
THE END-TIME EVANGELISM



Thank you, Brother Orman.

Let us bow our heads just a moment now for a word of prayer. And while we have our heads bowed, I wonder if there be any here that would have a special request would like to be made known by an uplifted hand? The Lord sees these things, I'm sure. Trusting He will grant it.

2 Our Heavenly Father, we have assembled this morning for no other purpose than to magnify the Name of our Lord Jesus. And we thank Thee that we already have felt His Presence. And we are sure that He meets with us, because it's His promise, that "Wherever two or more are gathered together in My Name, I'll be in their midst." Now, we would ask Your blessings, Lord, upon all these requests today that's been known now by lifting up of the hands. You know what was beneath that hand, in the heart, and I pray that You'll answer each and every one.

3 We thank You today for the opportunity to worship Thee. We thank Thee for a church and for a people and for brethren of like precious Faith. And now we ask that You will give to us the desires of our heart today, that is, to serve You. Feed us with that hidden Manna that You said, in the Bible, was given, that laid back just for the priesthood only. And we are taught that we are priests of God, offering spiritual sacrifice, that is, the fruits of our lips, giving praise to His Name. Now, we pray that You will bless us in the further part of this service, breaking the Bread of Life to us. In Jesus' Name. Amen.

4 I'm glad to see our big family back again this morning, and happy to be here with you. And, too, the strangers that are sojourning in different parts of the country, that gather in with us on Sunday morning, is here. We have no denomination. And we just gather, the people that believe in God gather together to worship the Lord together, and offer our prayers to God, make our confessions to Him. And each Sunday and each day we go through a purgatory, that is, purging our souls by His Holy Spirit, from our sins, trying to live as godly as we know how in this present age, looking for His appearing at any time. And we are looking for that at any time.

5 Now, we have a—a big program today. We have our Sunday school services here this morning, and then tonight we have a—a very special program tonight. My good friend, Brother Joseph Boze, which, he's no stranger here with us, but I believe it's about the first

time he ever visited us in the church. It's . . . I always had two churches of the entire world that I travel, that I always call "model churches," and one of those were Brother Joseph Boze, the Philadelphian Church in Chicago, Illinois, and the other one was Brother Jack Moore, Shreveport, Louisiana. I was at those churches so much till when I come home from the missionary trips someone say, "Don't call Jeffersonville to get Brother Branham, just call up Chicago. If he's not there, well, then call down at Shreveport." I was there so much.

⁶ Joseph has left Chicago. It broke our hearts, at first, when we thought he was have to leave Chicago, but after prayer we found it was God giving him a call. And this little friend of mine has now blazed out into a great work in Tanganyika and Kenya and Uganda, and he is doing a great work. And we feel to help support him in every way that we can in these meetings. And I'm planning, if it be God's will, in this coming January, to be with him in his schools throughout Africa there, as we go on into South Africa from his schools. And he will tell you more about it tonight in his address to the church. He'll be speaking this—this afternoon about, I guess about eight o'clock, as soon as the preliminaries are over. And then he has a film that you'll be happy to see, I'm sure. And that film is of his schools in Africa, and what the Lord has done for him just in a short few years. It's very encouraging to me to show what . . . to see the film, because it shows what God can do with one person that'll find His will and place. After waiting for years to find it, then walking in the way that God directed him. Bring the children along, the first part of it is a very little part.

⁷ As you know, Joseph, many of you, has quite a sense of humor. And I guess he thought I'd be looking at his picture, so he goes out one night and wanted to take a picture of a lion. In Africa there, there's plenty of lions. So Joseph goes out and takes a lion. And I thought it was the cutest thing. After the mothers had made the kill, and they had eaten the—the animal, she was pulling the skin off. And her little baby cub following along behind, trying to act like he was trying to re-kill it again, you see. And I'm sure the young folks will enjoy about, I suppose, five or ten minutes of that at the first of the film. Now, come early.

⁸ And I've not been asked to say this. I don't want to say it. Joseph knows nothing about it. But I think tonight we're going to show our appreciation to Brother Joseph by giving him an offering to his missions for overseas. We believe that the Lord Jesus is coming. And—and if you've been saving a little mission offering, or something for the missionaries, or something you'd like to, a contribution to that, make your check out to Joseph B-o-z-e, for

tonight. B-o-z-e, that's right, isn't it? Joseph Boze. And it's . . . I know Brother Joseph as my bosom, personal friend, and knows it'll go for the Kingdom of God, the best of his knowledge to It.

⁹ And, so, before we go farther, I would like to introduce and let him just have a word here. I tried to get him to take the morning service, and he wouldn't do it, so he will speak to us tonight at eight o'clock, for what time he cares. And the camera will be set up, and the screen here, for the picture. But right now I would just like to say to the church, and introduce to the church my good friend and brother, Joseph Boze.

Brother Boze. [Brother Boze speaks and compliments for nine minutes—Ed.] Thank you, Brother Joseph, that's very nice. The Lord bless. [Brother Branham and Brother Joseph Boze hug and pat each other.] This is a Sweden and Ireland, together. God bless you, Brother Joseph. Thank you for your compliments, Brother Joseph. It's, I can say the same about him. So thankful to the Lord for his great work going on in Africa, and he'll tell you more about it tonight.

¹⁰ And now I believe Billy slipped out and told me to have Brother Neville or somebody on . . . The—the acoustics is not too good in the back. Or may . . . Can you hear back there all right? No, they don't hear very good. Would you adjust the machine?

¹¹ And I believe, while we're waiting for him to do that, I believe my niece, Donna, has got a little . . . her and Teddy has got a little fellow here they want dedicated to the Lord. And so, Donna, if you'll bring this little fellow now, why . . . And, let's see, where is the sister at the piano, the player, is she present?

¹² [Brother Edgar Branham says, "Use one of the mikes on the side, honey."—Ed.] This one here? ["That's fine."] All right, sir. ["Either one of them will reach."] That'll be fine. All right. I had . . . I was in the wrong place. I think it was me that was in the wrong place.

¹³ Now, we have a little song that we usually sing about this time for the little fellows, that is, "Bring them in, bring the little ones to Jesus." Now in the . . .

¹⁴ Many churches sprinkle these little fellows, and that's all right if they want to do that, that's strictly all right as far as I am concerned. And others has ways that they, maybe, that they call that baptism, and if they want to call that baptism that's all right, as far as I'm concerned.

¹⁵ But the Scriptures is what we try to follow just the way the Bible says it, just keep just in the Scripture. There's no place in the Bible, in the New Testament, but what they brought little children to Jesus and He blessed them, and said, "Suffer little children to come unto

Me, for of such is the Kingdom of Heaven.” Now, that’s the way we do it. Pastor and I stands there, takes the little one and offers prayer of dedication to the Lord. And then when they’re . . .

¹⁶ We feel that a baby has no sin, no more than its sin that it was borned in. We’re all born in sin, shaped in iniquity, come to the world speaking lies. And, now, when Jesus died at Calvary, He took away the sins of the world. Then the baby could have been born, or it might have died before it was born; or born before it comes to the age of accountability, it has no sins. Jesus took away the sins of the world. But after it gets old enough and commits sin, then it’s got to confess its sins and then be baptized for the remission of its sins, you see. But now, of course, it’s too young.

¹⁷ Now, let’s all sing this good old hymn now, we sing now. I don’t know whether I can lead or not.

Bring . . . in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the little ones to Jesus.

¹⁸ What’s his name? Teddy, Junior. All right, sir. We are very happy to see this young couple here this morning with this fine young Teddy here, and pray that God will bless him abundantly, and give him Eternal Life in the world that is to come, and a long life here. May I have him just a minute? This is young Teddy Arnold. We all know Teddy here, he’s our . . . a brother here at the church, married my brother’s daughter here, Donna. And they have this little fellow here, a newcomer. Think this is your second. And the other one is a little girl, isn’t that right? He’s a bright-looking little fellow. I’m always afraid I’ll break them when they come this small, so—so dainty-like, I just afraid they’ll break.

¹⁹ Now could you imagine a mother bringing her little one like this to the Lord Jesus? If He was here this morning, person like we’re standing, this mother would quickly run up to Him, wanting Him to lay His hands upon this baby and bless it. Daddy’s heart would jump for joy. We know that God has give this to their union and they want to give it back to God in appreciations of Him giving it to them. Let us bow our heads.

²⁰ Our Heavenly Father, we are trying to follow Your example. When the mothers and fathers brought to You little children, You laid Your hand upon them and blessed them. And now, Heavenly Father, this young couple has been blessed in their home, of receiving this little boy, little Teddy Arnold, Junior. So we pray, Heavenly Father, that Your blessings rest upon the child. We lay our

hands upon it in commemoration of You and Your promise to us, that we should lay our hands upon the people in commemoration of Your great Word. Bless little Teddy. God, we pray that You'll give him long life, good health. May he live to see the Coming of the Lord, if that be possible. And we pray for his father and mother, may they be blessed by raising this child. And if there is a tomorrow, make him a minister, Lord, of the Gospel, and give to him the things that You have promised to the human race, that he might have life, and Life abundantly. We give to You now, little Teddy Arnold, in the Name of Jesus Christ. Amen.

21 God bless you, Donna and Teddy, long life and many blessings; and to you, little Teddy, 'cause He loves you.

22 Oh, I think they're so cute, I . . . little fellows. I like all people, but I think children and, then, old people, when you get old. Some old man or woman has come down along the way, and so feeble, and I think they're just pitiful-like, you know, and I just think we should never . . . See them crossing the street, stop. What if that was your daddy or your mother? See? Somebody's, so respect them. And they talk maybe slow and long time, and maybe things that you don't want to hear, but, remember, you may get old, too, someday, so just always respect them.

23 And them little fellows, who could mistreat one of those? By the way, you should never do that. You know, Jesus said, "Take heed that you despise not one of these little ones, for their angels always beholds My Father's face which is in Heaven." Remember, they have an angel. When you're born, it stays with you all through life. And now, then when you get saved, you have the Holy Spirit then, and It guides you and directs you.

24 And now I'm looking right over the audience to see ones that I know. And, if I'm not mistaken, I see a sister from Chicago out here; that makes you feel kind of at home, to be represented in Chicago, Sister Peckinpaugh and all those along the way there. We're happy this morning to see Brother and Sister Cox here; and Charlie, Nellie, as we know them. And Rodney's here somewhere, I suppose, Sister Cox. And Brother Willard Crase, one of our minister brothers here. And so many different ones that I just couldn't hardly reach down to call them all.

25 Glad to see Brother Evans and Sister Evans back there. That's the man I was telling you was bit by the rattlesnake, and the Lord . . . Would you just raise up your hand or something, Brother Evans, so they'd see in there that—that the . . . We was fishing, and the ground rattler bit him right into the leg. And laid hands upon him

and prayed for him, and it never even got sore, or never had no more to do with it after that. And the Bible said, you know, “They shall cast out devils; they shall tread on the heads of scorpions and serpents, and nothing shall harm them; and—and their . . . in My Name, them that believe on Me,” what all the powers and what they would do, and so forth, was given to us. Then, if you’re just not afraid!

26 What if somebody give you a check and had a name signed at the bottom of it, and if you carry that check in your pocket all your life, it—it won’t do you no good. You got to cash it. So, every promise in the Bible has got Jesus’ Name signed at the bottom of it. The bank of Heaven’s responsible, and the deposit was put in on Calvary when our sins were forgiven, we are made sons and daughters of God. And therefore don’t be afraid to cash in on any gift that God promised. Just remember, He promised it and it’s yours.

27 I’ve seen Him stop the flames of fire, stop blood, quench the violence of—of the devil, and cast out enemies, and heal cancer, raise up the dead when the doctor was standing there, been dead for hours and hours, raise right back to life again. I’ve seen that in my little weak ministry of myself, time after time after time. So I’ve seen wild beasts tamed right down till it couldn’t move, and all things. So He’s just . . . He’s still God. He . . . If He ever was God, He’s still God. And if He—and if He never . . . And if He isn’t God, He never was God, ’cause He’d have to be . . . To be God, He’d have to be infinite, He knowed all things, He’d have to be omnipotent, all powerful, omniscient, all-present. And, oh, He’s just God! The Perfection of perfection is God.

28 Now, I don’t aim to, sometimes when I teach these Sunday school classes it’s about four o’clock, Joseph. Here a few Sundays ago, I was here six hours. I’m no wanting to scare you, see. But—but I don’t mean that this morning; just five and a half. No. Just this . . .

29 I may not be with you for a while now, we’re going up to Virginia, or up to Carolina, and North and South Carolina, and then to the West Coast, and up the West Coast, and into Canada and Alaska, and then back. And maybe, the Lord willing, go over to Africa and see Joseph, and go down through into South Africa again.

