, I always admired that. And you started following that Light, and the door opened before you, and took you right into the streets. You thought you were dreaming." What a time.

Not going to be no quiet place in heaven, when all that redeemed gets around there, is it? It's going to be a marvelous thing take place up there, when all the redeemed comes marching in.

¶ But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Timothy 6:6-10)

Not long ago out in the West, I was having a meeting. I went home with an old rancher for dinner. Oh, why, some of his people had been healed. He'd give me a check there that would've bought me forty-five of these Tabernacles, if I'd have wanted it. I said, "I don't want your money."

Howard, my brother, was with me, said, "Bill, why didn't you take that check?" I said, "I don't want his money." Let me live day by day. Not money I'm after, I'm wanting to serve the Lord Jesus.

He stood there when that woman was healed out yonder, the Melikians in California. You seen it here in the Louisville paper. When they come here, two of those agents and brought a million, five hundred thousand dollars, and offered it to me when I lived in this two-room shack. I said, "I don't even want to look at it. No, sir." The love of money is the root of all evil. Keep away from that stuff.

This rancher walked out of there, he said, "Reverend Branham?"

I said, "Yes, sir."

He said, "You see them mountains over yonder?"

I said, "Yes, sir."

"How far you think they are away?"

I said, "I don't know."

Said, "They're eighty miles. I own plumb to that, and plumb beyond that. It's my grazing ground."

I said, "My, that's wonderful."

He said, "Now, see down in there, see that city?" He said, "I own the bank in that city; I own all that ground down around there, and I own this way."

Stopped in his little station wagon, I looked at him, very nice man. I laid my hand on his shoulder; I said, "Brother, I want to ask you a question." He said, "All right." I said, "Look right up this a-way. How much do you own up that way?" See? He said, "Brother Branham, I'm afraid I don't own anything."

I said, "There's where my treasures are laying now. I don't have nothing down here. 'But a tent, or a cottage, why should I care. They're building a palace for me over there! Of rubies and diamonds, and silver and gold, His coffers are full, and has riches untold.'" Yes, sir. That's where the riches lays; up yonder, where your treasures is, your heart is also.

¶ For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (2 Timothy 1:7)

Ay little Joseph, he said, "Daddy, is there such a thing as a witch?" I said, "Oh, sure." He said, "Does she have a long nose, and she rides on a broom at nighttime?"

I said, "No. She has a painted face and rides in a Cadillac to a cocktail party." That's the new modern version of it.

And he said, "Is that a witch?" I don't know whether I should've told him that or not, because every time on the street he sees one, he says, "Daddy, there's a witch, isn't it?"

You know, they used to have old Charley Barleycorn. Some of you older people remember him, with the hat pulled down over his ears. And even a crow would be scared of him: Charley Barleycorn. Oh, he's changed since prohibition went out. But now he's in a little bumper, setting in every icebox, and he's the most popular fellow in the city. But he's still the same damnable thing that sends men's soul to hell, and young people to the insane institution; and has got an age up here of rock-and-roll idiots and beatniks, and juvenile delinquency, till it's become insanity. Even till our schools can't touch them; we lost twenty thousand teachers last year. Why? They're searching for something. They're looking for it, and the church has failed to give it to them. The reason they do that, because they were made that way to search.

Finally, what does it end up in? Murder and suicide. Man who thinks that he's doing something when he gets a date with his neighbor's wife, or would break up some home or some woman. You think you're getting by with something, but finally you'll end up with a pistol to the side of your head, and blow your brains out, or jump from some scaffold somewhere, or kill yourself, take poison, dope, or something, and go into a miserable condition, and die and go to a devil's hell, because you've rejected the real cure.

We got a cure. Calvary's that cure. Christ is the Cure. And He is the only cure, the only foundation, the only way. There's things that you can get from Christ that you can't get from nowhere else. Christ is the way; not A way, it's THE way. The church is fine; we love them; but the church is not the way. Jesus is the Way. Can't cast your cares upon the church, the church has no salvation. It can only point you to Jesus, Who is the only Salvation. He is the Way, the Truth, the Life. The only way to the Father is through Jesus. The only Comforter, the only One Who knows how to care for us, for we can't even care for one another.

¶ Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (2 Timothy 2:3-4)

Someone asked me sometime ago, "Shall we seek our gifts now for our ministries?" some Methodist brethren who'd just received the Holy Ghost. I said, "No, don't do that. When you do, then God can't use you. The only thing to do, is just go ahead being a Christian. If God's called you, He'll place you just exactly where you belong."

Usually, those who seek and try to get things, if God would give them something, they'd, more or less, be a stuffed shirt. Usually the man that God calls is the man that's trying to run from Him, if anything; Moses and Paul, and different ones tried to get away from the call.

But we find here that God in spite of all the failure that Moses had done, He still had His hand on him. And He called him to go, do His service, calling him to his commission. And what a consolation that must've been to Joshua, when he heard God say, "As I was with Moses, so will I be with you."

Although if I'm trying and I fail, God won't leave me. I don't have much confidence in anybody that's too afraid to do anything. I'd rather be found a failure than too lazy to try.

One time it was said that the Ballard and Ballard Flour Company hired a man, and he was going to sign his name, and the man had no eraser on the end of his pencil. And Mr. Ballard said to him, said, "Why haven't you got an eraser?"

He said, "I don't make mistakes."

He said, "Then I can't use you. Because if you don't make mistakes, you won't do nothing." That's true.

God don't hold you responsible for your mistakes. He holds you responsible for your willful sin. "He that sins willfully, after he has received the knowledge of the truth..." But a man that's going to do something is going to blunder; he's going to fall. He's going to make mistakes. But if he's really Divinely called, and God in his heart, he'll rise again.

Used to be, coming to the church here years ago, and they may be here this morning, a little man and his wife. They used to sing a song that thrilled me, goes something like this:

Forgive me, Lord, and try me one more time,

I'll be Yours if You'll be mine;

If I fall or if I fail, let me rise and try again,

Forgive me, Lord, and try me one more time.

I like that, for any good soldier's apt to get wounded or hurt. But if he's still a soldier, and got a purpose, and something to fight for, he'll rise and try again. Any good soldier of the Cross will do the same thing.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. (2 Timothy 3:1-5)

Don't think you can exhaust His goodness. Could you imagine a little fish a half inch long out in the middle of the Pacific Ocean saying, "I'd better drink sparingly of this water; I might run out?" That would be just as foolish as to try to think you could ever exhaust God's goodness. Ask abundantly that your joys might be full. Believe God for anything He promised. It's yours.

The prophets of the Old Testament, Daniel and the others said, "In the last days that the people that know their God shall do exploits." That's a promise. When the intellectual looks at the exploits, they'll say, "Oh, that's psychology; it's mental telepathy; it's the working of the devil."

But the Holy Ghost will answer back, "Amen, that's the truth." The right discernment. They promised it. Jesus promised it. Jesus said, "The works that I do shall you do also, even greater than this shall you do, for I go to My Father."

Paul promised that in the last day, by the Holy Spirit, that the church would fall away, millions of them. "There'll come a falling away, for men will be heady, high-minded, lovers of pleasure more than lovers of God, truce breakers, false accusers, incontinent, and despisers of those that are good: not the right discernment.

"Oh," you say, "that is the Communist." That is so-called Christians.

Watch the next verse. "Having a form of godliness, but denying the power thereof," no spiritual discernment. When you got spiritual discernment and the Holy Ghost is upon you, you have spiritual discernment. It says, "Amen" to every promise of God.

Paul said those days would be. We got it. It's here. It's on us, and we look and see it. We hear it from everywhere and what do we do? It ought to draw us together. The Bible said, "Assembling ourselves together, and that the more when you see that day approaching." It ought to be one revival after another and bonfires of God's glory built in every church and every place: a great coming together where all the churches with one heart and one accord assemble themselves together and forget their manmade theology and cry out to God for spiritual power and spiritual discernment. That's the hour we need.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. (2 Timothy 4:2-4)

Today they don't want to hear a message like that. The people don't want to hear that. They want to be tickled in their ears. Exactly what the Holy Spirit told me the day I laid that cornerstone there, said to, "Preach the Word; be instant in season, out of season, for the time will come when they will not endure sound doctrine; but after their own lusts shall heap for themselves together teachers, having itching ears, and shall be turned from the truth to fables." Said, "When the vision leaves you read II Timothy 4." Said, "Don't forget II Timothy 4." And when the vision left me, standing right there on 7th Street, a nineteen year old boy standing there, the voice of God spoke out in the room, and He said, "II Timothy 4." That's exactly what it's turned to be.

The time will come when they'll not endure sound doctrine. The Pentecostals want something that can pat them on the back and let them live the way they want to, and they can play the piano at forty beats per second, and jump up-and-down and dance about it, and women do the way they want to and men the same way. The Presbyterian, Methodist, Lutheran, and Baptist, there's a many a sincere person in all those organizations. That's exactly right. But that system has got them so bound down, till they think as long as they belong to that church and their name's upon those books that they're heaven bound. Your name on a book here on earth won't mean that to God. Your name's got to be written in the Lamb's Book of Life by the Blood of Jesus Christ that your sins are forgiven. That's right.

But they want that kind. That's the kind of pastors they want in. They don't want nothing else. And when God in this last days has shook every Divine gift there's recommended in the Bible, every gift that Jesus Christ promised, every gift, and every sign, and every end time sign, everything that was promised in this Bible, as far as I can see myself, has already been shook before the nation, and she plunges on towards hell as hard as she can go. Tell them, they run on anyhow.

¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherfore hast thou done so? (2 Samuel 16:5-10)



He said one time to a man: "You're after My Own heart," a man after His Own heart: David. Remember that? The Spirit of God in David: David, a rejected king. Always the anointed is rejected. David, the rejected king, went up the hill when his own people, should be, his own kind dethroned him, his own son, and run him off the throne. David went down there, and even one of them come out there spitting on him, that anointed king. This little old guy come along crippled up in his doctrine (The Bible said he was crippled, you know.), and he went along spitting on that king. Watch Christ. Spitting on him. That messenger by his side, an angel representing him, pulled a sword said, "Should the head of that dog stay on, spit on that king?" That angel said, "I'll strike him dead." David said, "Put up your sword. I have to do this." Went up on top of the hill of Jerusalem, looked back down, a rejected king, and he wept. Eight hundred years from there the Son of David, the Spirit that was in David in a portion, stood on the same hill, a rejected king being spit on and made fun of. Is that right? I can imagine God said, that Angel was walking along there with Him when He went up to Calvary like that: "Shall the head of that dog stay on?"

"Let him alone." Oh, my, there's coming a time.

But what about David when he come back? The story changed. David come riding in triumph. This fellow run screamed for mercy. Sure, let him alone. He will come someday in power. Then the laugh will turn the other way. That's right, just let them alone.



When Israel was a child, then I loved him, and called my son out of Egypt.
(Hosea 11:1)

He know that history repeats itself ever so often. And in my study now, I'm studying the Ante-Nicene Fathers and can see through the Scriptures how that we are repeating again the age that has passed by. And all Scripture is given by inspiration. And our blessed Lord said that the Scriptures cannot be broken. All the Scriptures must be fulfilled. And what a consolation that is to give to we, the people that read those Scriptures, knowing that what we have read cannot be broken. It gives us the most solid foundation to rest our faith on. And every Scripture must be fulfilled.

And then we find, that in the fulfilling of the Scriptures, the Word is so great till many times it has dual fulfilling and most all of it repeats at least once.

For instance, in the Bible, in Matthew the 2nd chapter, it reads to where, it said, "Out of Egypt I have called my Son." If you'll read that Scripture and run the reference, you'll find it back over that God called His son Jacob out of Egypt. And then it also is fulfilled again when He called His Son Jesus out of Egypt. And it just keeps repeating itself, because it's inspired.

If I wrote you a letter, you would perhaps appreciate that letter. And if you wrote me one, I'm sure I would appreciate it. But my letter would just be to you. And therefore, after you read it once, you know all the meaning, and the letter would be insufficient any more, it was just designated to you, or yours to me.

But it's not so with God's eternal Word. It's inspired. Therefore, it's to all peoples, and all ages, and to meet all conditions. That's what makes it keep repeating itself. As history swings around, it swings with the history. And it never loses it's value, because it is the eternal Word of the eternal God. It cannot lose it's value.

 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. (*Psalm 142:4-5*)

He cared for the leper when He was here on earth. There set the leper. Did you ever see a leper? Oh, I've seen many of them, hugged them in my arms, them white with leprosy. Looks like a seed wart turned inside out.

Setting where nobody would touch him, down in the slime and dirt and filth of the street, about as low as he could be, where everybody was afraid to get around him. He was an outcast. He was cast away from the society of the city, from the society of the church, from the society of everything there was in the city. No one wanted nothing to do with him. If they done anything, they'd pitch him a piece of bread and let him get it out of the dirt. They wouldn't get near him.

But Jesus cared for Him. He walked right down with him and set down. I can just see Him lay His hands upon him and said, "I will, be thou clean." Oh, He cared for him. When nothing else could care, He cared.

When nothing else will care for you, He still cares.

There was an old blind beggar, with his sleeves all torn, whiskers all over his face, and not nothing to eat, sit by a gate side one day, begging. And the Son of God, on His way to Calvary, to be crucified with the sins of the world on Him; but one screamed, "Thou Son of David, have mercy on me."

Would a man of that caliber, would a man, would a President, would the mayor, the governor of state, one on the police force, stop for such a thing as that? Seldom you'll find it.

But Jesus cared. He cast his cares on Him, and He cared. He said, "What would you that I would do for you?"

Said, "Lord, that I might receive my sight."

He said, "Thy faith has saved thee." He cared for him.

There was an immoral woman one time, like an alcoholic or a prostitute, so immoral till the women of the city wouldn't touch her. She was an outcast. She come out to get her water; she had to wait till noontime. She couldn't come with decent women. Nobody'd have anything to do with the woman. She'd been married, and had a bunch of husbands, and living common law then. Nobody cared for her. They were too stiff and starchy. Nobody cared.

But He cared for her so much that He told her the secrets of her heart, and forgive every sin, and put something in her, that she run into the city, saying, "Come, see a Man that's told me the things that I've done."

See, that's what makes Him great to me. He isn't a stuffed shirt. He was God's grace to the people. He was God's love expressed in human flesh. No matter how little or insignificant, He cared; immoral, drunks, alcoholics, whatever it was.

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. (*Philemon 1:1-9*)

There was Paul going around, he might've said, "If I get a hold of that bunch, I'll tear them to pieces, because I'm Dr. Saul. I come up under Gamaliel. ('I come from the Moody Bible, or some other one.' See?) I'm a scholar. I know what I'm talking about. I'll tear that bunch of holy-rollers to pieces. And I tell you, great holy father, you just give me the permission to go down there, and I'll arrest every one of them noise makers down there. All this divine healing stuff, we'll stop it." Put it in his pocket and said, "I'm on my road down." And that day, my, about 11 o'clock in the day, a Light showed in his face, and he fell to the earth. Why? He was a predestinated Seed. God said, "I have chosen him. And I'm going to show him what great things he'll suffer for My Name's sake. I'll send him to the Gentiles and disgrace him in every way that they can be disgraced, but yet he'll bear My Name."

Paul went down there till he got all of his ecclesiastical stuff cut off of him, down at the backside of the desert for three years and a half, down there in Arabia, until he learned the Word and the Word become he, and he become a prisoner. Here he come back in chains of love, "All my seminary experience is gone. I'm a prisoner to Jesus Christ. (Amen!) Philemon, my brother, I'm a prisoner of Jesus Christ. I only can speak and say what He tells me."

God needs prisoners today that'll prison yourself to His will, to His Word. That's what Paul was. No matter how much intellectual he'd learned, he'd knowed God by revelation. Yes, sir. The intellectual went all the way out of the business then when the revelation come, which upon the rock the Church is built. Yes, sir.

Notice, he was a predestinated Seed. The Holy Ghost alone shows you Who He is. Man, they'll make you Father, Son, and Holy Ghost, and everything else out of it. See? But the Holy Ghost will reveal Him as the Lord God of heaven made manifest, that that is Him.

¶ But to which of the angels said he at any times, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (*Hebrews 1:13-14*)

Here not long ago, a man met me; he said, "Brother Branham, I tried to search your ministry, your teaching, but there's only thing..." and this a full Gospel brother. He said, "There's only one thing that you make a mistake in. That is: talking about an Angel." Said, "That's God. There's no Angels of the New Testament. Angels was of the Old Testament. Daniel had Angels, and so forth, that followed him, and the old prophets and so forth. But in the New Testament the Holy Spirit governs and leads the Church."

I said, "You're correct. The Holy Spirit does. But still we have Angels which are ministering Spirits sent from God."

And he said, "Not in the New Testament, Brother Branham."

And I said, "Yes. How about the Angel Gabriel with Mary?"

Said, "That was before Pentecost."

I said, "Then you mean after Pentecost?" He said, "Yes."

I said, "Do you believe that Philip had the Holy Ghost?" He said, "Sure."

I said, "Who was it that called him away from that big revival down there and sent him out into the desert, Gaza, then? What was it? Was it the Holy Ghost or was it the Angel of the Lord?" It was the Angel of the Lord.

I said, "Who would doubt, but what that great Saint Peter had the baptism of the Holy Ghost? You believe that, don't you? And when he was in jail that night, and they was going to behead him the next morning, and down at John Mark's house was having a prayer meeting, Who was it come in like a big Pillar of Light and shined in on him, and loosened him up? Was it the Holy Ghost? No, sir. It was the Angel of the Lord." That's right.

Who would say that Saint Paul didn't have the Holy Ghost? And out there on that ship, and it waterlogged, fourteen days and nights no moon or stars, and all hopes they'd ever be saved was gone. And he went down in the gallery to pray, and when he come back out, said, "Be of a good courage, for the Angel of God, Whose servant I am, stood by me last night, saying, 'Fear not, Paul. Thou must be brought before Caesar, and lo, God has give all these that sail with you to you.'" Said, "Wherefore, be of a good courage. For I believe God, that'll be just as He told me." Amen. Paul had the Holy Ghost.

And look the whole Book of Revelations was wrote, sent, a Message by an Angel. "I, Jesus, have sent My Angel to signify these things which must shortly come to pass."

