

THE PERGAMEAN CHURCH AGE

¹ All right. Now, as far as I'm concerned, it'd be better to turn it out. All right.

We are so happy to be here again tonight in the service of the Lord. And last night I really felt the Millennium had come. And so now we got some, I believe some questions here, and I'll put them in my pocket so . . . I—I guess this is prayer, to be prayed over it. And we are . . . And I'll try to answer the best that I—that I can.

³ Say, if you'd tell Doc if he'd turn that out, that the—beaming right down here on me, so I'm not under a spotlight. You know, I'm not one of these spotlight preachers. So now, it'd be better just without it, I suppose. Last . . .

I asked for it, Doc. I'm repenting; I—I'm repenting. You see? Oh, oh, wait. You have to turn up there and operate on it? [Brother Branham has a conversation with his brother, Doc—Ed.] Oh, well, just leave it alone. Yes. Well, just let it alone. Oh, no. Now, don't you drop it. Now, I like that better. Sometime . . . And I don't like a light to shine right in your face, you know. And it shine down this where I can see better. I thank you, sir. That'll cost him.

⁵ You know, you can't get finished on these church ages. And today when I was studying on this one, I said to my wife; I said, "Oh, my. I—I got enough texts to preach fifty sermons right out of this one." See? And they just . . . There's no way to do it, but just hit the highlights, and maybe when we write up the book then we'll try to get more in it.

⁶ I didn't see you here, brother. How are you, Brother West? I just heard some good news, that the last of Brother Daulton's family came in, the other boy—the other girl. That's ten, is it? Nine. You remember that was under the new ministry when the Lord told him there that the—his family would be saved. I been praying for them, standing there not knowing what I would be saying; the Holy Spirit said, "I give you your family." See? And—and there it is, every one of them. See how the Lord does? See, His words are perfect; they never, never fail. Well, we don't want to get onto the Divine healing side; we're trying to stay as long—this part, on the prophetic side.

⁷ Now, tonight I'm going to try just to talk, and if I can, and we'll get down to the historical parts of this great church age, of the second—or the third church age we're on tonight. Are you enjoying it? Now, I'm just full. I just really think it's wonderful how the Lord

Jesus has blessed us and give us these things, and we appreciate it with all of our heart, letting us know before time what is going to happen in the future. He knows the end from the beginning, and so we're so happy for that. So we are trusting the Lord to bless us.

8 And did you notice last night the Holy Spirit gave us (after the service was over) three messages and three souls, just exactly. And when the Spirit was speaking, then it come back on the last interpretation, repeated, said, "What the Spirit saith unto the churches. . . ." Or, "He that has an ear, let him hear what the Spirit saith to the churches." Just. . . And the Spirit saying through the gifts of the church. . . Oh, may the church hold that reverent now (See?); just keep it reverent. Be careful; Satan will come along, try to run you off at the deep end at it. Be sure it's the Holy Spirit each time. And if it's the Holy Spirit, He'll speak directly to something that's going on. It's for the edification of the church. See? And then if you be reverent with those, God then will give you more. See, just keep adding more and more. And as. . .

9 Now, someone's been calling and asking, people calling today and asking when the healing services will be. Now, as soon as this services are over, next Sunday evening, I'm going away for a few days to kinda rest up my throat a little bit, and the following Sunday, the Lord willing, we'll have a healing service, the following Sunday morning. That'll be. . . Don't know just what day that'll be, but it'll be a week from—the 18th, Sunday morning. Is that all right, Brother Neville? [Brother Neville answers, "Yes, sir."—Ed.] Sunday morning the 18th, praying for the sick. . .

And in this, our pastor here, I haven't got a chance to say very much about him, but I want you all to try to meet our pastor. He's certainly a—a real brother in Christ. We're happy to have a brother that brought up in a Methodist background with holiness. And we all know Orman Neville everybody around here does. There's nobody puts a finger on his life. I'd. . . He don't like for me to say that, but yet I'd rather give him a little bitty rosebud now, than a whole wreath after he's gone See? And now is the time.

11 One night I was going out of the church and someone said, "O Brother Branham, I sure appreciated that sermon."

And I said, "Thank you."

And so somebody standing at the door (It's been many years ago, here at the Tabernacle.), a minister, said, "Well, bless God, I don't want nobody telling me that." He said, "I want all the glory to go to God."

I said, "Well, it does." See? And I said, "Well, I like it myself." I said, "I really like it." And I said, "I have to be truthful."

And he said—he said, "Well, I don't like for people to say that about me, bless God."

I said, "There's just one difference between me and you: I'm honest about it and you're not."

Anybody likes . . . If you take a little child, brag on him a little, he'll do a better job (See?) . . . ? . . . See? And God, always, He likes to tell His children when he does right. And He likes to tell them when they're doing wrong, so why not tell them when they're doing right? See?

¹⁸ So I certainly thank God for Brother Neville being the pastor of this flock here at the Tabernacle. And seeing that man, Methodist, his background, slow to . . . Why, just like want to eat in the wrong stall. So . . . But finding out through the—the great Holy Spirit, and now coming into those gifts; and how fluently the Holy Spirit using him when he don't use his own mind. Watch the interpretation with the same rhythm, and the same ups and down, like nouns and pronouns, and so forth, and answering it right back again.

And this little brother, I don't think he's . . . Junior Jackson Well, I'll keep still, Junie. I thank God for Junie Jackson. The brother certainly has a great gift from the Lord.

²⁰ And just always keep humble. Now, everyone in the church has something to do; but don't never pull it aside for something else. Let it blend in with the rest of the church; It's for God, all things. See, see? Don't everybody want to speak with tongues, everybody interpret.

Try to do something good and just keep being good; hold no malice, no grudges; don't let any bitterness. No matter how bad the person is and how bad they talk about you, don't you never think evil in your heart against them; 'cause right there the devil will set right in, work up something right there. Just keep it all covered up with godly love, confession, and making right, and do good to those who do evil to you. "If you only do good to those who do good to you, why," Jesus said, "don't the Publicans the same?" See, the sinners, anybody can be good to those that's good to them. But be good to those who are not good to you; do something for those that would not do nothing for you. Speak a good word for the man that would speak evil against you, and that way you keep all the bitterness out of your heart; and you're always in love with everybody then. As long as you stay in love . . .

22 Now, you say, “Well, they did. . .” We’re not the judge; God is the Judge. And you won’t want that poor fellow to be cast away, would you? Certainly not, no matter who they are. You wouldn’t want that, so try to be kind to them. “And love hides a multitude of sins.” Yes, sir. Love, just that good, Christian, godly love. . .

If a man comes up and calls you a holy-roller and all kinds of names. . . Now, now just don’t act like it. See? If you can’t act like it, just walk away. But in your heart, you should be to a place you say, “Well, it. . . Now, perhaps, brother, if you understood in the way I do, you’d feel like I do about it.” See? And just be real sweet to him, but go ahead like that. And even though we might differ as far as the east is from the west, that don’t make any difference.

24 As I said the other night, I got a brother that’s a. . . He’s a man-size man: Melvin; he’s tall, blond-headed. Now, we don’t look no more alike than if we wasn’t any relation at all. And our—our appetites are different, and our desires are different; but yet his mother is my mother; his father is my father; he’s my brother. See? Because we were borned in the same family.

Now, we different. Melvin’s not a Christian, and he likes baseball, horse races, and things like that. And I—I think he likes chocolate pie, so I’m sure we different there. So I—I don’t like horse races or baseball. I like fishing and hunting. See? And he wouldn’t turn his hand over for that, and I wouldn’t turn my hand over for the other. So then (See?), but he likes chocolate pie and I like cherry. So then. . .

26 Now, I’m not hinting. See? But I said that one time in a meeting somewhere, that I liked chocolate pie, and the next night I had about five chocolate—or cherry pie, and I had four or five cherry pies the sisters had baked and brought to me. My, did we have a jubilee up in my room. Yes. But I—I don’t mean it that way. See?

So I mean just to show you the difference. You see? But no matter what he is, I love him; he’s my brother. And so he’s not a Christian ‘cause he sees things in another light. I see things in the Light of Christ; but yet I can’t say he’s not my brother, because we’re brothers born in the same family.

28 Now, last evening, I made a quotation at last. And remember now, the first message come to the church after the ones that you know about, besides down there in Kentucky, was that there will be mysterious things in this meeting that’ll shock many. Remember that? It’s on tape now. See? Last night one of them was revealed. So

it kinda stopped just for a second, but I'm sure you caught it; because the Holy Spirit brought over, that was to be: A eternal hell, there's no such a thing in the Bible.

There's no eternal hell. If you had eternal . . . If you burned in hell for eternity, then you have to have Eternal Life to be there, if you're alive. And there's only one form of Eternal Life; that's God. See? So and then the Bible doesn't teach an eternal hell; it teaches an everlasting hell. That might be for ten thousand million years; I don't know, but it has to cease.

Because I had to bring it in there. I keep it away from the churches and things till I—it's up to me to say it. Then there's several things in here is going to be up to me to say it, and so then each night we find them.

³¹ But now, from tonight on, begin to put on your spiritual thinking (See?); let the Holy Spirit just soak it in. And then if you hear it and disagree with it, just go away and say, "Poor Brother Branham, he—he certainly doesn't know. I'm going to pray for him." And you do that, and then I'll . . . The Lord will make me know what's truth then, but you just sympathize with me, and don't—don't cast me away. So then that might be true also, but, oh, I'm having such a good time thinking it this way. So it's just making each end meet. And I . . . Oh, I—I may be wrong; but there may be a break there somewhere that I don't know nothing about, so maybe you do, and you pray the Lord will show it to me.