30 And had a great meeting not long ago in South Africa, when it changed the whole course of Africa just in a few hours, when God, just in His miraculous, where front-page newspapers packed the articles, whole first and second and third page nothing but just articles on the meetings. First went in there, they just thumbs down, they wouldn’t even have given a man gasoline because he was going to the meeting, wouldn’t sell it to him, said, “Anybody fanatic like

that!" And the next day, was willing to give him the gasoline free. See? So just the difference, you see. I'm . . . Something takes place. He was petting a little cub there, you know, and said to him, said, "Where you going?"

He said, "I'm going down to Johannesburg."

Said, "Oh, you're a businessmen?"

³¹ Said, "No, I'm going down to see Brother Branham, the meeting."

³² Said, "What?" Said, "You look like more a brighter man than that."

³³ He said "Well," said "I'm a Christian. I'm going down and see it."

He said, "Just drive somewhere else and get your gasoline."

³⁴ And so the next day, coming back, it was the only stop between there and the Transvaal, so he had to go up through there, and he stopped at the next station below that. And that guy run out and called him, said, "Come up here. Come up here." The papers had all front pages and second pages, and so forth, full of it, what our Lord did. And so we're thankful for that.

³⁵ Now, just for a little gathering together, any of you along, got your friends out through, we're to be at the Cow Palace now. It's a great livestock, western livestock exhibit on the West Coast, at South Gate. So some of you fellows like me, that likes guns, I'm going through the Weatherby Factory there, and go with me if you wish to, if you're around there. And so they're going out into many places through the daytime, you can go to Catalina Island, you know how it is. And you man, women with your little children, Disneyland. And he's one of the members of the group, too, so just come right along. You, I know you'll have a good time. And, above all, pray that God will open the eyes of unbelievers and will make converts to Christ.

³⁶ Now we're going to read just a few Words out of the Bible here, because I like to do this. And then I have some Scriptures written down here, in here, and some note that I'd like to teach on this morning, for a few moments, remembering tonight's service. And then I'd like to tell you what all's happened this week in the private interviews, and so forth, but I don't have time. And I notice some of them are sitting here this morning, that's still waiting on those interviews, from out of town. We'll try to get to them this week, as quick . . . try to get everything that's waiting here, anyhow, before we leave.

³⁷ Now we want to turn in the Gospels, to Mark 16, the 16th chapter of Saint Mark. And my title today, of this, is *The End-time Evangelism*. And let's begin reading on Mark 16, about the 14th verse.

And after he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of their hearts, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; . . . he that believeth not shall be damned.

And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues;

And they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached every where, the Lord working with them, . . . confirming the word with signs following. Amen.

38 There is so much could be said on this. This is the last commission the Lord gave the Church.

39 I happened to look down here. I'm trying to think . . . Brother West, I was trying to think of your name a few moments ago, sitting there from Georgia. And I just couldn't think what your name was, just a few moments ago. The other brother sitting there, I can't think of his name. And so many of . . . You understand I not trying to slight knowing someone, but they just . . . I don't get their names just so fixed up in my mind.

40 Now we are thinking of evangelism at the end time. And anyone that would, could read a newspaper, and could read . . . The sky is black and darkening, and the clouds coming up, and—and know that we're fixing to have rain, can feel it in the air, and see the great streaks in a far distance, and the flash and the pushing of the wind, knows we're going to have a storm, going to be a rain pretty soon. Anyone can read a newspaper and see the conditions of the nation, nations, realize that something's fixing to happen. When you see one with a chip on his shoulder, and the other, and them arguing, with all kinds of weapons and so forth to fight with, and no agreement, kicking off their shoes and beating desks and everything at their conferences, you know something's fixing to happen. And that brings upon the people kind of a feeling that something's fixing to

happen. The world, as we would call it, cosmos, the outside world, feels that there is a coming destruction, of say like an atomic age is fixing to blast forth.

41 The Christian knows it's the Coming of the Lord. See? There's an atmosphere. It depends on what you're looking at, for our Lord has strictly told us just what was going to happen at that time, and we don't know the minute or hour, but know that we are nearing something now.

42 As I was speaking here sometime ago, watching a lamb one day in Africa, out from a corral, and it was—it was grazing very peacefully, and all at once it become nervous. And I wondered what was the matter with the little fellow. And you know a sheep cannot find his way back wherever he come from, he's lost completely. That's the reason the Lord likens us unto sheep, see, when we're lost, there's only one thing can bring us back, the Shepherd. And this little fellow was bleating, and he had wandered out from the corral. And I noticed, in the grass, way below, the little fellow could not see it. And a lamb or a sheep doesn't smell its enemy like the other, like a deer or something like that, but he—he could sense that death was near. And there was a lion come slipping up, coming easily. He could smell the sheep, so he was coming, you see, to get the lamb. And the little fellow become nervous, and you couldn't see the reason why, but it was death was lurking so near that he was nervous.

43 And the—the world is such in a neurotic shape right now that they'll drive down the street ninety miles an hour, to sit in a beer joint and drink two hours before they go home. And it's an onslaught of. . .

44 Speak to someone, oh, my, they blow up! Like I was speaking the other night at a tabernacle, and about going to a hospital out here to try to take some of Brother Neville's calls. And every time I'd speak to a nurse or a doctor, they'd snap you, "I don't know nothing about it!"

45 Well, I thought, "What's the matter? Everybody just letting off pressure, I guess." But, the doctor, the psychiatrists are doctoring the psychiatrists.

46 So, but there is a way out, that's Christ. Now, the Christian should not be in that condition. We should be happy, waiting for the Coming, for it's close. We can feel the cooling breeze of Calvary. When we look down and see the God of Heaven Who made the promise, and the very things that Jesus did in His life, promised would return in the last days, and here we see it. What is that? That's the breath of the refreshing, like the rain coming. See? We

know redemption is nigh. See? Something's fixing to take place. Now, the world doesn't see that. They laugh at it, because like they did in other days. But we know that it's coming near.

47 And that's the reason I chose today this subject, for my last for a while for the tabernacle, on end-time evangelism. And when we are doing mission work or foreign mission, with the Word of God, we know we're always in the will of God, because Jesus' first commission to His church was "Go out and preach the Gospel." This last commission was to preach the Gospel.

48 The first time He ever ordained any persons to preach the Word and go throughout the country, He said, "Heal the sick, raise the dead, cast out devils; as freely as you have received, freely give." Saint Matthew, the 10th chapter, sending out the seventy, two by two. That was the first commission He gave to His Church.

49 Now, the last commission He gave to His Church just before He was received up into Glory, He said, "Go ye into all the world." He had just risen from the dead. And many of them was sitting together, and He upbraided them of the hardness of their heart, because of their unbelief, that believed not them that had seen Him after He was risen. See, they had a testimony that they seen the Lord. And the others didn't believe it, and He upbraided them because of the hardness of their heart. They didn't believe these people who had seen that He was not dead, "He's alive!"

50 Same thing today, when you see His work. Now, we have already seen and are witnessing the appearing of the Lord. Now remember, appearing and coming is two different words, to appear and then to come. Now is the appearing, He's already appeared in these last days. Right here with us in the last few years. Now, it's a sign of His Coming. He's appearing in His Church, in the form of the Holy Spirit, showing that it's Him, 'cause people cannot do these things that you see the Holy Spirit doing, so that's the appearing of the Lord. Now remember, it spoke both places, "appearing" and "coming."

51 Now, He upbraided them because of their hardness of heart, because they didn't believe those who had seen it. I believe He'd do the same thing today. After we . . . They have . . . they didn't believe the testimony of those people, and He upbraided them for it. And then He commissioned them to go into all the world, preach the Gospel to every creature, and He would be with them to the consummation, the end of the world. "These signs shall follow them that believe."

52 Now, today, we try to take the written Word we have in letter form, creed form and so forth, to all the world. And there's been missionaries gone everywhere. But what do we find when we get

there? A native that can't read his name, holding a tract in his hand. He knows no more about it than he does which is right and left hand. But when Jesus said, "Go and preach the Gospel," He never said "teach the Word." He said, "Preach the Gospel!" "And the Gospel came not in Word only, but through the manifestation of the Word," for the only way that it could be done was to make His promise come to pass.

⁵³ Some one guy can read that like in William Jennings Bryant, when he was debating with Darrell on the ethics of Darwin. See? He could only say what Darwin had said. And William Jennings Bryant could say what the Bible had said. That was the debate. But, in this case, God comes among the people and proves that His Word is made manifest. And the only way you can do that, is not by a tract, but by the Holy Spirit working through you. You're life becomes His life. He's in you.

⁵⁴ The heathens, when they worshipped their idol, they prostrated themselves before the idol, and believed that the idol talked back to them, that god, their god turned, come into this idol and spoke back through them. Now, that's just contrary, turned around what God is. God doesn't deal with idols. You are His instrument. You prostrate yourself before God, and He comes in you and speaks out to the people. That's the difference. He's the living God for a living person, not a dead God to a dead idol. He's a living God to a living being. And you become His witnesses, what He said here.

⁵⁵ That's now, notice, many people says that that was just for the apostles. He said here, "Go ye into all the world and preach this Gospel to every creature, and" (conjunction) "these signs shall follow them that believe."

⁵⁶ Now, today, we say a good church member shakes hands with the pastor, puts his name from the Methodist to the Baptist, or Baptist to the Methodist, or so forth, and lives a pretty good life. Now, we missionaries, we see those heathens live life that these Americans, so-called Christians, couldn't compare with by no mean. See? So if just a good life's all that counts, they're saved the same as the rest of them, by an idol. Their morals would smother over us till we wouldn't have a chance to stand in their presence, that's right, and their acts. But that's not it.

⁵⁷ Jesus said, "Ye must be born again." In order to be born again, it's letting yourself go and die, and the Spirit of Christ come into you. Then you're no more yours; it's Christ in you, see, the Holy Spirit. Paul said, "I die daily; yet I live, not I, but Christ liveth in me." See, Christ!

58 And if I told you the spirit of John Dillinger was in me, I'd have guns here and be an outlaw, because that would be his—his spirit in me. If I told you the spirit of an artist, you'd expect me to paint the picture of an artist.

59 If I tell you I am a Christian, and the Spirit of Christ is in me, or in you, then we do the works of Christ. Jesus said, in Saint John, "He that believeth on me, the works that I do shall he do also." Then He said here, "These signs shall follow them that believe."

60 Now, through the age, there has been a time that these signs has not followed believers. That's right. The prophet spoke of it, and he spoke of it over in Zechariah, he said, "There would come a time that could not be called day nor night, but in the evening time it shall be light."

61 Now, the sun rises in the east and sets in the west. It doesn't change, it's the same sun. Now when the Holy Spirit came, Jesus, the Son of God, He come in the east, on the eastern people. It's been a day . . . as it's traveled, as civilization has traveled with the sun, coming from the east to the west, and now we're at the West Coast. We go any farther, we're back east. So, well, everything denotes His Coming. We're at the end time. Everything shows that it's all over.

62 Now, now the prophet said (And no prophecy can be, should be privately interpreted, as Jesus said; It's just exactly what It says.): "It shall be light in the evening." Then the same Son that come upon the eastern people and showed His works and His blessings, it was prophesied that there would be a dismal day; neither day nor night, that's a gloomy day, that like hazy. And you can't see the sun, but the sun yet gives enough light. Something like it is out there now, maybe a little darker. And we've had enough to join church and put our name on the books, and so forth, but in the evening time that same great power of Christ would come upon His Church just like it did back there on the eastern. In the western it would be the same. So that's why I want to speak on evening-time evangelism.

63 Each age has had its message and its messengers. All through the times, every age has packed its message with a messenger. God, in every dispensation, has sent forth someone anointed with the Holy Spirit, to bring forth His Message for that age, every time.

64 Now, we could start back, to back it up just a little bit. Even from the beginning, God was the messenger at the beginning, to tell Adam and Eve, "You shall eat *this*, but you shall not do *this*." That was the Message. And when man stepped across the Message of the hour, it brought death and chaos to the whole human race. Now, that's how much the Message means. And remember that it wasn't

just a complete blank denial of what God said, that Eve believed, it was taking what God said and whitewashing it over, or—or just misconstruing it a little bit, just adding a little bit to It, or taking a little bit away from It.

65 That's the reason that I believe that the Word is the Truth. If our creeds and our denominations doesn't come completely with the Word, then it's wrong. And if God would not permit, and His Word was so important, to just misquote one word of It caused all, every death that ever happened, every suffering, every crying baby, every funeral procession, every grave on the hillside, every ambulance that ever screamed, every blood that was ever shed, all the old age and starvation and trouble that we've had, just because God's Word was miscalculated, caused all of this, will He excuse it at the end time if we miscalculate It again?

66 So, you see, Christianity is an important thing. If it's cost all this six thousand years of trouble, because of one Word being misused, now we're not going back with one other Word misused. It's got to be exactly with the Word, with nobody's interpretation, just what the Word says! So many man will get together and they say it means *this*, and they'll agree, and others will say *this*. But It says, "This is It!"

