
POWER OF TRANSFORMATION



[Brother Branham and congregation hum *Only Believe*—Ed.]

2 It would be kind of hard for anyone to express themselves in a—in a time like this, to say how much I appreciate this privilege of being here this morning, and—and among you, to minister the Word of God, which I’m sure you are acquainted with. And—and I want to thank Brother Leo and Brother Gene, and all you people, for this grand opportunity.

3 And as I was hearing the—the first hymn, to the last, there is something about that singing, it’s a worship that you just don’t find no more. And is always a great privilege for me when I come up here, about once a year, or twice, to get to just fill yourself up with that goodness of them songs.

4 And I was thinking this morning, when Brother Leo announced the song of *They Come From The East And West*, and about my wife singing that when I left to . . . left her and—and Billy and Rebekah, to start this great revival, of a spearhead of it, rather, as it swept the nations. And then was thinking, as I looked across this pretty, clean-looking bunch of ladies. I remember Meda then was one of them, she was a little black-headed girl. And now she is like myself, we’re getting old and gray, and our times are running out. And yet with this grand Hope, that we’ll be gathered together again in Him, where there will be no more time, old age, nothing to hinder us or bother us.

5 I don’t believe that I know any place that I have ever seen in my life, especially with this many people, where there was so many nice Christians with this love. Don’t never let that die among you. Just remember.

6 I used to have a little . . . the saying amongst the people. My wife’s name was Hope; my first wife, Billy’s mother. They used to . . . There was three of us then, that was Hope, and myself, and Billy. They used to call us, “Hope, faith, and charity.” And so seemed to have a burly faith, like, in those days, to believe that this Word was true; and, what God had promised, He would do.

7 And, but, you see, “The greatest of this is charity, is love.” Like Brother Leo expressed this morning. “Love! Where there is tongues, it shall cease. Where there is prophetesies, it’ll fail. But when charity, which is love, it always will endure.” See?

Dear dying Lamb, Thy precious Word
Shall never lose Its Power,
Till all the ransomed Church of God
Be saved to sin no more.

Ever since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

⁸ I think there is nothing greater than love. And love, if we can't express it. . . Now, we can say that we have love, we're just saying that. But when we can really express what we've said that we have, then we show it in ourselves.

⁹ Now we're not a perfect people. We make our mistakes. We do things that's wrong. But, you see, love covers all of that. We're willing, when we see our mistakes, to come back and apologize to one another. Yeah, that's—that's warriors. That's, that is really men and women that's gallant. Any man can go out to the battlefield, that's got nerve enough to walk out there; but when he gets knocked down, then get up and try it again, see. There used to be a song that a young man and young woman used to sing in the church, "If I fall or if I fail," see, "if I fall or if I. . ." I forget how it goes. "Let me rise and try again."

Forgive me, Lord, and try me one more time. (See?
See?)

If I fall or if I sin, let me rise and try again.

Just forgive me, Lord, and try me one more time.

¹⁰ And with as many as a hundred and twenty people here together, you are bound to—to find things sometimes, the enemy will sweep in among you, and through your minds, and—and start *this, that*. Just stop when he does it. Think back, think of this morning, think of the times when you're sitting together in Heavenly places in Christ Jesus.

¹¹ Some of you are plumbers and some are carpenters and some *this, that*, and the *other*. You rub arms with the world each day, when you're out there. But when you see those things, and great temptations rise, just remember these little, sacred places where you're sitting together, with the only thing that lasts. Your jobs will fail, one of these days. Your health will fail. Even your life, here on earth, will fail. But then That won't fail. And if He is the center of all things, then let's keep our minds on the center Post, what has drawn us to this.

¹² My, this nice, clean-looking bunch of people! I don't mean so much your clothes. Your clothes are clean, of course, and things,

your faces. I think these little ladies here, not a speck of lipstick on a one of them; all of them with long hair, young and old, middle-age and all. Yes. See? Well, you just don't realize what a treasure you got here, see, in this little chapel service.

¹³ I want to thank Brother and Sister Shantz, also, and for this privilege of being in their home. And this is their home now, that they have sold their property, I think, in Canada, and have come down to sojourn with us. We don't have no more earthly possessions. We're seeking a City to come, Whose Builder and Maker is God.

¹⁴ And I thank Brother Leo and Gene, for the trueness they have been, to the vision that was given to them when we first met. No doubt but what he has told you many times. It's strange, I didn't see it just like this. I knew there was something ahead. When the young fellow came to me as a . . . with a dream that he had had of a pyramid, standing up in this pyramid. And he climbed up to where I was at, and I was standing out in a saucer, a plate, or something like a light.

He said, "Brother Branham, how you get up there?"

¹⁵ And I said, "Brother Leo, God has to put a person in this position up here." I said, "Now that you've seen, return back to the people and tell them that you believe it's of God."

¹⁶ And little knowing then when I had a place. I—I love the boys, and I wanted to put them in a position where I could be with them. And they started making tapes. But, you see, as far as myself, they'd have still been making tapes, as far as I know. But what a greater thing God has did for them, than to make tapes, see. Most anybody can make a tape, that's got the intelligence to turn on a tape recorder, or can sell. But it takes guidance of the Holy Spirit to guide a little group together like this, this morning, and keep them together in harmony and unity, and still clinging to the Message.

¹⁷ God, may You—may You grant, to this people, long life here on earth, happiness and joy, and then "enter into the joys of the Lord" at the end of the road.

¹⁸ We are now ready for a battle, the Trumpet is to sound. The hymns have been sang, now comes the Word. I think, as I stand here, that you know . . . Yes, you probably do.

¹⁹ But to hear these comments of these young soldiers here! And myself getting old, and listen around, and your faith and confidence, and what you've placed in to believe the Message that—that I have been given of God. Now, if it wasn't for you all, the Message would do no good. See, it's—it's got to be somebody to believe It. And as long as It's coming from God, there is going to be somebody believe

It, you see. God has made a way. He, He has affixed His great economy like that, that, when He sends forth Something, there is something there to meet that Something. The Deep responds to the call of the deep. It's—it's got to be that way.

²⁰ I like the word that Brother Gene used in prayer this morning, "In His august courts." I feel that way when I cross that bridge down there, to—to come in where God is revered and respected. And always keep it that way. No matter when the enemy . . .

²¹ Now remember, don't forget this; Brother Leo and Gene, especially. Now, you think Satan is going to let this go on like this, without a hinderance? Oh, no. He sure won't. He is going to fly in, one of these days, just like a whirlwind. But when the—when the enemy comes in like a flood, the Spirit of God raises a standard against it. Just keep lifting yourself up in prayer before God. Cling to one another. Hold to God. For, if you love one another, it shows you love God. "This will all men know, that you're My disciples, when you have love one for the other."

²² And I thought, a while ago, "What beautiful singing! What fine voices! What a fine group of men and women, husbands and wives; young, old, and middle-age, sitting together here." I thought, "Well, they ought to have it down in Prescott, they ought to be down there and ought to have a little radio broadcast like that." Then, you see, that wouldn't be just exactly what God has called these young men to do. See? See? The Bride is being called out, see, called out, now my work is out here, to call. And then things like this, and where you colonize yourselves together, and hold yourself, where you want to bring up your children, each one watching each day, like the eye of an eagle watching over their young, so that you won't. . . If you see anything wrong, then you call that person aside and pray over it, and things like that. Keep it pure, holy, so the Holy Spirit can have a place to visit.

²³ God likes to be worshiped. And when you worship Him, it just isn't exactly singing a song as we do, but singing it in the spirit of worship, you see, then you feel the Holy Spirit bounce back.

²⁴ And I see great big young man here, just think of the day that group of young fellows sitting there, young boys and their little wives sitting along here, and big, rough man sitting there and just cry like little babies.

²⁵ Why, look at today, they're out here on the street, living in adultery and filth of the world, and things.

²⁶ And to think that you can come apart and gather like this, where as the Psalmist said, "Behold how sweet and pleasant for brethren to dwell together in unity. It's like the anointing oil that

was on Aaron's beard, that ran to the hems of his garments." Which, that anointing oil. . . Which, you know what the anointing oil done, it preserved him to go in the Presence of God. See, he had to be anointed with that oil before he went in the Presence of God. And when brethren can dwell together in unity, it's likened unto that oil. We then enter into the Presence of the Lord, with that anointing of brethren together in unity. *Oil* represents the "Holy Spirit."

27 Now can we have just a word of prayer before entering into the study of the Word.

28 Heavenly Father, as our brother has expressed this morning, the entering into the august courts of the Lord! Now, Father, we realize this group of people here, and now what I say, I'll have to answer for at the Day of the Judgment. And this is Your children. Bless them, Father, continually. Bless Brother Leo and Brother Gene. May they be led by Your Holy Spirit, to guide these people, as we make this pilgrimage to the sunset. And then, O Holy Ghost of God, guide us to the Son. Grant it, Lord.

29 Break the Bread of Life to us, through the Word. And we're. . . Now we realize that we're in battle now. We're putting on pieces of armor, out here on these soldiers, which they'll have to fight with, in the hours that is left in life. And I pray, Lord, that You will rightly place every piece where it belongs, where they can be shielded against the—the enemy whenever he comes against them. Grant it, Lord. We pray in Jesus Christ's Name. Amen.

30 Now, I'm rather slow in—in speaking, because I'm—I'm not a trained minister. I know there is people here that's smart, intelligent, intellectual, and have laid that aside, to come over now and to break themselves down, in humility. Great Paul, the apostle, I think of his words when he said that, "I did not come to you with the enticing words of man, because there you would place your faith in that, but I come to you in the power of the Spirit." See, the great things that he knew he had, he laid aside. And I feel this morning, like man here, like Brother Hughy and sister, teacher here from the mission fields, and many of you people who are really intelligent and smart; and I—I feel very little to stand here with no more education than I have, before you. But I. . . And then to see that you people, like that, would—would humble yourselves to them things, lay it aside, and sit down and listen to a person that hardly knows their ABC'S, that makes great people out of you. It isn't he that can stick his shoulders out, and walk out and. . . It's he that can humble himself.

³¹ I think, character, it's measured by . . . man, not by the muscles on his arm or by the callouses in his hands, but the bag in the knees of his trousers where he has prayed. I think that's what makes man.

³² Now I want to read, this morning, some of the Bible. And I like the Word. Don't you? [Congregation says, "Amen."—Ed.] Now we've worshiped the Lord, and we'll continue to worship Him. Now let's worship Him as a—a cutting sharp-edged Sword, as It moves through us, to find out where we're standing.

³³ And I—I stay, 'cause this is one place I feel that I could—could teach the things that I want to say this morning. And then, course, Brother Leo and Gene, and them, will—will exercise upon them, as when we leave, and will bring the points out as I heard him so graciously mention in his message this morning. That, he catches that. But you can't say it from the platform like this or on them tapes, but, see, just sit down and study them. Just keep studying them, over and over. It's hard to understand. So many people misunderstand It! And did you know, little—little flock, it is—it is that way amongst all humans? It always has been.

³⁴ If they could not understand our Lord and Saviour, Jesus Christ, (even His apostles, see) then how could we expect to understand It in this day, you see. He said, He would say things that is straight, you know, and He wouldn't explain them. He would just say them. Said, like for instance, "Except you eat the flesh of the Son of man and drink His Blood, you have no Life in you."

³⁵ Now what, now what if a—what if a doctor had been standing close, or a nurse or something, in that congregation, that day, He was talking to? Well, they said, "This Man is a vampire, see, wants to drink His Blood." See, He never explained it. He just said it. But later on, Paul came along and explained it out, how it was taking communion, you know, "eating His Flesh and drinking His Blood." And so He just said those things.

³⁶ And finally, at last, the apostles one day, even after the resurrection, there was one was leaning upon His shoulder, John He loved. He was a young man. And He said, "What is it to you if this man tarries till I come?" There went out a saying among them, that John wasn't going to—going to die till Jesus returned. Jesus did not say that. He just, what He said, "What is it to you if he does tarry?" And then, of course, you read in—in our Word, how that—that God then . . . That was said for a purpose. These things are all for a purpose. God took that young John and lift him up in the Spirit, and saw His Coming, plumb over into the—the age that is to come. See,

said, “What is it to you if he tarries?” He didn’t tarry him, physical; but—but the Word that He spoke through him, it’s brought us to this age where we are now, you see. So, it all works together for good.