And now, and above all things, keep praying one for another, and never let the devil show any bitterness anywhere. See? Keep your souls pure in this hour, for we're in the closing hours of the history of this world. See? We're at the end, friends, without one shadow of doubt.

³³ As we come down along these church ages, we're going to find out pretty soon, and maybe a whole lot of it tonight. We're more or less backing up and getting a background where we have to close it out; and now, and tonight we reveal some real spiritual things. Remember now, I've said it, you'll have to put your spiritual thinking on. But watch the Scriptures. It's got to be in the Scriptures, and it's got to be through the Scriptures. See? Now, remember the—just the knowledge of the Word, of saying, "Well, I went to high school. I went to Bible school. I went to college." That doesn't spell nothing. All the Pharisees and Sadducees did the same thing and missed knowing Jesus by a million miles. See?

³⁴ The Scriptures, the revelation of the Scriptures is hid from the eyes of the wise and prudent, and revealed to babes such as will

learn. So let's you and I be babes and just unload our hearts, and say, "Lord, You—You tell us, and we—we are listening." And then catch the spiritual application. Now, remember that. Words that will be said from tonight on, catch the spiritual application, because we're coming into a great mysterious church age.

³⁵ Now, I think that was all. Now, remember tomorrow night, we're on another church age each night. And I'm sure that we could have plenty of time tomorrow to run all day long on this, and then tomorrow night too. But, now, see, many of them will be working, and I'll try just get the very highlights of this message, hit the spots that's spoke of here, which you can take one of them and just keep on running it out till there's just no telling where it would go. You see? But. . . And then you study it out at home, and I'll be praying for you, and you be praying for me, and God bless us together as His believing children.

Now, before we start, I wonder if it wouldn't be too hard on you if we could stand.

³⁶ And you know why I like to stand and pray? Jesus said, "When you stand praying, pray, 'Our Father Who art in heaven. . . Then forgive one another.'" You see? And then Gideon chose his army one time by the ones that stooped and bowed down and lapped the water, or the ones that stood up and got the water. You see? So the ones that fell, they'd been—been prostrating themselves before idols, and he knew they wasn't subjects to go. So the one who stood with their eye up watching all the time. That's the way we do: stand and pray. Now, I believe in kneeling and praying too; but, standing and praying, I think it just means something to us somehow. Let's bow our heads now, each heart be bowed also.

³⁷ Gracious heavenly Father, as we are now solemnly approaching Thy throne of justice. . . And we're not coming to ask You to give us justice, because we'd all be consumed, but we're coming, pleading mercy, O Lord. Pour out upon us tonight of Thy Holy Spirit, not because that we are worthy, but because that we are unworthy, and realize it, and recognize it, and are coming not in our own name, because it's not sufficient. We have no justice or—or nothing; our utmost righteousness would be filthy rags in Your sight. So we humbly come in the Name of the Lord Jesus, bringing Him before us, the Blood of His covenant, packing it upon our hearts, and saying, "God, be merciful to us sinners who are pleading for mercy in the hour of distress." That when someday the last sermon will be preached, we don't know when it'll be; the last time there'll be a

shout go in the air; the Bible will lay closed on the pulpit; arms will be stacked; and the taps will be sounding; the sun will be setting. O God, then hide me, O Rock of Ages, in that hour.

³⁸ And we see there's no escape now, nothing but through You. We see nations are breaking. We see the Bible fulfilled. We see Israel awakening. We see the Message to the church. And the hour is just about over at the time of great things to be revealed, and the Seven Seals open.

God, God, O God, be merciful to us; we plead for mercy. And as Your servant, I plead for mercy for everyone in Divine Presence tonight. God, may there not be one person among us that's got sin on their soul, but may it be cleansed just now by the Blood of the Lord Jesus, that we all might meet in that blissful place yonder beyond the sky.

And as I approach this Scripture tonight, Father, oh, I'm insufficient. God, there's none of us sufficient. We admit we know nothing, Father, but we're solemnly depending on the Holy Spirit that He might reveal to us. As we unfold through our—our mental knowledge that You gave us, the history, may the Holy Spirit give the spiritual application to our hearts. Grant it, Father, for we wait on Thee in the Name of Jesus Thy Son. Amen. (May be seated)

⁴¹ In the 2nd chapter of the Book of the Revelation, and the second church, the third church age. Begin. . . [A sister speaks in another tongue—Ed.] Pardon me.

Our Father Who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thine will be done, in earth as it is in heaven. We ask You to be with us, Father, and bless us, and help us to be wise master-builders in this hour of great distress amongst the people. When confusion and all is being carried on, help us to be our best, Lord, to be Your servants through Christ's Name. Amen.

Now, I said that first, that you might know. Did you notice the interpretation didn't come to the Word? Our Sister was anointed with the Holy Spirit, no doubt, but she had gave the message after the Word had been come into. You see? You just a little bit from the order of the thing. Now, that was all right, sister dear, ever who you are. Holy Spirit upon you, oh, it's so hard to hold it like that; I know. It's just like. . . Or when you be saying something another and. . . See, but it was all right; but you probably felt it even before that we started. You see? And that's the reason (See?), it comes back when the Spirit's working. The spirits of the prophesiers are subject to the prophets. You see? That's you.

44 Now, maybe the Holy Spirit anoint you again, I hope He does, just after the service is over. And you watch the interpretation come (See?), 'cause it should be right straight in order then. You see? But we're just approaching the Word (You see?), in here. So now, that was really of God; it really was; I believe it and feel it with all my heart, because I felt the back-come to it. You see? But the Holy Spirit. . . It wasn't time. He's got a message to the sister for the church, but here's where He's working His message now. You see, He won't confuse Himself; He puts all things in order. I'm sure everyone understands (You see?), that just right.

45 Now, in the—in the 2nd chapter of the Book of Revelation, and let. . . We begin tonight with the—with the Pergamos age, the 12th chapter. Now, last night we left off at the 11th verse.

He that has an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt by the second death.

Now, in the first church age, we found out the Nicolaitanes was started in. God revealed Himself as. . . Jesus revealed Himself as the Almighty God: no other, no parts, no pieces of God, He was God alone.

47 Now, in the last night's church age, we find out that He stood at the door, and He wrote these things to the church, and told them of their poverty. But He said they had a—a—this Nicolaitanes, and so forth, that He hated.

Last night they were the—wore the martyr's crown. He told them not to be fearing unto death, that He would—He would be with them. And then at the last He said, "He that overcometh, He that overcometh shall not be hurt by the second death."

49 Now, if there's one death, and we know about it, then there's got to be another death somewhere; 'cause one death we die it here in the flesh; the second death we died it in the spirit, the soul. It's, "And the soul that sinneth, it shall surely die." Die is just absolutely go out from everything (See?), you're—you're. . . Death means to be taken away; it's—it's—it's carried away, hid away. Then when our loved ones die, they're out of existence as far as we know. We call that death.

But a Christian does not die. There's no Scripture that a Christian dies, because he's got Eternal Life. When a sinner dies, he's finished, and his soul will finally die. But when a Christian dies, he's just waiting with Jesus to the return back again. Oh, I hope I have time to get to that at the end of this vision tonight, get to that where

we come back; and you'll see it, how it brings in that same thing of the second death. This same chapter we're on tonight brings in the same thing, and such a beautiful application here.

⁵¹ Now, now, tonight, we're going to read this letter right quick, because I have some—some information historically we want to get to first and try not to keep you too long. Now, at the . . . After these services is over, any time that I read this too fast, if you want to get the application of it, Brother Mercier here has it all; I hand the notes right to him; and he could, 'cause he's writing on the book; he'd give you any of the you know you—you want on it. That'd be all right, Brother Mercier.

⁵² 12th verse . . .

Unto the Angel of the church of Pergamos write; These things saith he that has the sharp sword with two edges;

I know Thy works, and where thou dwellest, even . . . Satan's seat . . . and thou holdest fast my name, and has not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou has there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So has thou also them that hold the doctrine . . . (It's deeds back there in Ephesus, now it's become a doctrine.) . . . doctrine of the Nicolaitans . . . (You remember me telling you that the other night, how it had approached to that? A deeds in Ephesus, now it's a doctrine.) . . . the—the doctrine of the Nicolaitans, which things I hate. (Um.)

Repent; or else I will come unto thee quickly, and will fight against them . . . (not the real church) . . . them with the sword of my mouth.

He that has an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him . . . (him) . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receive it.

Now, the Lord add His blessings to This, and help us now as we try . . .

⁵³ Now, on the background of this church. It's the third church age, called Pergamos. And the—the date that this church existed was from 312, A.D. 312 to 606.

The age was: false doctrine, Satan lying, the foundation of papacy rule, and marriage to church and state.

The reward was hidden manna, a white stone.

And the star, the Angel of this church, by all that the Holy Spirit would let me do, I have picked Saint Martin. It was the—the revelation given me on it, because reading of the other saints during that time. I picked Saint Martin because that he was a godly man; to my opinion he was ten times more apostle than Saint Patrick was.

Now, Saint Patrick was Saint Martin's nephew; Saint Martin's sister was the mother of Saint Patrick. And Saint Martin was . . . Of course, that was Saint Patrick's uncle.