67 If God is going to judge the world by the church, then which church is it? If He's going to judge it by a nation, which nation is it? He's going to judge the world by the Word, the Bible. For, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." That was Christ, was God's Word made flesh, spoken through human being.

68 Now, in the Book of Revelation, He said, "If any man will take one Word out of here, or add one word to It, the same will be taken, his part, out of the Book of Life."

69 So you see it's not just, "Well, I believe *this*, but I don't know about *that*." You've got to believe It all. Maybe you haven't got faith to stand up to It, but don't try to stand in somebody else's way.

70 I've often said I wish I had faith, when my life is over, to go like Enoch, not die, but just take an afternoon walk and go home with God. I'd like to do that. But if I haven't got that kind of faith, I won't stand in somebody else's way that has that kind of faith. See?

71 Now, we're in the evening time. And the messengers down through the age... We find out that at the beginning when a messenger was sent, to—to misconstrue His Word or to doubt one Word, it was total annihilation and Eternal separation from God,

to misconstrue that messenger's Word. And the first Messenger was God Himself. And the . . . Every other messenger has been God speaking through man, since, which is God's Word, for there's no man then for Him to speak through but just the one He was talking to. But since He's made man and redeemed man, it's been God speaking through man. He uses not the—the agency of—of any mechanical device, but the agency of man, a man that's surrendered and consecrated to God.

⁷² How we could bring it down through the prophets, and Samson, and on down through till this very present age. It's always been an individual with God. Now, each age, I said, had its message and its messenger. Now we take another age after the Eden age, just to get a little background. Now, after the Eden age come the Noachic age. Now when the world . . . we was . . . I was speaking the other night down at the Clarksville tabernacle, upon the subject of the end-time sign. And then the other night, Thursday night, on being identified with Jesus. And now this morning on the end-time evangelist, evangelism, pardon me.

⁷³ Now, just before the antediluvian destruction and the flood time, well, we find out that they had a greater civilization than we have today. I believe that they had control of atomic power. I think that's what shook the world from its orbit. I've stood in the British Ice Fields; dig down five hundred feet, bring out palms, where there used to be palms there, and many hundreds of years ago. And we're taught and know that the world stood upright. But, and they had such mechanical and such science till they could build a pyramid, sphinx, so forth, that we couldn't reproduce today. We have no machinery to lift those blocks that far, see, 'less it would be atomic; gasoline power won't do it, and electrical powers won't do it. But it was another age much smarter than our age.

⁷⁴ And in that age, God called a man called Noah, just a common man, farmer, because he was found godly in his generation. And God dealt with that one man on the subject of "build an ark," because, sin, we notice that in that time that "The daughters of—of the men," the Bible said, "saw . . . the sons of God saw the daughters of men."

⁷⁵ Discussing it, where many of the writers think that that was sons of God that the fallen angels pressed themselves into spirit. I don't see how a man could think that. That would make him a creator, make Satan a creator. Satan's no creator, Satan is the perverter of creation, see, all. A lie is only the truth mistold. An adultery is the right act misconstrued. See? And that's exactly what sin is. Satan cannot create, he can only pervert what has been created.

⁷⁶ So it was the sons of God, which was Seth's sons from the lineage of God, through Adam; and the daughters of Cain, Satan, "And when they saw they were pretty, fair."

⁷⁷ And we notice in there, that bringing up pictures of like of a few years ago, say a hundred years ago, how the beauty of women has come past the beauty that used to be in women. If you'll read Genesis 6, you'll find a beautiful picture of it there. They were fair. And women today are much prettier than they used to be. It's because of their dress and their modern trend. That's what brings them out.

⁷⁸ I got a picture of Pearl White, was when Scott Jackson killed her, plunged the knife into her bosom, the secret lover, and the great nation was shook with the song of Pearl White. She was supposed to be the most beautiful woman that there was in the world in those days. Why, she would be a relic on the street today, to some of these women.

⁷⁹ Or, go back to the time of Clara Bowe, when she first started the scandal of rolling her stockings down below her knees, and saying, "Roll 'em, girlies, roll 'em." I remember that in my early age. And take the picture of Clara Bowe and compare it with some of the beauties of today. See?

⁸⁰ And that is a sign of the end time. Jesus said, "As it was in the days of Noah, so shall it be in the coming of the Son of man." And they continually undress themselves. What is that? Daughters of Cain. That's why we're considered cranks and fanatics when we try to explain and tell the Gospel truth about it. But they continually immoralize themselves and get on the streets and—and act the way they do, and don't realize that they are going to answer at the Day of Judgment. Now, the woman that misdresses herself, sexy, and may you might be as pure as a lily to your husband, or to your sweetheart, your boyfriend, but when the sinner passing the street and looks upon you and you dress that way, he'll lust for you because you have presented yourself to him in that manner.

⁸¹ It isn't the kids that needs the whipping, it's papa and mama, for letting them do like that. That, it isn't juvenile delinquency, it's parent delinquency. And I think a lot of pulpit delinquency, for they just let them get by and say nothing about it, when there it is in the Word.

⁸² Now, now the Bible, Jesus said, "Whosoever looketh upon a woman to lust after her, hath," past tense, "committed adultery with her in his heart, already." And when that sinner goes to the judgment to have to answer for an adultery, it'll fly right back, "Who did you commit it with?" With you! Though you never done the act, but the

Bible said you're guilty, anyhow. Who's to blame then? "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart." The seriousness of it!

83 In Jeffersonville today, there's ninety-nine and ninety-nine tenths percent of the woman are guilty before God. The whole nation is that way. Why? The delinquency at the pulpit, to tell the people; and the delinquency in the home, lets the young ladies get on the street and act like that. And they call it "all right."

84 Now, that's exactly what Noah had to contend with in his day. The daughters of men were fair, and the sons of God looked upon them. See, the lust coming again. But Noah, oh, we could stay there for hours. But Noah was a man of righteousness, godly, integrity, and he cried out against such. And they called him a crazy man. Scoffers, the Bible said, that they scoffed at him, made fun of him. But he said, "There is coming a time that a storm, water is going to fall from the skies." There had never been no rain. And his Gospel didn't stand up to their scientific theories of that day, for there was no rain in the sky.

85 And, today, the scientific theory of the modern so-called religious groups has tried to prove that this blessed Thing that we have, called the Holy Spirit, is only emotion. See, it just don't stand up according to their scientific theory. Well, I would like to ask them this, what makes them change? What makes the drunkard stop drinking? What makes the prostitute cease her evil life? What makes the cancer and the—the diseases depart from the people, and the deaf, dumb, and blind, and the dead to raise up? Explain that. Is that emotion? It has emotion with it, certainly.

86 Anything that's alive has emotion, and anything that doesn't have emotion is dead. Excuse the expression, but I think we ought to bury some of our emotionless religion then, because it's dead. It has no emotion to it. Any religion that has not emotion should be buried, because, It is emotional!

87 Jesus, when He entered the city, the children and all of them, all of His friends, crying, "Hosanna! Him that cometh in the Name of the Lord!" And those religionists of that day couldn't stand it, it was too emotional. He said, "If they hold their peace, the rocks will immediately cry out." See? Something must cry out, because life was there.

Noah had a terrible time, but finally one day he had a trial.

88 And all that go with God has trials, your faith is tried. When you start to live for Him, then every neighbor's going to talk about

you, everything's going to go wrong for you. Just remember that, for it's God trying you. The Bible said, "Every son that cometh to God must be first proven, chastened, child-trained." Like my daddy trained me when I done wrong, they had—they had the—the ten commandments hanging up over the door, it was a limb about *this* long; and Mr. Branham was a pretty good man in his arm, and he took us out and he trained us. And that's the way God does. He tries, child-trains you, brings you up, because you're His child; there's something in the future for you, home in Glory. And He trains you. Now, every son coming must be tried.

⁸⁹ Noah, a type now of his dispensation, had a trial, 'cause God told him to go in the ark, and when he went in the ark, the door shut itself. And Noah no doubt told his family, "Watch tomorrow. Oh, the door closed tonight, but in the morning there will be rain up there in the skies." Never had been before, remember.

⁹⁰ And the scoffers, maybe some of them kind of halfway believers, said, "Let's go up and stand. You know, that old man could have been right." They stood around the ark, waiting, you know, and thought, "Well, now, he could be right." And they went up. And the next morning, the sun rose just as pretty, come across.

⁹¹ You know, and no doubt but what Satan set up there on top of that hole in the ark, that window, said, "You think you're still right?" Well, that's the way the devil does all of us. But as long as God said so, stay with It! That don't matter what, stay right with It.

⁹² The second day passed, the third day passed. Noah was sweating it out. But, finally, after seven days! And that was in February the 17th when he went in. And then after seven days, then that morning when he woke up, the thunders was roaring, great big drops of rain was dropping around. Those who had come up and stayed a day or two, to find out, say, "Well, we'll go and see if anything happens," it was too late then. They knocked, they screamed. The streets come full of water, begin to raise up on the hillsides. People took to the highlands. They tried to get them on boats, and so forth, but if the boat wasn't God-constructed, them big mighty shaking of the earth at that time just shook it right down under the water.

⁹³ You say, "Any! Just so I got a religion, it'll be all right." No, it isn't. It's got to be a God-constructed experience in religion. See? All other will perish. I don't say this to be different. I only say it because of love, and knowing that I—I'm going to have to answer at that day, and responsible. So if I just say what He says, then I know it's all right. But if I try to put somebody's creed or theory in it, I—I couldn't do it, I don't have no faith in it. I just believe what He said.

⁹⁴ Now notice, after a while it got deeper, and to the highest. They knocked at the door, they screamed, they cried. It didn't do a bit of good. Maybe a few days before, when they put the animals in there, I could hear some of the scoffers say, "Go on in there with your stinking animals. Live with all your stink in there if you wish to."

⁹⁵ That's just today, they tell you the same thing. "Go on, be old fashion if you want to. We're going to live it up." Go ahead, let it go. But, oh, brother, to be safe in the Ark, the door closed! That, that's the thing.

⁹⁶ But Noah, in his day, it was hard for him in his dispensation, see, because that the people had never heard of such a thing, but it come just the same. Then we find out on the scene, come after Noah's deliverance and so forth, and the earth begin to grow again, and—and everything that breathed breath perished. And then we find out again that there come a time, then, God was bringing His children out of Egypt, that Moses come along with the law. It was so hard for the people to understand, but a dispensation was changing to a law. And then after the law come, Moses trying. . . It was a schoolmaster. People was just living any way they wished to, so the schoolmaster, the law, was, the Bible said, to bring people to recognize that it was wrong, so He gave them the Ten Commandments. It was quite a change, the people didn't want to receive it. All right.

⁹⁷ Then after Moses, come John. And after John, the dispensation come, he introduced Jesus. And when Jesus come to try to bring us grace, which was God in the Spirit, in the line of Spirit, manifested His love, "For God so loved the world that He gave His only begotten Son," and Jesus was so different and contrary to the law, see, but it was a different dispensation, a different time.

⁹⁸ And then when Jesus left, He spoke of this dispensation of the Holy Spirit, the Life inside, a Witness of Him of the resurrection. I got lots of Scriptures here, but I just haven't got time to get into them, I'll just brief them over. All right. It's always been a fact and a—a fight, when one dispensation is changing from an old dispensation to a present-time Message, it's always been a fight with the people. They—they. . . It's, although it's been always Scriptural. But during the time that God gives them a dispensation and something to live by, or something to do. Now we find out that immediately after that dispensation is given, the men of the earth try to find something to counteract that, and something to make a man-made affair of it.

⁹⁹ After Noah had the ark, and then immediately after that, Nimrod, that renegade, he built a tower, and said, "If the floods

would come, we'll just climb up and get above it." And then God come along with the law that just . . . See, that dispensation had lived its time out.

¹⁰⁰ And when Jesus came, also, after the law, the law spoke of Moses and . . . spoke of the coming of Christ. But when He came, they was so set in the traditions of the fathers, they had their creeds, they had their fashions, they had their churches, they were settled down, so it was so hard for Jesus to try to shake that kingdom (that church) from a creed, to believe Him. And yet the Scriptures especially spoke of this One all the way from the first dispensation of Eden, "His Seed shall bruise the serpent's head." Promised Jesus through each one of the dispensation, and, when He come, they didn't recognize Him, because they were so bound in their creed. But yet it was the Scriptural truth. Each messenger and its Message foretold the other one to follow, each time. Moses, the prophets foretold, Moses foretold of the coming of Jesus. Moses said, "The Lord your God shall raise up a Prophet like unto me." How many times have we been through that in our Messages around the world, that the coming Messiah was to be a Prophet!

¹⁰¹ That's why the ill-famed woman, against all the ministers, she believed the Message. The woman at Samaria, when Jesus was speaking to her, He said, "Bring Me a drink."