Now, you're going to throw back Joseph Smith and so forth, to me, but watch. It don't work with the Scripture. A real true Angel will come and vindicate this Scripture to the dot.

¶ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (*Hebrews 2:14-18*)

Jesus was completely, totally man. He could cry like a man, He could eat like a man; He could become like a man. He was completely, totally man in His physical being. And in His Spirit, He was completely, totally God, so He made His flesh submissive to the Spirit that was in Him. You see, He was tempted in all manners like we are. He was man, not an Angel. He was a man. He had desires and temptations just like we do. The Bible said He did. He was a man, not an Angel above temptation. Hebrews said He was made lower than the Angels. He was man, completely man, that God took a complete man to bring total deliverance; and He filled Him with His Spirit; the Holy Ghost was in Him without measure. And He was tempted like we were. And He was completely God. He proved it when He raised the dead, when He stopped nature, the roaring seas and the mighty winds. When He spoke to the trees, and so forth, they obeyed Him. He was God inside. And He could've been man, for He was Man, but He totally and completely delivered Himself as a Man into the hands of God for the service of God. And He is our example. We are men and women. We're also Christians. If He's our example, let us completely deliver ourselves into the hands of the Holy Ghost, we might be subjects of the Kingdom of God.

He was totally man; He was totally God, but He surrendered His natural parts to and His physical parts, and His Own thinking, and His Own doing, and His Own cares, and "I do only that which pleases the Father." There you are. Totally delivered from human beings. The priests come to Him, the great men, and said, "Rabbi So-and-so," and tried to bribe Him into their affiliations and denominations, but He was totally delivered because He trusted in God.

Did not the Psalmist say, "Thou will deliver Him, for He has completely trusted in Me"? "I will deliver my Darling from the dogs, because He has trusted in Me."

Some hour when we come to the end of life's journey, I want it for mine; I know you want it for yours. I want Him to say, "I'll deliver Him out of the jaws of death, for he's trusted in Me. I will deliver him from the grave on the resurrection morning, totally deliver Him, both soul, body and Spirit, because he has trusted in Me."

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: (*Psalm 146:5-6*)

Do you know, that body that you're living in this morning, was here ten thousand years before one speck of life ever laid on the earth. When God had this old missile hanging out yonder, turning it around the sun and revolving it around this a way, and was creating in there calcium, potash, and petroleum, and so forth, He had in His great mind then that you'd set at this table this morning. Oh, hallelujah, He's the infinite God.

When a carpenter goes to build a house, how does he do? Lay out all of his lumber first. He's got in his mind just what he's going to build. God had, before the world was ever had a speck of life on it, He had your body laying right there. If it didn't, where did it come from? That's the reason He was twisting it, and rolling it, and turning it. He would have it to the sun this way and it'd make potash, and He'd turn it back this way, and it'd make calcium. He'd turn it back this way, it would make petroleum. Oh, blessed, be His holy Name.

What we got to fear about? We should be the freest and happiest people there is anywhere. And we don't have to guess about it; God's in our midst and proves it. That's right. And it's according to His Word and His Spirit.

Now let's take it. Our bodies, before there was even the earth was finished being formed, our bodies that we're living in right now, was laying on the earth: potash, calcium, petroleum, so forth. Now, let's take a little picture so we won't miss it. And after the earth had been shaped and all of it laying there just a bleach desert, never had life on it, never was nothing called life, but all the material was laying there to make our bodies. And I can hear God say to the great Holy Spirit, "Go forth now and brood over the earth." Now, we know the word "brood" is "to mother, like the hen her brood, or to coo like a dove calling to its mate." "Go brood over the earth."

Now, we'll have to use a imagination here as to make a drama. Then the great Holy Spirit went forth, and spread forth His wings over the earth, and begin to brood for a purpose. And that was to bring forth something to project what God was. As I said the other night, "Which was first, a sinner or a Saviour?" What's all this about anyhow? Which was first a Healer or sickness? Why, certainly a Healer. Well, why did we ever become sinners then? It had to be that way. If God is a Saviour, He had to have something to save. So there's nothing wrong; it's just all working His way. Now, I couldn't say this to sinners; I'm saying it to ministers and children of God. It's all working all right, no matter what we do, or do not do; it's going to come out all right. 'Cause what God foreknew He ordained. Now notice, then as it's a moving around, as it is. It's coming out all right, there's no need of us worrying, because it's going to be okay.

¶ For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. (*Hebrews 4:3-4*)

The Holy Spirit will bring you back to Pentecost, every time; they did in the Scripture to everybody, and it will in this day to everybody. It'll bring you back to that reality. It'll bring you back to a baptism of power of the Spirit, that'll lead you and will never take one Word off the Bible. It'll stay right in the Bible. Where it says this, it'll follow right on through it. The Holy Spirit will. It brings a reality.

What did He do? He had to get these ignorant fishermen, didn't even have clothes, just something wrapped around them, fish-aprons, and so forth, no clothes; so ignorant they couldn't sign their name: unlearned, no education. But He found somebody. He had to get somebody. But He found men in that kind of a state, that was willing to surrender. They had nothing else to hold. They didn't have any churches, any denominations and anything. They were just ignorant fishermen, sheepherders; didn't know how to write, didn't know how to read, nor nothing. But they had nothing to lose, and He got to them, and they surrendered. They said, "Whatever You say, Lord, we'll do it. We'll follow You."

But when they completely surrendered and gave their selves over to God, God gave them a Pentecostal reality. He led them up to Pentecost and give them the Holy Ghost. There where they there under the Spirit of God, making all kinds of foolish signs to the people, stammering, and stammering, and carrying. What was they on? They was on the highway.

The Bible said, "With stammering lips and other tongues will I speak to this people, and this is the rest of the soul. This is the thing that will come. *Isaiah 28:18*, read it. "With stammering lips and other tongues will I speak to this people. This is the rest." Not Sunday ain't the rest day. The Holy Spirit is the Rest day. You Advent brethren, not the seventh-day sabbath is the rest. The Holy Spirit is the Rest. "With stammering lips and other tongues will I speak to this people. And this is the Sabbath." "Sabbath" means "rest." This is the Rest to the soul; you have eternal Rest.

Like God, when He made the world, the seventh day, He rested after that. He rested; He went on resting. When we enter into God, we rest all the time; not from one Sunday to another. We rest eternal; we got Eternal Life. The Holy Spirit gives you Rest.

Now, they had a Pentecostal experience, a reality of God. They found something.

¶ And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. (2 Samuel 23:14-17)

Did you know what David represented? David represented Christ. Christ was the Son of David. Those Gentile warriors, many of them, notice they come from everywhere, but they knew that that fugitive was anointed. They knew

David was rejected by his own people, but they knew the anointing was on him. They could see it. So they stood right by his side, die or live. They were gallant men, no matter how much the outside world didn't believe it.

His own people kicked him out. They didn't want nothing to do with him. Saul run him out, the head of the denomination kicked him out, and have nothing to do with it; the council kicked him out, and he become a fugitive. They had to go to wherever he could. There he was up in the mountains, but there was a little group of men, of Gentiles and so forth, made up, that they looked at that man and they knew he was coming king.

So is it today with real gallant soldiers of faith of that Word, who knows that Word promises that Jesus Christ will return. We ain't interested in millions of dollars of this and millions of dollars of that. I'm interested in the return of Christ Jesus. Oh, warrior sons of God, what's the matter with you, how do you stand today? When we see that the Bible predicts that He's a Fugitive today, turned out of His church, turned out of the organizations (and you know it.) No need of hiding around about it, it's the truth. The Bible said it would be that way. Come out from them marks of the beast.

Look at these men. They pulled their swords. What was it? His desire was a drink of cool water. David: what a type of today. Our David, Christ; we know He's called a holy-roller. He's cast off to one side, a fanatic in everything, rejected by the churches. They've got their creeds and things drawed up in this Christmas like they did at the first one. We know that, but we know that this Word ever remains true, and it's got to be fulfilled. And the desire of Christ is for men, warriors, to stand. Amen.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, (*Hebrews 6:1*)

Do you know there's only one way you'll stand in the Presence of God? That's perfect. God cannot tolerate unholy things.

CHow you going to heaven? You say, "I never lied in my life. Oh, the little darling. It was just a Angel to begin with." That's a lie. I don't care how good you are; you're a sinner. And you don't have one thing; there's no priest, no bishop, no cardinal, no pope, nor nothing else can save you, 'cause he's just the same boat that you're in, just in the same shape. The pope of Rome was born in sin, shaped in iniquity, come to the world speaking lies, born by the sexual desire of a man and a woman. Where you going to get righteousness out of that?

Well, his papa and mama were born the same way. And they were born the same way, and his grandma and grandpa, on back. It's sin to begin with.

So who can say that this is holy and that's holy? There's only one thing holy; that's Jesus Christ the Son of the living God, Who's been made perfect. And our requirement is to be perfect. Now, how we going to be it? Try it yourself. I'd hate to try to get to heaven on the merits of, "I was born five minutes ago, and going out of the world right now." I'd be lost. If I never had a evil thought in my life, if I never spoke a bad word in my life, if I never looked at anything evil, never thought anything evil or nothing, I'm just as rank and black as the smutty walls of hell. I'm a sinner.

I could come through life, and stay locked up in a room, and like some of the Carmelite sisters or something, and never see the world, stay in there and pray all my life, do good, borned a multimillionaire and give to the poor everything I got; I'm still a sinner and will go to hell. Yes, sir.

By the Holy Spirit baptism, we are baptized into that Body and are free from sin. God don't see you no more; He only sees Christ. And when you're in that Body, God can't judge that Body. He's already judged it. He took our judgment and invited us in. And by faith, through grace, we walk and accept our pardoning. And the Holy Spirit brings us into this fellowship with Him. And we walk no more after the things of the world, but we walk in the Spirit. Quickened, the Word came to us. He died in my stead. I'm made alive. Here I am, who was once dead in sin and trespasses, been made alive. All my desires is to serve Him. All my love is to Him. All my walks wants to be in His Name that wherever I go, whatever I do, I glorify Him. If I'm a-hunting, if I'm a-fishing, if I'm playing ball, whatever I'm doing, I must be "Christ in me" in such a life that'll make men long to be that way: not tattling, backbiting, and fussing about your churches. You get it? "By One Spirit we're baptized into that Body, 'and when I see the Blood I'll pass over you.'"

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord. (Psalm 150:1-6)

Saul backslid and went so far away from God until the Spirit had left him, and a evil spirit took His place, come on Saul. And Saul was all moody and in a bad humor, and kicking things around, all out of sorts like some people gets on Monday morning. So he was out of sorts all the time. Did you know that's a evil spirit? That's exactly.

So the doctors couldn't do him any good. They had a lot of doctors down there, but they couldn't help that, because it was a spiritual condition. So one of the men had passed around and seen a few places, they said, "Well, we know where there's a Divine healer at."

"Why, who would that be?"

Said, "Jesse's got a son back out there. Yeah, he's a Divine healer." Sure he was. He healed by music. Amen. That's what he did. He had a gift of casting out evil spirits. The Holy Ghost hadn't come in those days, so he cast them out by music, playing the words of the Lord. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters." And it disturbed the evil spirits so much that they left Saul.

Shame on you people don't believe in string music. No wonder, evil spirits never like it. They have to get away. David cast out devils by playing on his string instrument. That's what the Scripture says. That's right. And when David would begin to play, the evil spirit would leave Saul. Is that right? So this little boy was borned in the world for a purpose. You believe that?

And he knewed God was with him. Sure he did. He was a crack shot; he was a woodsman. And he had a little slingshot out there. And bear one day, run in and grabbed a little sheep and started out with it, and David took his sling, and knocked the lion down, and took the sheep out of his mouth. And when the lion rose up, come to himself and rose up, David just caught him by the beard and give his hunting knife to him, and that ended it. So he knewed God was with him. He killed the bear also. And he knew God was with him.

And now, the next thing he did, played and cast out devils. If that ain't a Spirit filled man, I never seen one. He might be little and ruddy, but he was a Spirit filled man. God was with him.

Can two walk together, except they be agreed? (Amos 3:3)

Mhen they went out and Jehoshaphat what a slip-up on him, to make an alliance with such a person as that fellow, an unbeliever. He got in the same trouble we did when we made alliance with Russia and sent them over all of our planes and things during the other war. Now, they're going to fly them back and shoot them at us. See? "How can two walk unless they be agreed?" We wouldn't accept the cross of Christ that was preached, and now we got a double cross. It's exactly right. Same thing taken place there. And there Jehoshaphat went out with King Jeroboam, the King of Jerusalem, and they went out to make war with the kings or the Philistines, or Moabites, rather. And they went seven days... Now look, all tied up in business, didn't stop to consult God. When you come to the meeting tonight, if you're sick, did you come say, "Now, Father, I'm going down there. I ask You to be merciful to me, and let my faith be raised up tonight to a place where I can believe Your Son and be healed." Did you think to pray when you heard the meeting was going to be up here at Connerville? Did you pray, go around and get the neighbors and have little prayer meetings. We forget those things and that's why we get in trouble.

They went seven days out into the wilderness. Never fetched no compass. And come to find out, they got in trouble; they went without consulting God. And all the water supply was cut off. That's what's the matter with the church tonight. The water supply is cut off, trying to carry the church on without the supernatural. Trying to try to carry the church on just in it's natural. Trying to pattern after the other churches of the world, and that's the reason we're not having the blessings we use to have.

Someone said, "I'd walk fifty miles on cobblestones, barefooted to get to a good old fashion Holy Ghost revival again. What's the matter? God's still God. You haven't consulted Him lately. Pray. That's the only way to find.

We used to sing a little song:

Pray, pray, the only way to reach higher ground,

Pray, pray, the prayer of faith will bring God's blessings down.

That's the only way to do it.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (*Hebrews 9:13-14*)

Q uestion: Do Christians sin?

Absolutely no. There is no Scripture where a Christian sins. He cannot sin. I know there's a resentment to that. Well, we'll just go to I John 3 and see what the Scripture says. A Christian does not sin.

Did you ever see a black white bird or a white black bird? Did you ever see a drunk sober man? No. You never did see a sinner saint either. There's no such a thing. Now, if this gets just a little touchy, you just put a lot of balm in, you know, and it'll cure up just in a little bit now.

Now, the Scriptures is our absolutely, infallible proofs of what we are speaking of. I John 3rd chapter and the 9th verse. All right, listen to this.

He that committeth sin is of the devil; for the devil sinned from the beginning. For this purpose the Son of God was made manifest, that he might destroy the works of the devil.

Listen, are you ready? Got your jackets on, the armor all buckled up? Listen close, 'cause this is shocking.

Whosoever is borned of God does not commit sin;... (How's that?)... for his seed... (His seed: God's)... remaineth in him:... (the man)... and he cannot sin, because he's borned of God.

In this the children of God are made manifest, and the children of the devil: whosoever does not righteousness is not of God, neither he that loveth not his brother.

How can you have denominations and draw barriers and things like that, and say you're born of God? No such a thing. It's a mock of Satan. That's right. But a man that's born of God cannot sin; it's impossible for him to sin.

No more sin, the sin question's settled. That's the reason sin looks so dirty to a Christian. That's why women out here with these shorts on look so dirty to a Christian. That's why vulgarity; that's a lot of dirty things; that's why smoking, drinking, gambling, all these uncensored programs on television, all that stuff seems filth. Why? You're of a different Kingdom. You're born into the Kingdom of God and sealed by the Holy Ghost until the day of your redemption.

He that's born of God commits no sin, for he can't sin. The seed of God is in him, and he cannot sin. As long as that Holy Ghost is in there, He takes every desire of sin away from you. Amen. You can't sin; there's no more desire.

¶ For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. (*Hebrews 10:1-4*)

Notice, when Israel come in to the shed blood. The animal was taken up to the altar was washed at the laver. The sinner placed his hands upon the lamb, his throat was cut. The blood was sprinkled, and the man went out reconciled through the shedding of the blood. But every time he sinned, he had to come offer a new lamb. And there was a sin offering once a year. He that trespassed that, died without mercy.

Now, if sin had been committed twice in a year, no matter if he was a mayor of the city, if he was a king, whoever he was, he was stoned without mercy.

Now, in the case of Christ, the Lamb. If we once put our hands upon His head and confess our sins as wrong, and He accept us, what a sorcer punishment it would be to do despite to the works of grace, and to count the covenant of the Blood wherewith we was sanctified an unholy thing.

But in that day, he went back with the same kind of a feeling he had when he come in. Now, this may pinch just a little bit to some of the brethren. Listen. Maybe he went out and murdered. He went out with the same murdering spirit in his heart, though he was reconciled for he was offered the blood.

But he went out with the same spirit in his heart. Maybe he committed adultery; he went out with the same spirit in his heart, because the life was in the blood, but the animal life trying to answer for a human life, it would never do it.

But when a man correctly one time comes in and lays his hands upon the head, by faith of the Lord Jesus Christ, and confesses his sins, then the Blood of Jesus Christ, the Life that was in that, was God Himself. And that man, the life that returns to that man after he has confessed his sins and accepted Christ, he's brought into a relationship with Christ by the baptism of the Holy Ghost, and there's no more desire in his heart to sin. Amen.

That's the reason Hebrews 10 said, "For the worshipper once purged has no more conscience of sin." There you have fellowship. The things of the world is dead. You don't recognize it no more. You reckon yourself dead, and your life is hid in God through Christ, sealed by the Holy Spirit. And then you're looking to the heavenly things. Used to be, you couldn't hardly set in church ten minutes. But when you really got the Holy Spirit, you can set in church day and night, for there's something in you feeding.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? (1 Kings 3:5-9)

Through every age, God has somebody some place that He can lay His hands on and work through that person. He's never been without a witness since the world began. In every age, He's had witnesses.

And back in the time that we're now facing in the great, golden age of Israel, God had gifted a man by the name of Solomon. He's known all through the world where the Bible is read as a man of wisdom. He prayed God to give him wisdom to lead the people.

And when a gift is given to the church, and the church refuses to hear that gift, then the gift becomes of non-effect. But when the gift is given to the church, and the church receives it, then it's a golden age for that church.