⁵⁸ Now, his life was from A.D. 315 to 399. Now, here's the reason I picked him in preference to other saints of that day because the way that he held himself. And under the inspiration of God, I do not believe that . . .

Now, the Catholic church did not canonize him; they did not recognize him, and that's another reason I picked him. Uh-huh, uh-huh. And all these that we're seeing, that's got the spiritual ministry, the early church turned down. The—the Nicolaitane church turned it down, because of these things; they were spiritual. And as I've drawn here, the church was being squeezed out, and the Nicolaitane doctrine was in the—was in the majority; and the true church was in the minority, has always been.

And as I said from beginning, it was Jesus that said, "Fear not, little flock; it's your Father's good will to give you the Kingdom." That's why I apply the Kingdom to a spiritual Kingdom. And we are—have a spiritual Kingdom, and we're so happy of that, and a King in this Kingdom. Remember, He is the King of saints (sainted ones); He is their King Who leads it.

⁶¹ The life of Saint Martin was—is one of the greatest miracle filled lives of anybody in the church ages. From all the way from Saint Paul out, he was one of the most spiritual men. He was . . .

One of his first miracles was . . . He was a soldier to begin with, I believe. And then one day he was coming by and there was someone, a—a man laying cold and shivering, and all the people that was willing, or, not willing, but was able to help the man, they just passed him by like the—the priest and the Levites did in the Good Samaritan. But when Saint Martin come by, realizing his duty as a Christian believer, he had one coat, a cloak over his shoulders; he cut it in two with his sword and gave half of it to the beggar; he took the other half. And that night begin his career, for Jesus Christ appeared

to him in a vision, wrapped in that same robe that he cut half in two; which fulfilled the Scripture, "Insomuch as you have done unto these, you have did it unto Me."

⁶³ So take that for a lesson. Whatever you do to somebody, you're doing it unto Christ. Just remember. Now, you. . . Let's say that together [Brother Branham and congregation speak in unison—Ed.]: "What you do to others, you have done to Christ." So no matter what he thinks about you, it's what you think about him (See?), that brings the blessing.

⁶⁴ That was his first miracle and the beginning of his ministry. There's so much to it; I—I wouldn't have time. Because I want you back tomorrow night and every night, so I don't want to keep you too long.

All right, the next miracle that I chose to speak of tonight. He was absolutely demolishing heathenism, and he was firmly against the church of Rome. He absolutely disagreed with all of the first church of Rome's bishops, he—they was getting worldly and so forth like that, and he withstood them. He certainly was against them. That's a miracle that he even lived in them kind of times. Now. . .

⁶⁷ But he was destroying a pagan grove one day, and a-tearing down a pagan altar, and there was a sacred tree standing by the pagan altar. And he was cutting this tree down, and many standing by was resenting it. He said, "If I be a man of God, tie me the way that tree's leaning and let the tree fall on me. If I be a man of God. . . If I'm not a man of God, the tree will kill me. If I am a man of God, my God can twist that tree somewhere else." Quite a challenge. . . So they started chopping on the tree; and when the tree started to fall, it switched around and killed a bunch of the spectators. God twisted it back up the hill: a miracle. Oh, all the time there was miracles in his meetings.

⁶⁸ Another miracle that I thought to speak of, was a dead baby that he laid his body across. And it raised back to life again, after he had prayed for some time for this baby.

Another one's outstanding to me, was the emperor. And he was going to kill some of God's Holy Ghost-filled people. And of course he was the—the right hand of the—of the bishop of the first church of Rome at that time, and he actually was a pope before he was called a pope. His name was D-a-m-a-s-u-r, and he was putting all the Christians to death that he could get a hold of to put to death. And—and this emperor's wife, a pagan, and darkness over her own heart. . .

And when this sainted Saint Martin came to intercede. His wife put him next to it that he would try to intercede for these Christians not to be killed. ‘Course when he finally got to him, didn’t do any good, because he was just the right-hand man to this pope; so he killed those Holy Ghost-filled Christians anyhow.

⁷¹ But Saint Martin wanted the interview with him, and the guards stopped him at the gate. Well, Saint Martin fell on his face, and laid there, and prayed until God showed him to go in. When he raised up off there, he walked through them locked doors, and they opened by themselves, walked right on.

Now, this is history; this is just not somebody writing about him, and just as a little. . . If any thing, they would be prejudice, if it would be some church talking; or the, I’d say, at least, especially the papal church, they wouldn’t mention those things. But see, the history quotes the truth. See?

⁷³ And this man walked right up, Saint Martin, and right by every guard, everything else, right into the front of the emperor. And the emperor didn’t want to respect God’s servant. You know, that—that’s not—that’s not mannerly. So he just turned his head and wouldn’t even respect him. You know what God did? He tried to talk to him, and he just kept his head turned, and God was going to make this heathen pay respect to His servant. So He just set the thing afire, and it scorched him all out of his seat, and raised him up, made him stand up.

Now, that’s Bible history, “Nicene Council.” He had to respect God’s servant; He made him stand up. It even scorched the seat where he was setting; fire went through his body and scorched the bottom of the seat, and he had to jump up from there. God has a way of doing things, you know. Uh-huh. “God’s able of these stones to rise children to Abraham.” And you remember, that same God dwells among us tonight. It’s the same God. All right.

⁷⁵ And then another that I like, and then I’ll stop. I got some here, but I just. . . Now, this is one I was very fond of. While he was one day waiting for his people in prayer in his study room. . .

And he—he was a great man, and he carried this Holy Spirit-filled church in Tours, all. . . Oh, he was a—had them all filled with the Spirit, all of his congregation. And all out throughout all the country, the Christians did miracles and signs and wonders.

See, God speaks to His messenger; the messenger speaks to the laity. And then that's what takes place. You see? He—he keeps the laity and him alike in God (You see?), the Holy Spirit flowing through the group of them.

⁷⁸ Many times when they was martyred, they stood the minister right out among them, like that, and killed them all at the same time. And what evils they did do to them people: they burnt them. They took men and nailed them with—down to logs, and turned wild dogs loose, or—and let them eat from the back of the person, pulling their intestines through before the person ever died. Taking women, would cut their right breast off, and let them stand there as their heart beat, and just throb till they pitched over, dead, like that. Take their children from expectant mothers and feed them to the hogs and things, let the mothers stand and watch it. And all kinds. . .

⁷⁹ Now, you wouldn't think that people professed Christianity would do that. But listen, the Bible said, Jesus said, "It'll come to pass that they'll kill you, thinking they're doing God a service." You remember, that same Jesus that said that, through the same Spirit, predicted it again in the end time. It's got to come. If these others hit just perfectly with the Scripture, watch and see if it doesn't coincide exactly through the Scripture and through history. God said it would happen, here's the history said it did happen; God said it'd happen here, and here's where it did happen (See?), just exactly. Then what are we going to do when we get down to the Laodicean church age (See?), where we're at now, and the woes and things pronounced to get in it?

⁸⁰ So now, then this, he was in there praying while his congregation was waiting. And there was a beggar come to the door and knocked at his door, and he opened the door (and he was busy), and he told him he wanted a—a garment. He was naked and had nothing; it was cold, and he said. . . He sent him around to see the chief deacon. And the chief deacon was irritable with him and run him out. And when he did, it run around; he come back again and told Saint Martin that the—that the—the deacon had run him out.

And so then, about that time, this chief deacon come back in and told him kind of sharply, that, "Your congregation's waiting on you. You're keeping them waiting." But he was in prayer. It's better that he stay in prayer till he feels led of God to go out.

⁸² And this beggar come back to the door. And Saint Martin took off his own good garment, and give it to the beggar, and had the—the—the chief deacon to go and get another one and bring it to him.

So he had to get a garment anyhow, and put it on Saint Martin. And he wore the lesser garment out before the people instead of his good garment.

See it just goes to show: give the best that you have (See?); give your life; give your time; give everything to Christ. And that same Spirit that lived in Christ lives in you, and—and your influence in your neighborhood and upon the people that you deal with, will be so much like Christ till it'll work the same thing Christ did.

⁸⁴ Finally it'll come to pass that the people laid in the shadows and was healed (That—that's right.), just so much power of love around them. And they said that when Saint Martin was preaching, after he come out with this lesser robe on, that the entire congregation noticed a glow of Light all around him (Uh-huh. See, see?), because he had done the right thing.

Always do right, your duty to God; think right, that's your duty to yourself; and you've got to come out right. That's right, you just have to.

⁸⁶ Now, we want to start now on trying to take this in a canon of explanations tonight, because It's dealing here very strong.

Now, to the Angel of the church of Pergamos write; These things that saith he which has the sharp two . . . sword . . . sharp sword with two edges;

Now, I want you to notice He's introducing Himself again tonight in Deity. Every church was one of His glorified state: the One that had twelve star, or—or “seven stars in His hand, He that has the sharp two-edged sword” (See?), something another, “He that has the feet of brass, the eyes that run was a flames of fire.” He's introducing Himself back to His Deity.

⁸⁸ Now, you say, “Where does Deity lay in this, ‘He with a sharp two-edged sword coming out of His mouth?’”

Well, the Sword is the Word. Hebrews 4, we took it in the beginning when we run that Deity of Him down. The sword we found in Hebrews 4:12, that was, “The Word of God was sharper than a two-edged sword.” Is that right? That was the Word of God. Is that? Now, watch, you have . . . Get these interpretations. Now, trace that Word, Saint John 1, “In the beginning (way back) was the Word,” that created the heavens and earth. Is that right? “And the Word was with God, and the Word was Deity. And Deity was made flesh and dwelled among us.” Is that right? “The Word was made flesh and dwelled among us.”