³⁷ In Romans, a very familiar chapter, I want to take a—a few verses here, and about the first two or three verses, two verses, I think it is, and read. And, in this, try to explain It the best that I know how, by the help of the Holy Spirit. Romans, the 12th chapter.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

³⁸ I thought that was so beautiful for this group this morning, what you done did. Now, “And,” *and* is a conjunction, as I understand.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God.

³⁹ That’s what we all want to do, is, “Be not *conformed* to this world, but be *transformed* by the renewing of our mind, to do the perfect and acceptable will of God.” Now that we have been saved, as we are; and that we have been filled with the Holy Spirit, as we have; now we want the mind that was in Christ, to be in us, that we might be transformed from the natural things of life, and be brought in to do the perfect will of God, by transformation, of God’s Spirit, by His Word.

Now my subject is: *The Power Of Transformation.*

⁴⁰ I may leave my Bible *here*. Now, it used to be, years ago, when I was a young man like these man, I—I didn’t have to set down my Scriptures and—and things when I was studying. But now since I am getting old, why, I carry me a little book. And—and when I get something, why, I jot it down, have to put it on the Scripture. And used to, I just had that line of Scriptures right in my mind, I just come right down.

⁴¹ But, dear friends, I’m not young like you all, this morning. But I am old, and I have been through many hard battles, see; and, by going through those hard battles, brings you where you are this morning. See? So, I’m sure you understand that. God has put me through it, that my life might open up a way, to say “*this* is It, see,” then you all run over that road. But before me, there was someone opened up the way for me to go. See? And we open up the road, one for the other. And as you see, sometime, an old veteran getting old, and his marks all over him, and as Paul said one time, “I bear in my body the marks of Jesus Christ.” You see? How Timothy looked upon those marks, I guess, with reverence, as he committed to young Timothy.

42 Now, “transforming.” I used to work for a Public Service Company, where we had transformers, and to transform. Now the word is, the word means, in itself, something like . . . To *transform*, means “something that’s been changed, something that’s changed from one thing to another.”

43 And as I want to speak, for the next forty-five minutes or an hour, on—on the transforming, I would like to—to use this text. And I—I may say some things, in here, that seems very strange. And as Brother Leo has just said, “Take It and just study over It, a little while.” See, just think of It for a little bit.

44 To be *transformed* is to be “changed and made something different.”

45 Like a—a tadpole, it’s transformed from a tadpole to a frog. See, once, he looked like a catfish, he swims around, he’s—he’s got a head and his tail, and everything looks just like a—a catfish. Then, after a while, he begins to lose, he loses the tail, and he’s—he’s transformed from one specie to another.

46 I think that’s what Paul must have had in mind, when he said, “Be ye transformed by the—by the renewing.” Let’s see, let me get that right. “And be not conformed,” you know what *conformed* is.

. . . be not conformed to this world: but be ye transformed by the renewing of your mind, . . .

47 “Renewing of your mind.” The things that you once thought upon, to be precious, lay that aside and be transformed to something else; what you was one time, to what you are now. See?

. . . by the renewing of your mind, that you might prove . . . that good, and acceptable, and perfect, will of God.

48 Oh, that’s what we all want to know, how to do it. See? We are here, we love Him; He saved us, now we want to know what to do. And were trying to take a little step this morning, to raise up just a little bit higher. Sometimes we have to hit things that . . . You just hold on for a few . . . till we see what it comes out to be.

49 Now in Genesis, the 1st chapter, “The Spirit of God moved upon the face of the waters.” We realize that the water . . . And—and the Bible said, “In the beginning back there,” that, this, “the world was without form, and was void.” There was nothing but just a darkness of chaos. And—and what a horrible shape it must have been in. Nothing but way into the darkness yonder, without light or anything, and the churning of the water, and that wandering star twisted around and around the orbits out there somewhere. It must have been a—a terrific mass of—of—of something lost, like it was, couldn’t find its way.

50 And that's what we become when we become wandering stars, away from God, just without hope, without God; without, just churning around, out in darkness, not knowing when we . . . where we're going.

51 And God took that great chaos of darkness, and transformed it into a garden of Eden, see, by His Word. That's how we're transformed, by God's Word. When God said, "Let there be light," and that mass of creation out there come over in around the sun, and begin to revolve around the sun, and became a garden of Eden because it obeyed the Word of God. It done the perfect will of God, for it was transformed from chaos, into a garden of Eden, by the Word of God.

52 Now that's what we are here for. That's my Message, has been all along, is the Word of God. We must hold to That regardless of what other things take place. Always stay with that Word. Always check out your motives and objectives, if it is according to the Word of God. If it isn't, leave it alone. See? But if it's with the Word of God, and lines up with the Word of God, then, that, you hold to that.

53 Now God sometimes . . . Just like your little group here this morning. He lets it not happen just overnight, He lets, God . . . We're the one that gets in a hurry. God is never in a hurry. He just says it, and—and it's going to be. For, when He says anything, it's got to be. It's just going to be! He, He lets it take its time. He let . . .

54 The Hebrew children, them famous characters of the Scripture, that was standing on God's Word to be true, they said, "Our God is able to deliver us from this fiery furnace. Nevertheless, see, we won't bow to the image, because it's against the Word, see. Although, if He slays us, He'll raise us up again, you see." See, and they . . . He let them walk right up to the edge of this great furnace, and drop into it, before it seemed like He even paid any attention, like He wasn't even watching them. But He is always watching, though. He is always watching for this.

55 Now God said, "Let there be light." And six thousand years it took this Eden to come into existence, and we are taught in the Scripture, "For one day upon the earth is . . . or—or—or is as a thousand years, with God; a thousand years upon the earth, is one day with God." So it took six thousand years to make this earth, and to bring it into an Eden. But, you see, it was God, the great Master of all intelligence, and He—He had in His mind what He wanted to do.

56 Just like when the man that built this trailer, when the man that . . . When you brethren here that designed this park, how you would make it, it was in your mind, you kept working that vision out.

57 That's the way God did about the world. He worked; it was in His mind. And, if you notice, it come like by evolution, like He was learning more all the time, making something greater and greater. But, see, He was above it all, and just let it evolve up to that, you see. Everything He begin to bring upon the earth, from botany life, and fish, and so forth; it come on into birds, and the animals; and then something in His Own image, a man; and stopped there, see, because it was up to His perfection, of what He wanted.

58 That's the way you start, like this trailer. You might lay the frame down, and you say, "What are you doing?" Like you, when you all moved the first rocks away from this corner here. "What are you doing?" See, it didn't look like it would be like it is now. It looks like a little Eden, because it was in your mind what to do, and you just kept working up.

59 Now we want to be transformed, ourselves, by the renewing of our mind. See, not what we have on this earth, what we are going to look for on this earth; but what we are coming to, in the world that is to come. Transformed by renewing of our mind!

60 Now, six thousand years, God taken to make this, and we see in Genesis 1. Yet, now we see that, in this, God had a—had an objective that He wanted to bring to pass.

61 And so many people, in teaching on Genesis, back here in the 1st chapter and the 2nd chapter, and 3rd chapter, especially, "It looks like that God repeats Himself. Or He said, He went ahead and said all these things that He did. Oh, how He . . . 'Let there be light, and let there be *this*, and let there come forth,' and there wasn't even one thing yet." Wasn't nothing. There wasn't a light. That—that old world was still floating out there in that darkness, covered over with water. But, see, He had spoke His Word, and then that's when He was speaking.

62 Now we notice here in Genesis 1, He said, "And He formed man in His Own image, in His Own likeness, in the image of God made He (He made) him, male and female." See, He was making man, He just spoke the Word. Then we find out, after His many days had passed, maybe hundreds and hundreds of years, there was still no man to till the soil. Nobody to till the soil, so then God formed man out of the dust of the earth. See, He had spoke the Word, and then the Word had to take place.

63 Now, when He said, "Let there be light," maybe there might have been hundreds of years, maybe eight hundred years, before there ever was a light, but it come to pass because God said so.

64 And God is going to have a Church, I don't care how many dark ages we go through, and whatever more. He is going to

have a Church without spot or wrinkle, whether we are part of it or not, because He has already said it was going to happen. It's going to be there.

65 And—and He commanded, to—to transform it into the plant life and every life that He put forth. He said these words, like, “Let there be a palm tree. Let there be an oak tree. Let there be a fir.”

66 Look down in the desert, where we live down here in Tucson. Out on there, there is cactus, jumping cactus, all kinds of cactuses. Just thirty minutes from there, is Sherman pine up on top of the mountain. Now, this cactus will not grow up *there*, and neither will that Sherman pine grow down *here*. Now, where was the Intelligence that planted the seed? See, they had to come from somewhere. It was God's Word, “Let there be,” and it was.

67 Now, we find out that all this (after He had made it, transforming it into its kind and its life, and—and it was all put in by the Word of God, the Creator), it all, we find out, that this all headed-up in a headquarters, called the garden of Eden; and God put His son, and His son's bride, over it all. See? This great creation, see, He had a reason for it. He made everything so pretty! He made the flowers, and the life, and the birds; and there was no death, no sin, no sorrow, no sickness. And then all this great thing headed-up into one big headquarters, which was the garden of Eden.

68 And there He put His son, Adam, and Adam's bride, wife. Now you might say, “It was his wife.” Potentially it was his wife, but he had never . . . never really been his wife yet.

69 Like in the Scripture, we find out, where It said, “Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.” See? Now it was his wife when he made the promise to marry her, or to have her; but yet it wasn't his wife, yet, because he had never knew her as a wife.

70 So that's the way it was here, the reason I said, “God's son and his bride.” Adam had never knew his wife as a wife, but yet it was his wife, potentially. Just like the Church now, and Christ.

71 Now, then, all could rest, because all of God's good Word seeds, that He had spoke, had brought forth of its kind. The earth come over, there was light. There was sunshine when He let the sun shine. Now why did He make the sun shine? He had in His mind, see, that, if the sun don't shine, the flower won't grow, that He speak into existence. He makes everything to meet its purpose, whatever it is. Like a tree, it bears a certain acorn, or it bears an apple. He makes the fruit of the garden, and so forth. It's all for His purpose. And everything had come

to pass, and He had spoke it. Now the only thing He had to do, after spoken it, He . . . speaking it, rather. He could go to rest, because He had spoke it, and it was all has to come to pass because He had spoke it. I don't know how much it had to go through before it come to pass, how many rejects and whatever more. But it had to come to pass, because He said it would come to pass. He had spoke it.

⁷² The same thing it is about having a Church here in the last days. He is going to have a Bride. "He is able of these stones to rise children to Abraham." If we don't follow Him, He'll get somebody else that will follow Him. See? He is going to have It, because He has already spoke it. Whatever He says, it has to be that way. It cannot change. It must come forth that way, because He said it would.

⁷³ And all this great thing that He knowed would come to pass, after He—He had spoke it, He could take a rest. Everything under control! His seed was His Word, and His Word is a seed. Jesus said it was. And everything would be all right, because He had said for it to bring forth of its kind, transforming only to its kind. See, His Word had to be of Its kind. If He said a "palm" tree, He didn't mean a palm and oak mixed together. He meant a palm tree *here*, and an *oak* tree here, everything positionally in its place.

⁷⁴ Oh, if we could only learn that, that what part of the Word we are, we must take our place, no matter what it is.

⁷⁵ I think of a little sister here in the wheel chair, sometime, how many faithful prayers has been made over it. Then we don't understand, so we just commit it to God. And with . . . She is a flower here among you, with her pleasantness and everything. See, that we can get up and go around, how she would long to do that, but yet she is pleasant just the way she sits. I always get inspired to watch the little lady, see, because she . . . We all believe in healing. We've seen God do miracles far beyond that, see. And she knows that, too, see, but she's willing to take her place.

⁷⁶ See, whatever it is, that's what we want. And I believe it was David, said, "I would rather be a doormat at the house of the Lord, than to dwell in tents with the wicked." You see, no matter what it is, "take my place."

⁷⁷ Sometimes you have to separate from everything that's dear on earth, to you, to take your position that God has called you to. I'm sure you can read between the lines, what I'm saying. See? Sometimes the very dearest person on earth, you have to shake hands with them; and take your position in Christ, to where God has called you. See? But what is God doing? Transforming you from what you was. Maybe a daughter or a son, or whatever it is, from a

lovely family sometimes, He places you somewhere else. Because, it's His way of doing it, see, by the renewing of your mind, to obey the Word of God, regardless of what the price is. See? These things don't come. . . It didn't call. . .

78 Our redemption wasn't a cheap thing, it was the Son of God had to die for us. See? It isn't. . . Things of value come of great price.

