

# *BUT IT WASN'T SO FROM THE BEGINNING*

E-1 So it's just like a man's got money in the bank but he don't know how to write a check. And the other one can write a check and has got no money in the bank. If you could ever get those two together you'll have it.

If Pentecostal people could only realize that they're not the scum of the earth, they are sons and daughters of God, heirs of all things through Christ. But as long as Satan can keep you afraid to claim your inheritance, then he's got you. See? As long as you are afraid of it. . . Don't be afraid of any Word that God wrote, for just hang your faith on any punctuation that's in There because It's right. It's exactly right. And then just move on. If you can't see where you're going, as long as you are following the Word, move anyhow.

E-2 Like Abraham, he did. . . He never staggered at the promise of God through unbelief. He was strong all the time, giving praise to God, knowing it was going to happen anyhow. See? And we're the children of Abraham. Lord willing, that's what I want to speak to you on Sunday afternoon: "Abraham and His Seed After Him." And we are hoping to have a great healing service Sunday afternoon.

E-3 I think it is very nice. It's my request always that when there's many churches sponsoring, let's not have a Sunday night service so that we get our brethren, our people away from their churches and things. I think every person ought to be at your post of duty when your church is open. That's correctly. That's exactly. You should stand by your pastor, and stand by your board, and stand by your church, and. . . But when we are having a union meeting like this, if we can have it Sunday afternoon then every person can go back to their church maybe all charged up with something someone said, or a testimony, or something the Lord's done, or a hymn, or a sermon, or something. And—and I think then we can just keep moving on like that.

E-4 And I. . . For money, I have never desire. . . I am fifty-two years old the other day and I have been in the ministry, in almost thirty one years I never took an offering in my life. Never took one offering in my life, and I never intend to. So I used to work. I pastored the Baptist Tabernacle at Jeffersonville for seventeen years without one cent, worked as a state game warden, line work, whatever I could

get to do, and paid my own way, and helped build the church. And I do not believe that—that . . . I'm not in for a lot of this big money program.

And what if I had to get up as much money as some of the brethren have to? What if I had to meet the expenses of Billy Graham? What if I had to meet the expenses of Oral Roberts? I could never come to a small place like this and have a meeting. But I like to keep myself where I have no expenses, and then wherever the Lord leads me I can go. See? I am under no obligations.

E-5 I just held a revival in a church that held twenty people. It was—it was awful but we held it, and the Lord blessed and done a great thing. People stood in zero weather crying and snubbing and breath froze on their face. But they got saved, so what's the difference as long as they get saved? And I don't have any money, I guess my . . . If I'd check my account tonight and it . . . If I'm not in the red I can't be over about a hundred-and-fifty dollars.

So what would I do with that where perhaps Mr. Roberts has to meet around seven, or eight, ten thousand dollars a day. Oh, I wouldn't have that on me for nothing. My, oh, my, God knowed better than that. He knowed I ain't . . . I haven't got that much mental powers to take care of stuff like that. I—I just couldn't do it. I'm so thankful that God has men that He . . . to do that.

E-6 When I stood not long ago . . . Brother Oral Roberts, I remember when he had his first meeting, come over to my meeting here in St. Louis, or at Kansas City, little ragged tent setting across the other side. And he said, "Brother Branham, you think God hear my prayer for the sick?"

I said, "He will hear anybody's prayer, Brother Roberts."

And I remember Tommy Osborn when he nailed hisself up that night when the demoniac run out on the platform to kill me (You've read the story of it.), Portland Oregon. And then he come to my house, and he said, "Brother Branham, oh, do you think I have got a gift of healing?"

E-7 I said, "Brother Osborn, you are a promising young man." I said, "If this keeps on it'll be like any other revival. It'll come to pass and a fellow won't think he's got a ministry 'less he's got a healing service." I said, "Don't think about that." I said, "If God called you to preach the Gospel, He called you to pray for the sick." And I said, "Just stay right with it. See?"

Your pastors has just the same rights to pray for you as any evangelist on the field. And if your pastor's not there, your good

God-saved neighbor can do the same, your husband, or your brother, your child, or whoever it is. "Confess your faults one for another; pray one for another that you may be healed." That's true.

E-8 So I never tried to get money. And those two brethren that I mentioned, two fine, loyal, sweet, God-saved men, is T. L. Osborn and O. L. Roberts. That's exactly truth, They are fine men. I know them both since their ministry begin and they're real fine brothers.

And I went to Brother Osborn's the other day, and over there when I had a meeting in Tulsa, and I looked how God had blessed him. And he's a great missionary, does missionary work. And the money that you send to Brother Osborn is certainly used right. He is a fine God-saved man. And I went into his place, and he put his arms around me, commenced crying, showed me where all the places he had been. He said, "Brother Branham, that's part of your ministry." He said, "If you had not have went and done as the Lord did and by . . . tell you to do . . ." said, "I am just one of your students," as it was. Think, a man of that caliber telling a little person like me that I—he was my student. That's takes a real sweet, humble, spirit.

E-9 And then, when I was there, Brother Oral Roberts fell and hurt his leg. And I went into his lovely big home there, and I couldn't have been no better treated if I'd been an angel come from heaven when I went to pray for him. And he had a knee that had . . . Oh, it was in terrible condition. And while I was praying, the blood veins come down and made a big "V" on top of his knee; got right up and walked away.

So I went into his homes, and how beautiful, and nice, and a big home. I just wept. When I went outside and looked at his great big building there, how beautiful it was put together, everything in a triune block. And I seen that mirror there of the hands reaching down. And when I walked outside and looked, I never seen nothing anywhere in the world like it anywhere. And I thought, "O God, great Jehovah, how thankful I am. That shows the faith of one man that can really get a hold of God and do something like that. How I'm thankful."

Then Satan said to me, said, "He must not think very much of you. What if he come to your place and seen one little typewriter setting up there in the end of a trailer? What kind of an office would that be?"

E-10 I said, "Well, I'm doing the best I can. That's all." Have a hard time ever getting any letters answered. And I looked up and I thought, "My, I would sure hate for them brothers to come to my

place and see my office.” But then as I was standing there, something sweet happened. And I never forget it. Just as plain as I ever heard a voice in my life, He said, “But I am your Portion.”

And I said, “Thank You, Lord. I’ll gladly take that way ‘cause I cannot have the mentality to operate a worldwide radio like Brother Roberts, and the thousands of souls that he reaches. But in my little humble way if You will just help me, and You be my Portion and I’ll just follow you. And wherever You lead me then I—I’ll do in the little way, the way . . .” Cause we got to have the little stones kinda fits in with the big stones.

E-11 I’ve got a watch here that they give me in Switzerland. And it’s got a many—whole lot of little bitty movements. They’re not all main springs, but they all have to move to make—keep time. So that’s the way I think, we all together do. We all move in our little ways to keep the time just exactly.

And here’s my finger; it certainly isn’t my mind. It certainly isn’t my eye nor my ear. But I hope it never decides not to be a finger, because it’s not my eye, or ear, because I—be hard time doing without it.

And maybe your little church . . . You say, “Well, Brother Branham, we’re just a little bitty group of people.” That doesn’t matter. You are playing a part in the Body of Christ, so just go, just move the way the Holy Spirit moves you. Your reward will be the same at the end of the day.

Oh, isn’t He lovely? Now, in a night or two, the Lord willing, we want to start our healing services, moving on the Holy Spirit and watch what He does. Now, many people are going to ask questions, especially when the boys go to letting these pictures loose of that Pillar of Fire, and there going to be all kinds of questions. So I hope that on the afternoon services and so forth, that they’re instructing you what that is (See?), exactly.

E-12 How many ever seen the picture? I guess pretty near all of us has saw it. It’s been all over the world. If this one here that we have now was taken here at Houston, Texas, and was examined by the FBI . . . That’s on fingerprint and document, which is George J. Lacy. And he said to me that day, standing there in the Shell building where all the newspapers and so forth was; he said, “Mr. Branham, I’ve been one of your critics.” He said, “I have always said that it was psychology; you were reading the people’s mind. And them people who said they seen a Light and so forth said . . . I said that

was merely psychology because they was worked up to it." But said, "Reverend Branham, the mechanical eye of this camera won't take psychology. The Light struck the lens." He said, "It was there."

E-13 So if anyone asks you, I'm giving you my humble opinion, if the rapture would come tonight and we'd go according. . . I don't say this to be humble; I say it because it's my heart, 'cause if a man speaks from his mouth something that's not in his heart, then he's a hypocrite, and he's worse than an infidel. But if the rapture came you would all perhaps go before me. That is true.

But I am so thankful to know that God has without an education, without any abilities, but with a humble gift, God has let me win million or two souls to Him with the way, the best that I have to do. And I have no. . . I come out, just give up my fellowship from the. . . Not the fellowship but just the fellowship card from the Baptist church, Missionary Baptist, in order to have fellowship with the Pentecostal people and with all peoples: Methodist, Baptist, Presbyterian.

E-14 And I have—I've had an invitation to join the—the Assemblies of God, the Church of God, and—and the—the Pentecostal Holiness, and the Oneness, and the—the—the United Pentecostals, and all the different groups which are all fine men. As far as I am concerned they're Christians in all of them. But I have tried to stand in the breach between them all and say, "We are brothers, let's. . ." And what little influence I have with the Gospel, that God has given me, I never try to put it on any certain organizations, but on Christ so that all might see and believe on Him.

Now, the. . . That Light. . . Let me just get to it just a moment 'cause many times. . . It was taken in Germany just recently. They asked if their cameras. . . And Germany has the—the lens. We all know that. And I was at a ministerial breakfast with the many. . . There wasn't any Pentecostal; they were all different one, the Anglican and so forth. And they asked if the. . . I guess there was as many at the breakfast as there is setting right here, if their camera could take it. I said, "I do not know. That belongs to God." And many of them had claimed they had seen the Light. And so then I said, "Well, you have. . ."

"Could we take the Light, or take the pictures?"

I said, "You're welcome." They had some kind of a great camera that made a roll as it turned, oh, a magnificent big camera.

E-15 And it was along about eleven o'clock in the day, I was standing at the head of the table addressing several hundred ministers. And

while I was addressing these ministers, I felt the Spirit of the Lord coming. And I said, "Now, He comes." And that camera started into action taking pictures one right after the other one like that, right over where I was.