Israel was living in its golden age under Solomon. All Israel glorified God because of this marvelous gift. It was perfectly operating. And they could see the results, that it wasn't something that was just a put-on. It was a real gift from God.

And then the news when the pass-bys, coming through the country, would hear of this great gift of God, they would go tell others. That's the way the good news gets scattered: one tells the other.

And then, way down in the utmost parts of the known world, there was a little queen, perhaps, a little heathen queen called the Queen of Sheba. And in her great domain, people would come by and say, that had passed through Israel, and say, "You should see that great gift that God has given to Israel."

You know, faith cometh by hearing, talking about it. We don't do enough talking about the good things of God. Tonight, the church of the living God is took up too much on talking about television programs, and some kind of a ball game, or something on that order. You should be testifying to the power of the resurrection of Jesus Christ, and let your whole life be wrapped in that.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (*Hebrews 11:1-3*)

Jt depends on how you, what you yield these senses to, will be the way that your life is controlled: the way you yield those five senses. What you see, what you hear, what you taste, smell, or feel, whatever those senses are yielded to, they will dominate you.

And we are grateful to God that we have the five senses, but by no means was these five senses given to you to guide you. They were given to you for earthly contact. But there was given you the sixth sense, and that sixth sense belongs only to the Christian. And you cannot have this sixth sense until you become a Christian, is the only way that you can ever have any more than the five natural senses for the natural person. The sixth sense is better known, to the Christian, as faith. It's the one that governs and guides you, and it is superior to all the other senses. It's a superior to all of the senses, the other five senses.

Up here at Cadle Tabernacle, when we had that meeting, that crippled boy that come in there and was prayed for, many of you was there to see him. They brought him back in that emergency room. Billy led me to him. They had him on the platform for three or four nights, there in the building. He didn't get a prayer card, so they put him in the emergency room. I went in there and prayed for him, looked at him. He said, "Mr. Branham, can you tell me some consolation?"

I said, "Yes, sir, son. Polio got you this way."

He said, "That's right."

I said, "Your name is such-and-such. You come from a certain place."

"That's right," he said. He said, "What about my healing?"

I said, "By His stripes you were healed."

He went home, testifying, giving God praise. And he brought such a reproach, they claim, in the neighborhood, until one Sunday a group of ministers come in, and set down by him, and said, "You must stop doing that. You're bringing a reproach upon the cause."

And the young man setting there, said, "Mister, if you were setting where I am, if you were in the chair that I am setting in, you wouldn't try to rob me of the last hope I got in Christ." Said, "By His stripes I am healed." And he no more than said that, setting there, paralyzed feet, hands, body, back, and no more than he said that, and out of the chair he went, glorifying God.

What? His natural senses said he'll set there; the doctor said he'll be there as long as he lives. But the sixth sense said, "By His stripes I am healed." It's casting away everything contrary to what God said. That's what the sixth sense is for.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. (*Hebrews 11:4, 17-22*)

But look, the church natural, it's just the church carnal. They're never able to get above that little thing of "I join church. If I go to church, if I do the best I can, that's all God requires." Now, that's the same thing Cain done. He went and made a altar; he made a sacrifice, brought the fruits of the land, and he said, "Here it is, God. That's the best I got. Take it or leave it." That's the way the carnal believer believes today. "Lord, I'll go to church; I'll join the best group that I can find. I'll pay in my dues to the church; I'll do what's right. Now, here's the best I can do. I'll help buy some coal for the widow. I'll give the children some clothing." Them's all right, nothing to say against it. "But that's it, that's all. If You want it, take it; if You don't, You don't have to take it." Now, that's the attitude of the church carnal today.

But the church spiritual: Abel by revelation, by grace he seen beyond that, and by faith he offered to God a more excellent sacrifice than Cain. And it testified of his righteousness.

The same thing took place in Ishmael and Isaac. One was of the flesh, and the other one was of the Spirit: one of the bondswoman; one of the freewoman.

It happened the same thing in Israel and Moab, two great churches coming together. And when Israel was wanting to go to their promised place, church spiritual, Jacob's people, Israel on the road, Esau's people met them, Moab, church powerful. And the great leader of the church, Balaam came down to curse his brother, but he found that he could not curse his brother. He failed with the blindness of his eyes to see the predestinated plan, and to see the Word of God. First, faith cometh by hearing, hearing of the Word of God. Then the believer hears it, recognizes it, and acts on it. The carnal man will hear it, the sound of it, but "hear" means to "understand" it. "Look at", is looking at something; but to see it, is to "understand" it. "Except a man be borned again, he cannot see or understand the Kingdom of God."

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. (Amos 8:11-12)

Just looks like it just keeps cooling off. Great revivals strike the country: Men come in anointed of the Holy Spirit; they preach with everything that's within them; and the people walk right away as if nothing had ever happened, just unconcerned. Now, there's got to be a reason for that. And if you'll study this, this tells what the reason is.

Do you know the Scripture says there will be a time in the last days, when there'll be a famine strike the land, not for bread and water, but for hearing of the Word of God? And that men would go from east, west, north and south, seeking to hear the Word of God, and fail to find it? Just think of the times we're living in. And we're living in that time. I believe when the prophet spoke that, he foresaw the United States of America. 'Cause it's the only place that I know of, would meet that description in this day.

Other parts of the country starving to death, practically all over the world. We're practically helping feed the world. We got plenty to eat, everything in here; everybody's well fed, plenty of clothes, no more depression, plenty of money flowing everywhere. And the people are seeking to hear the Word of God and failing to get it. Because every fellow's built him a fig tree, and got his own organization, his own cult, or his own ideas, and no one else will listen. And he's right, and nobody else is right; and they won't have fellowship one with the other. And that's why the poor American people's mind are so disturbed; they don't know what is right.

One man will say, "It's this way." Another one say, "It's this way." One's got a teaching; one's got a doctrine; one's got a song; one's got a tongue. And the American people are the worst confused of any nation I know of in the world. That's awfully hard to say. And now, but it's the truth. We got to face facts.

 Jesus Christ the same yesterday, and to day, and for ever. (*Hebrews 13:8*)

 Now, there is people today who firmly is against everything that's called God, no religion. And they're mostly in the majority in our country. World over, they're far in the majority, millions and millions that's never heard the Name of Jesus Christ. They are in the majority.

Then there are those who are professors of religion. And they love to put on their ceremonies. They love to be dignitaries. They like to dress, and to go to the church, and to have some kind of a hymns, and a little message of some sort, talk of a God that was, and then place Him so far back in history that He can't move, that He was something that was. They want to claim that Jesus is right. He was a good fellow. He was a great man. He was like Washington, never told a lie, or like Napoleon. That's their attitude about Jesus. They think that He was just a good man. Many of them today don't claim Him to be Divine. They just claim that He was a good man, that His teaching was right. Some of them believe Him to be just a prophet.

But there is those who go beyond that boundary. I believe Him to be God: Jesus Christ, the same yesterday, today, and forever. That He wasn't just a prophet, that He wasn't just a man, that He wasn't just a teacher or a good man, He was the Divine Jehovah God living in a body of flesh. You'd ask me, "Who is this?" That's what my opinion of Him is. He's God manifested in the flesh to take away the sins of the world. Who is this? Not just a man, not just a prophet, but the Emmanuel, God with us. Then not only with us, but in us, through us, God in the midst of us. Then, if that is true, a supernatural God cannot change His nature to fit people's nature. People has to change their nature to fit God's supernatural plan. And that's why people cry, "Who is this?" It's God in the midst of His people. They don't understand it. God will never come to your level; you'll have to come to His. God will not come to your requirement; you have to come to God's. And then when that requirement is met upon a promise that God made to redeem the people. If that requirement has met, your entire being changes; your thinking changes. Your habits change. Everything about you changes. Your desires change. Your living changes. Your habits change. You change. Everything about you changes, 'cause there's a new life in you.



¶ My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (James 1:2-4)

Just like putting a little baby's arm in a sleeve-hole, he's just up, down, over, and everything else. He can't do it. "Put on your coat, honey." He can't do it. His little arm's up, down, and around. It takes your steady hand. And oh, how glad I am that I can just yield my hand to Father, say, "Lord Jesus, I can't get in there. You help me; put the coat on me. I quit trying." Just let Him do it. See, if the little baby keeps trying, "Oh, I can do it; I can do it." And he's just everywhere; He can't do it. Neither can you; neither can I. But if we just hold still and let Him do it, just yield to Him, "Here, Lord, here I am. Just let me be nothing. And I yield; You put my hand in the right place." That's the victory; that's overcoming. The thing you have to overcome is yourself, your ideas, your things, and surrender yourself to Him. He overcome for you. He knows the way; we don't.

But in Noah's time there was eight overcomers, and that's what went in. They were caught inside. Now, look, friends, I believe they're taping this, and if it's on tape, whatever you do who's listening now, or who will listen hereafter, the hour is very late, and you do have good intentions, but be caught inside. Now, don't struggle. Not him that willeth or him that runneth, but just let God. Just yield yourself to Him and walk on with a perfect, satisfied faith that what God has promised He's able to perform. Not joining one denomination or another denomination, and running this, that, or the other, and trying this; just yield yourself to God and walk with Him, peaceful, quiet, not interrupted; just keep on walking with Him. That's right.

That's what I told our brother that just had the breakdown. See? "Just yield to Him. He's here; He Who knew what you have done, and what caused your being and doing this way, and all that. He knows all about you; and now He just told you back just what to do." Now, I said, "Only thing you have to do is just go do it; that is, forget all about the past, walk, live for the future in the glory and Presence of God. In the days of Daniel's time there was four overcomers that could stand the test of fire and lions. Now, we're expected to be tested. He that cometh to God must first be tested. Tested what? With the Word. That's God's test. Do you believe it? He that cometh to God must be tested. That only shows a true child: be tested. And when the test comes on, you can't overcome 'less there's a test give to you. And when a test is given, it's to see whether you can overcome or not. And Jesus said, "To him that overcometh," the test. The test is the greatest thing that ever happened to you. And I believe it's written in the Scripture, Peter said that our trials are worth more to us than precious gold.

Now the word of the Lord came unto Jonah the son of Amitai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. (Jonah 1:1-3)

Now, we find Nineveh in sin. And the prophet was hesitant, because it was a Gentile world; it was a Gentile nation, a Gentile people, not his own; it wasn't Hebrews. They were Gentiles. A great ship, commercial seaport that Nineveh was, great fishing industrial there, the people fished. And they must've had a great sinful country there: plenty of money. And where money is plentiful, and people are in the popular opinion of the day, sin always sets in, and violence.

God was tired of it. So He had a prophet in the land, so He said to His prophet, "Go down there to Nineveh and cry out, and say, 'Within forty days the city is going to be destroyed.'"

Now, Jonah thought now, "You know, I might get in a little trouble." So he wanted to be more sure, so he thought he'd take a little vacation and go down to Tarshish. And we found out that there's just forty days left. See?

So the message is urgent; the time is at hand. Don't play around with other things and get a Bachelor of Art degree and find out something. The hour is at hand. That's what's the matter with people today; we're trying to build up big schools and have big things like that. When, mercy my, if we preach the coming of the Lord, what do we need with schools? We need repentance towards God. See?

Like a young Chinese boy come to Hudson Taylor, he said, "Mr. Taylor, the Lord Jesus has filled me with His Spirit. I'm so happy. Shall I take ten years now and get my degrees and so forth?"

He said, "Son, don't wait for degrees. If the candle's lit, go tell it. Go tell it, don't wait for a degree. No, you'll be half burnt out 'fore you get done with your degree.' Let's, when it's lit, if you don't know nothing else, just tell how it got lit. Just don't try to take somebody else's place, or something place. When you know it, just tell what you know to be the Truth, "This is the way it come on me, and this is how I feel about it." If you don't know no more than that, say that. Let's go. The Message is urgent; the time is at hand.

¶ They that observe lying vanities forsake their own mercy. (Jonah 2:8)

Jonah, when he was in the belly of the whale, if anybody would have symptoms, Jonah would've had. Well, if he look this a way, it was a whale's belly. If he looked back this way, it was a whale's belly. Everywhere he looked, it was whale's belly. He had seaweeds around his neck, laying in vomit in the whale's belly. Why, no wonder, he had a good case of symptoms.

He was a lot worse case, than what you could have tonight. There's no one here in that condition. But you know what Jonah said? He said, "They're lying vanities. I won't look at anymore whale's belly, but once more, Lord, will I look towards Your holy temple." Amen. Why?

He knew when Solomon dedicated that temple, Solomon prayed a prayer, and he said, "Lord, if Thy people be in trouble anywhere, and will look towards this holy place, and pray, then hear from heaven." And Jonah, if you want to call him backslid, hands behind him, tied, feet tied, on a stormy sea, in the belly of a whale, plumb down at the bottom of the ocean, he refused to look at anything but that temple, because there was a prayer over that temple.

If Jonah could look to the temple that was made by man, and have that kind of faith, in those conditions, how much more can we tonight, under any circumstance, look to heaven, where Christ sets at the right-hand of God, with His own Blood to make intercession upon our confession. Depends on what you're looking at.

You know what God did? He must've put a oxygen tank or something in there. He kept that prophet alive for three days and nights, and took him on a ride, all the way across the ocean to Nineveh.

Nineveh was a large city, many thousands of people. They were idol worshipers, and they worshipped gods, and their great god was the god of the sea, the whale. All of them were fishermen. Here they was out there pulling their nets, sinful as the United States is now, and the first thing you know, in come the whale (He was a god to them.), opened up his mouth, stuck out his tongue, and the prophet walked off like a gang plank. There come the god, spitting the prophet out. No wonder God had to do it that way. God knows what He's doing. No wonder they repented at the preaching of Jonah. Because why? The whale god spit him out on the bank.

The prophet walked right out of the whale's mouth and begin to preach. Sure they repented. God does things in supernatural ways, His wonders to perform.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. (*Jonah 3:3-4, 10*)



If no repentance, then judgment is sure to come! Hezekiah repented. See? Nineveh repented. Ahab never repented. Nebuchadnezzar never repented. The people in Noah's times never repented, and the judgment swept right on in. See? Now, but He first warns everybody. Everybody gets a warning.

Now, seeing the time is at hand, let everyone that feels that there is a warning, repent quickly before the wrath of God strikes.

Now, a man, Mr. Dauch, asked me here not long ago, he said, "Brother Branham, I'm getting old. I'm getting weak, ninety-one." He said, "Do you think I'm ready to die? Do you think I'm ready to go? You think I'm saved?"

I said, "Mr. Dauch, did you ever go to a doctor for a physical checkup?"

He said, "Yes."

"Now, what the doctor does, he's got a book laying there, and he takes this book and he finds out. 'Now, the first thing I ought to do to that man, check his heart.' So he gets a stethoscope and puts them in his ear, checks his heart." And I said, "Then, the next thing he gets, he finds out his blood pressure, with a pressure on his arm. Then the next thing he does, he takes a urine specimen, and whatevmore, and some blood out of him, and all these different things. He goes through all of it, takes the X-ray. If he can't find nothing, he'd say, 'Mr. Dauch, you're physically all right.'"

"Now," I said, "in this case, I'm giving a soul examination. See? And God, for the soul, only has one Instrument. That's His Word." And Jesus said in St. John 5:24, 'He that heareth My Word'. Now, that hear doesn't mean just to listen at a noise. That 'hear' means 'to receive it.' 'Who can receive My Word,' (Amen.) 'he that hears it!' (Don't stand still, call it nonsense, 'Them things, there's nothing to it. I don't believe that.') 'He that hears My Word...' (Uh-huh.) That's the Word of Jesus, which, He is the Word. There you are. 'If you can hear My Word,' He said, 'and believe on Him that sent Me, he has passed from death unto Life; and shall not even come to the judgment, but's already passed from it.' Amen." I said, "How's your heart beating now?"

He said, "I believe it. I have heard it. I have received it."

I said, "Then according to the Head Specialist, the Chief Operator, the Chief Doctor of Eternal Life says, 'You've passed from death unto Life and shall never come to the condemnation.'"



¶ And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. (Jonah 4:2-3)



J was standing not long ago at My Old Kentucky Home. I was born not far from that, and I had my hand laying on the desk like that. The inspiration come to Stephen Foster where he wrote "My Old Kentucky Home." I seen his picture, and the Angel that was supposed to touch him and give him his inspiration and so forth. And after the guide had went through, I was setting alone, and I thought, "Mr. Foster, you had it in the head not in the heart." 'Cause ever time he'd write, get inspiration, write a song, he'd go off and get on a drunk afterwards. Then finally you know how he ended his life after getting up in that inspiration, he come back down, called a servant, and took a razor and committed suicide; Stephen Foster's end.

I thought of William Cowper (You heard of him.), wrote that famous hymn:

There is a fountain filled with blood,
Dawn from Emmanuel's veins.
When sinners plunged beneath the flood,
Lose all their guilty stains.

About two or three years ago, I stood by his grave in England, his history there. And William Cowper after that song, when he was up in that inspiration writing, he was considered a neurotic, and when he come out of that inspiration, he got a cab and tried to find the river to commit suicide. Didn't know where he was at, what he was doing or nothing. See? He'd been up somewhere. That's poets.

Look at prophets. Look at Jonah when he was on his road to Nineveh and taken a boat to Tarshish, and he disobeyed God, and he was throwed out of the ship and a whale swallowed him, and he was brought back to Nineveh, and he gave his prophecy, so much was a city the size of St. Louis, Missouri, over a million population. Some of them didn't even know right nor left hand. But that prophet walked the streets a screaming his prophecy like that until the people repented in such a way they put sackcloth on their animals.

And then when the inspiration left him, he set under a little gourd tree and prayed God would take his life. Is that right? See, you don't understand it. He was up somewhere, and while the inspiration was on him, all right, but when it leaves him then what?

No need of trying to explain it. It's just a life alone. See? When you're in there, it isn't bad or when you're out, but it's coming between that. You don't know where you're at and what you're doing. What does it speak? It speaks one thing. Brother, there's a land beyond the river.



Righteousness exalteth a nation: but sin is a reproach to any people.
(Proverbs 14:34)

I heard one of my associates say today, that not only in this city, but all the cities around over America; one of my associates said that "He seen a car open up and just a teen-age girl started to get out and the beer and whiskey cans and things fell out of the car. The kid just left them lay there and went on in to get something and come back." He said, "If God doesn't soon send judgment upon America, He will have to resurrect Sodom and Gomorrah and apologize to them. That's right, resurrect Sodom and Gomorrah and apologize for sinking them if He don't soon send judgment."