79 To bring this Message, it wasn't easy. See? No, it isn't. I had to forsake everything that was dear to me, even my own people, everybody. But you see the value of it is, you see, is to do the will of God. And to do that, which knowing that there is something in me, when they used to say. . . Well, they was going to put me away; thought I lost my mind. "Baptizing in the Name of Jesus Christ, contrary to the church. And all these things!" They said, "He is crazy." But, you see, no matter what they said, there is something has to be done. And God just takes a person, sticks him in His hand, and say, "Do this," and you do it.

80 How a price it might have been to Saint Paul; taught under Gamaliel, the greatest teacher of the day. And to come down, and the very thing that he considered heresy, the things that he thought that was the worse things that could have happened to the church, he comes right around and becomes a partaker of It. A strange thing! "And how God works in wonderous ways, in strange, odd ways, His wonders to perform."

81 When God had spoke it, He knowed His Word was a seed; and it could, it would bring forth of its kind. Now, it was commanded to bring forth only of its kind, and it will always do that if man don't tamper with it.

82 And so would God's Church and everything else, bring forth of the kind like it was at the first, if theologians didn't tamper with that Word, trying to put It somewhere else, or something else. God has spoke It. And no matter how much they can, they try to contaminate It and tamper It, and so forth, It's going to bring forth of Its kind. There is just nothing to stop It.

83 I hope I don't sound like I'm yelling at you all. [Brother Branham adjusts a microphone—Ed.] Is that too loud? [Congregation says, "No."]

84 And, see, now we find everything in order. God spoke it, and He said, "Let there be, let there be. And let there be an Eden. Let there be beautiful flowers. Let there be My son, in My Own image, stand over there in the garden of Eden, and let his bride stand by his side."

Oh, how beautiful, what that was. And the Father, He was a Father, you see, so there come His Own children coming forth. And He made a paradise for them. God loves to do things for His children.

⁸⁵ Don't you remember how, you mothers, and how no matter how; if you had to allowance the table, if Junior needed a good pair of shoes that he liked, you—you'd do it, see. Whatever it was, to do something for your children! Dad, how you'd work a little harder, to get something for the children. See?

⁸⁶ Well, that just shows that we are way down *here*, a parent. He is the extreme Parent, see, and how much more! No wonder the apostle said, "Eye has not seen, or ear has not heard, neither has it entered the heart of man, what God has for them, in store, that love Him." We just can't conceive in our mind, we, our mind isn't eligible of thinking the right—right direction what God has for store, in us that love Him. See, we, I can imagine what it will be, I can think what it will be, but I—I . . . my mind is not—not—not capable of thinking how great it is. It's beyond that. Could you imagine what Heaven will be when we'll all be there, and young, and no sin? And no . . . Oh, what a beautiful place! But, see, it's beyond that. See, we, "it can't even enter the heart of man, what God has for them, in store." He spoke it, and it's going to be so.

⁸⁷ Now after all this beautiful layout that He had there, of His . . . I don't mean to say it in that word, layout, but kind of like the . . . Don't the mother, before the coming child, don't they call that layette? They get the . . . all the little booties and everything ready, you know, just for the arriving of this little portion of love that God is sending, getting that.

⁸⁸ That's what God did for Adam and Eve. He created this garden of Eden. He had spoke it, it was in His mind; and when He says it, then it has to happen.

⁸⁹ Bear that on mind now. What He says, it must happen! See, and He can't . . . Nothing can—can hinder it, nothing can keep it from happening. There is nothing can keep it from happening. God said so, that settles it! God said it, it's going to happen.

⁹⁰ Now He had all this in mind, and He said, "Let there be." Now, that's Genesis 1, see, "Let there be *this*. Let there be *that*. Let there be." He was sowing seed. "Let it be *here*. Let it be *here*. Let it be *here*." And He knew it was going to be that way, because it cannot change.

⁹¹ Now that gives us faith, then. And what He said *Here*, it's going to be. So let's let that Seed fall into our hearts, that we might be the bedding grounds of That, see, into our hearts. And let us act out this

place that He has placed us in, in the last days. See, “Let the Seed fall in our hearts, Lord. Let Thy Word fall in my heart.” Let there not be any unbelief!

⁹² Like Abraham, when he was an old man, looked like impossible. “How they going to do that? How is he going to be this way?” He never considered that. He just received the Word of God, and went on believing it, and God brought it to pass. Now, God had said all these things, so he knew it would be. And it did, He brought forth of its kind.

⁹³ Now that He had transformed then, all the seed into the living creature and creation that it was supposed to be, it came up just as He said it would. Or, He said, “Let it be.” Maybe hundreds and hundreds of years passed, but here we find it a beautiful Eden, and the big birds a-flying. Them birds didn’t have to die. And the wolf and the lamb were feeding together, and the lion, the leopard and ox. And there was no killing, no death, no sorrow. And there was Adam and Eve, walking in the garden of Eden. Every seed bringing forth, it never could do nothing else. It never could do nothing else, because God said, “Let it be that way.” It had to be that way.

⁹⁴ Oh, how I would like to stop here just a minute, to say, see, there is where we are facing, yet, the completion of that Word.

⁹⁵ Now God said, “Let there be.” And here it come up, first, perfectly, just exactly. Now, *this* tree can only bring forth that tree. *This* tree can only bring forth this tree. And Adam, a son of God, can only bring forth a son of God. See, you get what I mean? It’s every thing after its kind, and so God could say, “Well, I’ll just rest now.”

⁹⁶ And did you notice, it was very few words that God ever spoke, actually, from that time on? He committed it, after the fall, to His prophets, and they bring forth the Word now, you see. God rested, He didn’t have no more to do. They just go to His headquarters and knock on the door, and say, “Father, what is it?” And He sends the Word down by them. See, He has a system, and the way of doing those things.

⁹⁷ “Let it be just . . .” And that’s the way it was, everything, of its seed bringing forth of its kind. Now when everything looked so pretty, and everything coming to pass just to what God had said, now here comes that slimy, dirty deceiver.

⁹⁸ Now that’s what I’m trying to warn you all here about. When you see God’s Seed begin to take hold, to grow, watch out for that fellow coming in just as slick as he can be, quote Scripture just to who wouldn’t have it, see. Watch him, ’cause he is a deceiver.

⁹⁹ I'm going to call it, instead of a—a conformer, being conformed, he is a deformer, deforming the things that's been conformed. He is a deformer, and, he, a deformer, or a perverter, or a corrupter of the original Seed and the original program.

¹⁰⁰ Now you see here, like in your group here this morning, you got a program, you got a vision. Now watch for that corrupter, oh, he'll be sly and slick as he can be, you see. But keep your vision, boy. See, keep holding to that.

¹⁰¹ Now also we find out that, when he come in, he deformed that seed. And he corrupted that seed by getting into the bedding grounds, which was Eve, and corrupting that seed, with a corruptible seed, before it could get there, to corrupt that beautiful garden of Eden.

¹⁰² Where—where, Heaven, the only thing that that is, is just the restoration. Where we are now, we are on our road back to that original beginning of the creation of God, back to the garden of Eden again; husband and wife, without—without any—any sin or anything, to live Eternally. But the—the tran- . . . the . . .

¹⁰³ Now, now He wants us to transform our minds, by the renewing; or transformed, be transformed by the renewing of our—our minds.

¹⁰⁴ Now Satan comes in and puts in a deforming to the Word, making It say something that It isn't. Now that's what he did in the beginning. And now notice, this is going to sound awful strange this morning, to—to people, if I don't wait and base too much thought here before I get to my regular thought that I wanted to—to get to you. Is this, that, the deformer came in; and as God had took six thousand years with the original Word, to bring forth every word of its kind, and everything that He made would be God's Own Word bringing forth of its kind, now the deformer has took six thousand years, and to deform that Word of God. And what has he done? He has brought hisself to a new type of Eden, Satan's Eden. That's where we're living today.

¹⁰⁵ How did he do that? How could it happen? Now the striking part is how he did it. And that's where we have to, what I'm here for, to lay this down before you, so that you can study of it now, and with the brothers here, and so forth, in the weeks to come, that you can see how Satan did this. And watch how cunning he is, and how sly he is.

¹⁰⁶ Now, he deformed these seeds. Now, he could not destroy them, he just deformed them. Now we realize that sin is righteousness perverted. It's just that a lie is a truth misrepresented. See, anything. An adultery is the right act, that God ordained, just took in the wrong way. See, anything. And death is a perversion of life. Death just takes, see, deforms life.

107 Now he had six thousand years to do it with his poison spray. And how did he do it? Now this is the striking part. And listen close now. He did it by civilization. Now that sounds strange, but that's what. I'm going to make a statement here that will keep you guessing, maybe, for a few minutes; I hope not. But did you realize this? Now I'm not trying to support ignorance. But did you know that civilization, science, education, and the things that we cherish so great today, is the very instrument of Satan, even civilization? Civilization never come by God. Civilization come by Satan. Now I'll prove that to you by the Word, just in a few minutes.

108 Civilization is not of God. For, let me show you; in this civilization, the more civilized we get as we work through science, we are always killing ourselves. See? And this civilization has built up to its pinnacle now, and we got death in this civilization. We got sin in this civilization. We got sickness in this civilization. That can't be of God.

109 So, God, in the Mil- . . . His great, Own great Kingdom that is to come, we will have a civilization, but it'll not be anything like this. It won't be by science. It'll be a faith civilization, by the Word. See?

110 This scientific civilization we have, is exactly Satan's trap, and that's what he has killed the people with. That's what he is killing us, every day, with. That's how, as we eat, each day; instead of living, we die. They have so perverted everything, to even take just so much of *this* and mix it with *this*, and hybrid *this* and *that*, *that*, till it's dying. It's a dying race. And no matter what you try to do, you die.

111 You seen that picture last night, of those Africans. You know why? They never had penicillin. Them people live longer than we do. They don't even know they . . . Germs don't bother them. See, why, a germ would throw up his hand and surrender at them. See? Because he, see, he don't, he . . . They don't. Why? They haven't all been . . . See, we'll take, science to figure out, like a penicillin or something they'll place in us, to—to take this disease out, and it tears down something else, and makes a bedding ground for something else. See? Now, he don't do that. See?

112 Now any, many of you people come from farms. Anyone knows that a good healthy plant never needs to be sprayed. It's—it's got a repellent on it itself, of life, that a germ won't even get on it, on a real—on a real healthy plant. It's this hotbed plant, it's this hybrid plant you have to baby!

113 For instance, some of you fellows here are Westerners here. Look back in the time of the old longhorned cow. Today you say you got a better beef with your—with your Hereford. Have you?

You haven't. That old longhorn cow, not taking up for the old girl, but she could, she would winter out here like a deer. Oh, she was skinny and everything, but she was twice. . .

¹¹⁴ This Hereford, you pull hay under him, when you take his picture, up to his tummy, nearly, to show that he's beef to the hock. And what is it? You turn him loose out there, he would die. He couldn't winter it if he had to. You have to feed him, and everything else, to take care of him, baby him around. He's a hybrid. See? But a real, genuine old longhorn, just turn him loose.

¹¹⁵ That's the way today with our Christians. We got so many we have to softsoap, to beg them, put them, make them a deacon in the church, pat him on the shoulder, and make him some great position in the church. Or, if you don't, why, he, he won't—he won't come in, if you don't let *this* one do this, and *this* one do *that*. It's babying.

¹¹⁶ Could you imagine genuine Christians being that? They were rugged. They were burly. Could you imagine Saint Paul being that type of a Christian, could you imagine Saint Peter, "Being now—now, if you don't make me general overseer, well, I don't know, I might go join *So-and-so*"? They were rugged man. They were men of faith. They lived with God. They walked with God. They were men of few words. They served God, day and night, constantly. You didn't have to spray them and baby them, and offer them *this*, *that*, or the *other*. They were man, rugged! They were genuine seeds, not hybrid in denominations.

¹¹⁷ "If you, the Methodists don't treat me right, I'll go to the Baptists. The Baptists don't treat me right, I'll go to the Pentecostals. If they don't treat me right, I'll go back to the Catholics, or whatever more." See, they, it's a hybrid, have to keep them sprayed, "Yes, Doctor Reverend Brother *So-and-so*." That ain't Christianity.

¹¹⁸ Christianity asks—asks no titles, it asks no favors. It only knows God. It's original seed. It loves God, and loves one another. There is no spraying on them, and babying them, and patting them around, and saying, "Yes, well, *this* sister, well, I believe it's all right for her to have short hair, and *this* one not." And—and there is no such stuff as that, and let them get by with *this*. It's—it's rugged, it's the Gospel! Lay it out there, let it fall where it will. Christians love it.