And I said, "This man standing here with his collar turned around as a priest. . . ." We was in Lausanne, I believe at that time, instead of Germany. I said, "He is not a Swiss; neither is he a German." I said, "He is an Italian. And he's a leader of two thousand communists." And I said, "Now, to get away from it, he's trying to run a little orphanage up in the mountains. The reason he did not eat his breakfast, because he has a stomach trouble."

E-16 And when the interpreter gave that, that man just fainted and fell into his plate. I said, "Eat your breakfast, for it's THUS SAITH THE LORD, you're healed." Told him what his name was, what he'd been doing. And when they taken the pictures out to see, they got—got the picture of Him coming down, when he was anointed, and when He went away. Oh, my, that took all the starch from those ministers setting there to see there was the evidence.

Now, let's just think for a moment while we're just a few, and I just got a short message tonight to speak to you. And then I would like to ask this. Just . . . Let's just think of it as—as believers. If God is God then He cannot change can He, brethren? He's infinite, therefore His decisions always must be perfect. Whatever God makes a decision on, it can never change, because He said He was God and changed not. Let's ask this question. What could this Light be? It . . .

E-17 Now, remember, it just isn't because of me; it's the church. See? To me, it's Christ. You say, "Brother Branham, Christ being a Light?" Yes.

Now, we find out, and these well-trained ministers . . . And you know of a night when I stand in front of men like this who are really trained and smart men to the ministry, and to the Gospel, and to the Bible, and me stand here knowing with a grammar school education, it . . . if . . . I have a complex truly. Many men setting there tonight, far beyond able—or more able than I to be here at the platform. But to see them take a seat and set down behind me to pray, it certainly softens my heart.

Now, but just as clergymen, and brothers, and sisters together, we realize that we find that in the wilderness journey according to the 13th chapter, I believe it is of Exodus, the last few verses, "I send My Angel before you to keep you in the way. Fear Him, because My Name is in Him. He will not pardon your transgressions."



E-18 Now, we all know that that Angel was the Pillar of Fire. Is that right? It was the Light, that Pillar of Fire that went before the children of Israel, that led them. Now, we are all aware that that was the Angel of the Covenant (is that right?), which was Christ. Because Christ said the same in Saint John 6 when they was talking. He was talking to the Jews there at the feast and He . . . They said, "You said you seen Abraham and you're not a Man over fifty years old."

He said, "Before Abraham was, I AM. I'm the Rock that was in the wilderness." He was the Pillar of Fire. He was the Angel of the Covenant. So He was Christ in the wilderness. We all believe that, do we not? Now, when that Pillar of Fire, a Light . . .

E-19 And how many knows that God is Light? . . . ? . . . And when God became flesh and dwelt in the body that He created, which was His only begotten Son . . . Adam was His son, a creative son, but Jesus was His begotten Son. And God was in Jesus, reconciling the world to Himself. That . . . We all believe that. Every Christian believes that, that God was in Christ. 'Cause He said, "It's not Me that doeth the works, it's My father that dwelleth in Me. He doeth the works."

Jesus said in Saint John 5:19, "I do nothing. . . I see the Father doing it first, and whatever the Father shows Me, that I do. And Father worketh, and I worketh hitherto."

Now, we find out that that Light then was made flesh and embodied. Now, He had . . . Jesus, the Son of God, had the Spirit without measure. Is that right? But we have It by measure. But It's the same Spirit.

E-20 Now, if we notice on the day of Pentecost when the Holy Spirit returned, that Pillar of Fire just separated Itself, and tongues of fire set upon each of them, then they were all filled with the Holy Ghost and begin to speak with tongues as the Spirit gave them utter . . . Now, tongues, like licks of fire, set upon each of them. What was it? God, dividing Himself, the Spirit where He had Jesus with It without measure, and now we have It by measure. But It's the same Spirit.

Like if I would go out here to the ocean and get a spoonful of water out of the ocean, well that wouldn't be the ocean, but the same chemicals that's in the spoon is in the entire ocean. What's in the ocean is in here. But this is the same quality but not in quantity. So we, with the Spirit of Christ, become part of Christ. That is true.

E-21 Now, we find out that when Jesus was here He said, "I came from God and I go to God." Is that right? Now, we find that when

He died, and was buried, and rose up again by God, setting on the right hand of God, Saul of Tarsus was on his road down to Damascus one day, and he was stricken down by a— a Light; perhaps, the Pillar of Fire, a Light. It hadn't been seen for hundreds and hundreds and hundreds of years. And he was struck down with this Light. And a Voice cried, "Saul, Saul, why persecutest thou Me?"

And he said, "Who are You, Lord."

E-22 He said, "I am Jesus." He had come from the Pillar of Fire, made flesh, dwelt among us, returned back to the Pillar of Fire, a Light. Same One came into the prison, and let Peter out, went before him, opened the doors, and taken him out.

Now, if that is the same Light, the same Spirit, It'll perform in the church the same thing that It did when It was in Him. For He said, "A little while and the world seeth Me no more, yet ye shall see Me, for I will be with you, even in you to the end of the world. Now, and the works that I do shall you do also. More than this shall you do, for I go unto My Father."

In other words, the body of flesh, the Son, could not come into each one, but the Spirit of God that was in Him can come back, because it's God condescending from a Pillar of Fire. Anyone touched the mountain must be killed, thrust through with a sword. Then, become a man, lived among us, touched Him, believed Him. . . He was crucified for our sins and raised for our justification, then through His righteous Blood we are cleansed, that God could come into us and fellowship. God making His Own way back to fellowship with Adam's children as He did with Adam before the fall. And we are redeemed from all the curse of the fall and now have the earnest of our salvation.

E-23 To me, my brethren, to me, not because the Light of. . . He never had His picture taken just 'cause it was me there. No, sir. It's because of the message of Pentecost that I represent. He's just as much out there. And no matter how much a gift would work here, it has to work there also. I cannot do these things without you. We have to be together as one. We have to be together.

Jesus, when He went to His Own country, many mighty works He could not do because of their unbelief. And we've got to believe the things that is sent to us. And I know, Christian brother, sister, there's been many things that's been said that wasn't so. But just check it by the Scripture and see if It's right. Then if it's the Scripture and God witnesses it, then that's true. That's God speaking that it is true: first by His Word, then by a vindication of it that is the truth.



E-24 So about the baptism of the Holy Spirit, I truly believe it with all my heart. I believe in all the gifts of the Spirit: prophecy, speaking in tongues, interpretation of tongues, and all the great things that goes in the Body of Christ. And I believe by one Spirit we're all baptized into that Body and are members and fellow citizens of the Kingdom of God, and brethren and sisters of like precious faith. That's how I stand tonight. Let us bow our heads now before we read the text for a short message.

Gracious Lord, we are approaching Thy throne of mercy, Lord, not Thy throne of justice. We could not stand it, Lord; for we do not plead for Your law; we do not plead for Your justice; but we ask for Your mercy. Be merciful unto us, Lord, and remember that we are dust of the earth and we're subject to all kinds of mistakes. And we pray that You'll forgive us as we humbly confess our wrongs.

We pray for every person in Divine Presence tonight that You will be that a Saviour to them, and a Healer, and their Joy and their Peace and their Buckler, and their Shield, and their—their Stay. Grant it, Lord.

E-25 As we open back the lids of this Book. . . Any man physically able to pull back the lids, can do that, but it takes the Holy Spirit to open the Word. We read in the Bible that He that was setting on the throne had a Book. And It was sealed inside and out and sealed on the back. And there was no man in heaven, no man in earth, or beneath the earth was worthy, or able to take the Book from the hand of Him that set upon the throne. And there come a Lamb that had been slain since the foundation of the world. And He took the Book, loosed the seals thereof, and opened It.

O Lamb, come tonight in our midst, and take the Book, and open the Seals thereof, and loosen the Word to us. And feed it to us as our great Shepherd, and we Your sheep, so desiring sheep food. Grant it to us, Lord, for we know it is Thy Word. Thy Word is Truth.

We pray that the great Angel of God, the Angels up and down this aisle will convince every unbeliever tonight that they're wrong. And every man without the Holy Spirit, boy or girl, or a child, may they receive the Holy Spirit tonight.

Heal the sick and the afflicted; get glory to Thyself. And bless our feeble efforts as we offer our service. In the Name of Jesus Christ and for His glory we stand. Amen.

E-26 By the way of a text, I would like to take seven words from a—a certain verse in the Bible. And this of course was Jesus speaking on marriage and divorce. But I do not wish to approach it there. I

just want the words for a purpose. It's found in the 19th chapter of Matthew and the 8th verse and the last seven words: "But It Wasn't So From The Beginning."

If you notice, every thing that we have today began in Genesis. Genesis is the chapter of the beginning. "Genesis" means "the beginning." It's the seed chapter to the Bible. You can really take history, like Hislop's "Two Babylons" and different ancient writers and can almost trace the true church and the cults and everything today, right down from Genesis how it comes up; right from Cain and Abel, bring them right straight up: one, the worshipper and antichrist, and the other one representing the Christ and bring them to Calvary.

E-27 Many people sees only three crosses on Calvary. There was four. One of them was the thief on one side, the thief on the other side, Jesus in the middle. And Judas hung himself on the sycamore tree which is the cross. "Cursed is he that hangeth on the tree." And there was the Son of God, came from God, returning to God, taking with Him the repented sinner. The son of perdition coming from hell returning back to hell, taking with him the unrepented sinner.

And just about the time the Christ poured out His Holy Spirit, It had come on the scene, the antichrist come on the scene. Just about the time in this last days when the Holy Spirit begins to reveal Himself, the antichrist reveals himself. And about the time the coming of Christ, the anti-spirit comes also; the antichrist spirit. So we see they work one with another. Jesus said, "So close till it would deceive the very elected if it was possible."

E-28 I different with our great famous Brother Billy Graham in his message the other day. He said that the antichrist has already deceived the elected. But I do not believe that, because it's not possible. They were elected and their names put on the Book of Life before the foundation of the world when the Lamb was slain. Now, who it is, I don't know. See? But the Lamb was slain before the foundation of the world, and the antichrist will deceive all upon the earth who's names were not written in the Lamb's Book of Life from the foundation of the world. So you see, we're pulling and seining to try to find where those people are that their name was put in the Lamb's Book of Life. All that He foreknew He called, those that knew . . . called, He justified. Those who He justified, He has already glorified.