We're in for it, friends, that's all. Sure. But the Church is in for it too: a rapture. Amen. That's the wonderful part, the rapture, coming for the Church. Be a sad day for the unbeliever then. But it'll be a most marvelous time that we've ever seen or thought for those who are ready at that time when Jesus comes.

What if you were taking a trip into the other world that you don't know where, just stepping off? You're old and shaky, you've served the Lord for years and years, and tomorrow you're going to go aboard to the ship that's going to take you away when you get old. And was going to the ship come in over here at the dock. And you went down and got on this ship, the old foghorn blowed. And she started across the sea, she made trips back and forth for the thousands of years.

Somewhere they just discovered a new land. And whenever you set your foot down there, then everyone of those gray hairs went black again. All those wrinkles and worn down bodies, went back to a young man and woman again, to live forever. Just as soon as your feet touched that land, that's what happened. Well, that's just exactly what happens. That's right.

When the old ship of Zion comes gets its victim, taking him away. Some of these mornings I expect to hear the whistle blow myself, in the room when the fogs a gathering; this mortal life is spent. I hope that everything's all right then. I believe that it will be. He give me the promise. I believe it with all my heart, that I'll step across the other side. Now, not only me, but all those the love His appearing, they'll be there.

So keep your thoughts on that, sinner friend, tonight. And what if come with you, and went out way out here, to a chute somewhere that went down to a dark whirling pit to an Eternity that never ceased in midnight darkness, and screams, and moans, and groans? Might be tonight, you might make your decision to change ships. I hope you do. All without Christ go that way. All with Christ goes this way. Just the difference of whether you believe Him and accept Him or not. So make your choice tonight.

¶ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:9)

Heople come in and say, "Them people are crazy." Sure they are; the wisdom of God is foolish to man, and the wisdom of man is foolish to God. They're contrary, one to the other.

But a real Spirit-filled church, full of power of God, setting together in heavenly places, offering spiritual sacrifices, praises of God, the Holy Spirit moving among them, discerning sin, and calling out the things that's among them that's wrong, straightened out and making it flat and level. Because why? Always in the Presence of God is that bloody Sacrifice.

You wasn't saved by the Blood; you're kept saved by the Blood. But you were saved by grace, through faith, believing it. God knocked at your heart, because He predestinated you. You looked up, and believed it, accepted it. Now, the Blood makes an atonement for your sins.

God does not condemn a sinner for sinning. He's a sinner to begin with. He condemns a Christian for sinning. And then because He has condemned him, Christ took our condemnation. So there's no condemnation to them which are in Christ Jesus, that walk not after the flesh, but after the Spirit. And if you do anything wrong, it isn't willfully. You don't sin willfully. A man that sins willfully, goes out and willfully sins, never come into that Body yet. But a man that's once in there, he's dead, and his life is hid in God through Christ, sealed by the Holy Ghost, and the devil can't even find him; he's so far back in there. He would have to come out of there before the devil can ever get in, for you are dead.

Tell a dead man he's a hypocrite and see what happens. Kick him on the side and say, "You old hypocrite, you." He'll not say a word. And that's right; he'll just lay there. And a man that's dead in Christ, you can call him hypocrite, call him anything you want to; he'll never rise up about it. If anything, he'll slip off somewhere and pray for you. That's right.

But, oh, some of them's very much alive. That's what I think about; we're supposed to bury dead people. Them that's dead in Christ, we bury them in water. Sometimes we bury too many people that's alive: too much malice and strife, and there's too much in the church. But we can't separate that, but God does. He knows His people. He knows His sheep. He knows every voice. He knows His children. He knows who He can call out; He knows who He's predestinated. He knows who He's given these things to, what He's making Hisself known through. God can put confidence in His children on what to do, knowing that they will do exactly.

¶ And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel. Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house, and drank water. (1 Kings 13:8-19)

You always seek the face of God. And I don't care who tells you anything contrary to what God tells you. Don't you believe it. And you obey God. Will you do it? I don't care who he is, how righteous he is, how much of a pastor he is, how much of a preacher, whether he's a prophet. He may be sent of God, a real true ordained prophet of God. But if God tells you something contrary to that prophet, don't you believe the prophet. You believe God. How many believes that's true?

Read 1 Kings 13. A young prophet went down and prophesied against all the bunch of them, done some miracles and the Lord said, "Don't you eat nor drink, and come back another way from the way you went in." And a real prophet of God, went and deceived that prophet. Is that right? You might as well be truthful. He said, "The Angel of the Lord met me and told me to tell you to come to my house. He met me after He met you." And the prophet, believing that prophet, turned and went back. What happened to him? A lion killed him. Is that right? And the old prophet wept over it. Sure, because he listened to a man instead of God. No matter who says anything, believe God first. And God is the same God yesterday, today, and forever. He's the same Healer, yesterday, today, and forever.

¶ And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. (1 Peter 4:8)

(1) ne day I was mowing my yard. I had to get in the back yard, the front yard was growing up before I get the back, account of people come being prayed for and things,

And when I was mowing this grass, I run in, forgot about it, there was a hornet's nest back there. And I hit that fence with this mowing machine, and I was covered over with hornets, them great big fellows; they'll knock you down when they hit you. At first I was scared, truly. No shirt on. And something or another happened. I was sorry I hit those fellows, not because that I was afraid I was going to get stung, but really, it sounds juvenile, but if we could just be more juvenile. If we could be more childlike, it's the simplicity of God that turns college students around. Be simple in those things. Just like a baby, just rely and believe. Don't try to push yourself; just relax and believe it. That's all. Don't try to work yourself up, "O God, hallelujah, rebuke." That's no good. No, just believe it and walk on. That's all.

So when that happened, I thought, "Them poor little fellows up there in their nest now, and here I done hit the fence and knocked them out of their nest," that big old mowing machine I was pushing. And I said, "You're little creatures of God, I'm sorry that I hit this fence. I'm sorry I disturbed you. Now, I'm God's servant, and I'm praying for His sick children. I got to hurry and mow this yard. So now, you rush right back into your nest; I won't bother you no more, in the Name of the Lord Jesus."

I started my mower off again and stopped it. I'd pull the string and started off like that and them bees just a humming all around my naked shoulders, and they took a beeline and went right back into their nest, without stinging at all. Love. I can't produce it; I can't work it up; God's got to give it.

There's where it is tonight. God has to give it. Then love produces a fellowship. The day that sin had separated that Divine love, God told Adam and Eve not to eat these certain fruits, and they did, and sin brought separation. And sin by separation brought hatred, malice, strife, envy. Is that right? What happened? They separated from Divine love.

And when you separate from Divine love, then you can't overlook your brother's mistakes no more. You got to bawl him out for it. That's right. You can't overlook sister's mistakes no more. Because you've got away from that Divine part, that love part. But if you really love the Lord Jesus, if sister or brother, does something to you, "Oh, well, that's all right, they didn't mean to do it." That's the kind of love that Christ had, "Father, forgive them; they don't know what they're doing."

¶ But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (*Micah 5:2*)

Talking about the President that was just assassinated, and our hearts was grieved over it. And I said, "Well, he was important man." The papers played it up, and the television shot it, billions and billions of dollars it cost the government to broadcast that. Which that's all right; that's their business. This little Pentecostal preacher up there in Carolina, that a man walked in, a drunk with his shotgun, called for his wife, and shot the man plumb out of the pulpit, then shot his wife, and shot himself, a little piece in the back of the paper. Let me tell you, brother, no matter who we are; "You want to know how important you are," I said to my little girl, "Stick your finger in a bucket of water and pull it out, and try to find the hole." We're nothing. There's only One important; that's God. We must remember He's the One.

Looked like that if man had been fixing a place for the King to be born, there was more greater religious places and historical places for the King instead of this little Bethlehem, places, for instance, like Shiloh. Shiloh was where the ark was pitched first, we know, as we come across the Jordan to this side in Palestine, and where the ark was set up for its first worship place, or Gilgal. Zion; Zion a great place; Gilgal also, or the proud great capital of Jerusalem, where the heads of all the organizations gathered at, their headquarters, looked like they'd have fixed a place up there at Jerusalem for the great King to be born, if they wanted a place, a historical place or a grand outstanding place. That's where the religious headquarters was of their religion to which the King came to. He came to represent their religion. And when He did, instead of them fixing Him a place at Jerusalem or one of those great historical spots, He was born in Bethlehem, the smallest of all the cities: "Art thou not least among the princes of Judaea? But out of thee shall come a Governor that shall rule My people." And this great proud Jerusalem and all the other cities was rejected.

God has other ways of doing things. He knows how to do things right. And now, by the mind of God and the help of God we'll try to say why that this happened, because everything works just exactly right in God's great program. And I want you people here at Phoenix, and around, to try to get this. That remember, that God knows what He's doing. And He takes simple means to do it by. Because if He does something by some great outstanding something, then, God never does do things like that. He never did in all the history of the Bible. God never did deal, never did in any time take any group of people to do anything. God takes an individual. You're the one, you, one person. And God never changes His program. Because His first program, He must always remain with that program.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:3-4)

See, the world, we've escaped that now. He's addressing this to the church. There's not a person in here that loves God, but what wants to become more like Christ. Every Christian. I'm an old veteran. Look at Brother and Sister Kidd here; they're probably oldest in the building. But if I'd ask them, "What is your hearts' desire?" It'd be: "Closer to God." When you learn of Christ, there's something about Him that's so loving, you just try to get right into Him. Excuse this expression: I told my wife here not long ago, both getting old, and I said to her, "Do you love me like you used to?" She said, "I certainly do."

And I said, "You know, I love you so much till I would like to take you and pull you inside of me, so we could just be really be one." Boy, now multiply that by a hundred million, and then you'll find out how that the believer who falls in love with Christ wants to get into Him, because it's a love. And here He's going to show us how that through these promises we might be partakers of Christ's Divine nature. These mortal bodies, how that we can be partakers.

A young man asked me the other day, said, "You think I ought to get married, Brother Branham, to such-and-such a girl?"

I said, "How much do you think of her?"

He said, "Oh my, I just love her."

I said, "Well, if you're not going to live without her, you'd better marry her then. But if you can live without her, you better not, but if it's going to kill you, you better go ahead and get married." And so what I was trying to get to him, this: that if you love her so much... Now, right now before you're married, everything's just fine and dandy. But after you get married, then the toils and trials of life come in. That's when you've got to be so in love that you understand one another. When you're disappointed in her, or she's disappointed in you, you still understand one another. That's the way it is with Christ. See, we've got to be so in love with Him till when we ask for something, and He doesn't give it to us, that doesn't shake us a bit. Why? And the only way you can do that is become partakers of His Divine nature. Then you'll understand the reason He can't give it to you: partakers of His Divine Nature.

¶ Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. (*Proverbs 20:1*)

A few weeks ago, over in a great, famous hotel in Canada where they'd put me up, I went up to my room after my service. And there was young ladies, perhaps in their late teens, eighteen, nineteen, maybe up to twenty-three somewhere, three or four of them running up and down the floor with just their underneath garments on, and with bottles in their hands, running from one room to the other, lovely looking young women.

As I got off the elevator, I stood and looked. Oh, there was something in me. I thought, "O God, will my little Rebekah or Sarah ever come to that?" And I looked at them. They staggered across the floor. I just stepped in to one side till they passed, and walked on out, went the other way: drinking. And I stopped at the end of the hall and looked down again, seen lovely little ladies which could probably be a real sweetheart to some man.

And I heard one of them say. "Whoopee, this is life."

I thought, "How wrong that is. That's death, for the Bible said, 'She that liveth in pleasure is dead while she is alive.'"

So then we find out that life, what we call life, then we see signs today such as this, "Where there is Budweiser, there is life." How perverted that is. Where there's Budweiser, it is death.

And we see signs like this too, "Life begins when the sun goes down." No, death begins when the sun goes down. The people become night prowlers. They prowl at night. And if you notice, they take the nature of the evil. Evil always prowls at night.

And I read a article in a magazine one time when I was on an airplane, and it was about Hollywood. And it said that, "Life begins after midnight. You should come down on certain streets and certain things." And they had the picture of burlesque and so forth that goes on. And I said, "How perverted that is."

You see, if Satan has a kingdom, he's got to have a false economy. He's got to have something that he can present to them to make them think they are living. But it's absolutely on the vice versa side. It's death in the form of life. See? It's a perversion from real life.

Let us settle this in our minds now once and forever. There's only one way to have life. That's right. And to know Him is Life. And that's the only way that we can have Life and no other way, for God has only promised Life through Jesus Christ.

¶ And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. (1 Kings 18:36-38)

Mouldn't that be wonderful tonight if everybody come in that prayer line, say, "I am a Christian. I have no condemnation. I know that my heart condemn me not. Something tells me that tonight's the end of my suffering." You're going away from here with something. No matter how much you come in emotion, how much you do, it won't work until that perfect faith has manifested and identified itself in you as a substance. When it's there, then nothing's going to shake you from it.

If you had cancer, and the doctor told you yesterday that you'd be dead before Monday morning, all of your heart, your respiration's gone, the cancer's eat you up, your bloodstream's become completely cancer, whatever it is, and something come with this substance of this genuine faith, perfect faith was made a substance in you, you'd laugh in that doctor's face.

You'd be like old Elijah when he walked up and down before the idol and said, "Why don't you call a little louder? Maybe he's pursuing." He knowed what he was going to do, because God had told him what was going to happen. He said, "Let the god that answers by fire, be God."

They say, "We'll take that proposition." And they poured water upon the altars. And they cut themselves, and they done everything, and called, "O Baal, O Baal, answer." Elijah was just as calm as he could be. He said, "Call a little louder," said, "maybe he's pursuing. Maybe he's on a fishing trip. Maybe he's doing something else. (You see?) He's out somewhere." Just made fun of them, because he knew it's going to happen.

Oh, watch when he got everything in order, walked out there and said, "Lord God of Abraham, Isaac, and of Israel." He never called him by his name Jacob, "shyster." He called him Israel, "prince with God."

"Lord God of Abraham, Isaac, and of that Prince (Jacob), let it be known today that I am Your servant; and I've done this, not at my desire, not at my make up, but at Your command I have did this: Your will, You told me what to do. You showed me these things would be here. Now, I've poured the water upon the altar. I've done all these things according to Your command. Now, let it be known." And when he said that, fire fell from the heavens. He was just as confident it was going to fall, because he had the substance. Why? The Word said so.

Train up a child in the way he should go: and when he is old, he will not depart from it. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. (*Proverbs 22:6, 15*)

Sometimes I wonder if we intellectual Americans has enough discernment to discern right from wrong. Especially the juvenile courts prove that we haven't got it to discern right and wrong for our children, and they seem to have a good psychologist's answer, for instance like this: If Junior comes up to his papa, and stomps his little feet, and screams out, and shakes his head, said, "Dad, I don't care what you say, I want a hot-rod." (That's typical America.) And the father says, "All right, Junior, I'll buy it for you." You could say to that dad, "Why did you do it?" "Oh, I love him."

You remember, dad; Junior is going to grow up to be a man someday, and he will marry and have a family. God help that wife that lives with a boy that's been brought up like that to have his way about everything he wants: can't discern right from wrong. That's not love; that's pure ignorance. The Bible's right. Spare the rod and you spoil your son.

Little Fannie will come up to mother, and she's going to go at the rock-and-roll. Mother tells her she can't do it. "But, oh, mother, you're cruel to me." Of course, you love Fannie, and you let her go. She'll get out amongst that bunch of hoodlums, on all that nonsense, come in and pucker up her little painted lips, and tell you a lie, that there's no harm in it. God have mercy to the man that'll marry something like that for a wife. Discerning right from wrong, we can't discern our own.

¶ Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15-17)

Hevery man that's born of the Spirit of God despises the world. "And if you love the world or the things of the world, the love of God's not even in you." That's what the Bible said. And the real pilgrim on his road, simply hates the things of the world. He hates to see men drinking. He hates to see men smoking. He hates to see women on the street with them little old dirty clothes on. He hates to see buncos and card parties.

And yesterday, while Brother Wood and I were coming through the street, and some of the men, there was a little lady there in Louisville, coming down the street, lovely looking little woman, with clothes on that was horrible: just a little way up on the hip, and a little ribbon tied on her hips on each side, and a little bitty round piece of cloth in front of her, and tied with a string behind, walking down the street, horribly, and every man on the street looking at her. I said, "She doesn't realize that she's guilty in the sight of God with committing adultery with every man that looked on her in that manner. And she'll answer at the day of judgment for committing adultery with those men."

Jesus said, "Whosoever looketh upon woman to lust after her, has committed adultery with her already." That's right.

So, you see, Brother Wood said to me, "What do you allow for that, Brother Branham?"

I said, "It's either mental deficiency or devil possession." There's only two things to make it. A decent, clean woman won't wear those things unless she's devil possessed. That's exactly the truth.

Now, a pilgrim that's on his road to heaven, he lives in a different atmosphere. You don't have to worry about him looking at her. He'll turn his head if he's got God in his heart, for he's living in an atmosphere that's a million miles from those things. That's right. You don't want to be guilty of that stuff at the judgment. So he turns his head and say, "God, have mercy on the woman," and on he goes.

We're in our journey. We're on our way to Canaan's land. We're on our way to that eternal and blessed rest that God has given us. And in the journey, we're tempted. We're tempted of all kinds of things, but yet be tempted without sinning.

¶ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (1 John 3:8-9)

Did you ever take your camera and set it on infinite? Why, it just means from thereafter. All right, there's no way of focusing it any more. Well, that's what God is; He's infinite. And if He's infinite, there could not be a beetle, not a fly, not a flea, not a mouse, not a chigger, or nothing that ever was on the earth or ever will be, but what God knew it before the world was ever formed. There's some conception of infinite.