Must I be carried Home, to Heaven,
On a flowery bed of ease,
While others fought to win the prize
And sailed through bloody seas?

119 Must I be patted on the back, and *this, that*, and the *other*, and babied? I expect my place out yonder with the rugged. I expect not to come up there with no trophy scars at all.

I must fight, if I must reign, increase my courage,
Lord!

120 See, let me stand like a Christian. Not to be a—a hybrid plant. Have to be babied and petted, and brought into something. You're not brought in anyhow, Christianity, you're born in it. You become a new creature, you're a seed of God, that comes into the earth.

121 Now, now we find out that he sprayed this poison spray, and that spray was the spray of modern understanding, education, science, and civilization, the very things that we cherish so much. Did you ever stop to think that our great enemy, in the natural life today among the nations, is communism? What is the god of communism? Civilization, and education, science. That's right, isn't it? That's what they live on and thrive on, is science, scientific, sciences, a god of science. Now if you would just . . . and with the poison spray of this modern civilization, science and education.

122 Now let me prove to you that education and civilization come from the devil. Now let us turn back here and see, if you want to, in Genesis, the 4th chapter. All right, now let's begin with the 16th verse of Genesis 4. Fourteen here or . . . Genesis 4, pardon me. Now notice, Satan . . .

123 You people, follow these tapes, with our—our brother here, now, you've heard me preach on the *Serpent's Seed*, and that cannot be denied. That was opened up in one of those Seven Seals. It was hid.

124 Now if children has come up under that kind, see, under that kind of teaching, that's what their parents was, they have the nature of their parents, their denominations, and so forth, they have to believe that. See, they believe that because they're borned under that parent. But today we're not borned under that parent; our Parent is the Word. And the Word . . . "Well," say, "I was borned under God, too." For that age. But this is the climax age, this is the age beyond those denominations.

125 There had to come forth, must come forth; God ordained it so, that there must come forth, them Seven Seals must be opened. It was supposed to be done in this Laodicean age. And I think, beyond any shadow of doubt . . . Not as we brag; we have no brag, only on Jesus Christ; none of us. We only brag on Jesus Christ. But we are thankful with the . . . for the privilege of knowing by any . . . beyond any shadow of doubt, God has chose us in this last days, and has proven it by the signs in the Heavens and in the earth; and every one

of them coming right straight back to the Word, to prove that it's so, this age that we live in, the Message and how It is. We're not a cult. We're not a bunch of fanatics. We are servants of God, that's been called by the Holy Ghost. You'll have all kinds of names tacked to you, but that don't mean it's so.

¹²⁶ Now remember, Satan's son was Cain. Now I think you all been through all the tapes, which, I see your libraries out here, of them. Now remember that Eve become pregnant by Satan, and in the same day . . . We got a case of it in Tucson now, that a woman, if she becomes . . . she lives with two man, she can have two different type of children. We know that. I knowed it in breeding dogs and things, and so forth, if it's right away.

¹²⁷ So Satan, that morning perhaps, met this evil one, which was the serpent; not in a reptile, but a beast; most subtle, cunning, smart, of all of the beasts, just under man. And man is beast, himself, and we are—we are mammal, warmblooded animal.

¹²⁸ And—and Satan was the next link here, this serpent, was the next thing to a man, from a chimpanzee, stand between man and—and the chimpanzee. Now science is looking for that missing link. And it's so hid by taking him down, and even not a bone in him looks like a man, see, making him a reptile.

¹²⁹ Now, we find now, that this fellow found Eve in the garden of Eden, this young woman that knowed no sin, knowed not what her nakedness was. And he knew. He was smart, subtil, wise. And he told her, "The seed, the—the fruit was pleasant and it was desirable," and . . . when he lived with her that morning.

¹³⁰ And then, see, then, the afternoon, she persuaded Adam to do the same thing, telling him what it was.

¹³¹ And then Adam deliberately, knowing he ought not to a-done it, walked out with his wife and did this act. Which, finally he would have come to it anyhow. But, see, it had to be that way, the wisdom of God, 'cause this then, that, displays His attribute to be a Saviour, Father, Healer. You've heard me preach on that, see. Now if that hadn't have been done . . .

¹³² He just let them out there on free moral agency, to let them act. He couldn't make them do it, and then still be just. But He could put them equal with Him, and free moral agency, and then let them do it themselves. And He knew they would do it.

¹³³ And so then, you see, then when Adam lived with, she brought forth twins. And one of them was of Satan; and one of them was of Adam, which was of God. Cain and Abel.

134 And that happens. We got a case there in Tucson now. The—the white woman lived with her husband one morning, and that afternoon she lived with a Negro. And one of the little boys. . . There was two little boys was born. One of them was a little kinky-headed Negro, and the other one is a—a blond-headed kid, real pretty. And—and, think now, she is trying to make the white father take care of both children. And he said, “I’ll take care of my own, but not his. Let the Negro man take care of his own child.” So, you see, it’s true.

135 There is always twins. And that’s the reason. . . Don’t forget this, little flock. The church in the last days is going to be twins, “so close that it’ll deceive the Elected. . .” Matthew 24:24, see. The church is going to. . . It’s a Pentecostal move. It’s so much like the real thing, till it would “deceive the very Elected if it was possible.” And a little later on, if I get the chance, I want to explain what, how that election comes. See, it’s going to deceive them because it’s almost like the same thing. See, just two fathers, that’s all; same mother, same church, same movement, same thing. The bedding ground is the same, where the Word falls; but one of them, like here, is perverted. You understand? Say “amen” if you do. [Congregation says, “Amen.”—Ed.] See, one of them is a perversion, because it’s the wrong father. Which, I will prove someday, if God will let me, that denomination is the mark of the beast. See, it’s the wrong father, he is stirring people to an organization instead of to the Word. See, it’s the wrong father. It’s a Cain move.

136 When I go home this time, I’m preaching on the subject, *The Trail Of The Serpent*; the beast at the beginning, and the beast at the end; and trail him right through the Bible, and show how he heads up. See? And you all get that on the telephone, you see, if the Lord permits us to do it. And now just watch how cunning that fellow is, how he’s just exactly just. . . Well, they’re just like Judas and Jesus there, both brothers in their tribe, just like Esau and Jacob. And—and like the—the crow and the dove, sitting on the same roost. And everything is a twin, in—in this great warfare that we’re in.

137 The enemy uses deception, like he did to Eve, “Oh, God has said? Surely, but—but surely. . .” See?

138 See, trying to reason it beyond what God said originally, “Thou shalt die!”

139 He said, “Yes, God said That, but surely. . .” See that spray over it? See? But what God says, God keeps, He don’t need any help from

Satan. He keeps It. So, don't never be deceived by that. Now we notice, then, that it brought forth of its kind. Now in Genesis here, we find out, after the spraying of this poison of knowledge.

¹⁴⁰ Now, science is knowledge. And all we hear is: "Science, science, science, science." The great subject in school: Science! Today, a better automobile, a better *this*, a better home, a better house, a better *this*, a better *that*. What are we doing? Dying, all the time. Created an automobile, we quit walking; quit walking, we would turn to blubber. Well, we don't have man anymore; we have jellyfish. That's right.

¹⁴¹ And the woman, all she does, throw the clothes, and then [Brother Branham taps something—Ed.] press a button, there it is. When, your mammy used to walk to the spring, and pack water, and chop wood, and boil over a kettle somewhere, and—and fix her clothes like that. And we're so soft, if they'd do it, it would kill us. But, we can't help it, this is the age we're living in.

¹⁴² Even science says now, that, "Little girls are coming into menopause, young women between twenty and twenty-five years old." I meet them right in the line. "That young men go through their middle age, between twenty and twenty-five years old." My mother . . . My wife went through, about thirty-five to forty. My mother went through, from forty-five to fifty. See how the degenerating in this last days. Because why? We're working more on science.

¹⁴³ Hundred and fifty years ago, the only travel a man had was by horse or by foot. And now he goes by jet, almost by a thought. See, science has done it, and that's of the devil. Now you say, "That right, Brother Branham?" Yes, sir.

¹⁴⁴ Let's take Genesis now, 4.

And Cain went out from the presence of the LORD, . . .

¹⁴⁵ Now watch the first thing he done. (You tell me when you think we got enough here, 'cause I'll just stop on this anywhere.) See, "Cain went out from the Presence of the Lord." There he made his mistake. And there is where you will make a mistake, and there is where I'll make the mistake, the very minute we walk out of the Presence of God.

. . . Cain went . . . from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

¹⁴⁶ See how religious it was, went around to the "East" side, East side.

And Cain knew his wife; and she conceived, and bare Enoch: and Enoch builded a city, (see, civilization), he builded a city, and called the name of the city, after the name of his son, Enoch.

And . . . Enoch was born Irad: and Irad be- . . . and Irad be- . . . [Blank spot on tape—Ed.]

. . . took unto him two wives: the name of the one was Adah, and the name of the other was Zillah.

And Adah bare Jabal: and . . . the father of such dwelt in tents, and of such that has cattle.

And his brother's name was Jubal: (I guess, J-u-b-al) he was the father . . . as such as handle the harps and organs. (See, music; science, see, coming in.)

And Zillah, . . . also bare Tubul-cain, an instructor of every a-r-t-i-f-i-c-e-r of brass and iron: (in other words, kind of molding, putting it together), and the sister of Tubal- . . . Tubal-cain was Naamah.

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

If Cain shall be avenged seven times, truly Lamech seventy . . . seven folds, or sevenfold.

¹⁴⁷ Now notice, as soon as they went out from the Presence of the Lord, they started building cities, they started making instruments; they started in science, to making brass and iron, and—and playing music, and so forth. See? See? Now where did it come from? Who went out? Cain, the serpent's seed. You understand it? [Congregation says, "Amen."—Ed.] Cain went out. And, notice, he went out from the Presence of the Lord, and started working in science.

¹⁴⁸ Now look where he is still working, see: science, education, cities, culture. It's of the devil. Who started it? The devil. Who is it of today? The devil. Atomic bombs and things, to destroy us with. We live in it. We have to live here. We are a being, we have to stay here. But God's great civilization won't have any of that in it. See? And science is taking—is taking the natural things and perverting it to do things that it wasn't intended to do.

¹⁴⁹ And so is scientific religion! It takes the Word of God and makes a church organization out of it, instead of doing the things that it's supposed to do.

They say, "The days of miracles is passed."

The Bible said, "He is the same yesterday, today, and forever."

"There is no such a thing as Divine healing."

¹⁵⁰ "Go ye into all the world, and preach the Gospel to every creature. These signs shall follow them that believe: In My Name

they shall cast out devils; they'll speak with new tongues; if they take up serpents, or drink deadly things, it won't harm them; if they lay their hands on the sick, they shall recover." What? Then, all nations, everybody, every creature! "Lo, I am with you, even to the end of the earth, end of the—of the world *kosmos*, the whole thing, end of the consummation." He is absolutely there!

¹⁵¹ And now, see, they take science, and say, "Oh, well, as long as we gather together and join church, and we become *this*, or a good straight member. We pay our . . ."

¹⁵² See, it's—it's not saying, "Oh, there is no such a thing as God." You heard my tape on the false christs in the last days. See, not the false Jesus (Satan knowed better than that, see), but it's false christs. *Christ* means the "anointed one." And they are actually anointed, anointed with (what?) the Holy Spirit, to do signs and wonders. And they do it.

¹⁵³ But, see, when it comes down now, we're in the last age, not back in the Pentecostal age there. We are over here in the last age. And the first age begin with the Word, which was Christ. And the last age has to end with the Word, which is Christ. And these other things, these shucks and so forth, as I have explained, is just carriers of the Word, to serve its purpose until It comes into the full stature, see, of what the original grain was.

¹⁵⁴ Now the 25th verse.

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, has appointed me another seed instead of Abel, whom Cain slew.

And to Seth. . . And to Seth, to him also there was born a son; and he called his name Enos: and then men begin to call on the name of the LORD.

¹⁵⁵ See how that serpent's seed went off into science, education, cities, and music, and great things, and education, and science, and so forth.

¹⁵⁶ But the seed of the righteous one, who it was. . . See, Eve didn't have a seed. You know that. The woman doesn't have a seed, the female. She has an egg, but not a seed. But she. . . appointed him, a seed, see, appointed by God's appointment, she took the seed. And the great Seed, course, from the woman, was that God gave. See, God appointed her a seed instead of the one that Cain slew; that, the enemy, death, serpent's seed slew God's seed, in perversion there, you see. God appointed, through the woman, a Seed, which is Christ, see, to bring back the original seed again. You see it? And so you see the perversion brought death through education and

intelligence, and what we call today, science and religion, and so forth, it brought death. But she . . . appointed him, a seed, and then man began to call upon the Name of the Lord, and begin to come back to the Word again. See?