¹⁰² She said, "You have nothing to draw with. It's not customary for You to ask me, a Samaritan woman." And the conversation went on.

Then He said, "Go get your husband and come here."

She said, "I have none."

¹⁰³ Said, "That's right, you got five, and the one you're living with now is not yours."

¹⁰⁴ She said, "Sir, I perceive that You are a Prophet. Now, we know that there's coming a change of dispensation. There is coming One Who's going to be anointed, that's called the Messiah, the Christ of God, and, when He comes, He will be that Prophet." How much more that woman knowed than all the preachers of that day! Yes. And her in her condition, see, she understood the Scripture. Yet, a poor little woman, married with five husbands, and living with the sixth one, and yet she knew more about the Scriptures, because she took It just for Its face value. And she said, "When He comes, He'll be a Prophet."

What did Jesus say to her? "I am Him."

¹⁰⁵ And she left her waterpot and ran into the city, said, "Come, see a Man Who told me the things I've done. Isn't that the very Messiah?" See? That's Him.

¹⁰⁶ Now, see, she—she knew that He was coming, because the prophets and the Scripture had, in the days of Moses, and the days of the prophets, and all the way back in each one of those dispensations, had said, “He’ll be here, and this is what He’ll be!” Oh, my!

¹⁰⁷ If the people could only see that today, then they’d know the day we’re living. They would see it’s God’s promise for this day. God said it would be this way. There’s nothing wrong, God’s great clock is ticking just exactly the right time. And, even according to science, it’s three minutes till midnight. So, you see, the stroke might come at any time. And that’s been two or three years ago since they said that. See, we’re at the end time. But, you see, we’ve changed dispensations from the old church age of back here where that dismal day was, just join church and put your name on the book; until the evening Light, the restoration, the return again of the Holy Spirit upon the earth, another pentecost, another sign, another thing was to take place. And the people doesn’t believe It, because they’re so set like they was in the days of Jesus. See? He told of this day. When He was here on earth, He come exactly according to Scripture; then He foretold of *this* day coming.

¹⁰⁸ Now, now we want to think of another one here. I got . . . If you want to read some of it, Matthew 24. Jesus told of this day, He said the Jews would gather again at the last day. He said, “When you see the fig tree putting forth its buds, then know the time is at hand.” He said, “There’ll be a perplexity of time, distress between nations, the sea roaring; man failing of heart trouble, constantly.” It’s not among the women, now. It’s amongst the men. Jesus never said the women; “men.” Look at the plague! And in that day what would come to pass! That would be the end-time sign, “Hearts failing, fear, perplexed.” Revelation, when It spoke, the prophet speaking of this day, he said that there would come a time that the church would be lukewarm, the Laodicean Church Age in the last days. See? What is it? It’s Jesus (the last age) predicting the end of this age.

¹⁰⁹ Just exactly like in Eden, like down in Noah’s time, and down in the time of Moses, down in the time of the law—law, and then a time of grace, and now in the evening time. There’s many others there if we—we had time, but I’ve just skipped over them ’cause we won’t have time. Of each one saying what would be in the next age, but the church becomes so church-ie with their creeds, with their dogmas, and their make-beliefs and their man-made theories, until they miss that Word. Now you can see what evening-time evangelism is going to be. See? What is it? The ones that carry It is going to be called crazy. They’ll be so different! They was in Noah’s time, they was in every time. Put out of their churches

because they believed in Jesus, anybody that listened to Him had to be excommunicated from their church. See? But He had that dispensation, that was His time, the Son's dispensation.

¹¹⁰ Now, we find out also that the great Holy Spirit prophesied of that. You want to put some of these Scriptures down, Matthew 24, and then put Second Timothy 3:1. The Holy Spirit speaks of a great intellectual age at the end time. Did you know that? Why is it?

¹¹¹ Joseph, you've traveled with me much here in the nation and you've heard of the meetings overseas. I go overseas and have a hundred-fifty, two hundred thousand, five hundred thousand, and the people just . . . Just one thing, that you see done every day, that the meetings goes on, nearly, here in the tabernacle; up to ten, twenty and thirty thousand will fall on their feet . . . from their feet, to give praise to God. They see It. What's the matter, don't take place in America? It's the intellectual time. They want someone who can speak not of judgment, not of these things, because it breaks them up from their fellowship with their clubs and—and their lodges, and—and the ungodly things that they belong to. Therefore, if their pastor would name something like this, the deacon board would have him ousted, and put in somebody else, some young ricky or something. You know what I mean.

¹¹² Excuse that, see, I—I didn't mean that, see, but I sometimes I get over-enthused, I guess. But I mean . . . Ricky is all right. I just don't like the name, that's right. But you look that up in numerology, you'd re-name your child. Yes, sir. Now, Ricky or Elvis, or something like that, oh, mercy! So, oh, anyhow, now, you see they have to. They didn't have those names gone by, it has to come. This is the age for it to be here. Sure. Exactly right.

¹¹³ Now, "And now the Spirit says." Now listen, I'm quoting to you from the Scripture.

Now the Spirit speaks expressingly, that in the latter times, see, latter times some shall depart from the faith, giving heed to seducing spirits, . . . doctrines of devils; and so forth, see.

¹¹⁴ Look how they would be, "Heady, high-minded," big shots. Excuse it, but you know what we call the big shot, the street expression now. We all know it better to say it like that. "Heady, high-minded, lovers of pleasure more than lovers of God."

¹¹⁵ I stood there yesterday, looked at that swimming pool just below us. And, I wondered, when a man, who is a Sunday school teacher, said to me, "That oughtn't to be in the Bible, where Jesus spit." Said, "It's against the sanitation rules when Jesus spit and made, took His spittle."

¹¹⁶ He was standing, talking, the original Greek said “He was spitting on the ground.” Talking to this man, and spitting on the ground. When He got through, He took His hand, reached down, picked up the spittle with the dirt and rubbed it on his eyes, and washed it on his eyes, and said, “Go, wash in the pool of Siloam (sent) and your eyes will come open.” And he went and washed, his eyes come open.

¹¹⁷ So this fellow said to me, “That would not work today. That’s against the sanitation rule, health rules.” And then that same man take his family, wife and all those children down there to that swimming pool where all those women and men, and in that water at times of the month that they shouldn’t be in, and all that. They never go into the restrooms sometimes, and—and all them dirty bodies and filth in there, and them spurting it through their mouth, and eyes, and things like that. And then say that Jesus spitting on the ground and making a man to see!

¹¹⁸ I brought a little boy from there the other day, he said, “I swallowed some of that water,” said, “I’m sick as a horse. I—I’m going home.” The little fellow may be sitting here now, who lives in a trailer about two or three blocks down the street, where I took him, said, “I’ll never go in there again.”

¹¹⁹ But yet that’s called “modern civilization.” See where you get to? The old saying of “gag at a gnat and swallow a camel,” see. I’m just anxious to meet him now. Now, there you are. Better get off of them things, see.

¹²⁰ An intellectual, “heady, high-minded, lovers of pleasure more than lovers of God.” I’m quoting Scripture. The Holy Spirit speaks expressingly that this would take place at the end time. “Heady, high-minded, having a form of god- . . .” Well, first, “They’d be incontinent, and despisers of those that are right,” hater of those who believe the Word. See them? They don’t agree with these traditional creeds and things, so they hate them.

¹²¹ Like those Pharisees and Sadducees, they hated Jesus. Why? Because He was—He was contradicting their creed. See? Not that He wanted to be different, but, He must live, He was the Word, the living Word living. He said, “If I do not the works of My Father, then believe Me not.” See?

¹²² Well, the same thing is today. If a man preaches these things, and it doesn’t happen, then it’s wrong, because the Scripture said it would happen. Then if it does happen, then that’s right; not the man’s right, but the Word’s right. Now, but this is the condition we got into today. You see, friends, it’s just as reasonable. You see it? I’m building up here to show you the climax here at the end-time evangelism.

¹²³ Now notice in these times, intellectual age, “Heady, high-minded, lovers of pleasure more than lovers of God,” stay home on Wednesday night to watch some of them old vulgar plays, “We Love Susie,” or “Lucy,” or what all of that stuff is, woman married a dozen times and living with man, and them living. . . And, oh, my, every one of them married and divorced, and marry and divorce, and you make them idols, like gods. But you’d rather stay and watch that than attend the prayer meeting. “Lovers of pleasure more than lovers of God.” Let a ball game come in town, or the Colonels and Giants, or ever what it was happen to meet out here somewhere, they close the churches to get to attend it. Let Elvis Presley come down here on the street, with his guitar, and go to swinging it back and forth, or some of them guys, on a Wednesday night, the prayer meetings would be closed. “Lovers of pleasure more than lovers of God. Heady, high-minded, incontinent, fierce, and despisers of those that are good. Having a form of godliness!”

You say, “They’re Communists.” No, they’re not.

¹²⁴ They’re church members, having a form of godliness. But what? Denying the Power thereof! Having a form of God, but say, “God doesn’t do these things. See, there’s no Power to it, you just accept and do *this, that*.” See, no change of life, no nothing, it’s just—just belong to church.

¹²⁵ “Having a form of godliness, but denying the Power thereof. From such turn away,” the Bible said. “For this is the sort that go from house to house, and leads silly women laden with sins, led away with divers lusts.” That’s exactly what the Bible said. Now we’re living in exactly that age. “But do thou the work of an evangelist, make full proof of your ministry.” See, that’s it.

¹²⁶ Now, by these messengers and witnesses that we see, we find out what crop we’re in. Look what crop you’re in this morning. Look what crop we’re in. Why, He said, on *this* side, these signs will be following them that believe, they’ll be mocked and scoffed at like the days of Noah. And *here* will come this other group back here making fun of them, heady, high-minded, and having a form of godliness, and denying the very thing that you’re professing. So you can—you can see what crop you’re in, see, these true messengers of today! Jesus foretold that *that* would be Satan with his message. And His messenger would have *this* going, these signs shall follow them that believe. See, Satan’s messengers would be having a form of godliness. His messengers would have these signs, taking up serpents, drinking deadly things, casting out devils,

laying hands on the sick, receiving the baptism of the Holy Ghost, signs and wonders. Now, we're in one of the crops, and we're at the end time. Oh, my!

¹²⁷ No wonder Isaiah the prophet said, "The whole body is cankered and full of putrified sores, everything." Where could we go? What would we do if we'd all merge together? It would make it worse than ever, see, there'd be all kinds of things. Like they're trying the—the World Council Of Churches, it'll never work, they got atheists, unbelievers. "And how can—how can two walk together," said the Bible, "unless they be agreed?" See? And there's not none two of them will agree together.

¹²⁸ Salvation is an individual affair between, not a church, but between each individual and God. Walking with the Word! Yes. Look, brother, as we see. And I know I'm getting awfully late.

¹²⁹ Notice, the great flashing red light signal of His Coming is down. We know that. I could just take many Scriptures here I got wrote down to show you, what, we're at the end time. The Jews has returned to Palestine, the fig tree has put forth its buds. Men's heart are failing with fear. The women, the rampage that they're on, how I could go back in Revelation and show you this nation here is marked by women, woman's number, number thirteen. We have, to start, thirteen colonies, thirteen stripes, thirteen everything, thirteen states, everything, thirteen, thirteen stars on the dollar, everything is thirteen and a woman.

¹³⁰ When I stood not long ago in Switzerland, and I was talking. A woman said, "I, we want to come over to America so we can have the freedom like the women there." I told them what they did. "No," they said, "we don't want that, then." See? See?

¹³¹ But it's America. We could go back and show that right here, that that's supposed to be in this nation that comes up where there's no waters, no peoples. Comes up like a lamb, got two little horns, civil and ecclesiastical power, but they unite together through political powers, a new President we got, bringing in Rome again.

¹³² I want anybody to tell me, any theologian here or anywhere else, where the Bible ever predicts that Communism will rule the world. Don't you fear Communism, there's nothing to it. It's a bogus thing that God is using to chasten the nations with it, chasten the nation. Sure. The Bible says Rome will rule the world. Look at King Nebuchadnezzar, his dream, his vision, Daniel's interpretation, how every one of them's kingdoms and dispensations hit just perfect, and

right down to the end there was Rome. So, it's going to be Rome. It isn't going to be Communism, they're just—they're just figureheads. That's all. They'll never go nowhere. No, they won't.

¹³³ Like Joseph just said, "The heart of Africa, those poor heathens back there is not to be ruled over. They already been ruled over." That's what's the matter with them today, they've been ruled over. They want love, they want God. And when Communism is ungodly, then they'll never accept that. Certainly not, sure no.

¹³⁴ The red light is flashing. The signal's down. His coming is at hand. Oh, my! Isaiah, the 60th chapter and the 2nd verse, said, "Darkness shall cover the earth, and gross darkness will cover the people." And that's exactly right.