Well then, the infinite God who saves you here, knowing He's going to lose you next week, or next month, or next year, why He's defeating the very purpose. He can't lose you. "He that heareth My Words and believeth on Him that sent Me has Everlasting Life and shall never come into the judgment but's done passed from death unto life." Can't do it. He that is born of God does not commit sin, for the seed of God remains in him, and he cannot sin. How can he sin when there's a sin-offering for him? How can I be sick when I'm in perfect health? How can I be blind when I can see? Oh, my. How can I be in the building and out of the building at the same time? How can I be drunk and sober at the same time? You can't do it. And when you're saved, you're under the atonement, and your sins are not reckoned unto you.

Did not David say, "Blessed is the man who God will not reckon sin and impute sin to"? God don't hold the sin against this creature. That's strong. That isn't skim milk; but that's the Bible. God will not reckon sin to the righteous. God by His grace through predestination, not willing that any should perish, but all might come to repentance; but being infinite and know who would come and who would not come, He could predestinate everything to work to His will.

If He didn't do it, why did He permit sin in the first place? If there'd never been a sinner, He would have never been a Saviour. The attribute within Him could not be pulled out.

¶ And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.(1 Kings 22:19-22)

There were four hundred seminary students who claimed to know the Word and wasn't respecting it. They thought they'd bypass it because of pomp. They tried to bypass it, because it was the king to pat somebody on the back.

But this little holy-roller, as I called him awhile ago, he didn't care how much patting on the back went on, he stayed with God's Word. And he couldn't prophesy nothing or preach then but what the Word said. God will back that Word up every time. He didn't care what the seminaries taught; he didn't care what any of the rest of them was; he knewed the Word of God pronounced a curse on Ahab, and nothing else could take the place of it.

So therefore, being with the Word and lined up with the Word, the Holy Ghost lined up with him, for he lined with the Holy Ghost and saw a vision. What was it? I feel real good, real religious. Get with the Word. Stay with the Word. And if there ever a true vision comes, it'll come by the Word. Amen. Never thought of that before. That's a new one. Thank the Lord. Stay with the Word, brother.

Micaiah was with the Word, because the Word had pronounced cursings on that thing. And how could Micaiah say anything else but stay with the Word? So by staying with the Word, God showed him a continuation of the Word. Hallelujah. There you are, I hope, sinks into you like it does me. There it is. God's going to show the continuation of the Word. Said, "Sure, go on if you want to. All right, go do what the preachers tell you to do, but I saw Israel scattered like sheep that had no shepherd. I saw God in heaven; I saw the throne, and the host of heaven standing at right and left hand. Said, 'Who can we get to go down and deceive Ahab? Who can we get to bring him out here to fulfill old Elijah's prophecy?'

See, Micaiah was right on that Word. That Word had to be fulfilled. And a lying spirit come up, come out of hell, come up there and said, "I can do something for you." Said, "You know what, I can get in that seminary easy, 'cause they don't have no more much prayer meeting, no agonizing. There's nothing around there, no Blood, so I can just walk in anytime I want to. I can take possession of that thing, that whole denomination. I can get the whole thing; they don't even believe in the Blood. So I can take the whole thing.

God said, "That's right, you can do that."

¶ For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. (1 John 5:4)

Mhen you come to Him, don't come as a floater. "I'll go up and try it and see if it works." You'll never get nowhere, but when you come with this kind of a determination: that you have sold out lot, stock, and barrel. When you're tired of the world, and sin, and unbelief, and frustrations and doubts, and come to the living God with an anchor surely tightened in the Rock of Ages, the Holy Spirit's here to pull you into the Presence of the living God, that will give you a faith that'll overcome anything there is in the world: sickness, disease, and even death itself.

You say, "You said death, Brother Branham." And that's what I meant. Death. Was not it, Lazarus, who was laying dead in the ground, and had already corruption set in, when Jesus said to Martha, "Where have you buried him? And if you won't doubt you shall see the glory of God."

"Did not I tell you not to doubt," He said to Jairus that day? "If you'll only believe, you can see the glory of God."

Then faith overcomes death. Faith is the victory over death. Faith is the victory over sin. Faith is the victory over sickness. Faith is the victory over worry. Faith is the victory over frustrations. Faith is the victory over the world.

You say, John, when he wrote that, he did not have my troubles. He did not have to deal with the folk that I deal with. He did not have to go through the things that I do. That's right. He may not had to deal with the same folk. He may not had to overcome the same thing, but he never excluded them. For he said, "This faith is the victory that overcomes the world, the whole thing."

How is it? It's faith in it. Ride above it. When we have the written Word of God laying before us, and the Holy Spirit here performing and showing the resurrection of the Lord Jesus, with the Divine promises written here, that, "whatsoever thing you desire when you pray, believe you receive it, and you shall have it.", what do you have to do then? Have faith, not just floating faith, not just a make-believe faith, but a real faith.

Now, faith is a conqueror; faith is an overcomer. It just isn't a peace maker, it overcomes. Faith is the victory that overcomes the world. What does it do? What is faith? What is the conqueror? Conquer and victory is the same. To conquer, it means to beat down, to override, to handcuff, to throw into prisons. It means that the sin, that once ruled you, you rule it now. It means that you have overcome it, you've whipped it. You're greater than it is.

¶ Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. (2 Kings 1:9-12)

The law was not a saviour after all. The law was the prison house. The law only made you know you was a sinner. The law pointed out your sin, but it didn't have any remedy. If the policeman comes, and arrests you, and throws you back in the jail, that's the law. That shows you you are a sinner, but how you going to get out? That's the next thing. The law was just a school master. It pointed out sin.

And then what did Elijah mean? Elijah was the justice of God. Now, no man can be saved by the law, so I don't want to hear Moses anymore. No man's saved by it. Now, no man could be saved by the law. It hasn't got no grace in it at all. So you can't be saved by your works, by the law, so then we'll find out then what Elijah meant. He was the justice of God.

Elijah went up on the mountain. And here's to show he's justice. God told him to go up and set down. And when he did, the king sent up fifty men, said, "Come on down off there, Elijah, want to talk to you."

Elijah raised up and said, "If I be a man of God, let fire from heaven come and consume you." And fire fell out of heaven and killed fifty: justice. It was tampering on God's territory. Who wants justice? I want to know today, who in this church would plead for justice? Not me. I plead for mercy, not justice. I'm justly due to die and go to hell. But it's the mercy of God that saves me, not the justice. I don't want it.

"Oh," the king said, "That might've been an accident. It perhaps was a thunderbolt hit the sky. We'll send another fifty."

And he sent another fifty, and that old prophet raised up in the stern justice of God, and said, "If I be a man of God, let fire come and burn you up."

And down it come again and destroyed fifty more. So it wasn't a accident. It was the justice of God. How dare anybody to say, "I want justice." I don't want justice; I want mercy.

¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. (2 Kings 2:9-10)

Elijah said, "If you see me when I go, you'll have what you ask for." That's right. You got to keep your eye on it, watch the promise. What if from the school, did he turn back and say, "Hey, boys, how am I doing now, following right along behind the prophet?" He'd have failed maybe. But he didn't care what the school thought, or what all the teachers thought. He didn't care what the neighbors thought, or the houses, or who looked at him. He kept his faith in the promise.

A few weeks ago, Sister Wood here, and Brother Wood, two bosom friends of ours here at the church. I was in Michigan with my friends Leo and Gene. We left the Chicago meetings and went to some of their people for two days to go deer hunting with bows and arrows. And on my road back, my wife had got a hold of me, and she said, "Pray for Mrs. Wood's mother. A cancer that is eating off her face." And said, "I have never seen Sister Wood so alarmed; she's weeping."

Sister Wood has always been a hero of faith since God healed her boy with a crippled leg, and healed her with TB, and so forth. But she'd given down. There at the room that night we prayed. Coming in Mrs. Wood said, "Brother Branham, we'll go over..." And we went to her mother, which was in Louisville. And she'd had a cancer on the side of her nose. And the doctor had tampered with it, scattered it to just a little ring the side of her nose and up just about a eighth of an inch from her eye, just the bone laying there, just eating it just as fast as it could eat away. Go into the room and I knelt down; I said, "I want to speak to her alone." And I goes into the room to pray with the woman. And while in the room, I thought, "O God, if You'll just show me a vision of what's going to happen to the woman."

Mr. and Mrs. Wood setting on the outside waiting to see what the vision would say. But while I was there, I got condemned. I was condemned by waiting for a vision; seemed like something referred back, "What do you need a vision when the promise is already been said." So I knelt down and prayed. And while praying something just answered on the inside, the faith of the promise.

Come back out and Mrs. Wood, when I told her about it, she said, "Did you see anything, Brother Branham?" I said, "I never exactly seen anything, but I felt something that told me that His promise was true, and He was going to do it. And I believe that He's going to do it." And in less than twenty-four hours the end of that cancer begin to break away and a scab form over it. Cancers don't scab as you know, less it's dead. So there it was now, and the woman is healed and home. What a wonderful Christ. By keeping our eyes on the promise; God said so.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (Jude 1:3)

Me're contending that there's one true, living God, and that He's just as live tonight, as He ever was. And that we are not here just with a fictitious belief; we're not here all emotionally wrapped up in some emotion, or psychology, or enthusiasm. We're here in the Presence of the living, resurrected Jesus Christ, Who stands with us each night, and proves Himself to be alive, raised from the dead, and is here with us, now. It's makes the heart of a man or a woman really rejoice with great exceedingly joy to know that we are not just making up something. I'm so glad that the thing that I am talking about is truth. One time I worked for a utility company. They had a campaign on, and they were selling electric lights and the low-bowl lamps, General Electric. See who could sell the most, no prizes, just see who could get, sell the most. And we, all the men together, I was a linesman and many others were salesmen. But before I'd ever go in to sell the lamp, before I would misrepresent anything to people, I had to know first what it was. So I went to the company, and I said, "Now what about this lamp, what is it? What's it made of? What will you do? What do you stand behind it?" And they told me all about it, how long it was guaranteed and so still, I thought, "I'm going to try one of them awhile to see what it's made out of, before, even if the word of the company, I have to experience it myself to see what it's made out of. Being an electrician at the time, I took the thing apart, took every movement out of it to find out just exactly how it was made up, how the switches, how they were tightened down, and how the wires run and the current, how it was insulated, and how the reflector would work, and how tight it was, and what the material was. And I found out that it was a really a real light. So when I went to a person's house to sell the lamp, not being a salesman, but I sold more lamps than all of them, because I took in there with the knowing in my heart that what I was talking about was the truth.

I said, "Now, I'm not coming to you to sell the lamp. I'm coming to leave a lamp here. You try it, and if it isn't just exactly what I say it is, then I'll take it up." Why, I put about two or three thousand lamps out, and I took up about four or five lamps out of two or three thousand. Everybody when they seen it was the truth, had time to look through it, inspect it, try it out, and the company's guarantee behind it; and if one of them would've went bad, they knew me; I'd go right to the company. The company had to make it good to me, and I'd have to make it good to the person. Therefore, I could walk with a real straight face, and look every man in the face, and say, "The product is good if you want it."

And that's the way it is with Jesus Christ.

¶ Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. (2 Kings 4:29)

Now, I believe he's just probing. But he knew that God had blessed whatever he touched. You see it? He believed that God blessed it. So he said, "God has blessed this. And if you'll it lay it on the baby, I believe that God will make it well."

Now, no matter what his faith was, if the woman's faith wasn't the same, then it won't work. You see what I mean? It takes your faith and your pastor's faith together. You too have got to have the same faith. And if you believe the same thing that the man of God has told you, then something's got to happen. So the man of God believed that he wouldn't have to go over there; he would just send the staff. But the woman said, "No, no, no. I going to stay right with you. I'm going to stay right here till I find out."

So then Gehazi said, "There's no breath in the baby. He's still dead."

So away they went, come into the yard, and now look at the crowd, everybody around, a wailing and screaming. What a place for faith. Elisha standing there, no vision, didn't know what to do, all he could do was look around. There was the father screaming, there was all the neighbors, and everybody carrying on. Well, he goes around to his little old chamber, and the woman had the baby laying on the bed, so he shut everybody out of the room, and pulled the door together, by himself. Went over in a corner, and knelt down, and begin to pray. When he got through praying, he got up, walked up and down the floor, back and forth, to and fro, up and down the floor, until the Spirit of God come upon him. When the Spirit of God come upon him, no doubt but what he saw a vision, goes over, stretches himself on top of the baby, his nose again its nose, no prayer; just the nose against its nose, lips against its lips, eyes against its eyes, hands against its hands, and the baby sneezed seven times and come to life. What was that? That wasn't that preacher. That was Christ in His prophet that brought that baby back to life. Hallelujah.

Oh, my, when he stood out there then and said, "Gehazi, call that Shunammite." Amen.

The woman come to the door. Then all the good things that she had done, little did she know when she had that bed made in there for Elisha, and made his bed with her own hands, that someday her dead baby would be laying there, and the body of that prophet, through the Christ would bring that baby back to life again. You don't know what's happening when you try to do something for one another. Try to help one another. That's right. Like bread upon the water, it'll return to you someday.

Who can find a virtuous woman? for her price is far above rubies. (*Proverbs 31:10*)

Abraham believed God, that's right, and it was imputed to him for righteousness. But God give him a sign, circumcised him as a sign, a seal. And Abraham's seed still receives circumcision. They did all through the age, until the moon faded out, the law, and the Son came in. And when the Son of God come, He circumcised them yet.

And every son of Abraham is circumcised today, not of the flesh, but of the heart. The Holy Spirit circumcises the heart, cuts away the things of the world, and makes you a new creature in Christ Jesus. "Circumcision" is "cut off surplus flesh." Only the males could be circumcised. Only the males was the only ones was in the covenant. And a woman, being married, was brought in.

There's a lot of women here, and the women is a marvelous thing. If God could've give a man anything better than a woman, He'd have done so, but He give a woman.

But this is a woman's world. She's running the whole thing, not you house mothers here; but I mean out in the world. Let some little striptease out in Hollywood start to cut her hair some way, and watch all the girls cut their hair the same way. Or they start some fad in dress, and watch all the girls do the same thing: Christians and all, so-called. That's right. It's a woman's world.

You notice, they paint the pictures of an angel woman. There's not such a thing. Show me one place in the Scripture. Every Angel is men, not women. Angel women, mother Marys, and all these things like that, there's no such a thing. Find one place in the Scripture where it ever said there was a woman Angel. It's always, "He," Michael, Gabriel. "He drawed His sword." It's always, "He, He, He, He." That's right. Woman was made for man, not men for women. Sure.

That's just what the devil took the woman in the garden of Eden for his instrument. He's still using her. That's right. Not the converted, not the converted, the woman that's a Christian, and a good woman is the best thing that a man could find outside of salvation. But one that ain't no good is the worst thing he could find outside. That's right.

Solomon said that a good woman was a jewel in a man's crown, but an unrighteous one was water in his blood. His blood's his life. And how much more could he have than water in his blood? It would kill him.

¶ And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. (2 Kings 6:18-19)

Here not long ago, a minister said, "If you be a servant of the Lord, smite me blind."

I said, "You're already blind."

He said, "Me, blind?"

I said, "Yes, sir." 'Cause he was ridiculing Divine healing, ridiculing the baptism of the Holy Spirit, saying there wasn't such a thing. I said, "You're blind."

He said, "No, that's some of your own makeup."

I said, "That's the Scripture. The Bible said so."

Said, "When was the mind ever blind?"

I said, "Well, many times. Jesus told your fathers, said, 'You blind Pharisees. You got eyes and you can't see.' That's right. 'But if you'd have known the time.'"

I said, "Elijah was down, that great prophet, at Dothan one time. And there the whole Syrian army got around to take Elijah. And Gehazi said "Father, they're upon us. The whole city is compassed around here with the army of the Syrians."

He said, "Well, there's more with us than there is with them."

He said, "Well now, here they are, but I can't see nobody but you."

Said, "God, open his eyes." And when his eyes come open, he looked, and around that old prophet was chariots of fire, the hills was on fire. He walked right out to where they was, and he said he smote them blind. Not physically. One way they were physically blind. He went out, said, "Are you looking for Elijah?" He was Elijah, himself.

Said, "Yes, we're looking for him."

Said, "Come follow me, I'll lead you right to him." They didn't know it. They were blind.

And today, men are stricken blind because they are rejecting God, mercy. That only leaves judgment left. But God in His love and mercy has so appropriated a way, that before Divine judgment ever strikes, there is a way. God makes a way of escape for all those who desire to follow that way. That's the mercies of Him, making a way of escape. "Not willing that any should perish, but all might come to repentance."

¶ And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (Revelation 4:6-8)

Mhat's the symbol here, Brother Branham? What is it? It means that these guards [were guards of] God's ark. They were in journey, rolling on wheels when Ezekiel saw them; but when John saw them, they'd already come into their right position in heaven.

Now, remember, God's guards of the ark, or the mercy seat. Now, remember, John saw, how many? Four. How many did he see? He seen four too, four living creatures. Now, watch; they both seen the same vision.

And four is the number of earth. Did you know that? How many knows now before we have to go into it, four is an earthly number? Sure. It's a number of earth, of deliverance, deliverance. Now, keep that in your mind, "deliverance," 'cause I'm going to strike it just a minute real hard (See?), deliverance." Now, there was three Hebrew children in the fiery furnace, but the fourth One come; it was deliverance. Lazarus was in the grave three days, but when the fourth one come he was delivered. Four is God's number of deliverance, so it showed that these beings must have been something about the earth.

Now, notice, "They have eyes (in Ezekiel and here) in front, and in back, and within." Let's just read that. Look here. See? You see here, I believe they spoke in here, "beasts," four faces, like an eagle, and wings, full of eyes without, within. Look here.

And the four beasts and each of them had six wings about him and they flew, and so forth. "And had eyes without, within, and behind." It spoke of their intelligence. They knowed what was, which is, and which shall come; for they was right at the seat, so close till they wasn't even human. Not temple guards, the temple guards are the hundred and forty-four thousand, but this is the mercy seat guards, the throne guards. The throne right up next to God, "living creatures," next thing to God, standing there. Their intelligence, they knowed what was, which is, what shall come. They had "eyes without," showing what they could see, what was to come; "eyes within," knows everything now; and "eyes in the back," which knowed what was. Which was, which is, which shall come, reflecting through the church ages "He that Was, Which Is, and Shall Come; Jesus Christ the same yesterday, today, and forever."