157 And remember, follow that seed, as we will track it in a few weeks, on this serpent. You follow that, it switches right through the Scripture. Watch it. Them two vines grow right together, as you heard my Message on “the vine.” They come right up together, and so close together that it would almost deceive the very elected, if possible, in the last days when it come to the head. It puts forth a grain just like a wheat, but it isn’t a wheat, see, it isn’t. It’s a shuck, yet.

158 Now, see there: civilization, education . . . I think I’ve got about ten more Scriptures, you see, wrote down there, but I think not to go through that. But we understand by this, that education, science and civilization, is of the devil. That’s right. It isn’t of God. It is of the devil. Now, I don’t say you shouldn’t have it. No, certainly not. A little later on, I can, we’ll prove that; that God . . .

159 Just like you wearing clothes, you women, us man. We wasn’t supposed to wear clothes, in the beginning. But, see, being that we live in this age we do, we must wear clothes, see. It’s appointed to us to do that. We must wear them. But in the beginning, we didn’t have to, see, because we knew no sin. But now we have to.

160 Now we have to have automobiles. Now we must go places and visit, and so forth, in automobiles and science, and so forth, but it isn’t of God. It is not of God. Educations, but they’re . . .

161 God’s form of education, civilization, science, is in its original condition, see, it goes beyond this what we’re doing.

162 Now look, they take certain things and put certain things together, and it makes a chemical that will destroy. Now leave them in their right position, they’re all right; put them together, they’re all wrong. See? See, it brings death.

163 And when you try to take the Word of God and put It in religion of this world, you bring death to yourself. It kills the subject. See what I mean? It kills the person. You say, “Well, now look, you believe in God.”

“Oh, now, you don’t have to believe *that*. If you—you—you . . . our church.” Right then, that’s the boom that kills the—that kills the subject.

164 You’ve got to let everything fall aside, and take the Word only. Stay right with that Word. Don’t leave. When God said so, that’s just what it is. I don’t care what education can prove.

165 In the days of Noah, they could prove there was no water up there in the skies. But God said there was coming some down, and it come. That's right.

166 They say today, "There is no fire up there, to fall." But watch it fall, one day. Uh-huh. "How we going to do *this* and do *that*?" Watch God do it. He will. He said it would do it.

167 And that Seed will take a hold somewhere. Glory to God! The only thing He's looking for, today, is a bedding ground, somewhere that It can bed.

168 It'll start in somebody, and they'll pervert It, and spray It like he did Eve. It started in Eve, for her to bed forth and bring forth sons of God, not sons of Satan. But she was a bedding ground, and it fell in the wrong place. So will the Word fall in an unbeliever, or a doubter, or a skeptic. It'll make a church member out of them, but never a son or daughter of God. You tell them to let their hair grow; they'll laugh in your face. You tell them to do *this* or *that*, or the man to do it, they'll laugh in your face. It's not sons of God. It's the wrong bedding ground, yet they're holding the Seed. See the false anointed ones? They're anointed, yes, with the Holy Spirit, speak in tongues, and do signs and wonders; but it's of Satan.

169 Jesus said, "Many will come to Me in that day, and say, 'Lord, Lord, have not I cast out devils, and—and worked great, mighty works and wonders in Your Name?'" He said, "Depart from Me, you workers of iniquity."

170 What is iniquity? David said, "If I conceive iniquity in my heart, God will not hear me." See?

171 Iniquity is something that you know that you ought to do and you won't do it. You know better, but won't do it. It's iniquity, see. You know they should stay with the Word of God, but for the church sake, or somebody else's sake, or something else, you'll stray from the Word of God and do what the organization says. "Well, I don't know. My church says we should do it *this* way, and I believe it this way."

172 See, and it's right before you that you shouldn't do it. That's iniquity. "Depart from Me, you that work iniquity."

173 Look at the great Saint Paul, in I Corinthians 13, he said, "Though I speak with tongue of men and Angels . . ." Now you that want, or somebody want, to lay onto that that's the evidence of the Holy Ghost? Paul said, "Though I speak with tongues like men and Angels, and have not charity" like you all have here among you, "I am nothing." See?

174 You can speak with tongues, yes, because It's the Word. A preacher can take this Word, and go forth and preach It, and say that Word, and that Word will grow. But the preacher could be a hypocrite, himself. It's the Word. See? But the true living creature of God takes all of the purpose, the Word. "Man shall not live by bread alone, but by every Word that proceedeth out." And you add something else with That, you got a perverted plant.

175 If I start out here with a wheat, and put a—a cocklebur with it, and would interbreed them together, if it could be done so by the pollen, and put in there, I got a wheat cocklebur. See? It looks like a wheat, and yet it's a cocklebur. It ain't genuine life, it can't reproduce itself again. See? It'll come forth, but it can't reproduce itself.

176 A—a—a donkey can breed to a mare horse, and she'll bring forth a mule, but that mule can't breed back to a mule. It's a hybrid.

177 "Let every word bring forth of its kind." See, it can breed once. And the church can come as an organization, once, but it can't rebreed itself; it brings out another organization. Lutheran can't breed to the Lutheran; it brought out a Methodist. And a Methodist brought out a Pentecostal. See, it can't rebreed back, because it's dead. It can't start a revival. Where did God ever start a revival in an organization? Look over your history. He never did. It's the organization that forms behind the revival.

178 When Luther, the man of God, came forth with the message of justification, behind him come the Lutheran church. They could never could build up.

179 Then God sent a man by the name of John Wesley, there come a revival behind that. What'd they do? Organized. It never could re-bring itself again. See, it's sterile.

180 Hallelujah! But the Word of God shall ever endure! That's right. It'll bring forth Its kind.

181 Here come a Pentecostal along, he can't; look what it done, organized. It can't rebreed itself. They can have Oral Robertses and everything else, all over the country, it cannot do it. It'll hang right back to that old natural breed of the mule. It cannot! No matter how many injections it has, it's still; how many of the spiritual affairs it has, and whatever it has, it's. . . You, now you're adults, you know what I'm talking about. No matter how many husband and wives it has, and whatever more, and how many little sisters it builds up out here, and little churches and organizations, it cannot breed a revival. It's finished. It crossed up to the world, from the Word of God, and it cannot reproduce itself again. God will raise up some other

something and start His Word moving on; and if it organizes, it'll die too! That's right. It cannot reproduce itself, because it's a hybrid. That's correctly.

¹⁸² Look at your hybrid corn today, they say, "That's the best corn." It's—it's a killer. It's what's killing you. Your lives wasn't made for. . . Your bodies wasn't made for that. Your bodies was made for the original grain. That's the reason your fathers and mothers, and so forth, lived longer. That's the reason they were tough. Man, seventy and eighty years old, was rough and tough. See, they lived on the natural things. Watch these old mountain men out here, live on deer and—and the original grains. Put a man in here, in the city; here he comes along, a big slop, at about thirty-five, forty years old. Soft? Certainly! Well, I get off the subject, don't I?

¹⁸³ Notice, but I'm trying to get it over to you, that's civilization, what we call culture. Culture, you hear so much about that. Now, did you ever hear what my estimation of culture was? It's a man that ain't got nerve enough to kill a rabbit, but can eat a bellyful of it after somebody else kills it. So, I, that's what I—I—I—I think of culture, you see. That's, that's right, see. We don't. . .

¹⁸⁴ God don't come by. . . It isn't *culture* a man into God. You don't *civilize* him into God. He is born, a seed of God, from God, always was God, and can never be nothing else but God. You're not cultured into It.

¹⁸⁵ Now, how he has his kind of Eden, and by a deformed seed! Satan has made his great even, his great Eden now. What is it? Culture, science, beautiful churches, high steeples, fine polished preachers, education: "DA., D., Ph.D., LL.D., Doctor of Literature, Doctor of Divinity, Doctors!" Every time you pronounce that, it just takes him that much farther from God, just throws him plumb away. And the congregations don't want somebody stand up there and use the words of "hit, hain't, and tote, and carry, and fetch." They don't want that. They want some beautiful something.

¹⁸⁶ That's the same thing Cain had on his mind (their daddy, at the beginning), offered flowers and fruits of the land, when God wanted sacrifice, a man with the revelation of God: it was blood! Not a pear, or a peach, or a plum, or whatever it was, or, a apricot, as they say now: it was the blood that brought us out of the garden of Eden, a—a degraded blood, a woman that let the seed of the wrong person be planted into the womb and start it.

187 Now we find, to prove the Message is just timely, what I'm speaking to you about, to prove it, look about days of hybreeding today, trying to make a prettier specie. Look at hybreeding. Look in the plant life. Here last summer . . .

188 It was this summer, it was, I had a little old wild flower (he was showing me out there a few minutes ago, it come on my mind), a little wild flower I had in the bed here, I had to water that thing twice a day, to keep it alive. It was a hybrid. But it originated from another little yellow flower, which was put together with something else, to make this flower.

189 And that little guy stood out there, when, you could dig ten feet in the ground and couldn't find even enough moisture to spit. See, it was—it was—it was just living in the dust, and it was just as pretty, and it didn't have to be watered. It was the original. It wasn't hybrid. There was nothing mixed to it, it was genuine flower.

190 And this was something mixed with it, have to water it and pet it, and baby it. See? *This* you didn't; no bugs got on it. We have to spray it, and everything else, to keep them; and the flies and gnats and things, them off like that. If you don't, it'd kill them.

You don't have, a gnat wouldn't come near him!

191 Oh, that's a real, genuine, born-again Christian. You could tempt him with anything you want to. He is still a Christian. Tempt her wherever you want to be, she is still a Christian.

192 A little lady from one of the brothers here, some of your people, their church wrote me a letter the other day. Said, "Daddy don't want me to go to a baseball . . . or a basketball game, Brother Branham. We believe . . ." She said, was twelve years old, said, "Brother Branham, we believe you have the Word of the Lord, in what you tell us now." Said, "I kind of think daddy is wrong. But," said, "what you say, I'm going to believe." Now, that sweet little girl, see.

193 So I thought. "Well," I said, "honey, look if you are a Christian, you're a Christian anywhere. No matter where you're at, you're still a Christian. But," I said, "you see, on the basketball floor, what daddy is thinking about, you hear them kids swearing and carrying on like that. I still believe you'd be a Christian. But, you see, daddy is more advanced in life than you are. See?" Now, I said, "Now you are twelve years old, and you said you had a little sister, four. Now she wants you to cut paper dolls. 'Oh, go on, I ain't got no time to cut paper dolls.' See, you are farther advanced than little sister."

¹⁹⁴ Now that's where the church ought to be today, further advanced in the Word of God. Not Methodist, Baptist, Pentecostals, Presbyterian; but advanced in the Word, to sons and daughters of God. Uh! All right. All right. The Message being timely, proved.

¹⁹⁵ By science, by his science and research, you see, they have tried to pervert everything, make a different seed, make a different something, make it prettier.

¹⁹⁶ Look at our sisters. I remarked a while ago, about how pretty they looked. Oh, you might stand them up out here in a world's contest with some of this Gloria Swanson's, or some of these stripteases and things over here in California, and they'd miss it a million miles. But their name ain't on that book of fame; it's on the Book of Life, see. Uh-huh. "A meek and a humble spirit is a great treasure to God." And the Bible said for—for our women to "adorn themselves with a meek and humble spirit, subject to your husbands, and sweetness." That's what's a great price in the sight of God. See? That's right.

¹⁹⁷ Not all this here, that's what they done; they, Max Factor, has beautified women, outwardly, which is of Satan. All that stuff is of the devil. Did you know that? Certainly. It's all of the devil.

¹⁹⁸ Now I remember my little wife when she was pretty and young, she didn't wear make-up. No. She come up, I baptized her in the Name of Jesus, when she was in little knee dresses like *that*, see. But now she is getting old, she said, "I'm just getting so wrinkled."

¹⁹⁹ I said, "You know, as you get older, my eyes get dimmer. I remember you the way you was, and I remember and know in my heart what you are going to be someday. See? See? See, with a quiet and sweet spirit that you have, God will get us together again over yonder. That's that, then we'll never be changed then." So why . . .