E-29 So what we got to fear about? The thing of it is . . . You say, "Well, we'll just live loose." That shows your name isn't on the Book. That's exactly right. That proves that you wasn't when you try to live

any kind of life and that you want to live. That's shows you haven't got it. If you're a real Christian, you'll live the real life, because the Life in Christ is in you and you can do nothing else but live the Life of Christ.

Now, we find out in the beginning . . .

I was coming down the road this afternoon and I find out that this city is the home of this famous Funk hybrid corn. Hybrid corn, how it was . . . I seen it all over the nation, Funk's, I believe it is, hybrid corn. And I was coming down 150 this afternoon, and I—or today, about noon. And I seen, said, "Bloomington, Illinois, the home of the Funk hybrid corn." And I thought, "Well, now that's a—a great thing. It's a beautiful corn, but it is no good." It's not a bit good. Anything that's hybrid is not right. It's a perverted thing. And—and it isn't its original. And anything that's not original is not right. God made every thing right at the beginning.

E-30 And now, I'd just like to pass this, being that I am in a school. And I'd like for someone to explain this. You know, we're told that we came and by a evolution we have grown from a polliwog to a monkey and then to a man. How crazy that is when Genesis the 1st chapter and the 11th verse, God said, "Let every seed bring forth of his kind." You cross that seed up, it kills it right there. It can never get anything else but that. That's exactly right. You can hybrid corn (That is true.) and make a beautiful big ear of corn, but you cannot plant that corn back and get another hybrid corn. It's finished as soon as it's made its first crop. It goes right back again.

E-31 Breeding of stock . . . You can take a mule. What is a mule? A mule is; his mother was a mare horse, his father was a donkey. So you see, the . . . But the mule cannot breed back and get a mule, he's finished. He's sterile. That's all. That ends it.

So that proves science, moving in their own field, has disproved their own argument. That's right. That's true, 'cause you cannot interbreed anything like that and—and get another crop out of it. You farmers know that. Your hybrid corn cannot be planted back. You have no crop. It's no good. Finally it plays itself completely out. Nothing hybrid can last—can last.

But it's been man's idea since the very beginning of time to try to outsmart, or do something greater than his Creator. He wants to be . . . He wants to show his Creator that he's smarter than He is. What does he do? Just . . . God lets him go, and finally he kills himself.

E-32 There was a tree in the garden of Eden called the Tree of Life. There was one called the tree of knowledge. When man left the Tree of Life where he was eating to live forever, the first bite he took from the tree of knowledge he separated himself from God and brought death to his soul. That's right. And every since then, every time he bites off of that tree of knowledge, he destroys himself.

He bit off gun powder, kills his brother, his comrade. He bit off automobile, science. What does he do? Killed more than all the wars put together. He's got hisself a hydrogen bomb now. Wonder what he's going to do with that?

E-33 See, man destroys himself by knowledge, and he will never by education or knowledge ever find his way back to God. And that tree, he dies by that tree. We've tried to educate people into it. We've tried to denominate people into it. You cannot do it. It's got to be God's first original plan: by the Blood we come back to God. That's God's path and His. . . He laid down that foundation in the garden of Eden, and it's never been changed and never will. Only through the shed Blood will God recognize reconciliation of the sinner, is through the shed Blood of Jesus Christ now.

E-34 Now, we find out that he always tries to outsmart, do something better. And it's true, he makes a prettier specie. But that doesn't make it any better. And he's figured on now till he's even got a hybrid religion. So I just wonder what he's going to do with that, where he's come to with that place. But he always tries to outsmart his Maker. He thinks that he knows better, and—and he's. . .

And God never does destroy anything. Man destroys himself by his knowledge. God doesn't destroy anything. It's man, by his knowledge, destroys himself. So therefore, if you would take time, go back in the Scriptures and chase the lineage of Cain and then the lineage of Seth; you will find out that the—the lineage of Cain were the smart men, the scientists, the workers of wood, the workers of metal, scientists. And they all perished in the antediluvian destruction. But the lineage of—of Seth were humble: farmers, sheep raisers.

E-35 So you see, it's always these people where today we put so much emphasis on the smart and the intelligent. Many of us people electing our—our pastor for our church, we want somebody that's really brilliant, smart, got Ph.D., double L.D., Q.S.T., all kinds of things behind their name. And maybe he knows no more about God than Hottentot knows about an Egyptian night. Now, that's true.

Now, that is a rude remark. Forgive the rude expression, but that's true. He might know all kinds of Bible theology and creeds but knows nothing about God.

I'd would rather have a man with my child, leading him to God that didn't know the difference between split beans and coffee, and—and knowed God in the power of the resurrection of Jesus Christ, than have all the theology that you could talk about. And taking him some big plush seat somewhere and kneel him down, and say a few things; I'd rather have him out there in a cornfield or in the broom-sedge patch by a stump somewhere praying him through to God. That's right. Go back to the original. We never know God. . .

A few years ago, they thought they could educate people. And what have we got now? A bunch of educated heathens. It's exact. And they're far harder to deal with than the uneducated heathens.

E-36 Now, I've been in Africa and I've missionaried in Thailand, and all around the world, practically every nation under the heavens. And I have never in my life seen people harder to deal with than the USA. If there is anywhere they really need a missionary it's in the United States of America, 'cause a heathen's an unbeliever. And a educated unbeliever is far harder to deal with than one that's uneducated. Now, that. . . I don't say that to be rude, but that's the truth. And I'm responsible and will have to answer at the day of the judgment for my words. That's true; the unbelieving, smart man, shrewd scientist, yet religious to the core. . . And so was Cain.

If God only requires a man to go to church, build an altar and worship, Cain was just as justified as Abel was. Both boys built an altar; both boys worshipped; both made sacrifices; both believed in God. But what happened? Cain's was refused because he did not come God's provided way. "And there is a way that seemeth right unto a man, but the end thereof is the ways of death."

No matter how much you try to go to church, how many churches you belong to, that doesn't have one thing to do with it, doesn't mean one thing to God, doesn't even mean you have even started on the first base of salvation. Salvation does not come by denomination or by education. It's comes by an experience of being borned again of the Spirit of God with the Spirit of Christ living in your body. Now, that is true.

E-37 Now, we find out that back there in the beginning when people begin to try to pervert what God had created. . . Man tries to pervert to make it more beautiful, make it more attractive.

And I wished I had time just to go to you what's happening on perversion. You know what's causing cancer? Perverted food. That's exactly. What... They say... Scientists claim that in twenty years longer if they keep letting women eat chicken and things that's—these hybrid chickens and so forth that they will not be able to have children any more. The race will become distinct, because the woman cannot give birth to the baby.

What has happened by perversion? We are supposed to eat the grain of the stuff in it's origination. But what it is, the world, now the nation, in... It's just in a great big perversion condition. They—they have took chickens and interbred them, and so forth, and made hybrid chickens, till the poor chicken can only live a year. His meat is so soft, and he's made him so he don't even have any wings, or hardly. Why, he's in a terrible condition. And they—they—they eat that flesh into you, hybrid cattle and everything. But that's not... Them chickens cannot breed themselves back, neither can the cattle. They're hybrid. They cannot. They're finished. Exactly right.

E-38 And when the church becomes hybrid, it's finished, washed up. I don't mean to be rude but I got to be honest. I may never meet none of you—some of you here from tonight on. We may not see the coming of morning. But then we want to be honest. And every minute of our life we must be honest.

Take a mule. A mule is the most dumbest thing I know of. No matter what you ever do, you can't teach him anything. Why? He's a hybrid. That's all. He a... You'll never learn him nothing, or teach him anything. He just set there. And you could call him. He has no affections. He will stand there with his ears out and, "Haw, haw." He don't know. He's just a donkey. He's a mule.

E-39 Puts me in mind of some people, some of this modern fantastic mule religion today they got, interbred religion like a bunch of donkeys, set. And say, "Jesus Christ the same yesterday, today, and forever. He's the Healer. He gives the baptism of the Holy Ghost." They will holler, "Haw, haw, the days of miracles is past. Haw, haw." See, they don't know where they come from. A mule don't know who his mammy is, who his pappy is. And he's finished anyhow. He don't know. There ain't nothing to him. He's a—he's a just a illegitimate thing.

And that's the way some of our religions are getting. That's right. They don't know the Bible, and they don't know God. The only thing they know that there's just some kind of a place that you go to church. Somebody took them in as members. They brought their letter from some other church, and they took them in this church.



They'll set in the meeting for few minutes till you say something they don't like, and they haven't even got good decent raisings; they'll get up and go out. That's not even American.

My mother raised me with better gumption than that. If I went into a meeting I'd have—be a gentlemen enough to set still and listen, or I wouldn't even go in the first place. That's right. That don't even show good raising.

No wonder we got juvenile delinquency; we got a lot of parent delinquency caused it. That's right.

E-40 Now, what a reproach it is on the church, and on Christ, and on the cause. Yes, a mule. He's just an old ignorant hybrid, doesn't know nothing. Only he knows that he will wait a lifetime to kick you when he's dying. That's right, anybody knows anything about a mule. . .

But oh, I love a good pedigreed horse: nothing prettier. He's pedigreed. He knows who his papa was, who his mama was, who his grandpapa was, who his great, great grandfather was. He's pedigreed.

E-41 And I like to see a real good pedigreed church, and Christian, who knows Who their Father is, who knows that God is their Father, knows that they're borned of the Holy Ghost. They can trace it right through every generation all the way back to the beginning. Not, "We started when Luther did. We started when Wesley did; we started when somebody else did." We started when Christ poured out His Spirit on the day of Pentecost: pedigreed. Amen. Brother, you speak the Word of God, he will say, "Amen" to it. Let him get the Holy Ghost, he acts just exactly like they did at the beginning because he's pedigreed stock.

E-42 Whew! I feel kinda religious right now, Yes, amen. Get so sick of this old starchy stuff. I like real religion, real, real power of God. See? Why do we have to be these old interbred donkeys with all kinds of things mixed up, and don't know where we come from, what we belong to? If the Methodists don't treat us right, we'll join the Baptists. The Baptists don't treat us right, we go to the Presbyterian, or somewhere else.

Let's go back to Calvary and get the real stock of the Holy Ghost in us then you know where you stand, you know Who your Father is. And every time the—the Bible says anything, you punctuate it with an "Amen." Bible said, "Jesus Christ the same yesterday, today, and forever."

The old donkey, say, "I don't know about that."