To every thing there is a season, and a time to every purpose under the heaven: (*Ecclesiastes 3:1*)

If you want to see what day of the month it is, look on the calendar. If you want to see what day in the season it is of the coming of the Lord, watch where Israel's setting. That's God's timepiece. There she is, setting in her homeland. The oldest flag in the world, the six point star of David, the oldest flag in the world flies again for the first time for twenty-five hundred years (Yes, sir.), yes, the ensign that was to be lifted up. Israel, Palestine blossoming as a rose, you read in the magazines, and watch how they come back, way down in Iran and so forth. "Look" magazine packed articles, how they went out after them Jews. They wouldn't get on that airplane. That old Rabbi went out there, said, "Our prophet told us, Isaiah, hundreds of years ago, thousands of years ago, that when we come back to the homeland, we'd come back on the wings of an eagle." There it sets. Amen. They got right on and away they went.

When Brother Arganbright, one of our brethren here, had me come out to the west coast this time. He was there taking the pictures. Other pictures, got one "Three Minutes To Midnight." And science says that's what it is, three minutes to midnight. And we look over there and see all them Jews placed in their homeland.

Lewi Petrus, how many ever heard of him? The Stockholm church in Sweden, wonderful brother. He said to me, "Brother Branham, the Jews has always believed their prophets." Said, "If you just go down to Israel."

I said, "Fine, that looks good to me."

He said, "Look, I sent them down a million of these Testaments (They read from the back to the front.), and they read them New Testaments."

They asked these Jews; they said, "Why you coming home for, bringing your papa and mama, them blind and sick and packing them in, come to the homeland to die?"

Said, "We come to see the Messiah." Amen.

Brother, don't worry. Gentile, your days is just about over. Let me warn you in the Name of the Lord: The Gentile door is closing just as certain as I'm standing here. Jesus said, "The Mohammedans there would tread down the walls of Jerusalem until the Gentile dispensation be finished and fulfilled." There she is, Israel in her homeland, a nation with her own army and her own money. Amen. She's a full nation now. The fig tree's putting forth its buds and already budded out.

¶ And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. (Revelation 6:1)

Jt's all right to have wisdom. But if the wisdom is contrary, if the wisdom isn't correct wisdom from God, Divine wisdom, and becomes natural wisdom, I don't care how much science we have, and whatmore, or education, it's of the devil. I'll prove it to you, the Lord willing, in a few minutes. It's of the devil. Civilization is of the devil. I just got through preaching on that. All culture in the earth, all powers of science, and everything, is of the devil. It's his gospel he preached of knowledge in the garden of Eden. And he's took that knowledge, perverted knowledge, contrary to the Word, and will, and plan of God, and now he's had six thousand years to do just exactly what God did, only in a perverted way, and took the same amount of time to bring his own Eden in. Now, he's got a Eden here on earth, and it's filled with wisdom, knowledge. That was his gospel at the beginning, knowledge, wisdom, science. Never did God ever cater to such. And I want you to watch a minute. He did this, and because that he was a man of worldly wisdom.

Now, it's hard to say this. It's very hard, because speaking to people who feel the same way I do, and the way I have been for many years. But since the opening of those Seven Seals, of them Angels just behind the mountain yonder, this has become a new Book. It's the things that's been hid is being revealed as God promised in Revelations 10 He would do it. And we are the privileged people that God has chosen of the earth, that we might see and understand these things; which is not some mythical, fleshly mind of a person trying to make it up. It's the Word of God made manifest, proven that it's right. Proven, not by science, but by God that it's right.

God, as I have said before in a message, God doesn't need anyone to interpret His Word. He's His Own Interpreter. He says it'll happen, and it happens. He confirms it; that interprets it.

A few years ago when we Pentecostal people, when the other churches told us that we were crazy, we could not, the Holy Ghost was a thing past. But we find out that God's promise was to whosoever will, and now we know different. See? And that's just little by little, this thing has opened up.

And now He promised that the mysteries that was hid in those, all of those church ages would be revealed right at the end time. And He lets us know now. We are at the end time. We're here now.

 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. (*Ecclesiastes 5:13-15*)

When I first started, and I knew there'd be a lot hooked up with this, and there's nobody on the field in them days. And me being a Baptist and coming out amongst Full Gospel people, I realized what it was going to be.

And there was three things that I noticed in the Bible that always [hinder] a minister. And one of them was money, and the other one was popularity, and women. So I know that Saul fell because of popularity, Balaam because of money, and Samson because of women. So then I know those three things was a hindrance that we must always keep covered up. And money of course, would be the greatest or trying to think you're just a little better than somebody else.

I tried, Christian friends, tried my best; by God's grace I can say with His grace, all of its been in the background. You pray that I can keep it that way. I never took money. Billy told me a few minutes ago, said, "Daddy, I think they took you up a love offering." That wasn't necessary, didn't have to do that. I never come for that purpose; God knows that. No, sir. I'm a poor man, could have been a multi-millionaire. Many of you knows that I was give at one time one million five hundred thousand dollars at one time. When the agents brought it to me, I refused to look at their order; I said, "No, sir, I wouldn't put my hand on it."

They said, "Oh, my," said, "but this man's worth twenty-eight million dollars. He owns a big Mission Bell Winery and all." I said, "I don't care what he owns, sir; my Father owns the cattle of every hill and I don't have any need of the money."

And he said, "Well, I was just seeing your mother's home and yours here, the parsonage," and said, "you could use it."

I said, "Yes, when I need it, Father will send it to me. But I don't need it now." And I refused to look at it: A million five hundred thousand dollars in one offering. I'd rather take fifty cents or a dime from so-and-so, and so-and-so, and let everybody have a part in it, then to take a big lot of money. Heartaches, troubles, and then you think, "It's just too much, the curse of the love of it. And I was born poor, raised poor; my people are poor; I want to die poor. The only thing I want to have when I die is favor with God; that's all I want. I brought nothing into this world, it's certain we take nothing out. That's true. So what we get from the line of God, is only thing we can take with us. So if you ever want to pray for me, it's not to have money, not to have big homes, or be popular, but just pray that I can stay in the hands of Christ, that He can mold me, and use me, in any way that He sees fit to do it. I'll pray the same thing for you, that you'll be the same way."

¶ And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. (*Revelation 8:1*)

God's secret mystery He had before the world began. Now, back in the back part of God's mind, there was something that He was trying and was going to achieve, and He had a motive in doing it, in order to let Himself be expressed. Because first, there wasn't even a moon, star, atom, molecule, or anything; He was God. But He exactly wasn't God at that time, because God is an object of worship, and there wasn't nothing to worship Him. So in His great mind He wanted these attributes to be expressed. And in Him was love; in Him was to be Father; in Him was to be Son; in Him was to be a Savior; in Him was to be a Healer. And all these great attributes that we see already expressed, they were in God.

So my opinion, the first thing that He made was Angels. And then they worshipped Him and that made Him God. And He started from there (as in previous Messages I have tried to explain it, break it down). And now, then when Angels began to worship Him, that was before there was even a molecule in the earth; there was nothing. It was all darkness; there wasn't no sun, or no moon, no stars, no nothing; then He was God. As He asked Job, "Where was you when I laid the foundations of the world? (See?) when the morning stars sang together, the sons of God shouted for joy?" Now: "Where were you?" That was way back before the earth. Now, God had a purpose and a hidden mystery. And that's what I want to speak on to the church this morning: the hidden mystery of God that He had in His mind before the world ever began and how that it's unfolded itself right down to this present hour that we're living. See? Then you will understand clearly then on, I believe, what is being done.

God's great mystery of how it's a secret. He kept it a secret. Nobody knew nothing about it; even the Angels didn't understand it. He didn't reveal it. That's the reason under our seventh mystery, when the seventh seal was opened, there was silence.

Jesus, when He was on earth, they wanted to know when He would come. He said, "Even the Son Himself don't know when it's going to happen." See, God has this all to Himself. It's a secret. And that's the reason there was silence in heaven for a space of a half hour. And Seven Thunders uttered their voices, and John was even forbidden to write it, the coming of the Lord.

Behold, this have I found, saith the preacher, counting one by one, to find out the account: Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. (Ecclesiastes 7:27-28)

Mhen I got to be a young man I had ideas like all young men. Going to school, I'd found them little girls. You know, I was real bashful, you know. And I finally got me a little girlfriend, and like all little boys, about fifteen years old, I guess. And oh, she was pretty. My, she had eyes like a dove, and she had teeth like pearl, and a neck like a swan, and she was really pretty. And another little boy, we were buddies, so he got his daddy's old model-T Ford, and we got a date with our girls. And we was going to take them out, riding. We got enough to buy two gallons of gasoline. We had to jack the back wheel up to crank it. I don't know whether you ever remember that or not, you know, to crank it. But we was going along pretty good.

And so I had a few nickels in my pocket, and we stopped at a little place. You could get a ham sandwich for a nickel. And so, oh, I was rich; I could buy four of them. And after we'd eat the sandwiches and drank the coke. I started taking the bottles back. And to my surprise, when I come out (women had just start falling from womanhood at that time), my little dove was smoking a cigarette.

Well, when I seen that pretty little girl just acting smart, this cigarette in her hand, that liked to killed me, 'cause I really thought I loved her. Now, I'm called a woman-hater; you know that, because I'm always kind of against women, but not against you sisters. I'm just against the way modern women act. That's right. Good women should be packed along.

But I can remember when my father's still up there running, I had to be out there with water and stuff, see young ladies that wasn't over seventeen, eighteen years old, up there with men my age now, drunk. And they'd have to sober them up and give them black coffee to get home to cook their husband's supper. Oh, something like that, I said, (this was my remark then), "They're not worth a good clean bullet to kill them with it." That's right. And I hated women. That's right. And I just have to watch every move now, to keep from still thinking the same thing.

So, but now, a good woman is a jewel in a man's crown. She should be honored. My mother's a woman; my wife is; and they're lovely. And I've got thousands of Christian sisters who I highly respect. But if they can respect what God made them, a motherhood and a real queen, that's all right. She's one of the best things that God could give a man was a wife. Besides salvation, a wife is the best thing if she is a good wife. But if she isn't, Solomon said, "A good woman is a jewel in a man's crown, but a ornery one or no-good one is water in his blood." And that's right, it's the worst thing could happen. If you've got a good wife, brother, you ought to respect her with the highest. That's right. You should do that. And children, if you've got a real mother that stays home and tries to take care of you, keeping your clothes clean, send you to school, teaching you about Jesus, you should honor that sweet old mother with all that's in you. You should respect that woman (Yes, sir.), because she's a real mother.

¶ 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. (*Revelation 10:7*)

The Book of the Revelation is the last Book of the Bible. It's sealed to unbelievers. In there the Bible says in the 22nd chapter, "Whosoever shall take one word from it or add one word to it, I'll take his part from the Book of Life." We realize that then it was altogether given for believers. And it opens the Book of Revelation and reveals Who the Author of this entire Book is (He's to look upon as Alpha and Omega, from Genesis to Revelations, 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. Now, the Book was written, but then remember, it was sealed with seven seals. And these seven seals was not to be opened, Revelations 10, until the sounding of the last earthly angel on earth, Revelations 10:7. See? "And in the days of the sounding of the last angel's Message, seventh angel, the mystery of God should be finished in that age." And that's the age that we're living in.

We all know we're living the Laodicea age. There will never be another age to it; it can't be. So we're living in the Laodicea age, and these seven seals that's held that Book is a mystery to people, should be open 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 of the Scripture. And then God vindicates that to be the Truth.

See, God don't need no interpreter. He's His own Interpreter. He does His own interpretation by bringing to pass the things that He said would happen. Like in the beginning He said, "Let there be light," and there was light. That don't need any interpretation. It was vindicated.

Now, He promised certain things in this last day in the Scripture. Why, there it was. That's how Jesus was the Son of God. He promised to send Him. When He was in his days here on earth and the people couldn't believe Him, He said, "Search the Scripture, for in Them you think you have Eternal Life; and They are They that testify of Me. If I do not the works of My Father, then believe Me not. But if you can't believe Me, believe the works that I do; 'cause they testify Who I am."

I read the books on the history of Pentecost. They said, "It can't last long; it'll burn down." It's still burning. Why? It's because you'll never put it out. God said it would be there. It's that portion of the Word. And then when the Bride is being called out, how you going to put it out? It's the revelation of the manifestation of the Word made true. And we're living in that day (Praise be to God.), the revelation of the mystery of Hissself.

¶ Whatsoever thy hand findest to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. (Ecclesiastes 9:10)

Jfeel that, brethren, and like in here. I would rather be down here in this meeting with five people attending in that six thousand auditorium, and be in the will of God, than to have the place turning away five thousand every night, and be out of the will of God. The main thing is do the will of God, whether it's small, or whether it's great, whatever it is.

I just held a revival in a church that held twenty people, a revival. I don't have any television; I don't have any programs to sponsor or anything. People just pay the expense, and that's all there is to it. And so I don't want any of those things. If I do, I am obligated.

You think our dear Brother Oral Roberts, which is my bosom friend and a real man of God, do you think that Oral Roberts could come to a place and hold a meeting for two or three days in a church that held twenty people, when it takes about seven or eight thousand dollars a day for him to thrive? Certainly, he couldn't. He would like to, but he can't do it. He's under such an obligation. Now, I haven't got the brains to do what he's doing, and God knows that, so He lets Oral do that. He just keeps me this way where, see, if we just realize [we] are limited what we can do. So then, I don't have to have money. There you are. I can go anywhere He sends me.

If He wants me to go to Africa and preach to a hundred thousand people, He will produce the money. He's got all of it anyhow, so I don't have to ask for it, so He just gives it to me. If He wants me to go down to the old saint of Timbuktu, Gravel Switch, or somewhere, you know, and preach to ten people, amen. I'll just go and stay till He tells me it's over. So that's the way; I try to live that way. And I don't have nothing, no programs to support, nor nothing. See, now that is my part. Now, Brother Oral Roberts, God give him something else to do. And Brother A. A. Allen, and many of those other brethren, who has great radio broadcast and things, they've got to have money. I help support them myself. See? I do all that I can, because I realize that's my brother. I couldn't fill his place, and I'm kind of glad that I don't have to. Because I haven't got the mental powers to work those things out, and so I just stay the way I am. As Congressman Upshaw used to say, "You can't be nothing that you hain't." So that's right. And the quicker we realize that, the better off we'll be.

You just be what you are. God wants you the way He made you. And just keep that in mind. If it's a doormat, be a doormat. I want to be the best doormat He ever had, if I have to be the doormat. Or whatever it is in the House of God, let me serve my office the best that I can for Him.

¶ These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord. (Zechariah 8:16-17)

Now, I suppose there's practically all of us here tonight, could call to remembrance of certain things that taken place at certain times. From that time something changed. Such-and-such a thing, it happened at that time, and from that time on it was different. And it's a good thing that we can. And some of those memories of things that we think of is worthy thing that changed. And there's some things that is not so worthy of thinking of.

For instance: if the woman of an ill-fame, that she said, "There was a time that I was a good, righteous, moral girl. And on a certain night, or a certain place, a certain thing happen." And since that time, she's been on the wrong road. Her life has been marred with sin and blackness, and darkness; and only judgment waits her. But she can remember from that certain time it happened when she took the wrong road.

The liar, you might take one, as I said to a man one day, that I thought was telling jokes. And come to find out that he told so many lies till he really believed them himself.

And I said, "What makes you do that?" And I set down to talk with him. I said, "I want to ask you. Those stories are too wild for people to believe."

He said, "The first one I can ever remember telling," he said, "I was a little boy that was raised in a good home." And he said, "I went out and smoked corn silk cigarettes, just to be smart. And I'd eat some coffee to take it off of my breath." And he said, "I done it back behind the old chimney behind the house." And he said, "I will never forget. When mother caught me up and said to me, 'Sonny, let me smell your breath.' And I blowed my breath into her face, and she said, 'You've eat coffee to take something off of your breath. What have you been doing? Have you been smoking cigarette?'" And he said, "Something told me to tell her the truth." He said, "But I said, 'No mama. I cross my heart. I haven't been smoking cigarettes.'" He said, "And from that time..." That started it.

We can all find something that begin at a certain time. And from then on, things was change.

Cast thy bread upon the waters: for thou shalt find it after many days.
(Ecclesiastes 11:1)

God is God. He's still the great I AM, not the I was, I AM, now, present tense. And He's always here to heal to those who believe. But only those who believe are the only ones that's going to be healed, regardless. You've got to believe it.

God might permit you right here this afternoon to get up and be crippled, and you walk around on this platform. You could walk off, and doubt and unbelief hit your heart, your condition will come right back to you again. And if you walk off and don't serve Him, a worse thing's going to come back to you again. That's right. You must serve God reverently all your life, believing Him with all your heart.

And now, today, we got plenty of time this afternoon, because we're going to pray for everybody in the building this afternoon. 'Cause we got time to do it. And then before leaving, I want to pray for everyone 'fore leaving Phoenix. And I won't talk to you very much, because I want to put the time in. You've got good preachers here. You got a fine bunch of ministers. And they preach; and I'm not a preacher in the first place. These ministers can speak to you as they did this morning in their services.

And how many attended church this morning, let's see your hands, all over the building? Well, that's fine. And how many intended to attend tonight, let's see your hands, all over the building, going to go to church tonight? That's fine. That's about one third of you that didn't; I hope you do tonight. I hope you go to church tonight. Go somewhere to church. Don't never miss going to church on Sunday. And for the prayer meeting.

We need people, who have no churches here, who's struggling. My advice would be for you to stand at your post of duty just as loyal as you can to the cause of Christ, and back up your minister and everything that's going on, for the cause of Christ. And do that, and God will bless you. The only way that you can respect God is to respect one another. Is that right?

If you want somebody to say something good about you, you say something good about somebody else; they'll say something good about you. Cast your bread upon the water; it will return to you. As the brother said in Canada the other day said, "Yes, Brother Branham buttered." So that's about right. You see, if you'll just cast it upon the water, it'll return buttered. That's the way, 'cause you do unto others as you'd have them do unto you. So that's a good thing to live by.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes 12:13-14)

You know, that's the way to get God close to you, is think about Him, talk about Him. Don't talk about the things of the world; talk about Jesus. That's the way to do it. People may think you're a little funny, but that's all right. Just keep on, let your conversation be about Him.