²⁰⁰ But, you see, in the days of Noah, when the sons of God saw the daughters of man, were pretty, they taken unto them women, for wives. See, the sons of God saw the daughters of man, 'cause they were sexy and—and dressed like that. They, they lusted for the women, and they went for them, see.

²⁰¹ I'm thankful that you sons of God seen beyond that, see, how that women make themselves. See?

²⁰² But what is it? It's all pretty. It's a hybreeding. Take some of them, wash their face, they . . . you wouldn't know what you'd have. See? And that's right. Maybe enough temper to fight a buzz saw, and—and nasty, and—and ornery, and filthy, and run around with other man.

²⁰³ I don't care what, my wife, I—I respect loyalty in any woman. When I was a little boy, I always said, "If a negro woman wanted

to be loyal, I would shed the last drop of my blood to keep her that way." See, I respect what's right, the right thing. I've tried to live by that, all my life. I was young then, now I'm old, I haven't changed my ideas a bit. See?

²⁰⁴ Science, in the same pattern Eve did, he also has done to the church, pervert her over. He carried out his plans today, through his hybrid church, his modern Eden that we have today. We are living in a scientific Eden, Satan's Eden, a scientific Eden.

²⁰⁵ If you'd want to turn to it, in Isaiah 14:12. I'll quote it to you, if you want to, if you want, 12 and 14.

... Satan said in his ownself, *I will exalt myself above the most High.*

He would have a kingdom, that it would be even the sons of God would worship him.

²⁰⁶ And that's just exactly what he's done. He's done it through church, religion, like he started in the beginning, religion. He's done it.

²⁰⁷ Also as the prophet Paul seen, in II Thessalonians the 2nd chapter, that he—he heads up in E-... his, the great scientific Eden in this day, in scientific, in education and civilization. And has made, himself, and will finally head up in the ecumenical council, where all churches will have to bow to him. And see what it is? It's that spirit of delusion working among the people; sons of God, which are made in the image of God; and daughters of man, which is made in the image of man; has taken them under falsehood, like he did Eve. And has formed, himself, through his own gimmicks of science and education and culture, till he's got himself a modern, scientific, death Eden.

²⁰⁸ Where, God, by His Word, spoke, and He had an Eden without death; no science, no education like we have today, or no civilization.

²⁰⁹ You see it now, understand it? See, now he has got his Eden. Look, all the churches worship him. That put... Second Thessalonians here, He said.

... that man who calls himself God, sitting *in the temple of God*,...

And all... upon the earth shall bow down and worship him, whose names are not written in the Lamb's book of life... before the foundation of the earth.

²¹⁰ See, it's a modern Eden. Now what's he doing, himself? He is moving himself, Rome, his final great eating, Eden place.

211 You see where that pope come over here the other day? Did you notice all them thirteen's that happened then? He spoke thirteen words, had thirteen taking communion, spoke in Yankee Stadium, which is thirteen. Everything was thirteen.

212 And our nation's number is thirteen, appears in the 13th chapter of Revelation; thirteen stripes, thirteen stars, thirteen bars, thirteen numbers on the coins, thirteen stars on the coin, everything is thirteen, and a woman.

213 Here comes the pope, the head, to the woman; the false antichrist to the false bride, of science. Which, our world, our American eastern world here, or Western World, has led the world, in science. Comes to her, in his scientific church, and now all Protestants is bowing to him, see, on thirteen. You see it? Everything is in a thirteen. Our whole nation, everything else, is thirteen, a woman's world. See, here we are, we got it. It turned into a woman's world in the garden of Eden, but it'll be God's world someday. Notice now.

Now, also, these prophets and things has foretold it.

214 And now all again has come like it was before God moved upon the earth, it's become a spiritual chaos. Certainly, it has.

215 Here notice the second Eden typed closely to the first, to deceive, almost to take the Elected. Notice now, that. I'm going to compare here, just a few minutes. Now I'm going to have to stop, 'cause it's eleven o'clock, and so listen. These two Edens, how this Eden has tried to type, just like Satan did at the beginning, to Eve in the real Eden, the first Eden. Just watch them, typed together now. See, we got it, now everybody understand clearly, a scientific Eden we're living in. See? Now, it wasn't God's Eden.

216 God's Eden doesn't come by science, education, culture. It comes by the Word, see, calling all these things as though they were not. And notice, in the garden of Eden . . . Let's just compare them a little. Now notice.

217 The man and his wife (head of the . . . in the garden of Eden), the pair was naked and didn't know it. Is that right? In God's Eden, the pair was naked and didn't know it.

218 Now they are naked again and don't know it, Revelation 3, the Laodicean Church Age.

Because thou . . . art naked, miserable, poor, wretched, blind, and don't know it.

219 Now, in God's Eden, they were naked and didn't know it. And now in Satan's Eden, be it by science and education, they are naked again and don't know it. What a perversion!

220 Look at today. Look at man, trying to wear his wife's underneath clothes; and she is trying to wear his clothes. And he is trying to let his hair grow like hers; and she is cutting hers off like his. Oh, oh, oh, my! Man trying to be women, women trying to be man, a perversion!

221 That's the same thing the church is doing, same thing, the Laodicean Age. Notice.

222 The reason that they didn't know they were naked, in the beginning, there was a Holy Spirit veil them from nakedness. They didn't know it. The Holy Spirit was over their eyes, they seen nothing but their brother and sister, see. The laws, they didn't know they were naked. Holy Spirit!

223 Now the spirit of unholiness, uncleanness and lust, has veiled them; education, science, "Why, it's scientific. Wear shorts, it's cooler." The Indians teach you better than that. They wrap up in a blanket, to be air conditioned, see, and put on them. See, education has absolutely come back to a time, the very thing that they think that brought them to culture and civilization, has put them back in ignorance again, worse than they was in the first place.

224 Schooling, education, look at schools! Look down there at university, other night, them boys! How many babies is born by them young ladies there, to them young ladies each year at the university! You think! You say, "This is street trash." And them boys, them "twenty-one jewels," they call them, with lipstick on, and—and hair banged, and rolled up on curlers and hanging down there. They say that. And dirty-necked, filthy! You say, "Well, that's just street kick." Is it? It's students of the university.

225 They got on a big drunk, the other night. And they didn't know what to do, and so, to have kicks. And drinking and adultery, and everything like that, wasn't enough for them. They broke the bottles, and run up to women's door, and knock on the door; they come, punch them in the face. Cut one girl's eye completely out, and a lot of them disfigured for life. You think they'd let that out? No.

226 Two of their boys riding up-and-down the street, and two young married women sitting on—on the steps, and they insulted the women. The cops picked them up and put them in jail. The dean come down there. And the whole thing is thriving on that university, that's the only works they got there. Said, "Them is my kids. You turn them loose." They turned them loose.

227 There you are; civilization, education, leads to death and chaos, and hell. Don't you listen to that stuff. Notice now.

228 Eve just had to take a little peep, to see what the world looked like. You know, a lot of times, “We have to just wear a little bit of *this*.” Or, you know what I mean, just have to take a little bit of a peep, to see. Now in Saint John or . . .

229 First John 2:15, God said, “If you love the world or even the love of the world, the love of God is not even in you.” The things that’s out there are dead. You are circumcised, cut off from it. You don’t want the things of the world, you’re dead to. They’re dead. You don’t want anything dead. It’s rotten. It smells. How could a living something want something that’s filthy like that? See, you are alive in Christ. The Word makes you alive.

230 My, when I think of it in this day that we’re living, called education! You can’t even get in the pulpit unless you got a Doctor’s Degree, and so forth.

231 It reminds me of a chaplain, one time, coming out of the army. He said—he said, “Brother Branham,” (It was right after the First World War.) said, the chaplain said, “sergeant come by and said, ‘Chaplain, you want to ride out to the battlefield with me, out on the Argonne,’” out there from La Salle, Lorraine, France, you know. And said, “I went out towards the Argonne Forest.” And said, “He was taking number of so many tanks had been blown up.”

232 And said, “It was on an Easter morning.” Said, “I just got through. . . I walked through with a nurse, and she was giving those wounded boys, an American rose, you know, one an American used to. Them boys grabbed that rose, and just scream and cry, ‘cause they know it come from home.” See, it was from home.

233 And that’s the way I think we do the Word, see, grab It, “O God!” It comes from Home, see.

234 Said, “I was feeling pretty *up* in my heart. . .” He said, “I went out there and said. . . And the—the captain went on out to take a number of how many tanks had been destroyed, and things like that.” Said, “The Holy Spirit said, ‘Go over to that little rock.’” And he looked around. Said, “They threwed that mustard and chlorine gas and,” said, “just burnt all the leaves off the trees. There wasn’t a living thing left, and here it was Easter!” He said, “What an Easter! What an Easter, when not even grass on the ground, not nothing!” And said Something attracted him to a rock. He pulled the rock over, said, “There was a little Easter flower under it, had been kept under the rock, all through the poison gas.” And said, “I thought, ‘O God, keep me under the Rock of Ages, till all of this poison is passed, and let me bloom in that Land yonder.’”

235 We could stop right here, if you wish to, 'cause I—I got so much here, I'd never get to it, anyhow, see, of things. So maybe I can come back again and get it to you.

236 Oh, I just got through preaching the other day, "*A Thinking Man's Filter*," you all have read That, see, "produces a holy man's taste." Think, brethren. Whatever you do, think! Ephesians 5:26, in there said.

237 And we had talked, talked about the word of *predestinated*, you see, that stumbles so many of them. It's God's Word. He, He uses it, "for we are predestinated by the Word of God." And it, in that we . . . When you're predestinated, why, it has to happen, because it is that. God, God chose you because He knowed what you would do from the beginning.

238 And don't let the devil spray you with education and poison, and stuff like that, "You have to be modern. You have to be *this*." You don't have to be nothing but sons and daughters of God. And if you're borned of the Word, you do. Notice that spray. If you take a seed, a good seed, and you spray it, it'll—it'll kill it. And when they spray this denominational stuff over the top of you, it'll ruin the influence of the original Word. If they tell you, "You have to do *this*. Why, the other girls do it. The other men do it." Don't you believe that. It'll ruin God's influence of His Word upon you. You know that.

239 Our text says, "Don't be conformed," sprayed, "but be transformed," the seed that's in you.

240 People of today act like they don't even believe there is a God. Did you know that? They act like that. Now, I don't want to call them fools, but they act like it. Cause, Psalms 14:1 says, "The fool hath said in his heart, There is no God." You shouldn't call a person a fool. But they certainly act like they are, 'cause they don't. . . They act like there is no God. This Word is just ignored.

241 Look, here the other day, they called me over in the room to watch. . . Billy Paul, I believe, or some of them, had said there was a—a religious program on the television.

242 We don't have television. There won't be one in my home, never. But there was a . . . You want them, that's up to you. But God told me not to do it.

243 And when we moved in there, I rented from this sweet old sister up there, she had a television 'cause they had to have it for her to rent her house. And I let them look at a religious program, so they—they called and said there was a Gospel singing on.

244 And you talk about a bunch of Rickies, up there act like they did, call themselves Gospel singers! It was a discredit to Jesus Christ, to

see the way they was carrying, shaking themselves, and—and these Rickified haircuts and everything, you know. Just, it just—it just looked—it just looked like it was a mockery!

²⁴⁵ Cain was such a person, religious in deed, certainly. But he had the wrong seed in him, see, and therefore it brought forth the serpent's seed. Satan had hissed over this seed of Eden, and that's what brought forth a Cain. He put his poison upon it.

²⁴⁶ He, Cain, knew the perfect will of God. He knew the perfect will of God. Cain knew it. Why? But, he refused to do it, he proved then to be the serpent's seed. When he seen the perfect will of God, he refused it. He had seen God vindicate Abel's message. He knowed that was the will of God. See? He seen God vindicate Abel's message. And what did God say to him? And He just, He said, "Do the same, do worship like your brother, and—and you'll do well." But you see, he seen the perfect will of God, but he didn't want it. See, he wanted to add something to it.

²⁴⁷ And these theologians see this Bible, they read It, but they don't want to do It. See? It shows the serpent's seed. They have seen It vindicated, and so simply before the people, but it seems like it's so hard for people to humble themselves to the Word of God.

²⁴⁸ Don't you all find, when you're talking, you women, to girls, about wearing long hair, and they say, "Why you got your hair long?" See? "Why do you wear your skirts down, long?" You go to talking to them, they kind of give you the shoulder. Isn't that right? See, they know that's right, if there—if there is any lady in them. See? They know that's right. But, you see, they can't humble themselves to That. See, that's what.