But the horse—real genuine pedigreed say, “Amen.” Yes, sir, pedigreed. His siring come all the way from Pentecost, all the way down. So he knows where he’s standing. He’s a real genuine article of God, borned of the Holy Ghost, washed in the Blood of the Lamb.

E-43 That little church has got down for fifteen hundred years through the dark ages till it was really in the minority. I was talking to a priest the other day that was interviewing. He said, “We begin at Pentecost.”

I said, “That’s exactly the truth, but why did you get away for? How did you ever come to lose?” I said, “What they taught back there, if that was the first pope, Peter was, then why don’t you today?”

Said, “Well, we have remissions of sins. We believe . . . Jesus said, ‘Whosoever’s sins you remit, they’re remitted.’”

E-44 I said, “That’s true.” I said, “Then remit them the way the first pope did on the day of Pentecost, then I . . .” I said, “I’m an old fashion . . . I am the old fashion Catholic.” I said, “What was it? In the second church age they got what they call the deeds, Jesus said, of the Nicolaitanes. *Nico*, ‘conquer the laity.’ And in the third age then, the Smyrnaean, the marriage age. And then come the Thyatira, and they made a great big organization, and leveled her down, and stamped out everything. And that little bunch of true believers of Pentecost was stamped down.”

He said, “Why, it proves that the Catholic church is a great church. Look at the great storms she’s withered.”

I said, “With the—with the state and everything else behind her, and all the dignitaries, that’s no mystery. How did the Pentecostal revive it with everything against them but God?” Amen. But we still stand with the baptism of the Holy Ghost.

E-45 Why do you want to take a substitute when the skies are full of genuine Pentecostal power? Why would I take a handshake or some dried eye profession, when the Holy Ghost fills the room and ready to fill your heart with the real genuine . . . ? . . . Pentecost? Why would we take some substitute for it? Let me have Christ. Amen, truly.

And if the Life of Christ is in you, It’ll do the same thing. That was God’s example church, was Pentecost. If we claim to begin from there, then what’s happened? What along the road taken place? We’ll get to it later if you’ll just bear with me a little bit.

Now, notice, now we find out that in this great church, this great age of perversion, the homosexuals . . . I picked up a magazine, or it wasn't a magazine, it was a newspaper in California a few weeks ago when I was there in Los Angeles. And they said that homosexuals had increased forty percent. Think of it: forty percent to what it was a few years ago. What is it? Perversion, men, women, everything is becoming perverted. It isn't back to the original any more. The regular, natural of life is changed in men. His mind is changed; his spirit is changed. He's changed everything from the original. Oh, isn't it a pitiful thing? It's such a . . .

E-46 Well, that's exactly what the Bible said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." God cannot pour out His Spirit upon a just people and be just; they have to get in this condition for the judgments of God. And we're about there now, friends. If you'd just stick to the rest of the week maybe the Lord will reveal it and we'll see what—how close we are one of these nights to the coming of the Lord. Don't never think about the great crowds. It's the minority. It's the little church that God is coming after. Remember that. All right.

E-47 Eve was the first one to pervert the human race. She was the one, the Eve which represents a church. A woman in the Bible always represents the church. Christ is coming for an espoused virgin. The old prostitute of the Bible was called "the church setting on the seven hills," the Roman church. Oh, church. . . And she had daughters, which was the others that followed her and come out of her, was born from her in their same denominational barriers and same thing, same kind of a system.

In them churches, there are fine people. But it's the system that binds them. It's not the church itself; it's the people in the church. It's the system behind it that binds them, puts them into a place, breaks out fellowship, won't let them go on with God. And it's a pitiful thing. But that's what does . . .

That's what God hates. Not the people in there, but the system that's binding them is what He hates, is that organization that tells them if they go to another church they're going to be excommunicated. And the people don't know what to do. They'll pay for it someday.

E-48 But Eve, how did she become perverted to start the first perverted religion? [Blank spot on tape—Ed.] . . . for a moment . . . ? . . . What she did. Satan gave her some of God's Word.

That's exactly what Satan tries to do all along. That's what he does tonight. That's what he does in Bible schools; that's what

he does in these theological seminaries. He gives some of the Word and then adds some man-made word in it (It's exactly right.), which makes it a hybrid religion. Oh, we have the prettier churches, sure, best dressed crowds, highly educated, with great preachers with all kinds of college degrees and things like that. But what can we do? We can't go back to the original again, because you can't bring yourself back no more than a mule can go back. You got to be borned again as individuals by the Spirit of God of Pentecost. That's right. The blessing that fell . . .

E-49 Pentecost is not an organization. Pentecost is an experience that comes to Methodists, Baptists, Presbyterians, Catholic; "Whosoever will, let him come." Pentecost is not an organization. You cannot organize blessings of God. It's free to anybody that will come and receive it. And they come from all different walks of life and all different churches.

But Eve tried to take some of the things that Satan told her, some of the things that God told her, and acted on that very act. And there's where she lost. That's where she become hybrid. Then the seed of Satan come on; it's still going; the seed of Satan. That thing is such a . . . Hybrid is such an evil thing in the sight of God.

E-50 In the Old Testament a child that was hybrid, borned out of holy wedlock could not even come in the congregation of the Lord for ten generations: took ten generations to breed it out. That's four hundred years to breed out a illegitimate child; could not even come into the congregation of the Lord; hybreeding: a woman vowed to her husband and live with another man and have a baby by him: a horrible thing.

Today, we have so much fussing and stewing about this segregation of white and colored and everything. Why don't they leave it alone? Let it the way God made it. Tell me what real good, smart, intelligent, beautiful, colored woman would want to have a baby by a white man to make it a mulatto? Not sense. Many thing the colored people has is far beyond the white man.

E-51 I think of that colored minister stood down there that day in Shreveport. He said, "I never was ashamed of being a black man. God made me a black man, and I appreciate my Creator making me this way. It's the way He wanted me." But said, "Today, to see my people acting the way they are, then I'm ashamed I'm a black man." God bless his loyal heart. Certainly.

What good would a white woman want to have a baby by a colored man making him a mulatto child? It's not sensible. If God wanted a man brown, black, white, whatever color He wanted

him, that's God's creation. That's the way he wanted it. He wants white flowers, blue flowers; God's a God of variety. He likes big mountains, little mountains, deserts, plains, white, black, short, fat, and indifferent. God's a God of variety.

E-52 If I was a colored man, or a brown man, or a yellow man, or a red man, I would be just as happy about it. Yes, sir. I sure would. That's the way that my Maker wanted me and that's the way I am. Right. Why does man want to tamper with anything for? When man gets into it, he ruins it. Let it alone the way God made it. Let a man be what he is; by the grace of God let him be.

But he has to cause great fusses now calling our . . . causing riots, and big fusses, and everything else across the nations, and across the world just because he wanted to stick his head out about something. That's the ignorance of the man. That's right; hybrid again. Instead of leaving it the way God wants it, he wants to make his own way. He has to do something about it, you know. He has to make his own self a name. God be merciful to him. It's a pitiful thing.

All right. Now, the Word that God told Eve then Satan come around and admitted that part of that Word was right, but said, "Surely this part's not right."

E-53 Now, isn't that just exactly like some theological seminaries teach today? "Oh, there is a God. We believe in Jesus. Sure, He's the Son of God. I believe that. Oh, I believe in His visible appearing. But now, when He comes to be a Healer or all that Holy Ghost stuff, I—I—I. . . Huh-uh." See, that's that same hybrid. The Bible spoke of them, said they'd be in the last days heady, high-minded.

Here not long ago I was invited to speak at a school. And when they found out I had a seventh grade education, said, "Oh, we couldn't put that before our students." They couldn't put it before the students.

E-54 How much different it was from Paul. 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. See? That's right.

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 (That's right.), God manifesting Himself.

E-55 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 that they have. I make a mistake . . . 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. Reason they do it is by hybrid, because they accept it their church will put them out for it. Right, hybrid . . . Yes, the Word . . . And don't mix the Word with nothing.

E-56 You know, Satan tried that on Jesus one time. Oh, yes. One time there came One from heaven to change this hybrid condition. So as he tempted Eve, he also tempted Jesus, got Him up there on top the mountain. He said, "Now, if Thou be the Son of God, I want you to perform a miracle so I can see you do it." That same old devil lives today, just in other people. That same Spirit of Christ lives today only in other peoples. You see? That's right. The man goes but the Spirit never does.

So then he took Him up on top the mountain, He said, "Now, if You be the Son of God," tempted Him by the Word, said, "It's written in the Bible, 'He will give His Angels charge concerning you, less any time you dash their foot against a stone, bear thee up.'" See, part of the Word . . .

But He didn't dash His foot against a stone. So He said, "And it's also written." Amen.



E-57 Oh, he knowed he had Somebody there besides Eve then. He couldn't hybrid this One. No, sir. Why? He come to breed back to Adam's race a living faith in the living Word of the living God. And He proved right there by His action, that the weakest saint on earth can beat the devil upon the written Word of God. He was God Himself manifested in flesh, had powers without limit. But He never used them. What did He do? He defeated Satan on the same thing that Satan defeated Eve on. Amen. He pulled the wool over him that time.

When he whitewashed the Word of God to Eve and she believed it. . . But when he come to try to whitewash it with Jesus, he failed. Yes, sir. He failed because He stayed with the Father's Word, said, "It is written, Thou shall worship the Lord thy God, and Him only shalt thou serve."

What did he do? Satan said he left Him alone, 'cause He took the Word of God. It wasn't no hybrid to Him. He was the unadulterated virgin born Son of the living God. He wasn't whitewashing Him, whitewashing the Word, wasn't hybreeding Him. No, and He—He had been borned of God. He came from God; He went to God; He stayed on God's Word. He never varied from It one bit. When He come, He performed the signs of the Messiah that the Bible said He would perform, and the unbelieving, hybrid church in that day didn't believe it.

E-58 And when He does it today, they still don't believe it, because it's hybrid. Said, "It wasn't so from the beginning." When He come, He found men teaching things that wasn't in the Bible. And then He said, "It wasn't so from the beginning." I wonder if He come today, He'd find a lot of them teaching things that wasn't in the Bible. He'd say the same thing, "It wasn't so from the beginning." It's true.

Now, we notice the things that He found. When He come He found the church. . . Listen, and let this soak in good and deep. When He came, what did He find? He found people looking to the church for salvation. And what were they getting? A bunch of creeds. And that's the same thing that's existing today: a bunch of man-made creeds.