And here He is standing here, the One at the beginning, “Say this to the angel of the church of—of Perga—Pergamos. Say this to him, I am the Word of God.” Oh, we see Him over in Revelations, coming with His vesture dipped in Blood, crown upon His head, riding on a white horse, and on His thigh was written, “The Word of God.” Oh, I like that. He is the Word, the Word of God. So we see this Deity then in the beginning, to introduce Himself, He is the Word.

⁹¹ Now, if He is the living Word, then this wrote on the Bible is part of Him; then if you can receive this into Him, which is the Word, this Word comes into you by faith makes It alive, because the . . . Oh, catch That. The Word comes into you, if the Holy Spirit’s in there, It’s alive as soon as It comes in, and every promise is true. Nothing. . . “Therefore, if you say to this mountain ‘Be moved,’ and don’t doubt in your heart.” Because what? You are Deity speaking. You believe it? The Bible said so. And whatever you say shall come to pass if you’ll not doubt, if you can get all of the—the world bred out of you, let the Holy Spirit make you a full son or daughter of God (no world, no condemnation, no doubt). What is it then? It’s no more you; it’s God in you. Then you take His Word; It’s a promise, and say, “Father, it’s Your promise.” “Satan. . .” Something’s got to move. See, see?

⁹² Now, you can’t do that until God has revealed to you then what that case should be. See? Then when you know what that case shall be, then you can say, like Jesus. . . He was the Word. Is that right? And yet Jesus, the Man, the Tabernacle, said, “I do nothing except the Father shows Me first.”

Then it is not the Word then until It’s made manifest to you. You get it? No wonder people say “Days of miracles is past,” the Word isn’t manifested to them. No wonder they can’t believe in the Holy Spirit; the Word’s not manifested to them. No wonder they can’t see the revelation of the baptism in the Name of Jesus Christ; the Word isn’t manifested to them yet; and yet they don’t have one Scripture to go to; there’s no place where anybody was ever baptized any other way.

⁹⁴ And about the Holy Ghost, the Bible said that no man can call Jesus the Christ, only by the Holy Ghost, and people then say they don’t believe that the Holy Ghost is right. See? See, it’s not made to them. Jesus said, “No man can come to Me except My Father draws him first. And all the Father hath (past tense) given Me will come to Me.” Oh, isn’t that beautiful. “All that the Father has given Me, will

come to Me. None of them will be lost except son of perdition, and I'll . . . (He was born for that purpose.), and I'll raise him up again at the last day."

Oh, my. There's where our names are put on the Lamb's Book of Life from the foundation of the world. Isn't that beautiful. How could we doubt?

⁹⁶ O God, take away the doubt from among us; just circumcise our poor human hearts till there will be no doubt at all among us. That's my prayer. Just roll away every doubt, Lord. Let me live sweetly, humbly, and walk as a—as a lamb of God on earth. Let—let me walk like He walked. Let me speak like He speaks. Let my motives be like His motives. Let—let me . . . Let others find Jesus in me. Let me lose myself and find it, Lord, in Thee. That's it; let me just lose myself and find it in Thee: just so enshrouded into Christ till there's no room for no doubt, just what He says.

Now, don't go out here and say, "Glory to God. Hallelujah. Praise God. You see what I can do? Glory to God." You haven't got it yet. That's not the way He did it, no: stick His chest out and say, "See what I can do? Yes, sir. I'm the Son." No. He never taken praise for nothing; He gave it to God; He walked humbly and sweetly with such a air around Him till people just loved to be around Him. Now, only His enemies . . . And He loved them enough till even He prayed for them constantly, all the time. And that was your Example, my Example, to do to others as He's did to us.

⁹⁸ Now, we want to notice here again now in the 2nd verse, that which would be the 13th . . .

I know Thy works, and—and where thou dwellest, even . . . Satan's seat . . . and thou holdest fast my name, and has not denied my faith, . . .

See, they're living where Satan is seated, and still they're keeping the Name of Jesus. See? "And not denied My faith . . ." What kind of faith did He give them? Pentecostal faith, at the beginning. They had a Nicolaitane faith there, a church organization and so forth they was building up, a church coming into existence under organization; but He said, "You got away from that; you hated it, and so do I. And you've not denied My Name; you've not went after their little old cults and things; you have stayed right straight on My Name. And you still got My faith like it was at the beginning." Oh, I like that.

...not denied my faith, even as those in the days wherein... (I guess you pronounce that A-n-t-i-p-s)... Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

¹⁰⁰ I'm going to stop there just a minute. "Satan's seat." We want to kind of exercise on these things; I want you to catch it. Be sure you do now. "Satan's seat..." Now, God pronounced in Genesis where Satan's seat was, and that was in Babylon. It's always been Satan's seat, and in Revelations it was the same thing. But if you notice, Babylon changed itself from pagan to papal.

And now in the early years, or just before this taken place (a few years), Satan's seat built the great... I guess you would call him a pre-king-priest of the Chaldeans. The hierarchy of Babylon changed his seat when the Persians was pursuing him, and he left Babylon. His name was A-t-t-a-l-u-s, Attalus, the great king-priest of Babylon. When the Persians came in and taking over Babylon, running out the Chaldeans, Attalus, their king-priest, fled and took his seat at Pergamos. "The Satan's seat is where you are dwelling." Get it?

¹⁰² Now, that's why I go back to pick up this history out of the church history, finding where—to what taken place when He said, "You are dwelling where Satan's seat is."

I thought, "Well, where could that be, a certain thing, Satan's seat?" Then I find out that this great king, after he was fleeing from the conquering Persians that taken over (according to Daniel's vision), he came to this city of Pergamos, at Rome, and there made his headquarters. Satan shifted his headquarters from Babylon to Pergamos, where (future) he would start the new Babylon. Oh, my. Now, you get the backgrounds where we're at. All right.

Now, and there he martyred this wonderful brother, was martyred there, Antipas.

¹⁰⁵ Then changing his technique... First he was a persecutor of the Christians. Oh, how he hated Christianity. And he was a priest-king himself, heathen by nature, and 'course then he changed his attitude and consolidated with Constantine.

Constantine was always considered (and is by the papal today) the origination of the Knight's of Columbus, now, the one that gave that bloody oath. But Constantine (I say this with reverence and respects.), to my way of reading it out of history, never was converted.

¹⁰⁷ Now, he dreamed a dream one night, that if he . . . He seen a cross, and said that by this he would win the battle; and because that he had promised reliefs to the Christians, that he would be a Christian, if they'd pray for him to win that battle. And I stood by the bridge there, that where he, on the other side of the bridge, sleeping, dreamed this dream, and woke up, and painted a white cross on the shields of his and all of his warriors. And there's where formed the Knight's of Columbus which is under the Roman Catholic domination. But he never did one thing religious; the only thing that he ever did that's wrote in history, as I ever seen, was, he put a cross on top of the Saint Sophia church. (Uh.)

But he was a politician, and when he was the emperor of Rome at that time, he and this pagan priest together, consolidated and brought in the lukewarm church called the Nicolaitane at that time (Christianity, which was leaning towards a priesthood), and wanted in the church. And we have taken in future studies of the church of Ephesus, and so forth, and—and of Smyrna, those Nicolaitanes . . .

¹⁰⁸ Now, the Nicolaitanes had become a—not a deeds like it was back at the beginning here, but here it's a doctrine. Here it was a deeds; they were just trying to get it in; but over here in the third church age it's become a doctrine: high priests, great fellows; hadn't called them popes yet now; but they were called, like, archbishops, great fellows, you know, renown. And their doctrine was—was, it was formal.

They were getting away from the Spirit-filled, Holy Ghost-led church. They let them go off in the minority and called them heretics, because they wouldn't agree with them to have these great denominations. But the church wanted to stay free under jurisdiction, under the power of the Holy Spirit as Christ had promised them He'd be with them, and that was their King (Oh.), their King.

¹¹⁰ The true church has never changed its attitude, not to be ruled by some board of—of . . . I don't know what you do call them now. They're cardinals, and bishops, and popes, infallible ones. We believe there's one infallible One; He is our King; He's Jesus Christ with us now in the form of the Holy Spirit: God in us, living among us, leading us and guiding us unto the waters of Life, making Hissself known; showing, as He did among those early saints and martyrs, that He was the Lord God of creation, healing the sick, raising the dead, showing visions, casting out devils.

¹¹¹ Not one time can I ever glean one thing, of all the bishops of the Nicolaitane church that formed the hierarchy of Rome, the pope . . . Not one time in history have we a record of any of those

bishops ever raising the dead, or anything like that, because Christ, the Resurrection, wasn't in their hearts. They consolidated and went off for a denomination, sold out their birthright. But the church of the living God had the power of Christ. The other church had the dignitaries in it; but the true church stayed with the Spirit. Are you understanding? All right.

¹¹² Now, this. . . So Constantine, to weld his empire together, here's what he did. He took those Nicolaitanes, and went to them (which was a form of Christianity). Do you understand it clear? They were Christians, so-called professing Christians without the Holy Spirit. Oh, I wish that sinks in so you'll never let it go away. See? It was Christians, denominational Christians without the Holy Spirit. They were Christian by name; they were Christian by their gathering together; they taken communion; and they kept the orders, but rejected the leadership of the Holy Spirit. They had no signs and wonders among them; they claimed those things were in the past, that they had to set up a church for a reign. We'll get into it in a minute, what kind of a reign. See?