²⁴⁹ See how Cain did? He couldn't humble himself to the vindicated Word of God. He couldn't do it.

²⁵⁰ Oh, even the Pentecostal say, "Glory to God! Hallelujah! I cut my hair, and speak in tongues!" Huh! That shows right there there is something wrong, see, the seed is bringing forth something different.

²⁵¹ A Seed cannot. A Seed of God cannot bring forth a bob-haired woman. It cannot do it. Just can't do it, 'cause the Bible said so. See, It can't do it. No, sir.

Now it seems so hard to humble to God's Word.

²⁵² Notice it in Genesis 4:6 and 7, just reading off some Scripture here. "Do as Abel did." He said, "If you—you see what your brother . . ." Said, "Go ahead and do what Abel did, do the same kind of a service that he did, and—and I will bless you. If you don't, sin layeth at the door." Now, *sin* is "unbelief." "If you don't

do as Abel did! You seen I've vindicated him, and made him right. Now if you don't do that, then it shows that—that sin, unbelief, lays at the door." See?

253 And today they see what God vindicates. They see what God is a-doing. They see all these things happening. They know about it. God is showing His signs in the heaven above and on earth below, and all these things like that, and they see what is taking place. But they won't do it. See, Satan, serpent's seed; smart, come out of seminaries, educated to the spot, every word, every everything, stand in the pulpit just as correct, and every word has to be exactly, the grammar has to be right, and everything right. See? Sure, they can't humble themselves down, a guy like that. See, they just can't do it. They don't. They just can't do it.

254 Now, "If not, sin lies at the door; unbelief lays," then he become willfully disobedient. "And when you know to do good, and do it not, to you it's sin," if you know what's right and you don't do it. See? Then he become willfully disobedient after the Word had been vindicated, then he crossed the separating line, then he was ousted from Eden when he crossed. There is a line to where you just go so far, and, if you would go any further over on the other side, you're out. You know that, don't you? There is a line. If you don't believe it, you read Hebrews 10:26. That's the Scripture I was referring to there, see.

For if we sin wilfully after . . . we have received the knowledge of the truth, there remaineth no more sacrifice for sin,

255 That's the New Testament. Is that right? "If we sin willfully after we receive the Knowledge that's been preached to you, read to you, proved to you; after we see the knowledge of the Truth, and you go ahead and unbelieve, willfully, there is no more sacrifice for sin."

But a . . . fearful looking . . . to the fiery indignation, who shall devour the adversary.

256 Is that right? You can cross that line. Like the children of Israel did in their journey, coming through the wilderness, Israel did the same. After they heard Moses' message and seen it vindicated; listened to a false prophet that said, "Oh, now look, children, we're all the same. We should marry one among another, and we should do *this*." And Moses had told them different, and seen God vindicate it. Because, Balaam seemed to be a more instructive man than Moses was, see. He had come from a great nation where there was great people, and was all organized together, the land of Moab, great armies, and great things that the people in them days would have feared. And here come a prophet down, a prophet, anointed one, false anointed one, see, come down to an anointed one (look

how close), and taught the people, and many of them went after that. Don't you never forget that. See, went after the thing that wasn't the Word, the vindicated proven Word!

257 Don't let someone come in here and tell you something different. Watch what God is vindicating and proving.

258 Now if them people looked back, and say, "Moses! God appeared in the skies. And the man spoke into existence, fleas, flies, frogs; took out of existence, boils and diseases. Opened up the Red Sea, and we come . . . And fed us manna out of heaven. Oh, that's our prophet!"

259 But here come another prophet down, "Glory to God! I'm a prophet, too." Say, "Now, you all, I'll tell you. Now, now you understand, I use better grammar than Moses. And I am *this* way and *that* way, see," and so forth.

260 And the first thing you know, they fell for it. And every one of them perished right in the wilderness. Not a one of them lived. They never did. They won't be in Heaven, not one of them. Jesus said.

261 They said, "Our fathers eat manna in the wilderness!" See, Pentecostal, is right, see, they had really come through all the experiences. They, "Our fathers eat manna in the wilderness!"

262 He said, "And they are, every one, dead." *Death* is "Eternal separation." They'll never rise again, although they had been through all these experiences. Figurative speaking, they had spoke in tongues, and danced in the Spirit, and everything.

263 But when it come to the showdown between the Word between two prophets, one of them on the Word, and the other one off the Word; both of them, prophets. You understand? Say, "Amen." [Congregation says, "Amen."—Ed.] One on the Word, and the other one off the Word; both of them, prophets, proven to be prophets. But one was with the Word, see. False anointed ones in the last days, see. One . . . Prophets, both of them, prophets; one on the Word and one (one) vindicated by the Word, and the other one was not vindicated by the Word. Cain and Abel, again. See the two, false—false and true? All right.

264 But every one of them rotted in the wilderness, and perished. Their souls are dead, and gone. And they are right in the path of duty, going to church and the very things that God ordained them to do, but accepted a false teacher, who wasn't vindicated by the Word, to be proven to be right. Yet, he was the Doctor of Divinity, and whatever more you want to call about a real prophet, but wasn't

proved spiritually by the Word and by the signs of God. And they perished in the wilderness; righteous, honorable, religious people, died, and will never be in Heaven.

265 See where we got to walk? Understand? [Congregation says, "Yes."—Ed.] Don't let it slip.

266 Same as in the times Noah's seed-Word erected a floating transformation from the earth to the sky. It sounded crazy to the people, to have a little cult like Noah had. And he told them, said, "THUS SAITH THE LORD. God has spoken, and there is coming a rain."

267 Science, and the educated and religious of that day, said, "Look at that old quack. He is getting old, his mind is slipping."

268 See, but he was right, because he was a vindicated prophet. And then, at the end time, his message was truly vindicated. What would he do? He transformed from the earth to Glory, by an ark, of the Word that he was preaching. It was transformed.

269 The scientific spray rotted the rest of them into judgment. They rotted upon the waters of the judgment, of the flood.

270 What are people trying to do today, in this great scientific age of education, the Eden church, restored again to its Eden, scientific condition, instead of the Word? Are they exalting the Word of God? Is people trying to exalt the Word of God, or are they trying to exalt themselves? Which is it? Wonder?

271 The church is deformed seed: knowledge, program, has caused the whole race again, by scientific, to be scientifically ignorant of the Word of God. Scientifically ignorant of the Word of God! That's a big mouthful, isn't it? But, they are.

Say, "It can't be"?

272 It was when Jesus came. The day that Jesus came, them—them man knowed that Word of God, just by letter. Didn't they? Sure. But they were ignorant of Who He was, when they seen God on the wings of a dove, perform and do just exactly what He had said He would do. And He done just what the Word said. "If I do not the works of My Father, then don't believe Me." But He did just as the Word said He would do. And they were scientific man in them days, but scientifically ignorant, to willfully sin.

273 Lust had blinded. They need God's Word to show her, to show her nakedness. In Revelation 3, said, "I counsel of thee to buy from Me salve, that your eyes might be opened, that you might see your nakedness."

274 The salve is God's Word, the healing of the eyes that brings you from natural things of the world, and transforms you, by the power of God, into His Presence. Then you see! You say, "I once was lost, now I'm found. I was blind, but now I see." See, it would be different.

275 That's what the church's call is today, is, "I counsel thee to come buy of Me salve for your eyes, that you might be anointed with My salve, and then you'll see."

276 Let the Holy Spirit come upon any person that's truly got something down there! A healing comes from the inside. Let that healing come from the Spirit that's in you. If it's a genuine Spirit anointing the genuine Seed, It can't do nothing but bear a son or daughter of God. But the genuine Spirit can come upon a—a cocklebur seed, the rain can fall upon a cocklebur, and it will make it live just the same as it falls upon a wheat and makes it live. "But by their fruits you know them." See? We're a fruit tree, of God, bearing His Word.

277 Jesus said, "Let a man deny himself, and follow Me. Let him deny his education, deny his knowledge, deny his degrees; take up his cross and follow Me."

278 People has lost their common thoughts of decency. I'm running little Scriptures down here, just for . . . I was going to give myself about five minutes on it, ten, see. People has lost their common decency among one another. They are—they are not like they used to be. Man of age, of brothers and I, here, know, and women. People don't act like they used to be. They've lost their common understanding. The—the—the mental—the mental effect it's had upon the people of these modern scientific day that we're living in, has caused people to lose their natural reasonings. They can't regard somebody, a woman, as a sister and a brother. It's something filthy. As soon as they . . .

279 And the women has to dress themself so immoral, to get out amongst people. And they say, "I'm a good woman." Well, what is she putting herself out there like that for? She is blinded. Well, if—if your . . . If one of these sisters here, of—of little age, if your mother or my mother would have walked out on the street, the way one of these women, they would have put her in the insane institution; she didn't even have enough mind to know to put on her clothes. Well, if it was insanity then, it's insanity now. It's still the same type of woman. See? But they've lost all their decency, all their understanding. They've lost theirs. And with modern understanding, with culture and education, "It's healthier, to be it." It's sinful and death! Notice. They are, oh, not like they used to be. When the . . .

280 And notice in the church life. It used to be, in the church life, long ago, when the prophet had something to say, THUS SAITH THE LORD, the people moved. They stayed right with It. They moved. But now, “I don’t like that guy. Vote him out.” Huh! See? Uh-huh. See, they don’t have understanding no more. The people just don’t move by the Spirit of God anymore.

281 God’s Word is His Spirit, and His Word comes to His prophet. And the Word is supposed to transform you from what the things of the world are, into the image of sons and daughters of God. And the Word can only come through these prophets, as they spoke. And it had to be compared with the Word, and show that it was the Word. Then if you accept that Word, It’ll transform you; from a son of God, or a daughter. . . or, from a son of the world, the daughter of the world, to a son and daughter of God.

282 Look at you in here. How many has had that experience? Every one of us. We’ve had that experience. Because, It was spoke, It was believed, and the Word came forth and fell into the bed of the heart, and there It grewed right out of it. See?

283 Transforming yourself, His Holy Spirit transforms the seed Word into Its likeness. Like if a pear tree brings forth a pear, an apple tree an apple, things like that; His Word will bring forth sons and daughters of God. That’s what it is supposed to do.

284 One day when the world lay in darkness and chaos again, the Spirit of God moved upon, in the predestinated seed. A predestinated seed, the predestinated, it was transformed. It took Isaiah 9:6.

285 Now, that prophet standing there, what a—a man that had a sway over the nations, the people. The religious people of his day believed him; not all of them, they never did. But, this prophet, they had seen that man speak things and it was exactly right. What he said was perfect, and it come to pass. And, here, this man has to stand up before his people, and say, “A virgin shall conceive,” oh, out of reason. But, you see, God didn’t speak it, Himself, He speaks it through His prophets. Now, there wasn’t nothing wrote in the Bible about that, but this prophet stood up, said, “A virgin shall. . .” In Isaiah 9:6, “Unto us a Child is born, unto us a Son is given; His Name shall be called ‘Counselor, Prince of Peace, Mighty God, Everlasting Father.’” Now if “a virgin shall conceive,” that Word was spoke, which was a germ, the bed has to be there to receive it in, someday. He searched through the lands, there wasn’t any. He went through the lands, there wasn’t any.

286 And pretty near eight hundred years later, that predestinated seed found a bed, and she come to growing.

287 Just like God did at the beginning, “Let there be light,” and maybe eight hundred years later come forth the light. “Let there be a tree,” it come forth like that again, everything that He said.

288 Here is a predestinated seed bringing forth *Emmanuel*, “God with us.” “And to Him shall the Gentiles seek,” and That Whom we seek to today, Jesus. You see, predestinated seed!

289 Satan tried to spray it, like he did Eve. He tried to spray it, but he failed. With His repellent on *here*, He was a predestinated seed. They couldn’t take Him in, to make Him a Pharisee or a Sadducee. They couldn’t make Him belong to any organization. He was God’s predestinated, spoken Word. Satan couldn’t throw his unbelief on Him. He had a repellent on Him.

God, spray us with a repellent, is my prayer. That’s right.

290 Then the Spirit moved on Him and sent Him to Calvary, to the cross, to bring Light in this day, and Light to all the predestinated seeds to the Church of this day, transforming sons and daughters of God, into His Presence.

291 Don’t stumble at the word “predestination.” I’ve went through that, you see. I want to show you, Ephesians 1:5.

292 See, just as you were, look, just as you were in your father; as I said the other night, just as you was in your father at the beginning. If you wasn’t, you wouldn’t be here. But, you see, it had to go to a bedding ground, in order to bring you forth. And now you’re his son, you’re his daughter. See, it’s a seed. And then if you ever . . .