Salvation comes through the Blood and that only. And if you've got salvation, Jesus Christ said, "These signs shall follow them that believe. And the works that I do shall you also." That's salvation; that's the evidence of it. It'll be the same.

E-59 Over in the heathen lands, men and women. . . I've seen them come up there that didn't even know which was right and left hand.

And when they receive the Holy Ghost, you know what they do? The same thing you do: speak in tongues, praise God, jump up and down, carry on just like you do. It's shows that it's God.

And I want you American women to let this soak into you. You have to put on these little old dirty clothes to get out and mow the yard when the men is getting off from work, and let your daughters do the same thing.

E-60 Now, I've got two girls. They may do it sometime. But brother, when they do. . . Stretch out on the bank somewhere, said "for suntan." They'll get a son-tan. It'll be Mr. Charlie Branham's son with a slat in his hand. They'll get tanned all right. There's no doubt about that. That'll be my father's son that does that. See?

But now, that—that today. . . And they were supposed to be civilized.

I seen a lady come in the other day down at the—this Cliftons' Cafeteria. Gene, you were up there. Brother Arganbright was going to buy me a suit of clothes. And I was waiting for him 'cause I needed one. And—and he was going to buy me a suit of clothes. And I was waiting there at Clifton's, and I was waiting for him to come in.

And I seen a—a woman come in and I said, "My, that poor thing." I looked at her, and I thought, "You know. . ." I—I—I'd seen glaucoma; I'd seen ophthalmia; I'd seen leprosy; but I—I never seen anything like that. There's something wrong with the woman's eyes. And I thought, "Well, I believe I'll go over and ask that sister, tell her that I am a minister, and—and ask her what's wrong, and if I could pray for her."

E-61 And so I started over. And up come another woman looked the same. I backed off. She probably would've slapped me if I had asked her. But you know, she had her eyes painted green out here, blue back here. The awfulest looking sight I ever seen in my life.

Now, women, if you are going to wear that stuff. . . Which you oughtn't to do it, you oughtn't to do it, but why don't you try to look like a human anyhow, not some kind of a something that fell out of a corpse out of an undertaker's establishment or something. I—I. . . At least try to be human with it.

And I don't believe in wearing it at all. I don't believe you're supposed to. There was only one woman in the Bible ever painted her face to meet a man. No woman paints her face to meet God. You paint your face to meet men. And her name was Jezebel. You know what God did to her? He fed her to the dogs.

So when you see woman wearing paint, you know that's Miss Dog Meat; God gives her to the dogs, that's all she's good for is dog meat.

E-62 It used to be that Pentecostal women didn't do that, but I don't know what happened. It used to be wrong for Pentecostal women to bob their hair. That's right. The Bible says any woman that bobs her hair, her husband has a right to put her away, of divorce, because she is a dishonorable woman. The Bible said that. Oh, He sure did, certainly did. Oh, now what? There you are.

What we need is Gospel from the pulpit, "straighten up," all the way from the pulpit to the janitor. That's right. We need the old fashion Saint Paul's revival and the Bible Holy Ghost. God doesn't change at all. He's. . . That was His decision; He wanted men to look different from women, women from men, dress different. And that's the way He made them. When we do anything contrary to that, we're going against God's will, and God's laws, and God things, and there is nothing to do but pay for it. And we're going to do it too.

E-63 How can we have a revival? No matter if it be a Oral Roberts, and a Tommy Hicks, and a Osborn across the country everywhere, until we get back to real Pentecostal ways, we'll never be able to build upon anything yet. Our organizations are getting stronger all the time, and we're getting bigger all the time, and we're getting better educated theologians all the time, but getting weaker, and weaker, and weaker all the time. Exactly right. Get back.

You'd be better off if you had your tambourine with no socks on down here on the corner somewhere in a street meeting than you would be in some of the great big morgues that we're getting, with the temperature in it ninety below zero, spiritually speaking. That's right. It's exactly right. We need Pentecost. I love good, old fashion Pentecost, real Spirit of the living God. It's true.

E-64 Now, in His day He found people teaching things that was that way. We have the same thing today, And then the people, all after they get through all these things, then Jesus said, "By your tradition you have made the commandments of God of none effect. The commandments of God said, 'Thou shalt do this.' And you say 'You shall do this.'" What did He do? It was the same thing. They'd perverted the commandments of God. That's the same thing He'd say today. And then the people say, "Where is the God of the Bible?"

I used to chum with an old Methodist preacher. He used to sing a song.

We let down the bars,

We let down the bars,  
 We compromised with sin.  
 We let down the bars,  
 The sheep got out,  
 But how did the goats get in?

I tell you brother, you'll answer it, when you sing the song. You let down the bars. That's what's the matter. That's what's the matter with us Pentecostal people. That's one thing about it. I don't have any great big meetings to sponsor. I don't have to have a lot of money. Nobody hires me; nobody pays me; so I can just preach what's in the Bible. Right. Nobody can tell me anything what do . . . ? . . .

We let down the bars,  
 Compromised with sin.  
 Let down the bars,  
 The sheep got out,  
 But how did the goats get in?

Just let down the bars; they'll come in anyhow. See? That's right. Oh, we get . . . We used to say, "The old, cold, formal Methodists." And now the Methodist says, "Old, cold, formal Pentecostals." That's right. It's the same way. Oh, shame on us. What we need is a revival. Revival don't mean bring in new members; it's revive what we already got. That's right.

E-65 I stood by Lake Michigan my first time many years ago; about thirty years ago I went to hear Paul Rader, friend of mine preach a sunrise service, at a Easter sunrise service. And I walked up and down that Lake Michigan, the biggest body of water . . . It looked a whole lot bigger than the Ohio River to me. And I watched it. And, oh, my, it was just jumping and jumping, the waves. I thought, "What you so jumping about? What's the matter with you?"

E-66 I kept walking up along the lake shore that morning after service. And I thought, "What you jumping about?" I stood, and I thought, "Well, there's—there's—there's no reason for you to jump as I see." And I thought, "Well, maybe you got a lot of water in it." Said, "No," I thought, "it hasn't got a bit more water in it than when it's absolutely, perfectly quiet. It hasn't got one more drop of water." When it's a jumping, the waves a dashing, just the same amount of water, not one more drop in it . . .

Well, I thought then, "Well, what are you jumping about then?" And I thought, "Well, it's having a revival. That's what it is;

it's having a revival." Well, if it didn't have a revival, it would get full of trash. But every time the wind hits it and begins to blow, it jumps and goes on, and splashes all the dirt out on the bank, all the old sticks and dirt out on the bank.

E-67 And that's what the—we—the church needs. It needs a revival. And what starts this wind? What starts this a going on, this revival? There comes a wind, "Whew," picks up all . . . That's what we need is another mighty rushing wind to start a revival to beat the trash out of the church, and the unbelief . . . ? . . . all of our unbelief, pile it all on the bank and have a real Pentecostal meeting, a real genuine meeting. Amen. That's what we need. It's exactly.

[Tongue and interpretation is given—Ed.]

Amen. Now, that there might be some who would not understand that, that's apostolic gifts. While . . . Just to quieten this to you to a moment. Let me just call your attention to something right here just a moment.

E-68 The other day at the Christian Business Men in Los Angeles, I was preaching at their breakfast which went on a nationwide broadcast. I was tearing up the thing just as hard as I could. I can't do nothing else. If I would, I'd be a hypocrite. I believe we are at the end time. And when I did . . . Marilyn Monroe, her cousin, a Baptist, walked up to shake hands with me. And when he did, he begin speaking with tongues. And when he did, he . . . There's a lady from Louisiana setting out there, a French woman, raised up and said, "That isn't unknown tongue." Said, "I'm a Frenchmen. Here's what he said."

And another man had come over here. And down through there stalked a young fellow, walking down which was the interpreter of French for the U. N., United Nations, had just drifted into the meeting. And He said, "Here's what she said, exactly the same thing."

E-69 And this boy, Marilyn Monroe's cousin, Danny Henry, knew not one word of French. And he . . . I've got it right here which is going in document. Many of you seen the Business Men. Now, here's exactly something, what he said, speaking to me. Oh, said, "It was spoken to Brother Branham on February the 11th, in—in 1961 in the Full Gospel Business Men's breakfast.

"Because thou has chosen the narrow path,  
the harder way, thou has walked of thy own  
choosing. . . ."

I can understand that. Moses walked of his own too; he didn't have to do it. I could've maybe had a big meetings, big things, and great—a lot of flowers and things too. But this is the way I have desired. See?

“Thou has walked of thy own choosing. Thou has picked the correct and precise decision. And this is My way. Because of this momentous decision, a huge portion of heaven awaits thee.”

That's in the vision here which you'll get (See?), that he knowed nothing about it then.

“What a glorious decision thou has made. This . . .”  
(Now, here's what I don't understand.) “This is that which will give and make come to pass the tremendous victory in the love Divine.”

E-70 With three different interpreters, French interpreters, and the interpreter for the United Nations. . . And Danny Henry, Marilyn. . . or this Jane Russell it was, beg your pardon, Jane Russell's cousin, a Baptist, knowed not one word of it, but was so stern. He had walked up and said, “Brother Branham, them words that you said could easily be put in the Book of Revelations.” He threw his arms around me and started speaking in French. He never knowed one word of it. There are three witnesses bearing record with the U. N. interpreter. Brother, we're in the last days. That's exactly right. Amen.

I'm away. . . Get away from hybrid religion. Come into the true genuine Pentecostal. That's right.

E-71 They say today as they did then. Jesus found people teaching things that wasn't right. What did the first church do? I want to ask somebody here that might be—not understand this. The first church, they did that. Now, as it was then, so is it now.

It reminds me today of Jesus one time and His mother. In closing, listen. His mother and father, they went up to the—or His foster father, up to the Pentecostal feast which was their customs to go up each year at the feast of Pentecost. And after the feast was over, they started home. And they went three day's journey and missed Him: three day's journey, oh, just thinking, maybe, “He's around with the group.”

Listen, I don't want to hurt your feelings, but that's what the church has done just thinking maybe, “He's along with us, so what



difference does it make? Oh, He's—He's along with us." But what did they do? They went back and sought Him them three days among their kindred and did not find Him.