¹¹³ Now, so then the Holy Spirit church had to keep itself away from such things. But in Pergamos, it was all addressed to the angel of the church of Pergamos. See, 'cause it was his responsibility now to do this.

But Constantine was not interested in Christianity; he wanted to bring his pagan ancestors, his pagan church. . . And the Laodicean which had rooted and—or the Nicolaitane which had rooted and grounded into Rome and had made a great showing, and many of the people were Christian believers (so-called), formal. . . And the true church was in the minority, always was and always has been. I'm just going to wait a minute, let that soak real deep. See?

Remember, the true church has always been the little bitty group that's been pushed out of the other churches. The true church never was organized, because it's not an organism; it is the mystical Body of Jesus Christ living on earth, the Holy Spirit moving in these members. So you can't organize Christ, you can't do it. I want you to hold onto that for that Laodicean age, now. And remember it and keep it, 'cause every Word I speak is on this tape.

¹¹⁶ And now, remember, keep it in mind: God's true church was never organized. The Catholic church is the first organization ever known in the world, never before was there ever an organization, and it is the mother church as the Catholics say it is. It is the mother church, mother of organization churches. The Bible says she was, so

you can't dispute that. When they say that's the mother church, it is the mother church. She's pictured in Revelation 17; we're going to get to her directly. All right.

¹¹⁷ Now, so Constantine, with this in his mind to strengthen his empire (as Rome always did, to hold the keys to the world), he had to bring his pagan ideas and take the Christian ideas, and some way consolidate them together, to weld this together and make hisself an empire that would be second to none. See? 'Cau—Because that he was . . . That would make him yet the greatest ruler in the world: Constantine.

And as far as conversion, he was—he was a politician, but not a saint of God, as some of them try to make him. He wasn't. Never one thing did he ever do that even sounded like Christianity to me. So on the one of the Nicolaitane churches he put a cross; and as far as anything else he ever done that looked Christianity, I never seen it; 'less he, that night he painted them on his shields right there 'cause he had a dream; the Christians was praying for him that he'd win the battle.

Now, then it would strengthen his empire. And then to do this, he brought in pagan ceremonies over into the Nicolaitane Christian church. I'll call it the formal denominational church that was forming. He brought pagan ceremonies over into this Nicolaitane church, and that was the birth of Catholicism.

¹²⁰ Now, brother, I'm quoting history. I have thousands of Catholic friends, and they're just as much friends as Protestants are. But Protestants can't holler; just wait till tonight's over. See, see? You're going to see they did the very same thing. Pot can't call kettle greasy (See?), because it's—it's just the same thing; the same spirit got right among them. And then you're going to see why I'm always condemning that thing. Because it's wrong. The very Spirit in me, if . . . I try to, and something in me cries out; I just can't hold my peace about it, always have, because . . .

¹²¹ Great men, great religious leaders has told me, "You'll ruin your ministry. Brother Branham, you're doing things" said, "that—that's not your business. God called you to pray for the sick."

God called me to do more than pray for the sick. The sick's just one thing that I can catch the attention of the people; that's all. Sick, praying for the sick is a minor thing. See? The message is what we're talking about. Those things are going back; sick, a man sick, a man can get healed and die again. But a man that's born of the Spirit of God has Eternal Life. So God just don't go around healing the sick like that. That gift's right in the church for the local body; one,

and then the other one, and then the other one, then the other one. See? That, gifts just goes through the church. But it's more than that, and I hope you catch it. All right.

¹²³ The birth of Catholicism . . . In order to do this, to catch the—the eyes of the Christians and also the eyes of the pagans, to weld them together and make one church . . .

Oh, I wish I had that just now, a piece of paper somebody laid up here the other night. I was going to bring it, and I forgot it; so many things laying around in the room there. They're doing the very same thing right now, and you started it when you elected the last man you elected. They are working now to find even a Bible that won't hurt the Catholic, nor the Jew, nor the Protestant. They're going to make them a Bible that'll fit the whole thing. Can't you see the cunningness of another Constantine? History's just repeating itself back. Now, you see, I got the . . . You heard me read it the other night, didn't you? And I—I got it laying at home, and they've been working on it for a long time.

¹²⁵ Now, they say in '62 they'll . . . And notice that Pope John XXII has commit—asked all the little daughter churches to come back home to the mother church. Don't worry, she will. They will. She's going to. They're already back. They don't have to go back; they're already there now.

Like I was saying, "This country said, 'Well, if Mr. Kennedy gets elected, the Catholics will take over.'" Take over? They already did it a long time ago and you didn't know nothing about it. Who pays their teachers? How do they get these things to go to their schools, and teaching Catholicism right in the school? And you taxpayers pay for it. Oh, right under your nose (See?), like that. Oh, my, how he worked in. The Bible said he'd take it by flatteries, and he did. See? That's right. See, pay taxes on nothing. So, oh, there's so much could be said here. I'll just have to cut off from them spots, and go back again to pick up.

¹²⁷ In order to get this thing to working, Constantine set up a lot of worldly entertainments to attract the attention of both pagan and Christians into the church. Are you spiritually minded? Are you thinking? Isn't that the message of the hour? The church has bunco games, parties, give away cars, and just to get them mixed together, welding that power back together till they can get a striking place. Just right here . . .

Now, that's history, someone has no—no axe to grind; they're just quoting what happened. But he did it: welded the church together by having worldly entertainments to bring together the

Nicolaitane church. Now, remember, he could not touch that borned again church, no, sir, not any of them. But the formal Nicolaitane church fell for it.

¹²⁹ And what do we have in our Protestant churches? Soup suppers, entertainments, skating (oh, my), rag sales, and everything else. See? Now, you know that's the truth. Well now, if that—if that is God's Word, friends, it's the truth. And all Protestant churches are guilty. See?

Now, never was God's plan to—to have soup suppers and dances in the basements, and all that there carrying on to pay off the pastor and the things. If people was just taught to pay their tithes, that'd be all there'd be to it. That's God's plan. But God has a plan, but man wants to make his own plan, hybriding God's plan. All right.

¹³¹ Now, in doing this they consolidated and made the early—formed the early Catholic church later. Then at the first great Nicene Council. . . When I read that, I just fell on my knees. The great Nicene Council had taken place in A.D. 325; all of them was brought together; the bishops and fathers of the Christian faith was brought together at Nicaea. That's the reason it's called the Nicaea Council, in A.D. 325. And about fifteen hundred delegates came to the—the—the convention, or the council, about fifteen hundred delegates, and the laity outnumbered the bishops five to one in the delegation; but yet, through the Nicolaitanes (the cold formals) and Constantine's politician plan, they outvoted the true church, and won the victory, and issued in bishops a holy order of men; taking this—the Holy Spirit from the meeting, and placing it upon bishops, cardinals, and popes, and so forth.

¹³² The same crooked deal that the Democrat party played in this last thing. . . Now, that's right. Now, we're not. . . I'd. . . And the Republicans would be just as lowdown. But I'm talking about one thing that they proved (Edgar Hoover) in California and many other places: they had those voting machines placed to where you'd vote for Mr. Nixon; you had to vote for—for Kennedy the same time. He didn't have a chance. Well, now that they've proved that wrong, then why don't they do something about it? We're living in the hour; that's it. We're at the end time. They know it; they proved that they were crooked, and now they won't do nothing about it.

¹³³ That was a crooked outfit back there, and here's the birth of it again, to get in a certain man, to get over a certain doctrine: Nicolaitane doctrine, which was once just a—a deeds, now it's become a doctrine. The days of Al Smith it was a deeds, but now

it's a doctrine. Uh-huh, uh-huh. Now, it's here; it's upon us. "Oh, he'll make a jim-dandy president," there's no doubt about that in my mind; certainly, and for that next term, till he can get welded in, get these pagan and Christian formals weld together.

They're working on Bibles to try to bring it together, the popes, the cardinals. The archbishop of England, the archbishop of Canterbury, I met him, shook hands with him, talked to him, myself, when I was in England; leggings on plumb up almost to his hips, and (oh) kind of a funny-dressed fellow. But he went over to visit the pope, the first time they visit for hundreds of years. What is it? We're at the last hour.

¹³⁵ That's why I'm standing here tonight instead of out here on the platform somewhere else trying to preach and pray for the sick. And I can't meet them all on the platforms (these messages over and over), and that's the reason we're taking it on tape and sending it to the world, that they might be warned and get back to the faith.

Even at the last of the Christian age, Jude, before the Book of Revelations was written; Saint Jude, supposed to be the brother (foster brother) of Jesus, said, "I want you to earnestly contend for the faith that was once delivered to the saints." They'd begin to get away from it then after the death of the Lord Jesus. And now how far is it away tonight? See?

¹³⁷ Now, this first Nicene Council, and it was in A.D. 330—325. About fifteen hundred delegates and bishops attended the meeting, but they overruled them in some foggy, stormy council it was. And they overruled them and voted in that the Nicolaitanes took over; and that was to take the—all the church, and put it under a supervision of popes, or—or bishops, or something; taking the power from the church and giving it over to the bishops, that the bishops should rule the church and the only one that had anything to say about it.