¹³⁵ The end-time messenger and Message should meet with end-time conditions. Don't you think so? This Message could not have been preached forty years ago. No, the end-time Message and messenger has got to meet. Back there in them days they had, it probably wouldn't have worked. But it's got to cope with end-time conditions. Be converted, believe the Gospel signs! That's the Message of today. Wash your souls in the Blood of the Lamb and believe the Gospel, that the end-time signs are here, the seed of the Gospel has been taking place.

¹³⁶ They're talking so much about reform, I'll go with them on that, like the evangelical reform. *Reform* means "to be cleaned out." So I think we need a bunch of cleaning out, of our unbelief, and believe the Gospel. That's right. Too much of our suspicions and wonders. Reform! Even the regular word in the Greek translation which says *repent*, does mean "reform." And *reform* means "to clean out," all the back, the past, and believe the Gospel in Its power and manifestation. "These signs shall follow them."

They say, "Just to that age."

¹³⁷ He said, "Unto the end of the world." Now, somebody's right. If the man who's an unbeliever said that that was just for apostles only, and Jesus Himself said "to the end of the world," then I take His Word for it. That's, It's right!

¹³⁸ God wants His people to be separated from unbelief and unbelievers. So many of you people make a mistake in this, sometimes letting your children play out here a little Oswald. See? I don't mean to be different now, and starchy, and so forth, and be some kind of a fanatic. I don't mean that. But you let a . . . You be sure who your daughter goes out with at nighttime. See? Maybe you raised her a godly little old girl around the church, and the first thing

you know she gets out with Oswald or some of them, and—and he’s an atheist, unbeliever, and her life will come up ruined and you don’t know what he is. You see? Then he’ll marry her, and look where your kids are, your grandchildren, then, you see. Be careful. God wants His people to be separated.

¹³⁹ You read Exodus 34:12 once, and see what God told Israel. “When you go over in that land, clean out everything is there. Don’t you have one thing to do with it.” Joshua also, 23rd chapter and 12th verse, watch what Joshua said, “Now God’s brought you to this good land,” like the Church now, “and has brought you to this good land. Do you enjoy it?”

They say, “Amen, we enjoy it.”

¹⁴⁰ Said, “Now there’s some remnant, these unbelievers out here, and don’t you associate with them. Don’t go with them.” Don’t you, sister, if that boy wants to take you to a barroom somewhere, just to have a friendly little drink, stay away from him! And the same thing, you boys, to that girl that would do the same thing. Stay away from them!

¹⁴¹ Now you’re going to say, “Brother Branham’s an old crank.” But one of these days you’ll find out. You’d been along the trail that I been along, you’d—you’d know that that’s right. Yes, sir.

¹⁴² How many times have I seen, in the confession rooms, where the young girls would come in—in disgrace. That mark will go with her till she dies, and the things that she said: Once raised in a fine Christian home, but here’s what happened, she went out with this boy. He was just so cute she just couldn’t keep away from him, and—and all like this. And, the first thing, he smoked cigarettes and had a flask in his pocket, and they got to drinking, and here you are. See? And there she is in disgrace and that. Oh, it’s a pitiful thing. You see it on both sides. So just stay away, separate yourself! Be nice and kind to everybody, but don’t be partakers of their sin. Stay away from it. Yes, sir.

¹⁴³ And it’s always, friends, the leaders, each time through the change of these dispensations, has got the people all messed up. It hasn’t been so much the people, if the Gospel would have stayed in the pulpit where It belonged!

¹⁴⁴ Like I was talking to the Bethany College there, the Lutherans. He said, “Brother Branham, what do you think we have?” And I . . . he said . . .

I said, “Well, here’s what it is.”

¹⁴⁵ He said, “What’s the difference between this pentecost you’re talking about and us Lutherans?”

146 I said, “The Pentecostal church is the advanced Lutheran church. That’s exactly right. If you had stayed where you should have been, you’d been Pentecostal too.”

147 And we’re all talking about like I heard someone say this morning, that “All churches, all—all the first religion, all Christians really come from Rome.” I want somebody prove that to me. I’ll admit all the denominations come from Rome. But Christians begin at Jerusalem.

148 So if the Catholic hierarchy wants us all to return back to the mother of Christendom, I’ll agree with him that, let’s go back to Pentecost and all get the Holy Ghost. I’ll agree with him that. That, it never come from Rome, It come from Pentecost. The Church wasn’t inaugurated at Rome, it was inaugurated on the Day of Pentecost. Sure, not under their dogmas, but under the baptism of the Holy Spirit. That’s what I’m trying to say. If we go back, let’s go back to the beginning of it; not back to the denomination, you go to Rome, ’cause they was the first one who had an organization or a denomination, and it’s the mother of all of them.

149 And the Bible said so, in the Revelation 17, “She’s a prostitute, herself, and a mother of harlots, her daughters.” See? That’s what the Bible said. Jesus Christ said that, “That Roman Catholic church was a prostitute, and all of her Protestant daughters were harlots with her.” And He said, “Come out from among them, My people, that you be not partakers of her sins; and I’ll receive you, and you’ll be sons and daughters to Me.” See? So there you are, see, “Having forms of godliness, and denying the Power thereof,” and so forth.

150 You precious Methodists, how you used to have the power of God among you. I went and stood. . . I wore John’s robe when I was in London, England, to pray for King George that time. And they took me up there at Wesley’s Chapel where he preached to fifteen hundred every morning at five o’clock, before the man went to work. Set there in a seat where he converted this rooster fighter, and I—I set in the seat. And stood there, and go up in his pulpit. And prayed in the room where he went to Heaven. I thought, “Oh, if John could know what that Methodist church has done, he’d turn over in his grave.” When you used to pray for the sick and have great signs! When John Wesley. . . standing out there, that shrine I stood by it, where there’s a tree. That day, preaching Divine healing, and the—the high church of England, the Anglican church, went and turned. . . A bunch of the members come down there and turned loose a fox and a bunch of hounds, and scattered John’s congregation. Little old John never weighed over a hundred and ten

pound any time in his life, but he turned and he pointed his fingers, and he said, "You hypocrite! The sun will not set on your head three times till you'll call for me to pray for you." And he died that evening, with cramps in his body, calling for John to come pray for him. And he died. See? Oh, if you Methodists would be Methodists like that, you'd be Pentecost. That's right.

¹⁵¹ What about you Baptists? You run down at church for a few minutes, and the pastor preaches over fifteen minutes you want to excommunicate him. John Smith, the founder of the Baptist church, prayed all night at times, and cried over the sins of the people until his eyes would go shut from crying, and his wife would lead him to the table and feed him out of a spoon, his breakfast. Can't pray fifteen minutes no more. What's the matter? See, you got traditions mixed into It.

¹⁵² The Message still moves on. Israel followed the Pillar of Fire. Where It stopped, they stopped. Where It went, they went. The Pillar of Fire is moving on. Yes.

¹⁵³ Now we find out it's the leaders that does it. The leaders have always been the mixed. Look at old Dathan back there in the Bible time, in Moses' dispensation of the law. He was the one who led the mixed multitude, Dathan, it was Korah; when God raised His prophet Moses, and he had the Word of the Lord. He had two and a half million people out there in that desert, and Jethro come up and said, "Moses, it's going to kill you, your burden's so great." God took part of His Spirit and put It upon seventy elders, and they prophesied. It never weakened Moses a bit. He, but Moses was still the last answer, 'cause he had **THUS SAITH THE LORD**.

¹⁵⁴ You can't go under a group of men. I—I defy anytime that—that ever, when God ever did use a group of man. He uses one man. Exactly. One man at a time, 'cause two men's got two opinions. One man! Exactly right. Notice now, every dispensation it's been that way, all the way down through, it's been that way every time.

¹⁵⁵ And there stood Moses. And you know what Korah said? He said, "Why, Moses acts like he's the only one can preach, he's the only one that's got the Message. Oh, we know that Pillar of Fire hangs over him, we know that Light is over him, we know all that, but he acts like that he's the only one that's got the Message."

¹⁵⁶ He didn't mean that. He didn't mean it that way. He was trying to correct the people. There's too many ideas. You got to listen to something. And what happened? God said, "Just separate yourself from him, 'cause I'll swallow him and his congregation in the earth." And the earth opened up and fire come out, and they went down. See?

¹⁵⁷ The mixed, the leaders, the leaders what caused the trouble amongst the people. If it wasn't, today we could come here in this city and every church and every congregation come together. Why, they'd have this place, they'd have, oh, every liquor store would be closed. Why, this city would be so dry till a bootlegger would have to prime himself a half hour to get enough moisture about him to spit. He. . . Why, it would be! Oh, excuse me, I oughtn't to have said that. Wait. This, what I'm meaning is this, we are all scattered. It's the leaders. God can come in to do something, and the leaders of these little groups afraid something's going to get lost, they'll stay. . . pull them away from It, instead of accepting God's Message. It was the leaders, in the days of Noah. It was the leaders, in the days of Moses. It was the leaders, in the days of Jesus. It's the leaders, today in the Holy Spirit. The mixed multitudes! They say, "Oh, let the women do that. Why you hollering at them?"

¹⁵⁸ As I've said, I believe here before, someone said to me the other day, 'cause I'd always trying to get my sisters to line up. See it, they're—they're the target. They've been the target in every age. Satan used them back there in the Garden of Eden, and he used them each time. And when the Bible points out about America and its women in the last days, then I start to hammering away at it. And someone said, "Brother Branham, people regard you as a prophet."

I said, "I'm not."

¹⁵⁹ He said, "But they regard you as that. Why don't you teach them people how to get great spiritual gifts? Teach them things if you. . . God deals with you, we know that." Said, "Why don't you teach them women instead of always cutting at them?"

¹⁶⁰ I said, "I've preached to them for thirty-one years, and they're. . . How can I teach them, how can I teach them algebra, when they don't even know their ABC's? Why is it they won't even cope and act like women? Why is it they keep doing the way they're doing? How can you teach them spiritual things when they won't even believe natural things? How can you teach them those things?" Let the church come up into that realm, and then they can be taught in that realm how to receive gifts of God and how to manifest gifts and things. But the Holy Spirit will never let it come till that heart's right and ready to receive it.

¹⁶¹ Then, God's standing there like a great pressure. Don't afraid that there'll be too many of them. You can't exhaust God. Could you imagine a little rat about *that* long, little mouse under the great

garners of Egypt, saying, "I better eat one grain of wheat a day, I might run out before next harvest"? Could you imagine a little fish about *that* long, swimming out in the middle of the ocean, saying, "I better drink of this water sparingly, because, you know, it might go dry sometime"? Oh, my, that's trying to exhaust God's goodness and mercy to His people! He wants to bless you. He's ready, He's pressing. Could you imagine taking all the waters in the earth, the seas and everything, and piling it in one four-foot pipe and put it up there? The pressure would be on the bottom of it, trying to find a little crevice to leak its way through. That's like the pressure of the Holy Spirit trying to come down on every life.

¹⁶² But they won't do it, they love creeds and things better than they love God. You've got to sell out to things of the world, and believe God. That can't be denied, you've seen it year after year, and time after time. And Joseph said one time, "It never misses. It's got to be God." See? And it's God's promise of the day. Not me; I ain't God's promise. I'm a man. I'm talking about His Holy Spirit that's here. That's the promise of the day, "Anywhere, anybody."

¹⁶³ Now, we find out that they were the one. And, look, and we'll take for instance, Balaam. Balaam, he come down and taught the people his doctrine, and they said, "Now look, we're all believers, we're—we're Lot's daughters' children, Moab up there." Said, "We're just all the same." And he mixed them up, caused intermarriage. He caused them pretty Moabite women, all dolled up, and come down here and told these sons of God that they were—they were "all the same, after all; God's a God of all races, and everything's all right." And he married them together. And God drawed the separation line, and made them leave their homes and everything. What was it? See that thing? Just exactly what took place back there before the flood, "When the sons of God saw the daughters of men, they were fair to look upon, and they lusted for them and took unto them wives." See? Same thing took place there.

¹⁶⁴ And the same thing now! Again it's the same thing. You should see it. Each generation tells what will happen at the next one. Here it is. We see it. We know that it's the same, 'cause the Bible here is to declaring it's the same now as it was. All right. Now, and all that counts, of course, for the—the day that we're living in.

¹⁶⁵ Now, the—the call of the day, all that counts amongst the churches today, is members. That's all they want is members. Now, we all know the Baptist slogan in 1944, said, "We'll have a million more, '44." We know our precious, gracious Brother Billy Graham,

we see his place in the Scripture, where he goes to, what he does. But it's always "decisions, so many made decisions." Just denomination, that's all they want. See?