And now, here we're at the end time when Billy Graham, great evangelist, Jack Shuler, the Methodists, a bosom friend of mine, old Dr. Barr, them: great men has shook the nation with revival. And where is it? We drink more whiskey each year than we did the year before.

E-72 I can tell you; let every whiskey drinker and cigarette smoker lay down their cigarettes, and tobacco, and whiskey for one day across America, and take that money. It'll give every man a five room home that's a poor man and a automobile. More spent last year for whiskey than there was for food. Then how about Coca-cola's, chewing gum, and the other luxuries that we live in? Oh, we're . . . You don't understand what a condition.

But here, "We just thought Christ was along." What have we done? Now, in the last days when these things has showed up we begin to wonder, "Where is He at? Where's He at?" We have searched through the Baptist revival; we don't see Him like He was on—back there. We look through the Methodist, and we don't find Him. We go back another day to the Lutheran; we don't find Him. We go back to the Catholic; we don't find Him.

Where did we lose Him at? Where Mary and Joseph found Him, that's where we'll find Him. They left Him at the feast of Pentecost. There's where we'll find Him again, right at the feast of Pentecost. Hallelujah. Glory.

You may think I am crazy. Maybe I am. If I am, leave me alone. I feel better this a way. I got more assurance this a way.

E-73 Yes, where did they leave Him? At the feast of Pentecost. Where did the church leave Christ? At Pentecost. Then come the Catholic church; then come the Lutheran church, all organizations. Then come the Wesleyan church, all organizations, Baptist church, all organizations. And the Pentecost has done the same thing. What are we doing? Laying up on the shelf just exactly like the rest of them did.

Let's rise and shake ourselves. Let's go back to Pentecostal feast and get away from all this educational program.

I'm not trying to support my ignorance, but I'm trying to tell you the Word of God. Peter couldn't write his own name, but it pleased Jesus to give him the keys to the Kingdom because of his revelation. That is right, my brethren. That's true.

E-74 Where did they find Him? Back at the Pentecostal feast. And there's where you Methodists will find Him; that's where you Baptists will find Him; that's where you Lutheran will find Him; that's where you Catholics will find Him. You'll never find Him amongst your kindred churches.

All you people taking your letter from the Methodist going over to the Baptist, He won't be there. You're taking it from the Baptists, and all of you going back to the Catholic. You'll never find Him there. Go back where the church left Him at the feast of Pentecost when the Holy Ghost came from heaven like a rushing mighty wind, filled all the house where they were setting; and cloven tongues set up on them like fire. There's where you'll miss Him. There's where you left Him. That's where we must go back and pick Him up.

E-75 Listen, in closing. Jesus said, "I am the Vine; ye are the branches." And what did that Vine . . . That vine doesn't bear any fruit. The branch in the vine bears the fruit. Did you ever see a vine bearing grapes? No, you saw the branches in the vine bearing grapes.

Now, let's—let's reason something. If that Vine, which is Christ, Saint John 15th chapter. You believe that, don't you? Well, if that first Vine brought out a—first Vine brought out a branch and it was a Pentecostal branch, and behind this branch they wrote the Book of Acts . . . Is that right, brethren? If that Vine ever puts forth another branch, it'll be a Pentecostal branch that'll write a Book of Acts behind it.

E-76 Oh, you say, "But I'm So-and-so. I belong to . . ." It wasn't so at the beginning.

If you say, "But Jesus, You know, I belong to the holy . . ."

"It wasn't so at the beginning." That's right. He'd say the same thing.

"Why, we believe that the days of miracles has passed."

"It wasn't so at the beginning."

"We don't believe you have to speak with tongues."

"It wasn't so at the beginning."

"We don't believe in Divine healing."

"It wasn't so at the beginning."

Go back to the beginning; go back where the church started. And it started on the day of Pentecost with the Holy Ghost pouring down upon the people, and filling their heart, and filling their souls

until they died as martyrs, burnt the earth up with their message of salvation. Get away from our man-made creeds and get back to the Bible. Yes, go back to the beginning; that's where we start.

E-77 Now, look, I stood . . . Now, we all know . . . so I clear this up with you; we are a grafted tree. That's right. But we are grafted in Jesus Christ from the old Jewish orthodox until the whole tree now is Jesus. We're grafted by that. But let me show you something.

I was in Phoenix the other day where I saw several fruits growing on one orange tree. There was a lemon, and a grapefruit and a tangerine, and all kinds of fruits growing out of the—out of a orange tree. And I said to Brother John Sharrit, a Pentecostal brother. I said, "Brother John, what . . . Is—is—isn't—isn't that the . . . What kind of a tree would you call that?"

And he said, "That's an orange tree."

E-78 Well, I said, "How does it have lemons on it, and how does it have grapefruits, and tangelos, and tangerines, and, oh, several different kinds of citrus fruit?"

"Oh," he said, "they were grafted into it."

I said, "But I want to ask you something. Now, when blossoming time comes, does that grapefruit blossom?"

"Yes, sir."

"Does the lemon blossom?"

"Yes, sir, right by the orange."

"But what kind of fruit does it bear 'cause it's living in this tree? Does it bear the same kind of fruit that . . . Does it next year it'll bear oranges?"

He said, "No, sir."

"What will it bear?"

He said, "Grapefruit. The lemons will bear lemons."

I said, "Living in this tree?"

He said, "Yes."

I said, "Hallelujah. I see it now."

E-79 Brother, the church is a Pentecostal church. The life that's in the Vine come up into one church and get a Pentecostal experience. And behind it they have all kinds of the gifts of the Holy Ghost, the signs of Jesus Christ. And today we have grafted into it every different kind of a denomination: Methodist, Baptist, Presbyterian,

and even Pentecostal, so called, grafted into it, but they don't bear the original fruit. They don't have the original experience, yet they are suckling off of the name of Christianity. Hallelujah. That's right.

That Vine ever brings forth another branch, it'll be a Pentecostal branch with signs following the believer. Right. Back to the original. These hybrid things won't work. I know they're sticking in there, called "Christianity," but they're not Christianity. The fruits. . . "By their fruits you shall know them." And why can't they? They'll never go back. They can never be an orange because they're hybrid, yet, they wanted the name of Christian. But they're hybrid.

E-80 Oh, I know and you may think I'm off of my head, but that's the truth. Every time it brings forth, what will it do, have a revival? Sure, it will bear what? Lemons. A Methodist will bear Methodist, Baptist will bear back Baptist denomination, Pentecostal denomination will bear Pentecostal. But when they go back to the original Vine and come from the root (Hallelujah.), they'll come forth with the baptism of the Holy Ghost like they did at the beginning. And the same works and signs that followed Jesus will follow, and followed that early church will follow the church today.

You say, "I'd do so-and-so."

"But it wasn't so at the beginning."

E-81 O God, have mercy upon our weakening, un—undone condition. It is a pitiful thing. Oh, how. . . The people are afraid of the Holy Ghost. You'll afraid it'll make you do something that you might misbehave yourself uncommonly. It won't do that. People are afraid.

I remember reading the books on Pentecost years ago when they used to stay all night long around the altar and pray for days. God would slay them under the power of God.

And to you Methodists, back in the old days, you talk about Divine healing, you ought to be ashamed of yourself to deny Divine healing, when John Wesley, in his own commentary, own book, wrote that he was riding his horse, and his horse fell and broke its leg. He got up and anointed the horse with oil in the Name of the Lord and got on and rode away. There's a—a. . .

E-82 And there in England it said that he was preaching on the Divine healing, and the Anglican church that was making fun of the very founder of Methodism. . . And the Anglican church turned a fox loose and a bunch of hounds among them. And John pointed his

finger in his face and said, "The sun will not set on your head three times till you'll call for me to pray for you." And the man died that afternoon calling for John.

I rode in his saddle, or set his saddle where he had his little desk behind. I sat at his—his place where he converted the rooster fighter that time on this chair. I had his robe over my shoulder, knelt on the floor where that godly man died, and offered prayer, and thanked God for a man like John Wesley. He would turn over in his grave tonight if he knowed the Methodist church getting formal and back to the traditions of men instead of staying with that Word.

E-83 You Baptists, you need to hit a sawdust trail too. John Smith prayed until his—all night and wept for the sins of the people, till his wife had to lead him to the table of a morning to give him something to eat, and feed him with a spoon.

You Methodist women wearing shorts, and smoking cigarettes, carrying on. Old John Smith, that great Methodist, when he come, preached a short sermon for four hours and you can't listen to twenty minutes, when he was eighty years old. And said, "It grieves my heart to see even the Methodist sisters wearing rings on their fingers." What about shorts now, smoking cigarettes? Shame on you.

And you Pentecostals are getting as bad. Come out of it; don't be a grafted vine; go back to the original beginning and receive the Holy Ghost like they did on . . . ? . . . Amen. Don't let the bishop get a hold of you; let Christ get a hold of you. I'm glad God got a hold of me before the church did. I'd have been an infidel.

I got two little girls at home. One of them's named Sarah, and the other's named Rebekah. Rebekah is kind of a long-legged lanky girl, and Sarah is a little bitty short fellow. They're both daddy's girls 'cause I love children.

E-84 I had been out on a meeting and so tired. They just waited up till midnight; their little eyes got heavy, and they had to go to bed. So I come in about one o'clock, and I was so sleepy and laid down, and slept about an hour or two. And I couldn't sleep, and I just got up and set in the chair out in the parlor.

The little hallway runs out to the children's bedroom; wife was still asleep. I was setting there that morning, and after while I heard the—something scrambling in the children's bedroom. I looked down through like that.

Rebekah is the oldest and so she jumped up and looked around to see it was daylight. And oh, they both love daddy. And here they . . . Rebekah come. Well, that woke Sarah up.

Now, 'Bekah has got the longest legs and she is the biggest, so she could outrun Sarah. And so . . . Put me in mind of the big churches, been organized for a long time, you know.

So she run out and she straddled her little legs across mine, threw both arms around my neck, and begin to hug me. And oh, you know how that makes me feel.

E-85 Then the first thing you know, here come little Sarah, sister, little black-eyed thing about this high, wearing Becky's hand-me-downs. I don't know whether your children do that or not: pajamas with the feet on them way too big. And here she come, falling over everything as she got to the door.

And Rebekah looked around to her, and she said, "Sarah, my sister," said, "I want you to know that I was here first," just like some of the big long organization churches. See? "I was here first. And I have all of daddy, and there's no room for you at all." That's the way they try to say it, but it don't work right.