Did you notice in the Catholic church today? You can't read that Bible, that's not for you to interpret. That's the bishop. See where it come from? Now, you can see what the Nicolaitanes really was before it begin to squeak and crawl. It was born right there. That's true. And it was a form of Christianity: still is.

And then the Protestant types right after it. The Bible, in Revelation 17, said the mother and the daughters. We'll get to it after while, the Lord willing. Now, you notice it's the same today; they took over. Now, Constantine used Balaam's strategy.

¹⁴⁰ Now, I want you to try to listen as close as you can. Now, He said here in the Bible here, “Hold fast My faith.” Now.

...have a few things against thee, because thou hast the...because thou has there them...(Not these here, but there; they have them, “you have them in the—in the Pergamos church.” See?)...holding the doctor—the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornications.

Now, Constantine used the same strategy that Balaam did. They had a meeting after this council meeting here that the bishops was put over the churches, and so forth, to rule it, and take all the power from the laity. And they had no thinking of theirselves, neither did they have any right to interpret the Scriptures. And it was all to the priests, was to do the interpretation of the Scriptures.

¹⁴² Finally, after while, they make a master priest, and they—a vicar, which was the pope. But now they’ve come to the spot where they put, all the—the understanding belongs to the priest, and the congregation don’t have to read the Bible; they don’t have to do nothing; and, frankly, they—the Bible’s kept from them. And now they—they’ve taken it all over upon themselves and it was voted in thus because it looked good.

It looked good because they was rich, and so forth, and he gave the...At this great meeting, when he called together, Constantine gave the bishops nice buildings; he got a hold of some money and—and all these big places of great, like buildings, he gave these over to the church, that they could use them as—as church houses. Oh, they were nice buildings, all dressed up, and so forth, so he gave them over to the church.

¹⁴⁴ Besides that, he dressed up these bishops with great big robes, and the undershirts and things under them. And besides that, he put them up on—or built a high place like this, and put them up on there like an idol. And down below them he made marble altars, under them. And he did all this converting from the pagan idea, over, and bringing Christianity into it by taking their bishops. See, they just took down the idol and put up the bishop (See?), making him an altar, the same thing, and making him a god. Put up the bishop, he had all the say-so, dressed him all up and made him look like a god. Instead of putting him like their pagan gods, they put him on a robe like Jesus wore. See? And they made him just look like an idol setting there.

Oh, you can imagine how the pagan said, “Well, I can go for that; there’s somebody can speak back to us. We’ve been talking to an idol, but this man can speak back to us.”

¹⁴⁶ How the Christians thought, “Well, that’s just fine. Now, we can do anything we want to, ‘cause there’s our god. We can just . . . We can talk to him; he can tell us back what to do. If we sin, we’d tell him about it, give him a little something, and a little—do a little novena or something; and the first thing you know, we’re all right, and go back out and feel free again. Don’t have to worry about nothing.”

Oh, that looked good, sure. It still does to the carnal mind, but you’ll never poke that down a borned again child of God. They’ve never been able to . . . ? . . . for he knows Who he has believed and persuaded that He’s able to keep that which he’s committed to Him against that day. And forgetting the things that’s in the past, we press towards the mark of the high calling in Christ. Amen. Oh, how thankful I am.

¹⁴⁸ Marble altar under him, setting up here, real dressed, a fine church . . . Oh, my, they was all fixed up. All right. And this altar was overlaid, this marble altar, beautiful (You ought to see them yet, same thing.), overlaid with gold, and studded with gems, jewels in this altar: beautiful. Very fitting it was to the Nicolaitanes and to the pagans. See what he did? He took the pagan ceremonies, the pagan ideas, and took Christianity, the cold formals that didn’t know no better, didn’t have the Holy Ghost to lead them different; and made them a god here on earth, and made an altar for them, and a god to set there to forgive their sins. Are you spiritual? Do you understand what I mean? See what it is? A sin passing forgiveness on earth.

I’m not quoting that from my mind; that’s the history. Give you a page and number of the sacred history, just the same as I can tell you George Washington, and Abraham Lincoln, and the Battle of Gettysburg, and so forth. Sure, all those things are history I’m quoting here.

¹⁴⁹ Now, then it was very fitting to . . . Not to this borned again church, no, sir. Well, when they put a man up there now, to be a head bishop, to recite ceremonies, of course that run the Full Gospel plumb out of it. It does yet today. Them ages are just carried over, just lapped over (See?), another form, another day. Oh, when they put a dignitary up there like a god, and he’d have a few ceremonies said . . .

And notice that the pagans prayed to their dead ancestors. And a Protestant church that would stand up and say, “I believe in the

holy Roman Catholic church and the communion of saints. . .” You, Methodists, hide your face, Presbyterians, and Lutherans. Anything that intercedes with the dead is spiritualism. Sure. But now, the Protestant can’t laugh at the Catholic; he does the same thing, makes this all-sufficient confession that he believes the same thing: baptized right back into the Catholic church by his water baptism, rejecting, and making fun of people who try to live that right; go to a church and see people shouting under the power of God, and stand outside and make fun of it. All that. . .

¹⁵¹ See, spirits don’t die; people do, but not spirits. See? The Holy Spirit, It can’t die. It was on Jesus; now It’s in His church, always will be until He comes for His church, ‘cause It’s a part of Him. See? Those persecutors, they—they made fun of them back there in that day; they still live here today. God takes His man but not His Spirit off the earth. The devil takes his man but never the spirit out of the earth.

Those priests that sanctioned Jesus’ death, that said He was a fortuneteller, or a devil, them fellows was religious as all religious could be. That’s right. They knowed that Scripture by letter, but they didn’t know the true interpretation to It. They had their own idea, and they wouldn’t listen to nothing else. And then they seen Him and know. . . How could they fail to see that Jesus didn’t qualify to everything every prophet ever said about Him? But they were blind. And God said He blinded their eyes for a purpose, that we might have a chance for salvation.

¹⁵³ Now, the Bible’s predicted again that He’ll—that we are in this Pentecostal age, is naked, miserable, blind, and don’t know it. There’s the condition of the church, Philadelphia. Oh, you formal Baptists, Presbyterians, and Pentecostals. . . See, there you are. Sometimes I don’t mean that to you setting here; I’m on a tape (You see?), and I know where it’s going. See? Repent. Get back to the Bible. Get back to Christ.

¹⁵⁴ All right, but that’s what taken place, the Full Gospel was pushed out. The signs and wonders in the church was dispelled, and when the Holy Spirit group was excommunicated from amongst the others, then they denied that there was a day of such. And it was at that. . . And they do the same thing today. It’s exactly. Can’t you see the spirit of it? As I told you in the beginning, put on your spiritual thinking; let God open up your heart. Don’t be prejudice; set and listen; say, “Holy Spirit, reveal to me. I see it; there it is.”

¹⁵⁵ Ceremonies, where? Baptists, Presbyterian, even Pentecostals, just become a religious ceremony. Only thing they do is beat on a

piano, something or another, jump up-and-down awhile; and just as soon as the piano stopped, uh: go out, cheat, steal, lie, everything else. But the real . . . And enough temper to fight a buzz saw, talk about everybody and everything. . . See? There you are. Not only Methodist, Baptist, Presbyterian, Catholic, but Pentecostal church in the Laodicean age here . . .

Oh, why don't you get back to that what your forefathers had? Why don't we come back to real Pentecost that sanctifies and fills with the Holy Spirit, that brings Christ to us? That's what we need. All right. Now, same today . . .

¹⁵⁷ Now, the word "Pergamos" means, "married." The very word "Pergamos" means "married." Christianity (that is, the Nicolaitanes side, the formal side) married to the state with pagan ceremonies. Pagan ceremonies . . . And it was the birth of the Catholic church in that day.

Now, anyone knows that the Catholic church was brought into existence at the Nicene Council. Before there, it was called a Nicolaitane by God; which means "nico—nico," "to conquer, overcome or overthrow the laity." And when they did that, they didn't want the Spirit amongst the people, and "pastors," which means "shepherds," to let the Holy Spirit . . .

¹⁵⁹ You say, "Why, can't the priest be a shepherd?" What kind of a food's he feeding you? Do you get the same results they had at the day of Pentecost? Certainly not. "Hail Mary," whoever seen that at Pentecost? Novenas, all this sprinkling, pouring, using a triune God (Father, Son, Holy Ghost), where'd you ever get that at Pentecost? Jesus said, "Let the house of Israel know assuredly, God's made this same Jesus, Who you crucified, both Lord and Christ." That's right. Where do we get those things? It's a Nicolaitane to begin with, and formed up into Catholicism.

¹⁶⁰ Now, you say, "Well, I'm sure glad that I'm not amongst them." Now, just don't be too sure. See? Now, remember: Christianity, Nicolaitane. Now, do you get the story? Listen close 'fore we go any farther. I want you to get it if we stay here till midnight. So . . . ? . . . So the . . . 'Cause, brother, it's your soul. You can say, "Well, I belong to . . ." That ain't—that ain't it. If you haven't got the Holy Ghost, brother, I don't care how many churches you belong to; you're lost. If you are not borned again of the Spirit of God by the baptism of the Holy Spirit, you're lost; 'cause you haven't got Eternal Life. And Eternal Life is the only thing that God will raise up, because it's the only Life that's left.