¹⁶⁶ That's the way it was in the days of Jesus, the same thing. They're not bad man. They were blind. That's all. They were blind to the Truth. Jesus told them so, said, "You blind Pharisees and Sadducees, what all you do!" What did He say you do? "You scribes, Pharisees, you're blind!" He didn't say, "You're sinners." They were sinners, but what we call sin.

¹⁶⁷ Now, we call sin, "Committing adultery, smoking, lying, stealing, things like that, that's sin." That isn't sin. That's the attributes of unbelief.

¹⁶⁸ The Bible said, "He that believeth not is condemned already." Unbelief in the Word, is sin.

¹⁶⁹ Look at those man, holy. Why, you couldn't put a finger on them, morally. Their grandfather, and great-grandfather, and great-great-grandfather, and great-great-great-great-grandfather were all priests. They kept that law and traditions of the elders and the fathers, just perfect, down through the generation. There wasn't one blemish on them. If they would, they'd be stoned. Good man. And Jesus said, "You are of your father the devil!" Why? Because they didn't see the Message, the Word. He was there.

¹⁷⁰ And they said, "Well, this man's trying to tear up our churches."

¹⁷¹ He said, "You blind Pharisees and Sadducees!" He said, here's what He said, He said, "You'll compass seas to make one proselyte. What all you'll do for one member! And when you bring him into your denomination, he's a twofold child more of hell than he was when he was out there." That's exactly what Jesus said.

¹⁷² And if there's anything that's unrighteous and anything that's ungodly, is to take an old mossback church member that thinks they're so good, and can't see through nothing but their own glasses. I'm not criticizing. But, yes, I am, too. And, that's just exactly right. And Jesus said, "You're a twofold more child of hell than you was when you started." And when we take churches, that no matter how many members that you get in that church, and see them go to the bookies and horse races, and stand out here and the women with shorts on, up and down the streets, and sing in the choir, that's the biggest stumbling block the sinner ever had. Exactly. They're expecting them people that call themselves Christians to live a decent life, to be a different person. That's an example. That's a stumbling block. That's a hypocrite. That's ten times worse off than you ever was. You'd be better off to be out there like you were.

¹⁷³ That's when the man comes, say, "Well, they don't live any different than I live. Well, certainly not. I'm, I'd be as good as they are." It's a stumbling block. That's exactly right. See them say, well, some sinner walk up and say, "Jesus said this here."

¹⁷⁴ "Ah, that wasn't, for that—that don't mean that. That—that, He didn't mean that right there. That was for another age." Why you unbeliever! See? What's the matter? You put a stumbling block in that person's way.

¹⁷⁵ Jesus, or I mean in the Psalms, David said, "Set not in the seat of the scornful, stand in the way of the ungodly." See? "Don't put yourself in the way of the ungodly like that and set in the seat of the scornful, making fun of them that are right, and standing around saying it was a form of godliness. But he that delighteth in the law of the Lord, he loves to do it, he shall be like a tree that's planted by the rivers of water. His leaves shall not wither. And whatever he does will prosper, it'll come to pass just exactly." That's the kind of a church that God wants. Blind leaders of the blind, making, in these last days, scoffers coming, and so forth.

¹⁷⁶ The end-time evangelist's Message is from Malachi 4. It's a restoring. The Message and messenger, both, will have to be a restoration of the Faith. Jude said, in the Book of Jude, just about thirty years after the crucifixion, he said, "Brethren, I give all diligence to write unto you of the common Faith, that you should earnestly contend for the Faith that was once delivered to the saints back there." See? See? Malachi said, for the last days, the last prophet of the Old Testament, that "Before the great and terrible Day of the Lord shall come, I will send to you Elijah the prophet. And he will restore the Faith of the children back to, or the Faith of the children back to the fathers, just before the destruction time." What is it? It's a Message that goes forth, a Message and messenger of the last days, that's not to bring them to a creed, but to jerk them out of those creeds and bring them back to the original Faith of the fathers, the pentecostal fathers, where the Church is to be in the last days. Not the Mosaic fathers, but the pentecostal fathers.

¹⁷⁷ The Mosaic fathers was Malachi 3, "I send My messenger before My face, to prepare the way before the Lord." Matthew 11:6 says the same thing. Jesus witnesses that that's when He seen John, said, "What'd you go out to see, a man dressed in fine collars, turned around, and so forth? Not John." He said, "Them that dress like that belong in king's palaces, and these big denominations, that kiss the babies, and marry, you know, and so forth, bury the dead, and marry

the young, and so forth. They're back there." Said, "What'd you go out to see? A—a reed shaken with any wind? No, not John. No, no, he didn't shake when they busted against him."

178 Said, "You'll have no cooperation if you go there." It didn't make any difference to John, he went anyhow. See?

179 Said, "What'd you go out to see, a prophet?" Said, "I say, and more than a prophet! And if you can understand it, this is who was spoken of by the prophet, saying, 'I send My messenger before My face, to prepare the way,'" Malachi 3.

180 And in Malachi 4, for the church age, He said, "I send to you Elijah before that day." Now, that couldn't have been John, 'cause the world wasn't burned up back there and the righteous walked out upon the ashes of the wicked. No. It's this age, a Message that'll go forth! That'll what? Restore the Faith of the people, the Church today that's out of all these different corruptions and a putrefied, sored body of denomination, back to a living Faith and a living God. The Message has been going on for years. That's right. It's time now that we should receive and believe: the end-time evangelism is to restore. Joel said the same thing, "I will restore all the years the cankerworm eaten."

181 Looky here. Remember my Message recently on the Bride tree, see, how that they took Jesus? He was a Tree, the One that David saw, a Tree planted by the rivers of water, His fruit in season, the most perfect Tree. And they cut Him down and hung Him on a man-made Roman tree, for a mockery. But what did He do? Rose up again on the third day. What else did He do? He set forth a Bride Tree, a man and a woman like the trees that was in the garden of Eden, two trees. One of them, the tree of life, and one the tree of death. And what did He do? He come to redeem this tree. So since He redeemed it, at Calvary, He's ready to plant her now. Oh, my! I get to feeling religious when you say that, see. To restore His Bride tree, the one that should have been in Eden, but she fell there because she disbelieved the Word. But here He's going to restore a tree that will believe the Word! And when she come up on the Day of Pentecost, that original Doctrine, that original Faith, then what did Rome begin to do? Send a cankerworm, send a palmerworm. And each one took his part off the fruit, the leaves and everything, and sucked it all down.

182 But what did the prophet saw that, he said, "But I will restore that tree, saith the Lord." She started back in the Reformation. What did she do? Organized. God pruned her, right in Saint John 14, cut all the organization off of it. And she come back to Wesley, she organized. Pruned her off.

¹⁸³ “But I will restore!” She’s still coming. Now what does it do? In the evening time there will be not an organization. There will be a—a top. Where does the fruit ripen at first? In the top. Why? The sun hits it. And in the evening time the seeds are planted now for an evening-time Bride tree. When the Tree of Life returns back to the Bride tree. You see? And the evening Lights has come out now to water and ripen that fruit that’s been on the tree that’s been planted. The seeds are sowed. See? The evening time. So the evening-time evangelism will be the mark of Malachi 4, to restore the faith of the people back to the Faith of the fathers. Yes, sir. Back to the building Stones! Amen. Back to . . .

¹⁸⁴ Today the leaders again are saying, “Numbers, numbers!” That back there they said in Jesus’ time, in that dispensation. Jesus said, “You hypocrites! You Scribes, you Pharisees, you compass seas to make one proselyte, get one member, and when you bring him in he’s a twofold child more of hell than he was when he started.” And today they’ll—they’ll spend billions of dollars and do everything that they can to make one more member of the church. And, when you do, he’s worse off than he was out there. You can just make a hypocrite out of him, let the men do the things, get on out in the world and laugh and make fun of the Gospel, and everything like that. It’s, see, leaders of this day again is saying, “Numbers, numbers, numbers!” That, that’s all that counts today, is numbers, decisions.

¹⁸⁵ Now, that’s such a big word today, “decisions.” I wish somebody would make some deciding to serve God instead of join a church. “Make a decision, come in, put your name on the book,” send a whole big bunch of people down there, would write. “What’s your name?” “John Jones.” “Do you accept Christ as your Saviour?” “Yeah.” “You believe Jesus Christ to be the Son of God?” “Yeah.” Satan does the same thing, same thing. The Bible said he did. He believes and trembles. Yes, sir.

¹⁸⁶ But you don’t tremble when you really believe, you rejoice, amen: “All those that love His appearing.” As I said someone constantly telling me, sending me letters, “Brother Branham, you scare people to death, telling them the end time is coming.” Scare the Church? My, that’s the most glorious thing could happen, the Coming of the Lord, the end time. I wish it was right now. Sure. Well, it’s the most glorious thing I ever thought of, to meet my Lord. This old robe of flesh I’ll drop, and rise and seize the everlasting prize, go back to a young man again, and live forever with my Lord, with all my people. Why, my! I can’t think of struggling through this sin and trial, and aches and pains in this old pesthouse here. To leave this thing and go to a—a crown of righteousness, why, it’s the most

glorious thing I ever heard! Like the Apostle Paul said, "I've fought a good fight, I've finished my course, I've kept my faith, henceforth there's a . . . I've kept *the* Faith, and henceforth there's a crown of righteousness laid up for me, that the righteous Lord will give me in that day; not only me, but all those that love His appearing." Not *believes* His appearing; but "loves" His appearing, such a joy to know He's coming! Certainly! Yes, sir!

¹⁸⁷ But today it's "members," it's "decisions," it's "bring in members of the church," so many members. That's what . . . That ain't evening-time evangelism.

¹⁸⁸ Now I'm going to stop just a minute, and I just want to just talk to you from my heart. I hope I haven't—haven't kept you too long. It's . . . I got about seven, eight minutes yet, and I just want to talk to you from my heart.

¹⁸⁹ Isn't that truth now, "Decisions, join a church. You leave the Methodist church and come join us, the Baptist. Or, you leave the Baptist and come join us, the Methodist, Presbyterian, Lutheran"? Catholic taking all, see. "Member, member, member, member, decisions, decisions."

¹⁹⁰ What good is the stones if you haven't got a stone mason to shape them out? Confessions is stones. When Peter made his confession, Jesus said, "Thou art Peter, a little stone." But what good is a stone if there isn't a stone mason there to shape him into a son of God? You're just piling up a bunch of rocks. Is that right? It isn't doing a bit of good. See? The water weareth away the stone. See, that's right, that's the people. What good is stones if you haven't got a true stone mason with a good sharp tool to shape him into the fitting place in the House of God? Just want to ask you, what good's the decisions, what good you putting your name on the book? What good is come join the church, if the stone mason isn't there that'll shape that and make them quit *this* and *that*, and cut them and make them over This way, and square them up and make them like Christians that sets in the House of God, with signs following the believers?

¹⁹¹ That's end-time evangelism, taking the stones and shaping them. See?

¹⁹² What good would the stones be if you just pile them up? Let them lay where they're at, might do a little better out there than they would pile them up together. They might be needed out there, and none of them out there. See, that's right. Stone is no good without a stone mason.

¹⁹³ Jesus counts character, not members. You know that? He counts characters. God has always tried to get one man in His hand. That's

all He needs, is one man, and He'll do His work through the years. Just think, He could only find one righteous man in the time of Noah. In the time of Moses, He only found one righteous man.

¹⁹⁴ Look at Samson. See, God can only use what you surrender to Him. Samson was a big strong man, he had a lot of strength. Samson surrendered his strength to God, but he wouldn't give his heart. He give his heart to Delilah. See? And that's the way with the people today. Oh, brother, they'll reach down and pay off debts, and things like that, and build a bigger denomination, and so forth like that, but, when it comes to giving their heart, they won't do it. That's right. What good's . . .

¹⁹⁵ Peter had a sword. He pulled that sword, was going to cut the high priest's ears off, and things like that, he did it. But when it come to real Christian courage, he didn't have it. He backed up and denied Him. Is that right? He could cut the high priest's ear off with his sword, sure, he knowed how to handle it. But when it come to the squeeze and time to stand on the Word of God, he didn't have the courage, and even denied he knowed Jesus.

¹⁹⁶ That's where it is today. We got courage to build buildings and put millions of dollars in them. We got courage to put pipe organs and plush seats, and everything, and go out and proselyte from place to place, and make the Methodist 'come Baptist, and so forth, back and forth like that. But when it comes to Christian courage, to accept the Word, the Message of God, and stand there on It, we are few. So what good is your stones without a stone mason again? Isn't that right?

¹⁹⁷ God's looking for character, not membership. Character! Eliezer, when he went to get the Bride of—of—of Isaac, he sweated it out until he found character. Remember, Abraham put him responsible as God puts us responsible, that's right, we ministers. "Hunt My Bride!" God bless your heart. I ain't looking for members, I'm looking for the pure in heart, see, somebody that'll believe the Word.