Poor little Sarah dropped her little head. And I seen her little lips start quivering, great big tears come in her eyes. I looked around at her like that and motioned my finger, stuck this other leg out. Here she come.

E-86 And she jumped right up on that leg. And she was just a young church, you know, like she was topsy turvy. She couldn't hold up very good, you know; she didn't know all the theologies and things that you are supposed to know, you know, and all this about it. So . . . But anyhow, she was setting on my leg. And when I seen the little fellow was going to—was going to fall so I just reached out with both arms and grabbed her like this and hugged her.

She nestled up against my breast for a little bit, and she turned around. Those big brown eyes looked up to Rebekah, and she said, "Rebekah, my sister," and she said, "I want you to know something too." And said, "It may be that you have got all of daddy, but I want you to know, daddy's got all of me."

That's the way I believe it. I might not know all the—the theology I should know, and I might not be from way long ago and a long seminary experience. But just as long as I know He's got all of me wrapped up in His arms and He can use me, that's all I care to know. Just so that I know that He's got all of me, that's all I care for. If He's got all of me then that's all I care about.

Isn't that just about the way you feel too? As long as He has all of me. Let's bow our heads.



E-87 Our heavenly Father, it is written in the Scripture, "It wasn't so from the beginning." So I, in this rude little way of bringing it, Lord, I've tried to sow a seed here in the hearts of these dear precious people who are real, real Christians. But I am trying to place to them, Lord; don't never be mixed up in some kind of a man-made affair. Go back to the beginning, go back to Pentecost. That's the first Christian church.

At the day of Pentecost it was inaugurated, and Peter preached the Baccalaureate sermon, said, "You men of Judaea, and you that dwell in Jerusalem, let this be known unto you, and hearken unto my words. These are not drunken as you suppose."

O God, get Your church spiritually drunk till they'll forget all about the things of the world and the cares of life, and just fall in love with You, and serve You. Get hearts surrendered in Your hand—arms, Lord. Grant it. Save the lost; be merciful to the dying.

Heal the sick. We're taught in the Bible that when You were here on earth, You showed them the Messiahic sign when You showed—told Peter who he was, when You told the Samaritan woman, "Go, get your husband," when the woman touched Your garment and went out and set down in the audience, when You knew it was Zacchaeus in the tree. When the blind Bartimaeus, impossible for him to hear Your voice, or You to hear his voice with all that crying and going on, but He touched You and You stopped.

And the woman that touched Your garment, You turned around and looked through the audience till You found her and told her, "Thy faith has saved thee."

E-88 We're taught tonight that You are the same High Priest that can be touched by the feeling of our infirmities. You're setting at the right hand of God the Father in the Majesty on high, ever living to make intercessions upon our confession.

God, we make a confession tonight that we are not worthy of any blessings, or we're not worthy to be called Christians because it comes from the word "Christ-like." Please forgive us of our horrible ways.

And we know that the greatest sin that—and the only sin there is is the sin of unbelief. No matter how good we live, how well we attend church, how much we preach the Gospel, if we do not believe every Word of God's Word and act on It the same, we are still sinners. You said so. "He that believeth not is condemned already." So I pray Thee, Father, to give us faith.

E-89 Bless all these, my ministering brothers. Bless this church, this college that we're on the ground. They're here educating young men to be ministers of tomorrow. God, don't let them go out like a bunch of incubator chickens that has no mother, just mechanically hatched out; may they go with a real salvation. Let them go with an experience like John Wesley had, like Dwight Moody, Knox, Calvin, Sankey, Finney, the early Pentecostal fathers. Grant it, Lord.

Forgive us of all of our shortcomings. And if we have displeased Thee in any way, let Thy grace and Thy Blood atone for our sins. Save the lost now, Father, we pray, in Jesus' Name.

E-90 With our heads bowed and our eyes closed, is there a sinner in the building would say, "Brother Branham, remember me now in prayer. I've set here and listened. I do not want any longer to have any profession of anything done with a hybrid affair, because that I've joined the church that my mother belonged to, I come to school because somebody enticed me to come. I'm a student here in the school in this college."

"My son goes here. My daughter goes here."

My two daughters will probably go to Asbury College at Wilmore, Kentucky. I live close to it. I want them to be real Christians.

My son just come from Waxahachie, where he went to school. And we getting close there if we are living there, it's closer to us so we can see the girls. We want them to have the best. We want to do all we can for them. But above all thing, whether they even know their abc's, I want them to know Christ and have an experience of being filled with the Holy Spirit.

E-91 Are you without Christ tonight in that kind of an experience? Are you a member of some hybrid condition? Are you a hybrid yourself confessing to be a Christian when you've never received the Holy Spirit? If you are, my most gracious and beloved friend, will you raise your hand, say, "Remember me in prayer, Brother Branham. I now want the real experience of Pentecost in my heart. I'm a Methodist. I'm a Baptist. I belong to a Pentecostal organization, but I don't know Christ in that way like they did on the day of Pentecost. I have not the experience that them people had. Remember me, Brother Branham."

Well, I don't see one hand. Now I belie...one hand, God bless you, young fellow. I don't believe that anyone in their right normal mind that could set here now after hearing that explained in that way, could go out of here and be normally unless you are

condemned. See, there's some people cannot come. Jesus said, "No man can come except My Father draws Him. And all that My Father has given Me will come."

E-92 Just think of what it would be if you'd sinned away your day of grace and you'd never no more. . . . You can blaspheme the Holy Ghost, you know. Speak one word against It, no matter how much you cried or prayed, it would never be forgiven you. Wouldn't you hate to be in that condition, no love in your heart, knowing that you never have received Christ, you've never been borned of the Spirit, that Holy Spirit that come on the day of Pentecost.

You say, "I belong to a church." Brother, that's no more than belonging to a lodge. You could belong to a lodge the same way and live a good clean life. I'm not against the church joining now. That's all right. The. . . So far, so good. But that's not what I'm speaking of tonight. My message is, "Back to the beginning." And if you haven't had that experience that made you act and do like they did at the beginning, then please, my brother, sister, raise your hands to Christ and say, "Remember me, Christ, give me that experience."

Thank you, sir. God bless you. Thank you, sir, God bless you.

Balconies? Left? Balconies to the right? I'm waiting while everybody is praying. Back? All right, the center rows, anywhere? God bless you, lady. God bless you back there, sir. I am waiting to see what your decision will be.

E-93 Our heavenly Father, waiting, giving sufficient time so that at the great day of the judgment as Paul of old said, "No man's blood is upon me." . . .

Now, I have delivered and done as You have bid me to the best of my knowledge, and I've told these people truth. I pray now that You'll be merciful to them and will save those who raised their hands. And when the call is given for them to come to the platform, may they come lovely, and sweetly, and here make a confession, go into the room, and be filled with the Holy Spirit tonight. Grant it, Lord. I commit them to Thee in the Name of the Lord Jesus Christ. Amen.

E-94 Now, quietly, real quietly now, everybody in your own vocal, your own chord that you sing.

Saviour, Saviour . . . (Now, let's worship Him.)

. . . my humble . . .

While on others Thou are calling,

Do not pass me by.

Oh, isn't He wonderful? You love Him? Isn't He good? You know, there's been a little more reverence tonight than usual. Some people's got up and went out. I hope that was because they had to meet a bus, something. I . . .

The reason I didn't have healing service . . . And I can't have it when people are moving around. The Holy Spirit is timid. Anyone knows that. He just leave like He did in the Bible. And when You move around, it just—it just interferes. You just can't do it. It just won't . . . He just leave me and I just stand there.

Is there any sick here, raise your hand?

E-95 I want to ask you something. If we believe that we're living in the last days . . . Do you believe that, brother? You believe the message I have preached tonight is the truth? Do you accept that? All right. Let's call on the great Holy Spirit.

Now, the Bible said that the sign that would be given to the Gentiles . . . Now, how many knows that the sign is here tonight and seen what the Bible said about it? Now, how many knows that Divine healing is something that's already past? Jesus healed you at Calvary. Is that right? He saved you, but you've got to have faith and believe it. Is that right?

E-96 How many will pray and have faith and believe that God, that this gift of God, a message in the last days . . . Which we know the Bible said, "God has set in the church apostles." That right? That is missionaries. "Apostles" is "one sent," "missionary" is "one sent," Apostles, prophets, teachers, pastors, evangelists, that right? God set, them's God's gifts He set in the church.

Then in each local body there's nine spiritual gifts. That's: speaking in tongues, interpretation of tongues, knowledge, and wisdom; all kinds of gifts, nine different spiritual gifts.

Now, do you believe today that we have apostles, missionaries, sent by God? You do? You know, that's a general orders, "Go into all the world, preach the Gospel." That's an apostle.

E-97 You believe we have prophets? There is a gift of prophecy and then there is a prophet. How many knows there's difference in that? That's where you precious Latter Rain people got mixed up. See? A prophet's borned a prophet, always has **THUS SAITH THE LORD**; never wrong. A gift of prophecy would be on one then another. It has to be judged by three judges and then told to the church and see if it comes to pass.

Jeremiah was a prophet. God said, "Before you was even formed in your mother's wombs I knew you and sanctified you a prophet and ordained you to the nations." That's right.

Seven hundred and twelve years before John was ever born, "He was the voice of one crying in the wilderness," by Isaiah the prophet.

Jesus from the garden of Eden. See? We can't be . . . Gifts and callings are without repentance.

E-98 Now, how many believes that Jesus Christ promised that "Wherever two or three are gathered in My Name, I'll be in their midst?" How many knows that He promised this: "The works that I do shall you do also?" How many knows that He's—that the way He proved Himself to be the Messiah because He was a prophet. How many knows that? The Bible says so. Moses said, "The Lord your God shall raise up a prophet." And what did the church believe that day? They said He was a fortuneteller, Beelzebub.

Anybody knows a fortuneteller's of the devil. Any of that kind of dark magic is of the devil. But it's . . . What is—what is wrong? It's something that's right, perverted. What is a sin? It's righteousness perverted. What is an adultery? A righteous act perverted. What is—what is a—lie? Is a truth perverted. See? All unrighteousness . . .

E-99 The devil cannot create anything. The . . . I want somebody to show me the Scripture where the devil can heal or where the devil can create. There is only One Creator and Satan perverts what God has created. All creation comes from God. Satan perverts creation.