¹⁶¹ If a grain of corn . . . As I have quoted here, the Agricultural Hour . . . How many remembers old Brother Spurgeon, the Methodist preacher up at Henryville? A wonderful old character . . . We were setting at the ice cream fountain at Red Furnish's, one day, eating ice cream; and we were talking about a meeting that I had up there, and the Agricultural Hour was on. And Red had the—the little speaker turned on, and of the—of his radio setting out there. And somewhere they were speaking . . . 'Course the message was coming from Louisville. But the 4-H Club had—had got a machine that could turn out a grain of corn that they could put the calcium, and the petroleums, and everything into the corn, and make it look just exactly like it was made from . . .

¹⁶² The 4-H had it, science had perfected it that the corn looked so real that you could take a handful out of the sack growed in the field, handful out of the sack the machine had turned out, and this over here that the machine turned would make the same kind of corn flakes, corn bread. And actually you could take them down to the laboratory and cut them apart, the grains, and you couldn't tell one from the other: had the same amount of petroleum, same—same amount of calcium, and—and moisture; everything that went in one grain, it was in the other one.

He said, "The only definite way to know that which was growed in the field, and which was made by a machine: bury both handfuls. And they both rotted, and the one that was made by machine would not come up again; but the one that God had growed lived again." Why? Because it was not germitized.

¹⁶⁴ And you might look like a Christian, act like a Christian, and do every good deed that you could do, and live faithful to your church; but unless you are germitized with the Holy Spirit, the Life of God, Eternal Life coming in you; not by confession, but by a gift of the Holy Ghost . . . How do you get It? The doctor said on the day of Pentecost, that wrote the prescription, "Repent, and be baptized, every one of you, in the Name of Jesus Christ, and you shall receive the gift of the Holy Ghost," the gift of the Holy Ghost, which is Eternal Life. That's the only thing that God will raise up. It's the only thing that's got Life He can raise up. See? That's the only thing that can go. I hope that's clear. God, grant that it's clear.

¹⁶⁵ Now, the Nicolaitanes then had the formal side, and they married to the pagan church, bringing in pagan altars, making Christian altars; brought in a pagan god, and made it speak and talk in the form of a bishop: set up there, robed it up and make it look like a god. You see? It's not what's on the outside; it's what's on the

inside. Them two grains of corn looked the same; it wasn't what was on the outside; it was what was on the inside (See?), the inside, the Life.

Well, it was made there, and that was the birthplace of early Catholic church, was the mother of all church denominations.

¹⁶⁷ Now, you say, "Well, now, Brother Branham, then as long as I ain't Catholic. . ."

Now, just one minute; let's stop here just a second, by the way. And let's—us turn now to Revelations, 17th chapter, just a minute. Just turned right straight to it. Now, this is the revelation of what? Jesus Christ to His churches. As I read, listen close.

And there came one of the seven Angels which had the seven vials, and talked with me, saying. . . Come here and I will show. . . thee the judgment of the great whore that set upon many waters:

Now, so that I can have a witness, how many knows that a woman in the Bible, every time that it's given in a symbol, means the church? All right. How many knows that the great whore, right here in the same chapter, is the city that's set on seven hills? All right.

And now, how many knows that the Bible said the waters, here she set upon many waters; not a water, but waters. . . And "waters" means "the people." Why, get the 15th chapter, you can see here; it's just the 15th verse. See?

And he said unto me. The waters which thou sawest, where the whore setteth, are people, . . . multitudes, . . . nations, and tongues. (See, see?)

¹⁷⁰ Now, this woman was an apostate. Wasn't she? Now, this is teaching, so you must put your conscience behind you now. See? What is that foul woman called whore? Is a woman that's untrue to her marriage vow. Now, the church, the Catholic church claims to be the Bride and the Wife of Christ. Even the nuns cut off their hair and have no affections; they're all affections to Christ. Is that right? Sure. Anybody. . .

I come from a Catholic background. See? I got their "Facts Of Our Faith," and their books; and your Protestants, and the Baptists, and whatever you believe there in my study. So I study it, so if anybody says anything. "Whoop." I can back you right up to your own thing. See? So the hour's come for this to go out.

Now, first thing, God had to move across the nation, showing signs, wonders, and miracles, that the people would know. God's sheep knows His Voice; they know; they know exactly. You have to

find first . . . You go out without being known, then you just . . . What do you do? You do more harm than ever. Let it . . . Let God take care of that. See?

¹⁷³ “I’ll show thee the judgment of the great whore.” Now, if she was that, then she was a woman professing to be something that . . . She was committing adultery. Is that right? Well, then, if it was a church, she was committing adultery against God. Is that right? Then adultery would be fornications, spiritual fornications: she’s teaching something to the people that’s not God’s Word. Is that right? She’s teaching something that isn’t true. That’s the Nicolaitanes. See it coming here? Going about putting popes, and priests, and taking the Holy Spirit out: “Days of miracles is past,” and the Bible said, “Jesus Christ the same yesterday and forever.” The Bible said, “Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of your sins”; she says, “Father, Son, and Holy Ghost,” sprinkle, pour and oh, my. See?

¹⁷⁴ Now, watch what this woman was doing.

*. . . whom the kings of the earth have committed fornications,
and the inhabitants of the earth have been made drunk with
the wine of her fornication.*

“Drunk . . .” Kill you, put you to death, shoot you, or anything else, brother. They’re absolutely drunk on that stuff. See?

The wine, that’s what she’s giving out (See?), her wine of her fornications. “Let me tell you something. My mother was Catholic, and I’ll . . .” All right.

Now, you say, “That’s horrible.” Now, just wait a minute, Protestants. I’m talking to these on the tapes. See?

¹⁷⁷ So he carried me away in the spirit into the wilderness: and I saw—I saw a woman setting upon a scarlet coloured beast, . . .

Now, what does the word “scarlet” detect? It detects royalty. Means . . . I mean, means “royal, loyal royal” (See?), like kings and so forth.

*. . . full of names of blasphemy, having seven heads and ten
horns.*

Now, the seven heads are the seven mountains on which the city sets. And this woman is a city, we know.

And the woman was arrayed in purple . . .

The woman . . . The beast was scarlet, but the woman was arrayed in purple. Now, have I not warned you the other day, there’s three curtains? I don’t know how long I’ll live, but remember this.

As I've told you many years ago, "Watch Russia." . . . There's three curtains; remember this. There is the iron curtain. There is the bamboo curtain (Red China and so). And there's a purple curtain; you watch that curtain; that's the deceiver. So much. . .

¹⁸¹ . . . the woman was arrayed in purple . . . scarlet colors, . . . decked with gold . . . precious stones and pearls, . . . (Remember me speaking back here what the first altar was of the Nicolaitane? See? Woman being the church) . . . having a golden cup in her hand . . . (You remember? The gold overlaid the altar; cup, she was giving the people.) . . . full of the abomination of the filthiness of her fornications:

That's what she's giving the people; they were swallowing it. Sure. Drunk on it, just drunk. All that bunch of Irish, and French, and so forth, cut your throat if you say one thing against that church. Sure, they would. See?

And upon her forehead was a name written, MYSTERY, BABYLON . . .

Now, where did Babylon move from? From Babylon up into Pergamos, and become . . . Satan shifting his seat . . . Oh, I wish we could go through all Revelations, so you could see it.

. . . BABYLON THE GREAT, THE MOTHER OF HARLOTS . . . A MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

What was she? A mother of harlots. Them wasn't sons. Was they?

¹⁸⁴ [Blank spot on tape—Ed.] . . . their church. Yes, sir. Said, "Isn't the church called in the Bible, Babylon?" See, in their own book. All right.

Now, if she was a prostitute, a whore, and she was the mother of harlots, she had to have daughters. And if they were daughters, they were girls; they were churches. Now, where did the Protestant church come from? Is that right? What's the difference between a—a whore and a harlot? The same thing.

¹⁸⁶ Martin Luther came out, to switch out, to give the true church a chance; Wesley; on into Pentecost; and every one of them went right back to that Nicolaitane idea of organizing with general overseers, and everything else, and went right back with the same baptism that they were baptized with, same form, same ceremonies, even many of them with catechisms and "hail Mary." Not hail Mary's, but . . . What's this that's about the same thing? That Apostles' Creed . . . Show me the Apostles' Creed in the Bible,

brother. If—if they had a creed, it's Acts 2:38; that's what they commanded everybody to do. Where'd you ever hear an apostle make a creed, saying, "I believe in the holy Roman Catholic church. I believe in the communion of saints"?

When Peter, the one that had the keys, said, "There's no other mediator between God and man, but Christ Jesus."

¹⁸⁸ But look at the Protestant churches. What did they do? They couldn't be satisfied. Each one of them that come out, come out with a Pentecostal blessing. That's exactly right. Even Martin Luther spoke in tongues. That's exactly right. Excused himself, saying, "God, these horrible words that I mutter, and I don't know what I'm saying." See? Sure, he believed in it. Certainly, he did.

Now, down through the age they've had—had the Spirit, but they always pull away and make organizations after them first founders are gone. If you'd let the Lutheran church go on, and not organized it, it'd been Pentecostal. What is the Pentecostal church, I mean the real Pentecostal? Not the denomination, now, it's just as pot and kettle again. See? But they done the same thing, and that put them right back at the Nicolaitanes just like they did at the beginning. How many sees that? say "Amen." [Congregation says, "Amen."—Ed.] That's right. Now, just so that I have your word that you're . . .