I want to stop here a minute. My son Billy, he's around here somewhere. Here about three or four years ago, we were in a meeting. And they was playing some kind of music or something. We went in after service at Wood River, Illinois. And we went in to get some food. And they was playing some kind of a song. I don't know what it was.

And he said, "Daddy, ain't that a pretty song?"

I said, "What song?"

And I despise them little old juke boxes, ever what you call it. I've went into a many restaurant and said, "Lady, I'll lay two dollars down here; I got my family, if you'll pull the plug out of that filthy thing there, 'till I can let my family eat. You just pull the plug out."

Them old rock and rolls, and boogly-woogly, and every that kind of stuff, it's a disgrace. It makes me so nervous, you can't eat. I don't mind it myself, 'cause I got a little gear I can pull myself in and just keep thinking about God, and I don't hear it at all.

So after awhile (He was single then, before he was married.), some little lady would tip by, and he said, "Daddy, hasn't she got pretty hair?"

I said, "Who?"

He said, "Daddy, all you think about is the Bible and God."

I said, "Thank you, honey. That's a very nice compliment. That's all I want to think about." That's right. If I can just keep my mind settled on Him all the time, that's all that's necessary.

Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. (*Song of Solomon 1:4*)

God and His creation and His creatures of this creation is redeemed by His own Blood, cleansed by His own cleansing process, His germ-killing, sin-killing process. Like if anything is sterilized, the best sterilization we've ever had's been fire. You can take anything and wash it with soapsuds and all these chemicals that they talk about; it still ain't free, but you burn it once. And when the holy fire of God sterilizes the earth. He's lifted His Bride, which can come into heaven with Him while this is going on, and comes back upon the earth again; a new heavens and a new earth.

The cold winter can't hurt it; the hot summers can't hurt it; the deserts will blossom as a rose; sin and sinners are gone; God and His creatures and creation is dwelling together in perfect harmony.

As the heavens and the earth is husband and wife, so is Christ and the Church. And they all meet in one big glorious plan of redemption and is brought right into the bosoms of God again. You see it?

And in the new earth, there is a new City (Oh, my. Now, listen close. Don't forget this.) that Jesus said in John 14, He would go to prepare. "Let not your hearts be troubled (when He's going away). I have a reason to go away. You believed in God." He said, "believe also in Me." They couldn't see He was God. Said, "You've believed in God, now you believe in Me. And I'm going to prepare a place for you. In My Father's house is many mansions. In My Father's Kingdom is many palaces." Christ is there under the construction of this New Jerusalem now.

Now, listen close; don't move; don't miss this. Christ is in heaven today preparing the New Jerusalem. Just as God created the earth in six days--made the earth in six days (or six thousand years). They said, "Be not ignorant." We read in the Scripture, one thousand years is one day. And Christ is gone and is preparing a place (that's been on its construction for many, many thousands of years), preparing a place. "And if I go and prepare a place, I will come again, and receive you, that wherever I am, there you may be also." Notice, the Redeemer and the redeemed.

Wish we had time now; I got marked here, Solomon courting this girl, the Bride. Oh, we just have to omit it; it's getting too late. See? I'll get it again.

When he tries to get her, but she's engaged to a shepherd boy. Some probably thought that was a song he sang. Oh, no. Solomon was the throne inherit of David on earth. That showed that kingdom had to pass away. It was a type of Christ in love with the Bride.

¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (Zechariah 12:10)

Now, God, so anointed Jesus with the Fullness of Himself till that He was God's Gift to the world. That the wise men are clearly identified, that they're offering their gift to Him; showed that in their heart they knew Who He was, and what He was going to do for them. So, no wonder, the first thing they did, they fell down, perfectly in order, and worshipped Him. Before they could even understand it, they fell down and worshipped Him and then presented their gifts. That's the way to have real Christmas: worship Him, then present your gift; presenting your body as a living sacrifice, wholly and acceptable to God.

But you know what, after the wise men did that? The father and mother of Christ, the foster father of course and also mother, because God was both His father and mother. But we find out that they accepted these gifts from these wise men. No wonder they were called wise men. They were wise. They really had wisdom. If men today would just be that wise, just as wise. It takes a wise man to come to Christ. A man that turns away from Him is an unwise man. But it takes a wise man to come to Christ.

Now, notice, the same as now, they reject identified Deity. Do you get it? They will certainly put their name on a church book and say, "I'll try to live by this creed." They'll take an oath by this. But when it comes to accepting Deity, and expressing back the same kind of a gift like they did, that you are identified by your gift, that you give your entire being to it, to identified Deity. Then you identify yourself with the Deity by giving all you are, what you are to Deity Himself.

Now, Christ in this day, that we now live in, is still identifying Himself Deity among the people. He's still Deity, because He is the Word. And when we see the Word living Itself, then we know that man can't do that. It's Deity, the Word being made manifest by man. And Jesus said Himself, "The Son can do nothing in Himself. I can't do nothing; I'm a man," Jesus said. "But My Father that dwelleth in Me, He sheweth Me all things that Himself doeth." Amen. There you are. What is it? Deity being identified in man. Now, the same thing is today; that Deity, the promised Word for this day, can identify Itself in you. Amen. Then can you hold to It? Show that you believe in It. Give It Deity: believe It, service; be ready to die out to yourself and your own thoughts. But today It's rejected as It was then.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. (2 Kings 20:1-5)

Pray is the most vital force that God ever put into the hand of mankind. The most effective force that's known to man, is prayer. Do you believe that? It is. It's prayer that changes things.

Look at Hezekiah when the prophet went up and said, "All right, Hezekiah, you're not coming off the bed. God's done said you was going to die right there where you're at."

And Hezekiah studied it over; if he just had fifteen years longer. Now remember, you've got to give God a cause, a reason. Now, he didn't say, "Just because I can get out there and ride around in a chariot, and show the people I'm a king." No, he wanted to rebuild the altars of the God; and a few things had to be done to get the kingdom in order right. And he prayed that God would give him fifteen years longer, and he wept bitterly, just wept to God. He said, "God, I beseech You to consider me. I've walked before You with a perfect heart." How many of us can say that tonight, we've walked before Him with a perfect heart? "I've walked before Thee, Lord, with a perfect heart. And I ask You to consider me."

And God Almighty, Jehovah, reconsidered that man's case, because he prayed. Think of that. Almighty God, that had pronounced death upon the man, reconsidered His case. My, that's too much for me. Great Jehovah, to a mortal, to one of the earth, would reconsider His Word that He'd said to him.

Now, see what prayer does? Prayer is not exactly bringing God down to man. It's bringing man up to God. See? As you pray, you lose sight of these earthly things. You sway out into somewhere else, way beyond, and on and on and on, till you be come into His Presence. And then a faith that you have laid it out before God, said, "Now here, God, here it is. And I want to get well for, this cause." Or, "I want You to do this for me, for this cause. I want You to heal me from this cancer, or this TB or this anemia condition," or whatever it is. "I will walk before You, I will do everything I can. I will give this testimony everywhere I go. I will be happy to do that, Lord. And I will use my life, not for myself. I will use it for Your glory, to help others to see You." Now, then you lay that before God, and say, "God, will You consider my case?"

¶ But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. (Zechariah 14:7)

So we see the evening Light's here. And what does it do to have light, if you don't have any eyes to see how to get around in it. What is the evening Light? The Light comes on to reveal something. Is that right? If there's something here you feel, and you can't understand what it is in the darkness, then turn a light on. It's to reveal. What's Malachi 4 to do? See? Do the same thing. What was the opening of the Seven Seals to do? (What are all these denominations staggering around in.) It's to reveal, bring out. If you haven't got any eyes, then what's the use to reveal? There has to be eyes first to see. Is that right? It'll reveal Malachi 4, reveal St. Luke 17:30, St. John 14:12, also John 15:24; 16:13, and to also reveal Revelations 10:1-7, the opening of the Seven Seals and the Seventh Angel's Message, to open up, to reveal when the evening Light's come. The blindness of a bat, you could turn on a light, and the bat would be so blind he couldn't fly. A hoot owl, all those night prowlers, and things like that, roaches, and things, can't see in the daytime. They don't know what it's all about. They can't see. And the evening Lights is come on. Every parable, everywhere we go to nature, to the Bible, to the statues that Daniel saw and the king of that day, all of them saw, and all these things, everybody, every form, every move, every place in the Body positionally shows us the very hour that we're living in. Not another move can come above it. There was a move of the hand, charity, Wesley. There was a move of foundation, Luther. There never was a greater. It's taught the Wesley move, they sent missionaries to all the world. One of the greatest moves that was made in the age before that. Then come the Pentecostal age; then come in the different fingers and things, the Pentecostal age of tongues, and nose, and so forth. Now, it's in the eyes. What good will you need Light, if that eyes wasn't there to see. There has to be eyes first to see, and then when that come, He opened the Seven Seals and revealed the evening Light, taking all the mysteries that's been hid down through these church ages and now revealed them as He promised to do in Revelation 10:1-7. Here we are today setting in the midst of the Word, and the Word being revealed to us by Jesus Christ. Then this is God's Word.
And be His subjects, we must walk close to the Author to understand it, for it to reveal, "Oh, Lord, what wilt Thou have me to do? If I must go to the fields and preach the Gospel, or must I stay at home? No matter what it is. If I must be a good housewife, if I must be a good mother, if I must do this, that, or the other, whatever it is, if I must be a farmer. Whatever it is, Lord, what would you have me do?"

 I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. (*Malachi 1:2-3*)

 You will never be an Angel. God made Angels, but God made man. And what God does is off of God, which is as eternal as God is. And man's just as eternal as his Creator, because he was made from eternity.

But sin has an end. Suffering has an end. Therefore, there cannot be an eternal hell. There's a hell, fire and brimstone; we know that. But there's no eternal hell. There's only one type of Eternal Life and that belongs to God. If you're to suffer forever, you got Eternal Life. Hell has an end; it may be billions of years, but it'll finally come to an end.

The Bible doesn't say anywhere that they suffered eternally, said, "Forever and forever." Jonah thought he was in the belly of the whale forever too. Forever has a distance or time limit, but eternal is perpetual. It has no beginning or end. It's like a ring, a circle, and as our time moves on, we're only revolving around the great motives of God.

God's motive was to make man in His image to fellowship with Him. And He made him a tangible being. Now, sin brought us into a place of corruption, but that never stops the program of God. And sinner friend today, if you're not borned again of the Spirit of God, you have an end somewhere. And your end is chaos, in ruin, and suffering, and misery. But to you who have believed on the Lord Jesus and accepted the same as your personal Saviour, it's just as eternal as God is eternal. You have no end, "I give unto them eternal Zoe (God's own Life), and they will never perish or come into the judgment even, but's passed from death unto Life." That's what He was. That's what He come for.

Now, Jesus in His coming of His priesthood, did not come just for sympathy's sake. Many people teach it like that, that He come saying, "Well, maybe if I suffer, I will be a pitiful sight, and people will surely come to Me." That's an error. There's no Scripture for that. For every person that ever will be saved, God knew them before the world was ever formed. The Bible said so. God's not willing now that anybody should perish; He wants them all to come to repentance. But being God, by foreknowledge He knew it.

Look in Romans the [9]th chapter. Paul was holding up there, saying that about the elect of God, that Esau and Jacob, before either baby was borned or anything, God said that He knew them, and He hated Esau and loved Jacob, before either boy had a chance to express their gratitude, for He was God. He's infinite. If He's infinite, He knew every flea, every fly, every gnat. Everything that'd ever be on the earth, He knew it. He's the infinite, eternal, immortal, blessed God, omnipotent, omnipresent, omniscient. There's nothing that He doesn't know. That's the reason He can tell what the end will be. He knew the end from the beginning.

Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment? (*Malachi 2:17*)

Me find out when Uzziah got lifted up in his heart, we find out that God smote him. What did he do? He tried so much to try to take a minister's place. He thought because he got lifted up, God had blessed him, made him a great man, he could just do anything he wanted to.

I heard a young man tell me not long ago, he said, "You know, God loves me so much, Brother Branham, He just lets me do anything I want to. He don't care."

I hear so much today about God being a good God. He is. I'm not disputing that. He is a good God, but He's also a God of wrath. His holiness requires righteousness. His law requires judgment. If there is no judgment to law, law is of non-effect. What good would it do to say it's against the law to run this red light down here, without being a penalty behind it? There'd be no law. You couldn't do nothing about it till there's a penalty. There's a penalty for transgressing God's laws. And you'll have to pay to the utmost farthing before you're brought out.

Now, many men today makes that sad mistake like this fellow did. When he got exalted, got big, got so he had everything in his own hands, he felt secure. "God loves me so much that there's nothing can bother me now." When he did that, he throwed himself in the same shape that Nebuchadnezzar did one time, as you Bible readers know. Then we find out that he was smitten with leprosy because he tried to take a minister's place.

I speak international for the Full Gospel Business Men. Sometime ago, I was setting in a place. It was over in Jamaica. We was having a meeting.

I love them, because it's people out of all the churches. It gives me a chance to speak. Sometimes the churches won't cooperate, but their businessmen are cooperating. They have to kind of hold their face, for the Business Men's sake.

But now, we find out, that in there I was having a meeting. That night when we come back over to the Flamingo Motel, I said, "I'm ashamed of you fellows." I said, "It's a disgrace. All you talked about, before all the political leaders and things, and businessmen up and down here, was about, 'I had a little bitty business down here,' and, 'I got sixteen Cadillacs,' or what evermore." I said, "Them men, you can't compare with them."

That's what's the trouble with the church today. You're trying to compare with Hollywood. You're trying to make it like Hollywood. Remember, Hollywood glares, the Gospel glows. You can't go over on their ground. You've got to bring them on our ground. That's where we've got to get them. You've got to get them over here, not us go out there. We can never compare with them. We don't want to. They shine and glitter; the Gospel glows with meekness and humility. That's just the difference between a glow and a glare."

¶ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (Revelation 21:1)

Mhat does it mean? The earth will be loosed from the grip of Satan. It'll be loosed. It'll be loosed from politics; it'll be loosed from denominational religious systems to be used for the Kingdom of God, to be establish it here on the earth. But as long as it's in the hands of Satan, politics, Satan the ruler of the earth, he owns it. It belonged to him, but now Christ has redeemed it.

One time I was his property, but not now. One time that little woman was his property, but not now (See?); He come to loose the grip of it. He loosed the grip of sin of Satan upon my life, upon your life, and now we're not his. Have you often heard me say in prayer, "Take your hands off of God's property"? Amen. Have faith to claim your own. That's your rights. "Take your hands off of her." "Take your hands off of him." See? Faith will do it.

Oh, my. Not annihilate it, but just, "Take your hands off of it," to loose it; let it go; pass it away. It changes; the earth will change; politics will change; the religions will change; the denominations will pass away; politics will pass away; the Kingdom of God shall be established.

We read John and Revelations 6:14; see it departed as a scroll. John said, "I saw the heaven and earth depart as a scroll," Jesus said, "Heavens and earth shall pass away," or in other words, heavens and earth shall be changed. Used that same word right there again. No, not annihilated, for later in Revelations 21:2-24 he seen the New Jerusalem coming down from God out of heaven and sitting upon this earth. It doesn't mean that it'll be annihilated. The systems will be changed. Daniel saw the same thing. A Rock struck the world, was hewed out without hands, and the whole image of the systems was broke down and become like a chaff on a summer threshing floor, and the wind packed it away. And the Rock Itself grew into a great Mountain that covered the earth. Watch that Mountain now in a little bit; that Mountain covered the earth.

Also, we find out also in Revelation there, it said, "The kings of the new earth will bring their honor and glory into it." The New Jerusalem is sitting on this earth. See, it just changed.

You're the same man in statue that you was when God called you: same woman. But you see what it did; it was a regeneration: the old life passed away; the old desires passed away. When you used to like to drink, and cuss, and fuss, and stew, and run around, and immoral, that thing just died. Then you was Satan's instrument; now you are redeemed. And that's what the world will be, the same way, redeemed. A new heavens and new earth, just like you are a new creature.

¶ He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. (*Revelation 22:20*)

Jf I wanted to know what time it was, I would look at my watch. If I wanted to know what day of the week we was living in, or the month of the year, I would look at the calendar. And if I want to know the approaching time of this great event, I look at the Word of God. It tells the time when it is at hand. For the Bible said, "When these things begin to come to pass, lift up your head, your redemption is drawing nigh." The time is at hand.

It was such a great thing to John the revelator on the Isle of Patmos, that when he saw the preview of the coming of the Lord, when he saw the curses that rested upon the unbeliever, and the blessings that rest upon the believer, he screamed out, "Even so, come, Lord Jesus." It so thrilled his heart after all he had seen, the events before His coming, he screamed, "Even so, come, Lord Jesus." And when the whole church age had been passed in his view, and he seen everything in major, the way it would happen, then the scream, "Come, Lord Jesus." It must be a glorious thing that the coming of the Lord draws near at hand.

Jesus, when His disciples had got to a place that they were looking at the carnal or the natural things of the earth. Now, here we want to stop just a few minutes. It doesn't have to always be carnal that'll draw us away; sometimes just the natural things will draw us away. Jesus' disciples was pointing to Him the great temple where God in His Shekinah Glory had appeared in the holiest of holies. And when they told Him of how goodly the stones was placed in, how the great mastermind of God had ordained that these stones was cut in many places in the world and come together and in forty years of its erecting, there wasn't even to a buzz of a saw or the sound of a hammer. It was so masterly put together. And that how God had come in over the cherubims and it showed forth His Shekinah Glory, and how they had great hope in this great church.

And Jesus told them, "See not all these things." Yet it was a holy place; it was a good place. It was a place, house of the dwelling of the Lord. But Jesus said, "Don't see these things. I've got something to tell you that's far greater than this. For there's coming the time," He said, "that there will not be one stone left upon the other."

No matter how well we try to take care of our physical being, no matter how hard we work for our organization, how hard we work in the church for our orders of the church, there's coming a time when all those things will vanish and pass away.