Now, when He was on earth, how the people knew He was the Messiah . . . Like Philip when he went and found Nathanael and told him what He had said to Peter. When he returned . . . Why, he come up in the Presence to Jesus, and Jesus said, "Behold a Israelite, in whom there is no guile." Is that right?

Said, "When did You know me, Rabbi?"

Said, "Fore Philip called you when you were under the tree, I saw you."

"What are you doing, Brother Branham?"

I am trying to get the Spirit to a spot to where we'll see what He will do. I do not know. I do not control It; It controls me. I cannot tell you one thing. It's Him. I'm as much mute as this is without something speaking in it.

E-100 But how many knows that the way He said it was in the days of Sodom when God came there in human flesh, representing a

God in the last days before the burning of the earth as He did then. . . Jesus referred to it that He'd come again in human flesh and would do the same thing.

Now, watch, now He never done what Billy Graham and them did, what the Angels went down in Sodom. They blinded their eyes down there. Preaching the Gospel does that; but no miracles. But watch the One that stayed out to the Pentecostal church that Abraham represented, the called out group. What did He give them for the last time? Had His back turned to the tent and called, "Abraham." Just a few days before that'd been changed from Abram to Abraham, from S-a-r-i to S-a-r-a-h, Sarah; "Where is thy wife, Sarah?" A Stranger. . .

Said, "She is in the tent behind You."

E-101 He said, "I'm going to visit you according to the time of life." And Sarah laughed within herself. He said, "Why did Sarah laugh, saying, 'How can these things be?'" Is that right? Jesus said that would repeat again.

Remember when Jesus was here? He performed that before the—both the Jews and the Samaritans, but not the Gentiles. They were looking for the Messiah; He showed a Messiahic sign. Now, the Gentiles had two thousand years of theology. But He said as the prophet said, the sun rising in the morning, setting in the evening, "It shall be light in the evening time." The same sun would shine at the west, the same one that shined in the east.

E-102 I claim that He is not dead. He's alive. And I say that His Spirit is here. That same Pillar of Fire that followed the children of Israel, that anointed Jesus Christ, is the same Spirit in this building tonight. THUS SAITH THE LORD. Will it work?

I believe Billy give out a few prayer cards the other night. We won't call them. We'll just not touch the prayer cards, so you'll see it's not prayer cards.

Let me change my subject a minute. There was a woman who touched His border of His garment. Maybe she couldn't get into the prayer line; she didn't have any prayer card. But she touched the border of. . . [Blank spot on tape—Ed.]

Mother almost fainting, my father stooping by the side of the bed, poor backslidden Catholic, not knowing what to do, carried me up to a little Baptist church for dedication.

E-103 Then, a few years ago, when them visions kept moving, You met me yonder at Green's Mill by a great shining Light which an Angel appeared in It and said, "This cause was I born."



Lord God, there's college student setting here; there's doubts there's flusterations; there's people wondering. Father, forgive them for that. If they've never seen anything like it, they don't realize that the hour we are living. But You promised this sign just before the world would be destroyed by fire. We see by science, that the atomic bomb has our nation's name hanging on it; just a few more risings and settings of the sun, maybe not another.

E-104 But Father God, in regards to this message that I have preached from my heart, Your Word and Your promise, confirm it tonight, Lord. And let somebody out there have enough faith to touch You as I yield myself to You, that You might speak to me the same words like You did the woman that had the blood issue. [Blank spot on tape—Ed.]

Jesus Christ, that He stands not two foot from where I am now, that same Light. And I take every spirit in here under the control of the Holy Ghost for the glory of God. Now, be quiet. Don't move, because demons go from one to another. And we know that.

[Blank spot on tape—Ed.] . . . and perform the same thing. If you won't come then say nothing evil against it from henceforth 'cause you'll be blaspheming the Holy Ghost and send your soul to torment without mercy. Let's pray.

[Blank spot on tape—Ed.] . . . right here looking at me. You see . . . [Blank spot on tape—Ed.]

E-105 . . . got something on his nose near his eye. It is a little growth of a thing. He's afraid of it because it keeps coming and going and peeling. He's a preacher of the Gospel. I never seen him in my life and don't know him. Have you got a prayer card, sir? You do not have one? Are those things the truth? Raise up your hand if they're the truth.

Then, I want to ask you all something. [Blank spot on tape—Ed.]

I am . . . ? . . . sir. Is those . . . How could I have told him what was he was praying about and what . . . [Blank spot on tape—Ed.]

E-106 Here, a young woman looking at me, setting right here looking at me; way down, about the second person in, this row here. She suffers with a headache, something like a migraine headache. Besides that, you're a woman preacher. If that's right, raise up your hand. I pronounce you healed in the Name of Jesus Christ . . . ? . . . touched the High Priest.

There's a middle-aged woman setting way back in the back. She's got on a blue coat with white trimmings on it with a blue hat

on, suffering with a gallbladder condition. If you'll believe with all your heart, lady, you may receive your healing. Stand on your feet. If I don't know you, wave your hands. If those things are true, what was said by the Spirit, wave your hands. Then I pronounce you healed in the Name of Jesus Christ.

E-107 What about over in this section? Here's a little woman setting here looking at me, right out here, red coat, Light over her. She's suffering with a kidney trouble. Stand on your feet. You were praying, "Lord, let him call me." If that's right, raise up your hand. If I'm a stranger to you, wave your hand. I pronounce you healed in the Name of Jesus Christ, the Messiah, the Son of God. He is the One that says it.

I just want to ask you people something, Methodists, Baptists, and Catholics, and Presbyterians, if these Pentecostal people are wrong that speaking in tongues and so forth, why is the Messiah among then showing signs of His resurrection?

How many want to receive Him as personal Saviour and want to be filled with His Spirit? Come up here around the altar right now, you that raised your hands, go on up here. You that don't know Him and hasn't got this Eternal Life, come up now, while we stand to our feet and sing. Come right now. "I love Him, I love Him" because He first . . . Do you love Him? Do you want to express it?

I love Him, I love Him (Come every soul, come.)

. . . cause He first loved me

And purchased my salvation

On Calvary's tree.

E-108 All that doesn't know Him as your Saviour, hasn't received the Holy Ghost, why don't you come? What more . . . Remember, let me tell you, THUS SAITH THE SPIRIT OF GOD that's on me, this is the last sign to the Gentile church before the rapture. THUS SAITH THE WORD OF GOD, THUS SAITH THE HOLY SPIRIT that speaks, that, knows the secret of the heart, THUS SAITH THE LORD, you are receiving your last call.

Call Me fanatic if you wish to and blaspheme the Holy Ghost. Come now, if you're not ready to meet Him in the rapture. I challenge; I ask; I persuade; I beg; come now.

I love Him, I love Him . . .

Why would you stand in His Presence so close? All of you students here from this college that doesn't have the Holy Spirit, come young men, young women, make your way down like this. That's right.

. . . vation

On Calvary's tree.

I love Him, I . . .

Come now, come. This is the last call; may be the last one you will ever hear in your life. Tomorrow night may be too late for you.

. . . me . . .

E-109 Lukewarm church members, won't you come? Don't trust the hybrid. It will not rise in the resurrection. It can't come back again. Come, get a real experience. Go back to your church: Methodist, Baptist, Presbyterian, wherever you are. Go back to it, but come be born now. Come, get the real Holy Spirit.

I . . . (Up in the balconies, we are waiting.) I love Him

Because He first loved me.

And purchased my salvation

On Calvary's tree.

E-110 Now, friends, don't turn Him away. I want to ask you something. Will you ever in all your life ever come to any place to where you see the unadulterated Word, with God coming right behind that Word and proving Himself that He's here?

Now, there's more of you out there. The same God that could tell me what's wrong with you, I know what's wrong with you, by His grace, by His revelation. Many more needs to be standing here. Once more I'll sing.

And remember, at the day of the judgment when I meet you, your blood is not upon me. You're welcome to come.

I love Him . . . (Don't take a chance.)

Because He first loved me

And purchased my salvation

On Calvary's . . . (Walk down,  
honey . . . ? . . . way.) . . . tree.

E-111 Little children coming, weeping, they haven't pulled their hearts through old "True Story" magazines and so forth, so hard. They're not calloused. Come on, sweetheart. Stand right up here. Personal workers will be here just in a moment.

And I don't you want to leave with, personal workers, till I pray for these people myself. I want to pray for them, and these brethren. . .

Friend, can you see? One of those things happened in Africa, thousands times thousands would flock to the altar.

E-112 Now, I'm going to ask you something. I want you to bow your head, out in the audience. And I ask you in the Name of Jesus Christ, Whose Presence you're standing in, if you haven't received the Holy Ghost, though you're not coming up, you don't. . . ? . . . I want you to be that honest with me and with God. And God will cause you to be convicted, surely. If you haven't received the Holy Ghost, raise your hand, all that hasn't.

I want you to look. See? Now, that shows whether the discernment's right or not. See? It's there. See? It's just. . . Maybe the day is past.

I want the personal workers to walk up and stand close now. If the others would want to walk up, come along. [Brother Branham hums, "I love Him."—Ed.]

I love Him

Because He first loved me

And pur. . . (Many are coming with the personal workers. That's good.)

. . . vation

On Calvary's tree.

E-113 Think of it, friends. In the days when nations don't know what to do. . . Our nation and this world is on a powder keg. You know that. Not a powder keg, but on an atomic bomb. . . You go to this church you go to that church, you're running to it. Didn't the Bible say, "In the last days there'll come a famine for the hearing of the true Word of God?" People would go from east, west, north, and south seeking the true Word of God. And here tonight, by hearing it from the Bible with the very Holy Spirit that wrote the Bible here proving that He is the living Jesus right here with us tonight, how could you turn Him away?

And I want to say to you that come. Jesus said, "No man can come except My Father draw him." Now, that was God our Father standing by your side that brought you to this platform. "He that will confess Me before men, him will I confess before My Father and the holy Angels." I'm going to pray for you before we go to the—to the room.

E-114 Our heavenly Father, these dear, precious, mortal human beings that eat, drink, love their families and their loved ones, as any other normal human being. . . They might've done great things in their lives; they might've made many decisions; but never did they make one just like they have made to come and be filled with God's Holy Spirit.

I pray, heavenly Father, that each of them will receive the Holy Spirit of God which is here now. I pray . . .

### Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on any website other than [www.branham.org](http://www.branham.org), stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)