293 If you are a Christian now, a genuine predestinated seed, you was in God before there was a . . . You always was in God. The germ of your life, which is an attribute of God, which was His thought.

294 Say, for instance, this pretty little lady sitting *here*, see. God said, “In the day there will be a girl, her name will be *So-and-so*. She will be *this*, *thus*, and *this*,” and even know to this very hour, “she would sit and listen at the Message, dressed in a red dress.” See, that was His thought. Whoever your husband is, and whoever he is; and He would bring this together, and you would sit here in—in this—this city at this day. There could be no way for you to fail it, see, because you’re growing. And as long as you’re seed inside, growing, you have to produce just exactly what the seed said you would do. That’s exactly. It’s His Word; He keeps His Word, He watches over It.

295 You was in your father, as a germ, and you come forth as a daughter; you, you, every one of you, brothers and sisters, you come forth. If you wasn’t in your father, then you wouldn’t have been here.

296 And if you wasn't in God. . . If you believe the message of the Bible, and the present Message of the day, a vindication of It; the reason you are sitting here, because you were predestinated to set here. You wouldn't have been here, otherwise; you would have been on the street, maybe drunk, some of you; and some of you out here and running around with some other man's wife; and you women out, married, and running around with some other women's husband, or something like that. See, but you were predestinated to be here. See, you can't help it. You have a Father, He is God, and you were a seed.

297 And when He come to a place, He's got you now to where. . . You was in Him then, as a thought, now you are a person that can fellowship with Him. See? Like you was in, you was in your fathers, at the beginning, but now you are sons and daughters, so you can fellowship with your parent. Now we're sons and daughters of God, who can fellowship with our Father, God. See, it's just as beautiful! Don't you like that? [Congregation says, "Yes!"—Ed.] Then you become like Him. And if we were sons, then you're attributes, and was in His form at the beginning.

298 And, remember, if you was in Him at the beginning; and when Jesus, which is God, the Word made flesh and dwelt among us; then you were in Him and stood the insults that He took. You went to Calvary with Him, in Him. You died, in Him. You arose, in Him. And now you are seated together in Heavenly places, in Him. See?

299 If I'm an American, I stand all of her shame, I stand all of her glory. Ever what she was, I am. I'm an American citizen. I was. . . I landed on Plymouth Rock. Yes, sir. Yeah, I landed on Plymouth Rock. I signed the. . . I was in the hall that morning when they signed the Declaration of Independence. I signed it with them. I'm part of her economy. I signed the Declaration of Independence. That's right. I was with Washington, at Valley Forge, when he crossed the river. I was there that morning. I prayed with him. I was. You were, as an American. If you're an American, you was. For, everything America is, you are. I hoisted the flag—flag on Guam. I helped them do that. I took every fort. I bore her shame, as a revolutionary. Whatever she was, I am.

300 And whatever Christ was, I am. What He is, I am. O God! If He is considered a fanatic, so must I be. If He was a—a Beelzebub, by His works of His Spirit, I am too. Whatever He was, I am. Whatever He was, you are.

301 We must be the makers of her immortality, her freedom or her fame, her glory or her shame.

302 We must be that. We must be the Church, the Bride of Jesus Christ. I lived with Him on the earth, when He lived. I died with Him when He died. I rose with Him when He rose. I'm assembled and am seated with Him now in Heavenly places, because I'm part of Him. Wherever He is, there I am. "Where My servant is, there will I be also."

303 Now He can fellowship with us and through us, and rest His Word with us. Which, we are a part of His Word. We . . . If He is the Word, and we are part of Him, then we are part of the Word.

304 And how can I deny I got a hand? No matter how much some idiot would, excuse me, some science would say that—that I haven't got a hand; I got a hand! I know I got a hand. I use it.

305 And I know I got a God. I got a Saviour. I feel Him in my soul. I, I'm part of Him. That's what this Word says, that's what I am. And if I deny one part of *This*, that would be like denying I got an hand, an ear, an eye. I couldn't do it and remain a human being, in my right mind; neither can I deny any of God's Word and remain in my right, the right Spirit of God. I've got to take what the denomination says or what God said about It. See? You cannot do it.

306 Now, "transforming." He can transform us through His Word, that we can rest, because we are a part of It.

307 And now there is many things, in talking about my natural birth, there is many things in my natural birth that I can't brag on. I'll tell you, I ain't got nothing to brag on. My mother was a sinner, to begin with; my father was a sinner. And they come out of a bunch of cutthroats and gun-fighters, and most of them died with their boots on; drunks and bootleggers, and everything else, out of Kentucky. My mother, a half Indian. And I—I've got nothing to brag on. I can't brag on my family tree.

308 But, glory to God, there is one thing I can brag on, my Second Birth, which comes from Jesus Christ. I can brag on that Parent that we have, for He is my Father. He is my Saviour. He is my Redeemer. I can brag on everything that He has—He has done for me, because now I become His son. I am no more a son of Charles Branham, I'm a son of Jesus Christ. That's right. I can brag on my Birth now. I can't brag on my first birth, there is nothing, I'm ashamed of that. But I'm not ashamed of my Second Birth. No, no. I'm not ashamed of my Second Birth. How did He do it? "By the washing of the water by the Word." That's right.

309 Truly predestinated believers stay with the Word, and they won't pervert It. It can't be perverted. Oh, sons and daughters of God, why

can't we have this great fellowship that we ought to have, with all the sons and daughters of God? We should have it. But they just won't do it, that's all, 'cause they're not truly sons and daughters from the . . .

310 See, as I said the other night, I was going to . . . I had that wrote down here, but I haven't got time to get to it. I'm leave and quit now.

311 That little inside of the inside, that's where you start, which is your *soul*; then come from that, you're a *spirit*; and then you become a living *being*. Now, the living *being* has five senses, to contact; the *second* has five senses. That's the outside body: see, taste, feel, smell, and hear. The inside body has love and conscience, and so forth, five senses. But the inside of the inside, the control tower, it's either God or Satan.

312 And you can mimic any of these things you can contact, like—like the, like a Christian; or you could cast out devils, like a Christian. But the inside control tower, the beginning, the origin, isn't of God, it'll never return to God. You understand it? Did not Judas cast out devils? Did not Caiaphas, the one who condemned Him and put Him to death, even prophesy? But he couldn't stay with the Word. See? That's right.

313 Transformed from the church and the world, into sons and daughters of God! Notice this, in closing now.

314 And now how the wandering sons of God, wandering out there in the world, some of them *this* denomination, from denomination to denomination, like wandering stars, never stable. Like a leaf on the water in the autumn. We used to see it, Leo, back in the East there. The leaves would blow down on it, and every little wind would blow it from *this* side to *that* side.

315 But God wants us to be stabled. "Anchored in Jesus, the storms of life I'll brave. Anchored in Jesus, I fear no winds or wave," see, whatever it is. Many of you remember the Inch Cape bell, when you was in school, boy and girl in school.

316 Abraham and Sarah's body was transformed, to meet the condition of the promised Word. See, they were old. Abraham had received the promise, and Sarah, when he was seventy-five, she was sixty-five, past menopause; lived with her since she was a girl, was a half-sister. And, to keep that promise, both of their bodies was transformed, from an old man and woman, to a young man and woman, to meet the promise of the day.

317 Glory to God! That makes me feel so good. See? I don't care what I was, I don't care how I come here, we can be transformed to meet the promise of this day. When, we can dwell together in unity and sweetness of the Holy Spirit, and live as brothers and sisters.

318 Enoch, his whole body was transformed, to meet a type, in God, and he was taken to Heaven without even seeing death, Enoch was. Elijah done the same.

319 Jesus' body was transformed from a dead, cold form, pulped, beat until His bruises and His—His ribs stuck through His back. And—and His heart was run through, with a spear probably *that* wide, stabbed right through His heart, and Blood and water came. Even the moisture from His body, left, and the Blood run down the spear, and off His feet, and trickled onto the ground. And He was so dead until the moon and stars said He was dead, the earth said He was dead; had a nervous prostration, the—the rocks shook out of the earth, and everything. Everything said He was dead; even God hid His face. He was dead. But His body was transformed. Why? Because God said, "I'll not leave His soul in hell, neither will I suffer My Holy One to see corruption." There is no way to do it.

320 Some of these days, our bodies may be stretched out in a casket. We may come. . . . You may come and look upon me laying in a casket. I may come and look upon you, might have to say the last words over you, or something like that. But you will never keep us in the grave. They may lay rocks over you. They may bury you in the sea. They may do whatever they want to, but the transforming Power of God. . . .

321 In II Thessalonians, said, "I would not have you ignorant, brethren, concerning those that are asleep. For we say this to you, too, by the Commandments of the Lord, that the trumpet of God shall sound, and the dead in Christ shall rise first; we which are alive and remain," as the song said this morning, "shall be caught up together with them, to meet the Lord in the air."

322 The transforming Power of God, that's taken us from the chaos of science and education, and the things of the world, and the understanding of this modern day, has transformed us now into sons and daughters of God. And even death itself can never hold us in the grave. "We'll be changed, in a moment, in a twinkling of an eye."

"Oh, you mean to say?"

323 I mean to say that that's the Truth! Jesus, that Word stood on the earth, which was the Word, the One that was raised up,

and raised Lazarus. He said, "I am the Resurrection and Life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." There is no way to stop the living Word of God! It's got to rise again.

324 And from out of this chaos of this modern scientific Eden that we're living in, of culture and—and science and education, all this modern stuff, we'll rise! "This robe of flesh we'll drop, and rise and seize the everlasting prize," someday. We'll go through the air, and this will all be over. For the Word of God that's brought us from the modern thinking of our mind, transforming our mind into the renewing of our hearts towards God, and our spirits; that same Spirit that spoke that, has transformed us this far, and It also will take us into His Presence, into His Glory, with a glorified body.

325 "They shall build houses, they shall inhabit them. They shall plant vineyards." In all of our scientific search; we plant a garden, our sons come along and take the fruit from it, and his sons comes and takes it from him. And they plant, and another one eats; and they build, and another inhabit. "But long will be the days of My servants, they will be there and their offsprings with them. They will build, and another will not inhabit. They'll plant, and not another eat thereof." What? The very God, the very prophet that the Word of God said "a virgin shall conceive," promised us this!

326 How do we get it? We are potentially there right now, see, because God said so. It has to be. When He raised Lazarus there, said, "Don't think this is strange, for the hour is coming when all that's in the grave will hear the Voice of the Son of man, and shall come forth; some to shame, and some to Life."

327 What is it? Transforming, transforming by the Word of God, making us sons and daughters of God, and will also give us Life in the world to come. Oh, my! What more could I say? Listen not to other things.

Covet not this world's vain riches,
That so rapidly decay,
Build your hopes on things Eternal,
They will never pass away.

Hold to God's unchanging hand! (Let's sing it!)
Hold to God's unchanging hand! (*Here it is!*)
Build your hopes on things Eternal,
Hold to God's unchanging hand!

When our journey is completed,
If to God we have been true,
Bright and fair our home in Glory,
Our enraptured soul shall view.
Hold to God's unchanging hand! (Be transformed!)
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

328 Don't notice science, what it can prove, if it's contrary to the Word. See? Don't notice the church, what it says, if it's contrary to the Word.

For we hold to God's unchanging hand!

329 Times change, science changes. Hold that Hand that can't change!

Build your hopes on things Eternal,
Hold to God's unchanging hand.

330 Father God, in the Presence of You, as we assemble here this morning in this, taking a lengthy, long, drawed-out Message, and, O Lord, I pray that You will place them Seeds out in the hearts of these people. Remember, Lord, we pray, that we are frail, and our structure is frail, and we . . . sometimes we don't know which way to turn. Dear God, You turn us and lead us by Thy great Spirit, Lord. Help us. Never leave us alone, Father. You promised You wouldn't. "I'll never leave thee nor forsake thee. I'll be with thee."

331 And, Father God, we pray that You will guide our Brother Leo, and Gene. Make them, Lord, the kind of a leaders that You would have over this people here; not using their own thoughts, but let the great Holy Spirit direct them in what to do.

332 Bless these men and women, these young children, like, Lord, to me. And I—I—I pray that You will keep them in long life. Let, if it be possible, Lord, let us live to see His Coming. We believe we will, because we see everything is so close now. It's so close! Grant it, Father. We commit them to You, with ourselves, now, to serve You, in Jesus' Name. Amen.

I'm sorry I kept you that long. Brother Leo.



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

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org