Appendix

List of References to Sermons of William Branham

Day	Title of Sermon	Date of Sermon
1	Countdown	September 9, 1962
2	The Inner Veil	January 21, 1951
3	Godhead Explained	January 19, 1961
4	Invisible Union of the Bride of Christ	November 25, 1965
5	The Future Home of the Heavenly Bridegroom...	August 2, 1964
6	The Flashing Red Light of the Sign of His Coming	June 23, 1963
7	Questions and Answers	December 23, 1959
8	Second Handed Robe	November 25, 1956
9	Thy Loving Kindness	August 11, 1957
10	Attitude and Who is God	August 15, 1950
11	Israel at the Red Sea	March 26, 1953
12	New Ministry	November 15, 1959
12	The Power of Decision	October 7, 1955
13	World Falling Apart	December 16, 1962
14	Hebrews Chapter Seven	September 15, 1957
15	Hebrews Chapter Three	September 1, 1957
16	Questions and Answers	August 23, 1964
17	Broken Cisterns	July 26, 1964
18	Queen of the South	June 13, 1958
19	Jehovah Jireh	July 7, 1962
20	Questions and Answers	June 28, 1959
21	Arrow of God's Deliverance	August 1, 1956
22	Expectations and What Love Is	February 28, 1954
23	Harvest Time	December 12, 1964
24	Decision Time	April 18, 1959
25	Evangelism at the End Time	June 3, 1962
26	Questions and Answers	December 23, 1959
27	What is the Holy Ghost?	December 16, 1959
28	Questions and Answers	December 23, 1959
29	Expectancy	October 5, 1956
30	Recognizing Your Day and its Message	July 26, 1964
31	The Image of Christ	May 25, 1959
32	Who Is This?	May 10, 1959
33	Queen of Sheba	January 19, 1961
34	Unchangeable God	March 26, 1960
35	Questions and Answers	August 30, 1964
36	The Mark of the Beast	February 17, 1961
37	Hebrews Chapter One	August 21, 1957
38	Questions and Answers	August 23, 1964
39	The Flashing Red Light of the Sign of His Coming	June 23, 1963
40	Questions and Answers	August 23, 1964
41	A Greater Than Solomon is Here	December 7, 1956
42	Does God Ever Change His Mind About His Word?	April 18, 1965
43	Who is This Melchisedec?	February 21, 1965
44	Speak to This Rock	November 15, 1953
45	Works I Do Bear Witness	February 16, 1953

46	Law	January 15, 1955
47	The Mark of the Beast	February 7, 1961
48	Israel in Egypt	March 25, 1953
49	Demonology.2.Religious	June 9, 1953
50	Impersonations of Christianity	Jan 20, 1957
51	Expectations	July 16, 1952
52	Shalom	January 19, 1964
53	Redemption	November 19, 1955
54	Perseverance	July 19, 1962
55	The Invasion of the U.S.A.	May 9, 1954
56	God Commissioning Moses the Prophet	May 8, 1953
57	Perfect Strength by Perfect Weakness	November 19, 1961
58	Christ is Identified the Same in All Generations	April 15, 1964
59	Five Identifications	September 11, 1960
60	We Would See Jesus	February 8, 1961
61	Questions and Answers on the Holy Ghost	December 19, 1959
62	Presuming	April 8, 1962
63	As I Thought on My Way	August 14, 1959
64	God's Way that's been Made for Us	January 10, 1950
65	God's Provided Way	December 1, 1953
66	The Token	September 1, 1963
67	God Commissioning Moses the Prophet	May 8, 1953
68	He Cares do You Care?	July 21, 1963
69	Speak to The Rock	July 23, 1960
70	Redemption in Completeness	March 30, 1954
71	Discernment of Spirit	March 8, 1960
72	An Ensign	January 19, 1962
73	Hebrews Chapter Six and Seven	September 15, 1957
74	Maniac of Gadara	July 20, 1954
75	Life Story	July 22, 1951
76	God's Provided Way	June 13, 1953
77	The Trial	June 21, 1964
78	Without Money or Without Price	August 2, 1959
79	Jehovah of Miracles	November 26, 1959
80	Why I am Against Organized Religion	November 11, 1962
81	Sirs We Would See Jesus	December 24, 1961
82	Reproach for the Word	December 23, 1962
83	God's Provided Approach to Fellowship	June 30, 1960
84	Proving His Word	August 16, 1964
85	Shalom	January 19, 1964
86	Kinsman Redeemer	October 2, 1960
87	The Token	September 1, 1963
88	Hebrews Chapter Four	September 1, 1957
89	Unveiling of God	June 14, 1964
90	Unfailing Realities of God	June 26, 1960
91	Easter Seal	April 10, 1965
92	What Went Ye Out to See	October 1, 1959
93	Questions and Answers	August 23, 1964
94	God's Gifts Always Find a Place	December 22, 1963

95	A Greater Than Solomon is Here	July 25, 1962
96	Invasion of the USA	May 9, 1954
97	Broken Cisterns	July 26, 1964
98	We Would See Jesus	April 9, 1961
99	Making a Way	March 4, 1956
100	Falling Apart of the World	December 16, 1962
101	Life Story	July 22, 1951
102	Marriage of the Lamb	January 21, 1962
103	Evidence of the Resurrection	April 6, 1958
104	Invisible Union of the Bride	November 25, 1965
105	Look	April 28, 1963
106	Is Your Life Worthy	June 30, 1963
107	Workings of the Holy Spirit	August 16, 1956
108	All Things	November 24, 1962
109	Questions and Answers on Hebrews	September 25, 1957
110	Resurrection of Lazarus	November 22, 1953
111	Fellowship	May 19, 1962
112	Accepting Gods Provided Way	January 15, 1963
113	Unveiling of God	June 14, 1964
114	Elisha the Prophet	October 2, 1956
115	Divine Healing	December 19, 1954
116	Expectation	October 1, 1955
116	Children in the Wilderness	November 23, 1947
117	Why I am Against Organized Religion	November 11, 1962
118	A Way to Have Fellowship	October 9, 1955
119	Ordination	November 4, 1962
120	Jesus Came and Called	February 13, 1964
121	Greater Than Solomon	June 28, 1963
122	Seal of God	May 14, 1954
123	Gods Servant Job	February 23, 1955
124	Events Made Clear by Prophecy	August 1, 1965
125	Leadership	December 7, 1965
126	Believest Thou This?	July 16, 1950
127	We Would See Jesus Sirs	January 9, 1960
128	At Thy Word	February 21, 1954
129	Witnesses	March 3, 1954
130	Paradox	February 6, 1964
131	Mighty God Unveiled	June 29, 1964
132	At Thy Word	December 4, 1953
133	Total Separation from Unbelief	January 21, 1964
134	Investments	November 16, 1963
135	Queen of Sheba	January 25, 1958
136	Communion	April 18, 1957
137	To Whom Would We Go	June 6, 1960
138	God Commissioning Moses the Prophet	May 8, 1953
139	Questions and Answers	January 3, 1954
140	Respects	October 15, 1961
141	Only One Way Provided by God	July 31, 1963
142	Does God Change His Mind	April 18, 1965

143 Shepherd of the Sheepfold	April 3, 1956
144 Baptism of the Holy Spirit	September 28, 1958
145 United Under One Head	March 26, 1958
146 Have Not I Sent Thee	January 14, 1962
147 Sirs We Would See Jesus	August 28, 1965
148 Waters of Separation	June 6, 1955
149 Earnestly Contending for the Faith	January 23, 1955
150 An Ensign	June 6, 1953
151 Fellowship by Redemption	April 3, 1955
152 Possessing the Gate of the Enemy	March 22, 1964
153 Israel in the Homeland	March 29, 1953
154 Pergamean Church Age	December 7, 1960
155 Good Shepherd of the Sheep	March 8, 1957
156 Pride	August 7, 1955
157 Perfect Strength	November 19, 1961
158 Go Wake Jesus	November 30, 1963
159 Unchangeable God	March 26, 1960
160 God Keeps His Word	March 7, 1957
161 Questions and Answers	October 15, 1961
162 Hebrews Chapter Three	September 1, 1957
163 Unwelcomed Christ	September 11, 1955
164 God of This Evil Age	August 1, 1965
165 Questions and Answers Hebrews part One	September 25, 1957
166 Thou Knowest All Things	July 16, 1952
167 Conferences	February 28, 1960
168 By Faith Moses	July 20, 1958
169 Everlasting Life	December 31, 1954
170 Questions and Answers Hebrews part Two	October 2, 1957
171 Has the Lord Spoken Only to Moses?	November 30, 1953
172 Let Your Light So Shine Before Men	September 3, 1961
173 Life Story	November 8, 1953
174 Jesus Arose	April 5, 1956
175 Paul, A Prisoner of Christ	July 17, 1963
176 Questions and Answers	October 15, 1961
177 Living, Dying, Buried	March 29, 1959
178 Influence	August 3, 1963
179 Mighty Conquerer	March 29, 1958
180 Influence	November 30, 1963
181 Unfailing Realities of God	June 26, 1960
182 Led By the Spirit of God	July 23, 1956
183 Is Your Life Worthy of the Gospel	June 30, 1963
184 God's Chosen Place of Worship	February 20, 1965
185 Life Story	June 25, 1955
186 Looking unto Jesus	January 22, 1964
187 On the Wings of a Snow White Dove	November 28, 1965
188 Life	May 12, 1958
189 I Know	April 17, 1960
190 What Shall I Do with Jesus Called Christ?	November 24, 1963
191 Blind Bartimaeus	April 8, 1959

192 The Way of a True Prophet	January 19, 1963
193 The Absolute	December 1, 1963
194 Questions and Answers (Image of the Beast)	May 15, 1954
195 Why I'm Against Organized Religion	November 11, 1962
196 What Is that in Thine Hand	June 11, 1955
197 God's Chosen Place of Worship	February 20, 1965
198 Thy Loving Kindness	August 11, 1957
199 Discerning the Body of The Lord	April 15, 1959
200 Awakening Jesus	January 17, 1963
201 The Absolute	December 1, 1963
202 Super Sense	December 27, 1959
203 God's Provided Way of Healing	July 19, 1954
204 God's Provided Way of Healing	July 19, 1954
205 Questions and Answers	August 30, 1964
206 His Wonders to Perform	January 12, 1958
207 Why Cry Speak	October 4, 1959
208 Go Tell My Disciple	April 5, 1953
209 We Would See Jesus	July 27, 1962
210 Serpent's Seed	September 28, 1958
211 Ephesians Parallels Joshua	May 15, 1960
212 Without Money or Without Price	August 2, 1959
213 Questions and Answers	December 23, 1959
214 If God be With Us	December 31, 1961
215 Questions and Answers	January 1, 1954
215 Jehovah Jireh	April 4, 1964
216 Door to the Heart	March 12, 1960
217 Hebrews Chapter Seven and Church Order	September 22, 1957
217 Hebrews Chapter Seven	September 8, 1957
218 Stand Still	May 18, 1957
219 Thirsting for Life	March 4, 1960
220 The Sixfold Purpose of the Visitation of Gabriel	July 30, 1961
221 The Power of Transformation	October 31, 1965
222 Broken Cisterns	July 26, 1964
223 Unconditional Covenant	March 6, 1954
224 The Rapture	December 4, 1965
225 Balm in Gilead	February 18, 1961
226 Letting off the Pressure	May 13, 1962
227 Conflict Between God and Satan	May 31, 1962
228 Faithful Abraham	December 8, 1956
229 It Wasn't so From the Beginning	April 11, 1961
230 By Faith Moses	July 20, 1958
231 God's Way that's been Made for Us	January 10, 1950
232 Paradox	December 10, 1961
233 Palmerworm, Locust and Caterpillar	June 12, 1953
234 Questions and Answers	August 30, 1964
235 If God be With Us	December 31, 1961
236 If God be With Us	December 31, 1961
237 Questions and Answers	October 15, 1961
238 The God of This Evil Age	August 1, 1965

239 Making a Way	March 4, 1956
240 Revelation Chapter Four (Who is William Branham)	June 11, 1961
241 Questions and Answers	January 3, 1954
242 Communion	December 12, 1965
243 What the Holy Ghost was Given For	December 17, 1959
244 Former and Latter Rain	March 3, 1960
245 When Love Projects	August 14, 1956
246 Faith Cometh by Hearing	March 20, 1954
247 Once More	August 4, 1963
248 The Lamb of God	March 25, 1957
249 Second Handed Robe	November 25, 1956
250 Abraham's Grace Covenant	March 17, 1961
251 God Keeps His Word	January 15, 1957
252 The Faith of Abraham	November 18, 1955
253 Kinsman Redeemer	October 10, 1960
254 Kinsman Redeemer	October 10, 1960
255 Kinsman Redeemer	October 10, 1960
256 Kinsman Redeemer	October 10, 1960
257 Separation From Unbelief	February 28, 1955
258 All Things	November 24, 1962
259 The Voice of God in This Last Days	January 20, 1963
260 Speak to This Mountain	November 23, 1959
261 Deep Calleth to the Deep	November 4, 1953
262 Joseph the Dreamer	December 30, 1956
263 Perfect Strength by Perfect Weakness	November 19, 1961
264 Rejected King	May 15, 1960
265 Questions and Answers	October 15, 1961
266 A True Sign That's Overlooked	November 12, 1961
267 The Token	September 1, 1963
268 Faithful Abraham and His Seed After Him	April 16, 1961
269 Jesus Christ the Same Yesterday, Today & Forever	January 16, 1955
270 The Seed is Not Heir with the Shuck	February 18, 1965
271 Is Your Life Worthy of the Gospel	June 30, 1963
272 The Serpents Seed	September 28, 1958
273 Life is the Healer	June 12, 1957
274 Witnesses	March 3, 1954
275 God Called Man	October 5, 1958
276 Warning Then Judgement	July 24, 1963
277 Path of Life	June 21, 1962
278 Putting on the Whole Armor of God	June 7, 1962
279 Why?	January 28, 1961
280 Witnesses	March 3, 1954
281 Questions and Answers	August 23, 1964
282 Influence	November 14, 1963
283 Time is at Hand	April 8, 1956
284 Why Little Bethlehem	December 14, 1963
285 The Unfailing Realities of the Living God	June 26, 1960
286 Pardon	October 28, 1963
287 Questions and Answers	August 30, 1964

288 God's Servant Job	February 23, 1955
289 The Godhead Explained	April 25, 1961
290 The Handwriting on the Wall	September 2, 1956
291 The Sudden Secret Going Away of the Church	October 12, 1958
292 You Must be Born Again	December 31, 1961
293 Satan's Eden	August 29, 1965
294 Supersign	April 30, 1961
295 Balm in Gilead	April 13, 1961
296 Blind Bartimaeus	March 1, 1957
297 What the Holy Ghost was Given For	December 17, 1959
298 Word Became Flesh - India Trip	October 3, 1954
299 Everlasting Life - How to Receive It	December 31, 1954
300 Israel in the Homeland	March 29, 1953
301 He Careth for You	March 1, 1960
302 As I Was With Moses	September 11, 1960
303 Discerning the Body of The Lord	August 12, 1959
304 Flashing Red Light of the Sign of His Coming	June 23, 1963
305 Spoken Word is the Original Seed	March 18, 1962
306 Handwriting on the Wall	March 9, 1958
307 He Careth for You	March 1, 1960
308 Christ is the Mystery of God Revealed	July 28, 1963
309 Lazarus	June 12, 1955
310 Total Deliverance	July 12, 1959
311 Ye Must be Born Again	June 19, 1958
312 The Unfailing Realities of the Living God	June 26, 1960
313 Why Little Bethlehem	December 14, 1963
314 Hebrews Chapter Five and Six	September 8, 1957
315 The Great Warrior David	January 18, 1955
316 Make the Valley Full of Ditches	June 9, 1953
317 Questions and Answers	June 28, 1959
318 Fellowship Through the Reconciliation of the Blood	June 5, 1955
319 Queen of the South	June 14, 1957
320 Super Sense	December 27, 1959
321 Hearing, Recognizing and Acting...	February 21, 1960
322 The Seal of the Antichrist	March 11, 1955
323 Who is This?	October 4, 1959
324 How Can I Overcome?	August 25, 1963
325 Warning Then Judgement	July 24, 1963
326 Greater Than Solomon is Here	June 25, 1958
327 Warning Then Judgement	July 24, 1963
328 Faith Once Delivered to Saints	November 29, 1953
329 Elijah	March 1, 1955
330 Adoption	May 22, 1960
331 How Faith Acts	August 16, 1952
332 Fellowship With God	October 9, 1955
333 Why Little Bethlehem	December 14, 1963
334 Stature of a Perfect Man	October 14, 1962
335 Thirsting for Life	June 2, 1957
336 Perfect Faith	August 25, 1963

337 Discerning the Body of The Lord	August 12, 1959
338 Hebrews Chapter Four	September 1, 1957
339 Serpent's Seed	September 28, 1958
340 The Time Has Come	October 2, 1956
341 Faith is our Victory	October 4, 1958
342 Hear Ye Him	May 19, 1957
343 Second Handed Robe	November 25, 1956
344 When Love Projects	August 14, 1956
345 Elijah	March 1, 1955
346 He Swore by Himself	December 12, 1954
347 The Ark: Type of Christ	May 22, 1955
348 Revelation Chapter Four	January 8, 1961
349 The Mark of the Beast	February 17, 1961
350 Gods Power to Transform	September 11, 1965
351 Show Us the Father and it Will Satisfy Us	April 22, 1956
352 Christ is the Mystery of God Revealed	July 28, 1963
353 Life Story	April 19, 1959
354 The Rapture	December 4, 1965
355 Hear Ye Him	March 1, 1958
356 From That Time	December 31, 1959
357 Experiences #3	December 21, 1947
358 Blind Bartimaeus	July 13, 1960
359 The Future Home of the Heavenly Bridegroom...	August 2, 1964
360 God's Gifts Always Find Their Place	December 22, 1963
361 Thou Knowest All Things	July 16, 1952
362 Christ Revealed in His Own Word	August 22, 1965
363 Hebrews Chapter Five and Six	September 8, 1957
364 Influence	February 15, 1964
365 The Future Home of the Heavenly Bridegroom...	August 2, 1964
366 Second Coming of The Lord	April 17, 1957

Audio and Printed sermons of William Branham are available from:

Voice of God Recordings, Inc.
 P.O. Box 950,
 Jeffersonville IN 47131 USA
 (812) 256-1177