¹⁹⁸ Eliezer looked, and he thought, "Oh, I can't do this myself. There's too much responsibility. I'm realize the responsibility of finding Isaac. . . ." Which, is type of the Church, you know, Christ; Rebekah, the type of the Bride. And Eliezer got down on his knees and said, "God, You—You just have to help me." And when he referred to God, God helped him. He got character.

¹⁹⁹ Come back to the Word, brother. Come back to God. Don't pay any attention to this church you belong to. You can stay there if you want to, if they'll let you. But, the thing to do first, is, come to God. That's right. This is the end-time evangelism. Yes, sir. Character!

200 And when he found out, and then when Eliezer found the character that was in the woman, Rebekah, the beautiful bride of Isaac, he told her about Isaac. And she never questioned one thing. She believed the word of the messenger, and she made ready to go. And they went, asked the father, he said, "Just ask her, the damsel's of age. Ask her, let her decision be."

201 She said, "I will go." To what? A man she had never seen, knowed nothing about. But yet she was ready, because she was predestinated and foreordained to that. Exactly right.

202 Did you notice the woman washing Jesus' feet? She never asked for a blessing. She just looked there. And there, that hypocrite trying to make fun of Him, degrade His character. That's what they were always trying to do, make Him look little. Some people, you know, they followed Him just to do that. They'd say, "Now, look here. Good Master, we know Thou art a great man of God, You fear nothing. Should we pay tribute to Caesar?" See? All the things! That, just trying to find something to blacken His Name, smut it. And this Pharisee invited Him down there for dinner, that denomination knowing that they'd invite Him there, they had an iron in the fire somewhere. As a gambler would say, "A trump up his sleeve." They had something in common.

203 When you see anybody like that, that hates you, your cause for Christ, and then they bring you in, it's either to get a lot of money off of you, or do something, or use you in some way. See? There's not. . . They won't believe the Message. They got you there for something else. You think that that same Christ don't discern the same thing today? Certainly, He does.

204 But they brought Him in there, and they said, "Now we'll prove it." And got Him back there and let Him come in stinky, never washed His feet, never made Him welcome. Sitting there in that, where they'd walk in them robes, you know, bring in that where the horses and things had been along the road in them days, them little old trails. They all travel the same way. That big robe picking up that stink, and it was on Him, and it stunk from the dust and things on the road. And old stinking, like in barnyards and things. And that was on Him, going to a guest's house with them great big chenille rugs on the floor, everything. They had some kind of an ointment, they—they washed their face and washed their feet, and give them a pair of bedroom slippers, like, and set their sandals up. Then come in after he was all dressed and groomed, and fixed his hair, and come in. Then you meet your guests, and then—and then you—and then you—you greet them and

hug them. They hug one another by the neck, and kiss each other on the neck. See? Like you seen Joseph and I awhile ago putting our arms around one another, patting each other. And they kissed one another on the neck. But that Pharisee, after inviting Him in there, and there He was sitting back there, they never washed His feet, they never done a thing to Him, let Him sit there just to make fun out of Him.

205 But some poor little degraded prostitute, with a few nickels that she had earned out there in her ill-fame of living, she seen Him sitting there. And the big tears rolled down her cheeks. She went down there and got an alabaster box, with all the money she had. She slipped in some way and got back there, and she fell down at His feet, and she begin to crying, her hair fall down. And—and she would cry and take her . . . They had no towel to wash His feet, and she had taken this hair and wiping His feet off. What beautiful water for His feet, tears of a repentant sinner! And if He'd just have moved His foot, she'd have jumped up. She wasn't asking nothing, she just seen it needed to be done.

206 Can't we do that today? My, we don't ask nothing. It needs to be done, the Gospel needs to be preached. Whether we get a penny, or whatever, don't make any difference. I never took an offering in my life. This is a need. This is a cause. Separate, and churches hate you, and everything else, and goust you out, and just what few friends you pick up together. But it's a Message. It's got to go, regardless. I never put myself on radio and big television programs where I'd have to beg people for money. I couldn't do that. I want to be your brother. I want to go where God . . . If there's five people here, go there. Go over here, if there's a million, God will make the way for me to go. That's all. Just live it by faith. That's the way we all should be doing. And, thank God, many of them are doing it, you see, the same way. That's true, they're doing it.

207 Look at this little woman. Jesus never moved a foot. Look at this old Pharisee standing down there, said, trying to make fun of Him now, said, "Now, if He was a prophet, He would know what kind of woman was washing His feet. See? He would know what kind of a woman was around Him. See, there He is, that shows the class that He deals with." I'm so glad of that. Yeah. He knowed. "Look at there what kind of a class of people's with Him. We're the dignified. We are the church members. And, look, that old sinner out there with Him, that woman, we know who she is, she walks the street. She's . . ." You know what I'm talking about. "So there, she was that type of woman. Look, look, that's the kind of people that hang after Him." I'm so glad. I'm so glad.

208 That's what I was, you know. I was that type of people, no good, sinner. And every one of you is the same, that hasn't come to Him. You don't come just to be a member of a church, you come because there's something to be done. Jesus needs to be served, somebody should be there. Let's do it. She never asked, "Lord, will You bless me, will You do *this*?" No, she just washed His feet and wiped them with the hairs of her head. You know, some of our sisters have to stand on their head to get enough hair to wipe His feet.

209 And there's her pretty curls dropped down, and she wiped His feet. And [Brother Branham makes a kissing sound—Ed.] she was kissing His [Brother Branham makes a kissing sound.] feet continually like that. Jesus just set and watched her. He never moved an inch. After while, when she got through, He turned around.

210 There was old Simon standing over there with all the ministerial association, said, "See! Ha! Ha! That's Him. See, there you are, that shows what He is. He's no prophet. Look at Him!"

211 He turned around and said, "Simon!" Oh, I imagine he was red in the face. He said, "I got something to say to you. You invited Me here. See? When I entered the door, you never washed My feet, you never kissed Me welcome, you never anointed My head. You just stood there, and trying to make fun of Me. See? You brought Me in here for that purpose. And this woman, ever since I come, ever since I come, she's continually washed My feet with her tears, and wiped them with the hairs of her head. And she's constantly, not kissed My neck, but kissed My foot."

"You didn't expect nothing, did you, sister?"

"No."

212 "But I say to you that your sins, which are many, are all forgiven." Uh-Huh. Yeah. See? All the way down she had nothing at all, but just a fear that she wasn't doing the right thing, maybe, but it needed to be done, but her reward come at the end.

213 You might hear me preach these Message. You might see the Holy Spirit discern and do great things, and perform miracles. You might pray, and it would never come to pass. Go on, your reward comes at the end. Wouldn't that be better right there? Yeah. See, do Jesus a service. That's the end-time Message. He had a Bride. God's looking for character. And then after Eliezer found the character, then the next thing was getting her ready to go. That's the same now, brother, the same now. The end-time Message is not out yonder in Babylon.

214 That's where I said to you, Joseph, when this little Swede brother of mine stood out there and put his head upon my shoulder

one day and cried like a little baby. He said, "Brother Branham, God sent me here, Chicago, said I'd see Chicago shook one of these days." And he said, "Now they're sending me away. They're taking my church right out from under me, great, nicest church in Chicago." Said, "They're taking my church, and here they've ousted me out. They voted me out. I don't know what to do."

²¹⁵ I said, "Joseph, God don't lie." I said, "You've seen Chicago shook. That started at New York City when I seen you over there, 'cause they wouldn't cooperate with you, I wouldn't even go." And didn't even know him, but something about him that drawed me to him. Now, I'm not saying this 'cause his missionary rally tonight. But, that was right, I was drawed to Joseph. I refused to go to Chicago, because they wouldn't let him come, wouldn't let him come in in cooperation. I said, "Then I don't go either."

Said, "You don't know him."

²¹⁶ I said, "I know I don't know him, but God knows him. He's God's servant. And, to me, he's all right."

And so then Joseph said, "I wish I could see Chicago shook."

²¹⁷ Oh, my! Don't realize its shaking don't mean that cannon fodder out there. It don't mean that rubbish that's going to be destroyed out there. The Church is shaking. See? There was only a hundred and twenty out of the millions, in the upper room, when the shaking come. That's right. Sure. It's a shaking, is the people. The . . .

²¹⁸ Look, when they was having that great revival, this Apollos, the Baptist preacher that hadn't received the Holy Ghost yet, had never been baptized in the Name of Jesus Christ. Paul passes through the upper coasts of Ephesus, he finds this mighty church the Bible speaks of, and he went over there and told them the way of the Lord. And they said . . . He said, "Have you received the Holy Ghost since you believed?" And they were shouting and having a wonderful time. Said, "Have you received the Holy Ghost?"

Said, "We know not whether there be one."

Said, "Then how was you baptized?"

They said, "We've been baptized under John."

²¹⁹ He said, "That don't work no more. Got to be baptized over." And he baptized them over, in the Name of Jesus Christ. And laid his hands upon them, and the Holy Ghost came upon them. They spoke in tongues and prophesied. And there was just about eight or ten of them. That's right.

²²⁰ Shaking! See, God don't shake that, hell will shake that when it receives it. But God shakes His Church.

221 One Angel come to Abraham and his group up on the mountain, and performed a miracle, by discerning the thoughts that was in his heart. Is that right? And Sarah on the inside. Where, the angels that went to Sodom had thousands down there. See, the shaking comes in the little group. You've seen it, Joseph. You've seen Chicago get its last call. That's right. And God honored you, done just exactly what He said. Getting the Bride ready, that's what it is.

222 Now we're going to end right here, by saying this. The end-time Message is to get the Bride ready and prepared for the Rapture. What can it do? According to Malachi 4, is bring them back to the Faith that was once delivered to the saints. Bring them back to the Faith of the fathers, the pentecostal part, in the restoration time. "I will restore, saith the Lord." That's real event, end-time evangelism.

223 Now I just want to say these couple words before I close. I bypassed the rest of these Scriptures, and maybe sometime can get to them. But I want to say this. We believe we're at the end time. We believe it. And though it seems like at the end time, at this time, that the Message and Messenger both is about broke. Looks like Satan has tried his best to rimwreck us. Brother Neville, his accident; Brother Crase there; and gun blowing it. See, it looks like, and right now when every church out through there is thumbs down on me. And, see, see, it looks like it's—it's just about broke. Looks like we're defeated. Don't you worry. You know, it's usually at that time when God steps in on the scene, of something He's been watching for a long time. You remember.

224 Remembers one time there was some children down in a fiery furnace, they were holding true to that Word. Everything went wrong. They throwed them in jail. They kept them over night, they was going to burn them up next morning. And looked like the end was near, they was walking right up to the furnace. But He come riding down to change, the scene was all changed just in a moment.

225 It's always in them weakest moments, when it looks like the true Message is about defeated, that's when God steps in. He—He let's the Message and the messenger get to the end of the road, see, then He comes in and He rides the high waves. That's right.

226 Remember, it was Jesus, when His enemies thought that they had Him defeated, the unbeliever said, "We got Him on the cross." The Sadducees and Pharisees who hated Him and hung Him to a cross, they thought, "We got Him now." Huh-uh. It was about that time God rode in on the scene, raised Him up on Easter morning, and broke the kingdoms of Satan, stripped hell, took the keys of death and hell, and rose up with them. Sure, it was just at that weak

time. His Message, He had preached the Word, He had stood by, and everything, then it was that real weak moment that when the victory come. When He done all that He could do, then God came in. He changed the scene.

²²⁷ It was Jacob running from Esau, dodging *here* and *there* (over to . . . ? . . . , and the different ones) in trying to hide from Esau. Then his heart begin to yearn to go home. And on his road home, he sent messengers, he sent offerings and everything else, trying to appease Esau. But it was when Jacob come to the end of himself, it was when Jacob didn't know which way to turn. He put his wife and children across the—the water, and he crossed back over the—the brook. It was when Jacob had wrestled all night, until his strength was gone, and he was crippled and he was weak, and his body was broke up. It was at that time when God come riding in on the scene. The next morning, we find him what? A fearless prince, after his weakness. It look like he was defeated. But we find him a fearless prince. The Message was going on, and the messenger was with it. That's exactly right. He was a fearless prince the other day.

²²⁸ Esau, even, when he needed him worst, Esau, when he met him. And remember, all that same time God worked on his brother's heart, too. That's right. And Esau come to him, said, "I got armies here." Said, "Ah, you're weak, Jacob. Your body's afflicted. You're broke." Said, "I—I—I . . . I'll send soldiers along to protect you," right when he needed them.

²²⁹ But he had found something. Said, "I'll go alone." Amen. It's when he recovered from that weakness, he had recovered from that shock.

²³⁰ When Jesus had recovered from the shock of death, He was the strongest, He could go through a building without even moving a mortar of the stone. He could eat fish and bread. Amen. Oh, yes. It was that time, after the weakness had come, that he found himself strong. It was after weakness had come.

²³¹ And it looks like it's pretty weak now for both Message and messenger. But don't you worry! Somewhere, I don't know how, but I'm trusting Him. He'll come riding in on the scene someday. Don't you worry. Let's go together. Let's bow our—let's bow our heads together. Evening-time evangelism.

²³² O God, the great evening Lights has been shining now for some time. We seen You comb down through these aisles here, bringing those who were just shadows of men and women, eat up with cancer, blinded, sick and afflicted, doctors from even from

Mayo's and everywhere given them up. Now they're sitting here this morning, and many of them healthy and strong. Not only here, but around the world. Women received their children raised back to life, after being dead for hours. Children being killed on the road, with automobiles, pronounced "dead" and laid out, not a sound bone in them; and in a minute's time be walking down the road, praising God. Yes, Lord, You're God. The evening time is here. The evening evangelistic seeds has been sown, Father, and now it looks like it's kind of getting a crippling time. Many of these . . .

²³³ When You first come on the scene back there in Your dispensation, all of them, "That young prophet of Galilee!" Oh, they all rallied around You. But when You begin to strike at them and tell them of their creeds and—and things, then they departed from You. You had to stand alone. And finally they took You to Calvary. It looked like they had won, looked like their—their great intellectual group had defeated the cause of God. But, oh, no! On Easter morning the earth had a nervous chill, the grave opened up and the Son of God arose. He had the keys of death and hell. He had the baptism of the Holy Spirit within His rights to give them. He told His Church, "Go up there at Jerusalem and you wait, and I'll send It upon you, and then you witness Me till I come back again."

²³⁴ And then You stood and told them how the time would be, and here we are in the end time. Lord, come riding in again, won't You, Father? We're getting tired, wore out. Man has turned us down from everywhere, the denominations is all thumbs down. In California there, them precious saints standing out there crying, forty churches, and that one leader stood up and said, "Well, if he baptizes, using the Name of the Lord Jesus, we don't want him." And turned the Gospel from them poor hungry people.

²³⁵ And, Father, I said, "Come meet me with the Scripture," and he wouldn't do it. Why? He knows better. Father, why—why did the heathens rage and the people imagine a vain thing? Truly by stretching forth the hand of Thy Holy Child Jesus, to heal the sick, and show signs and wonders of the end. It's repeated, Lord. I pray for them. God, don't let them be cast away. They're many of them good man in there yet. Grant, Lord, that they'll see and come out.

²³⁶ And our little congregation this morning, Father, we don't know the hearts of the people. Thou dost. This little group here. I'm going right out there, anyhow. And now before we leave the church, Lord, this little group that's sojourning here, they're pilgrims. They don't profess to be of this world, Lord. They're a stranger. They've been born again, they're new creatures. They've come from the things of

the world, to serve God, knowing that, “We covet not this world’s vain riches that so rapidly decay. We’ve got our hopes built on things Eternal, they will never pass away.”

237 Heavenly Father, if there by chance would be one or more among us this morning that has never had a feeling like they should make that turn, I pray You’ll speak to their hearts at this time. And may they sweetly and humbly, in their hearts, just surrender all to You, and say, “Lord Jesus, be merciful to me, a sinner. I do not want to die in the state that I’m in now. And not knowing that I’ll live even through the day, then isn’t it foolish to waste my time upon worldly things!” And everything here will perish, and the people will perish with the world. But God, the Eternal Father, cannot perish, neither can His people. May they accept It now, our Heavenly Father.

238 Sanctify these handkerchiefs laying here for the sick and afflicted. They said they taken from the body of Paul, handkerchiefs and aprons, evil spirits went from them. Heal the sick that’s in our midst this morning. I pray that there’ll not be a feeble person among us.

239 May the great Holy Spirit move across the audience now, and may everyone realize His Presence. And as I quoted at the beginning, when a storm is coming up in a dry summer, the winds has been parching and hot, the dust has been blowing, but, all at once, we can hear thunder, we can see the cloud rising. And I said the red signal’s down, He’s coming. And we feel the cool breeze, the welcoming of the Holy Spirit as It moves across our parched places. Help us today. Save the lost. Fill with the Holy Spirit, Lord, quickly, before the lights go out, for the signal’s already down. The old ship of Zion is in the blocks now, and it isn’t going to be long till she’ll be calling. And, all of a sudden, they’ll have a newspaper out, “What happened? Hundreds of people across the nation has disappeared.”

240 O God, then it’s too late for the rest of them, the Rapture has come. The judgment will strike the earth, the righteous will be gone. Then they’ll go to the graveyards, and say, “Well, wasn’t . . . Did they open this grave? Well, what’s happened here?” Oh, that one who trusted in God, that died years ago, will done be gone. “Then, oh, what a weeping and wailing when the lost are told of their fate. They’ll cry to the rocks and the mountain,” according to the Scriptures, “pray, but prayers are too late.” May it not be so with any who are present today here.

241 And while we have our heads bowed, our hearts bowed, too. I’m a very odd person about inviting people to altars, I believe it’s

not apostolic doctrine. I believe right where you're sitting you make your decision, whether you really want to live or die. I believe it's up to you. And if there's someone here that didn't never before really see it just that way, and realize the hour that we're in, and you'd just like for me to remember you in prayer, that you want to become a Christian, and you want to be a Christ-like in your life and be ready for His coming, would you just raise your hands around over the building. The Lord bless you, and bless you, and bless you, and you, and you. God bless you back there in the back, bless you down here. That's fine. God bless you, young lady, right at the crossroads of life, sister. That's a great decision. You might have done a lot of great . . . God bless you, dad. Yes, you might have worked a many hard day in your life, too, and raised a little kiddie. Mom, you sitting by her. O God! Maybe you've raised your family and done many great things, patted the little baby's cheeks when it was crying, rocked the cradle with your little young hands, now they're old and feeble. You might have rocked the baby and done a many a good thing, but the best thing you ever done was when you raised your hand then. He seen you. Excuse me, please.

²⁴² Our Heavenly Father, You seen the hands. You know what was behind them. Now they're trophies of this meeting. They're trophies of the Message. You said, "All that the Father has given Me will come to Me, and no man can come except My Father draws him first." And You spoke to this people. And they were sitting there, and according to science they could not . . . their hands are supposed to stay down, 'cause gravitation holds them down. But they broke and defied the laws of science. They got a Spirit in them that raised the hand, that's contrary to science, because the Spirit in there can break science. And they raised their hand because there was a Spirit of God around them, that said "You're . . . you need Christ." And they raised up their hands, "Remember me, O Lord."

²⁴³ As the dying thief on the cross, said, "Remember me when Thou comest into Thy Kingdom."

²⁴⁴ And what did You say to him? "Today shalt thou be with Me in Paradise."

²⁴⁵ And I pray, Father, that this very day that You'll take into Your Kingdom, into Your fellowship here on earth, every one of these believers, and be kind to them. Jesus, You said, when You were here on earth, in Saint John 5:24, "He that heareth My Words and believeth on Him that sent Me, has Eternal Life; and shall not come to the judgment, they'll not be there when the judgment strikes the earth, but they have passed from death unto Life." You promised it,

Lord. I claim them. And now to all that raised their hands, and even those who in their heart believed that they should, and didn't, I give them to You this morning, Father, as trophies of the grace of Jesus Christ and of His Word which we've preached this morning. They are Yours. Keep them safely, Lord, until that day. And may they grow as babes. May the waters here in the pool find them, as they've confessed their sins, dying out, being buried in Christ, to raise again to a new life, to walk in a new world, walk with new associates, walk in new company, walk with angels, walk in the Presence of the Supernatural. Them things that they can't see around them, but they feel and know that they're there. They're the lasting things, the Supernatural is the lasting. We give them to You Father, in Jesus' Name. Amen.

246 Now, I'm sorry to have kept you a little over time, and I'm sure that you . . . You feel good? Now, the meeting, sometimes I have to cut and squeeze. Now to you that raised your hands and believe on the Lord Jesus, they'll have baptismal service, I suppose, this evening. Or, yes, I think the pools are filled if you want it right now, and the robes and so forth are ready. If you desire to be baptized right now, anytime, we're only here to do it. And now after cutting and sawing . . .

247 We—we thank you strangers within our gates, to come to fellowship with us this morning around the Word of God, we appreciate you coming. The Lord bless you. So glad you were here.

248 I see a friend of mine sitting back in the building here, I haven't seen in a long time. I don't even know the boy's name. He's a good friend of mine. He's a cousin to a girl that I used to go with, Marie Francisco. I can't think of who or what his name is. Would you raise your hand? We're glad to have you sitting there and God bless you. That boy's been a Christian for many years. And I'm . . .

249 My friend here, Jim Poole, how many's ever heard me mention Jim Poole, a boyhood friend, his son and wife.

250 And Donny, I can't think of his last name. Gard—Gard, Donny Gard and his lovely little wife here. They were up home yesterday to visit me. So glad to have them in this morning.

251 And I believe this is a strange brother sitting right here by Brother Way. And, oh, so, right here, maybe I'm wrong, and I sometimes I forget faces. And I'm glad to have all of you in here this morning.

252 And now, before we leave, after the cutting. . . And, you know, the Bible said the Word of God . . . like that decision, making a stone, but you have to have a stone cutter to cut that out, to make its shape. See? And Hebrews the 4th chapter said, "The Word of

God is sharper and more powerful than a two-edged sword.” It cuts, circumcises, cuts off the surplus. “Even a discerner of the thoughts and the intents of the heart,” the Word of God. And It cuts.

²⁵³ Now, just for worship, let’s just sing my favorite little old song, one of my favorites, “I love Him, I love Him.” How many really loves Him? I don’t care whether you’re a Christian or not, you say “I love Him because He first loved me.” Let’s sing it together now, all together.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary’s tree.

²⁵⁴ Don’t you love that? Let’s sing it again. While you do, shake hands with somebody around you. Don’t get up, just say, “God bless you, brother,” somebody around you, so you, everybody feel real welcome. That’s our welcome here at the tabernacle, from me, each one of you. All right.

I love Him, I love Him
God bless you, brother.
Because He first loved me
And purchased my salvation
On Calvary’s tree.

²⁵⁵ Let’s bow our heads when we hum it. [Brother Branham and congregation begins humming *I Love Him*—Ed.] Now slip your hand up to Him, right easy. [Continues humming *I Love Him*.] Now, isn’t He wonderful? Yes.

²⁵⁶ [A brother speaks in another tongue. Brother Branham pauses—Ed.] Just real reverent just a moment.

Jesus said, “These signs shall follow them that believe. They shall speak with new tongues. If they should take up a serpent or drink a deadly thing, it should not harm them, for an accident or a blow up shall not harm them. They lay their hands on the sick, they shall recover.”

You just wait a minute, see if some interpretation comes for this. If the strangers are in our gates, we’re waiting to see what the Lord will say to us through this message.

[A brother gives an interpretation—Ed.] The interpretation. Amen. That’s the interpretation of what this man said. To the persons here that might not know what it is, It’s the Spirit. It happens often in the tabernacle, giving a message to the people.

Let us pray.

²⁵⁷ Heavenly Father, we thank You for this, not knowing that someone somewhere, that You spoke to a heart somewhere and It called back again, even in the closing message, It said, called them Your “children,” because You had called to them, and maybe they had just fixing to walk away without receiving You. This, the message comes again. So we pray, Heavenly Father, that You will grant a great portion of Your Spirit upon whoever the person may be. You never called their name, You just spoke. And so, Father, maybe that’s the way You want it. And we just pray, Father, that Your will be granted to this person or these persons, whoever they may be, that it may be coming down to a final call. I pray, Father, that it’s not, but, this morning if they will receive It and believe with all their heart, after they have heard the Message as You have spoken and said, and then may they receive It with cup up, to receive the Spirit. May they rise and be baptized in the Name of Jesus Christ, for the remission of their sins, and be sweetly filled with the Holy Spirit, and led into a life of service and happiness. I commit it to You now, Father, and the congregation, in Jesus’ Name. Amen.

²⁵⁸ Those messages sometimes speak, someone, we don’t know who they are. Sometimes they tell who they are, but just someone in here that maybe just started to move away without It. And when you do, remember, that’s the Holy Spirit speaking to a language that it just takes some inspiration; the same that spoke it, the same to interpret it. Now, remember what I just got through reading, “These signs shall follow them that believe.” See, that’s the midst of believers. We don’t believe that all people have to do that. We believe that it falls in the church amongst people. Sometime people come here, never heard of such a thing before, and the Holy Spirit fall upon them and give a message, and heal people that’s sitting there dying with cancer, and all kinds of diseases and things, go right back again. It’s the Holy Spirit among His people.

²⁵⁹ Do you love Him? Amen. I love Him, too. We’re hoping to see you tonight. And now Brother Neville, I’ll turn the service to Brother Neville, our pastor. All right.



THE END-TIME EVANGELISM

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