¹⁹⁰ See, a mother of prostitutes . . . If they're prostitutes, how did they become prostitutes? By committing fornications against the Word of God. If the Word of God said, "Repent and be baptized in the Name of Jesus Christ," and every person in there was baptized in Jesus' Name, and then you take Father, Son, and Holy Ghost, that's prostitution. Is that right? And if the Bible baptizing is by immersing ("baptizo," from the Greek word), then how do you get sprinkling and pouring? Where does that come in at? If you substitute shaking hands, or taking a wafer on your lip and swallowing it, or something another like that for the Holy Ghost, and the Holy Ghost came from heaven like a rushing mighty wind and filled the people, and made them speak in tongues, and shout, and act like a drunk person; and you substitute shaking hands, or put your letter in a church, or something like that; how are you ever going to get out of the way of committing spiritual fornications?

¹⁹¹ Now, just ask yourself that. Shake your minds down; open up your heart and be honest, brother. We're at the end of the road. These meetings are just not set here in vain; they were ordered of God. I believe it just as sure as I—you believe me to be His servant. And I say it in the Name of Jesus, that God placed upon my heart

to come here. I don't get one penny for doing it. I—I—I—I—I could be out here praying for the sick somewhere, or something like that. Or I could be out yonder going fishing, and drawing my money just the same; I get a salary from the church. But God placed it upon my heart; I couldn't get away from it, just kept crying to me at it, and I'm doing all I can. I'm here in the Name of the Lord, doing everything I know how to do. Don't let it pass you.

¹⁹² Now, Protestant, do you see what I mean by the Catholic and Protestant church? Just . . . One is just the same as the other. That's exactly right.

Now, means wedded, "Pergamos" means "wedded."

Now, let's take . . . He said, "Thou has them among you that has the doctrine of Balaam." Let's just take that.

Have we got time? I'll hurry just as quick as I can. Or would you rather just wait and see if we can come back in the morning? How many just rather we go ahead just a little while longer? Let . . . All right, now I—I know it's hot in here. And if you're setting still and hot, what do you think up here? You see? But oh, my, we're trying to get away from that place that is hot. That—that's what it is, cause we're eternal.

¹⁹⁶ Now, now of course when they set up a church like that, what happened? Now, listen closely, my children. What happened? Why, of course, that took the Holy Ghost right out of the church. No wonder none of their bishops raised the dead or done the miracles. And them talking about some of these saints being in their church, they protested the thing, but they claim them.

Look at Joan of Arc, that young girl. I ask you Catholic people, or you Protestants, any of you. Joan of Arc, in her day, there wasn't nothing in France there but the Catholic church; they'd smothered the saints down. But God moved upon that girl and she had the Holy Ghost. And what did she do? She could foretell things, the Lord would give her visions and foretell it. She prayed for the sick. She prayed for a little dead baby, and it come back to life again. That's Pentecostal. See? And what did the Catholic church do to her because she protested the Catholic church? They called her a trial and burned her to a stake as a witch.

¹⁹⁸ And now you say, "Saint Joan of Arc." Two hundred years later, about, when the church found out what they had done, and she was a Saint, oh, of course, they done repentance for it; they dug up those priests body who sanctioned her death and throwed them in the river. You think that'll ever wash the blood off its hands?

The Bible said, "The—the blood of every martyr was found in her." That's what the Angel of the Lord said was found in Babylon, "Every murder, a martyr, and all the saints of Christ that was ever martyred, was found right here from the Nicolaitane age on through, every martyr." Think of that. (Thank you, Brother Ben.) Now, think of that.

¹⁹⁹ Now, just a little further now. The Christian church married to a—to a—to Babylon. "Pergamos" means the "wedding."

Now, the doctrine of Balaam. "You have them among you who has the doctrine of Balaam."

Oh, I just love these things. Oh, if you could just stay a little longer on one (See?), but you just. . . We want to let you see it and then move on to something else, 'cause it's just—just full of golden nuggets. I'm a prospector; I like to go down and dig these nuggets up, and shine them up, and polish them up like this, and look at them. And every one of them will reflect Jesus Christ, every one of them. See? Every one of them reflects Jesus Christ. He's the Alpha and the Omega, every—every karat of gold in the nugget. That's right. He is every bit of it. That's the reason He's Deity made flesh among us.

²⁰² Now, in order to get. . . I—I won't take time for this, 'cause I got. . . I see it's nine. And I—I got another thing I want to get in tonight, if God willing. And I want you just put this down and you read it tomorrow; you put down Numbers 22 to 25. I want you to read that now, and you can follow behind me. And now—and now Numbers 22 to 25.

We know that Israel. . . Israel was the chosen people of God. Is that right? They were the. . . They were Pentecostal. They had the Spirit among them. You remember last night's message, how that Moses when he had crossed over the Red Sea, or the Dead Sea, and found behind him in the Red Sea, the blood (representing the blood), all the taskmasters that ever beat him and all the children of Israel. . . Moses raised his hand and sang in the Spirit. Oh, every one of us can be a Moses when we look back in the red Blood of the Lord Jesus and see every old drunk, every old bottle, every old vulgar woman, every old dirty thing that we ever done in our life, all dead in the Blood of the Lord Jesus. Makes us sing in the Spirit. Cigarettes, tobaccos, and bad habits, and everything else dead in the Blood of the Lord Jesus, then we can raise our hands and sing in the Spirit. See?

²⁰⁴ Look what Miriam done, the prophetess. Now, remember, she was a prophetess. She took the tambourine and begin to beat

the tambourine and dance in the Spirit, and the daughters of Israel followed her down the bank, beating these tambourines, and dancing in the Spirit: real Pentecostal.

And then if you notice when they come to Moab. Now, we're getting back . . . We're on the Scripture now, the doctrine of Balaam. And Moab—Moab was Israel's brother. How many knows where Moab come from? All right. Moab is what I would call the hybrid, because that Moab started from Lot's daughters. Lot had a baby by his own daughter, had the two children. And Moab was one of them, and he formed the nation of Moab, the tribe. And actually, Lot was a nephew to Abraham, which actually come back in that same line. We know that.

Now, I want you to notice they were not pagans, as some of our plays recently would give you to . . . Remember, they were believers. Now, when here come Israel up on their road to the promised land, making their way right in the line of duty, and here laid Moab right in the way. They sent messengers to Moab and said, "Let us pass through your land. We are your brother."

²⁰⁶ Now, Moab represented the Nicolaitanes. Now, you see just in a minute. Israel represented the true church. And Balaam was one of the bishops, popes (Watch and see now.), carnal Christianity. Now, we'll notice that he was gifted; there's no doubt about it. Many of them are fine speakers, doctors of philosophy, and—and great men. You can't deny that. But "having a form of godliness, but denying the power thereof."

Hold back to that original Pentecost. Don't get away from there. When you do, you're lost. Stay with that blessing. That's it, the Blesser of the blessing.

²⁰⁸ Now, notice as they journeyed. They come up to this formal hybrid church, and they said, "We are passing through to a revival. We're going over to the promised land, will you permit us to go through? If our cattle lick up any grass, if they drink any water, we'll pay you for it."

Then what did the . . . King Balak, he got all excited, and he didn't want such a meeting as that in his church or his land. So what did he do? He sent over to the pope, or to the bishop, Balaam, a hireling prophet, one that loved money more than he loved God. And the King Balak told him, "If you'll come out here and curse this people, I'll make you a great person." And God spoke to Balak . . . And I wonder if there'd happen to be some . . . I mean Balaam . . . Wonder how many Balaams is in this world tonight?

Methodist ministers, Baptist ministers, Catholic priests (Mercy.) that knows that God . . . If you read this same history and the same Book I do . . . Balaam . . .

210 Now, notice. Then he said, "Come down and curse the people."

And Balaam said, "Oh, I'll ask God."

God said, "Don't you go."

But the next morning, he said—went and told the priest, or the—the king.

And he come back, said, "Oh, I'll—I'll make you a great man."

So Balaam kept on; and God said, "Go on then; you go on."

See, if you won't follow truth . . . You think, Nicolaitanes, that because God's doing for you what you're doing like that . . . There's original truth. You're only taking God's permissive will. You say, "God gives us the Holy Spirit," or "He blesses us, and we're baptized in name of Father, Son, and Holy Ghost." You Balaamite (See?): doctrine of Balaam. God did tell him after he was so arrogant. He just let him go on, hang his own-self. You got to get back to truth, foundational truth, back to the Bible. "Oh, He's blessed us. And . . ." Oh, I know that.

He did, told Balaam, said, "You go ahead. If you want to go, if that's . . . You're bound to go that way, and you want your organization route, take it; go on."

216 Then Balaam started, jumped on his mule—or not his mule, his donkey, down through there he went. And the first thing, you know, the Angel of the Lord stood in the way. And, you know, that prophet, that pope, bishop, cardinal, whatever he was, was so blinded to spiritual things, the thought he was going to get his promoted, because he lived on the River Euphrates. I guess he thought that was some inheritance, like "Upon this rock I'll build My church, Peter," or on some rock that was in Rome, or something. But when he got to the place, there stood the Angel with a drawn sword, and he was so blinded that he couldn't see it. And the mule smashed his foot against the wall. And then he rode him on, and the—the Angel stood in the way again. God will block every door. And this mule still turned around. And he jumped off, and took his stick, and begin to wail him with it. This little donkey, laying there, getting beat on the head . . .

217 And I'll show you what changed him, what made him have the notion, or told him where he was wrong, He let that mule speak in tongues: not a mule, he was a donkey. Don't say he was a mule; he couldn't have got it; he's a hybrid. See, he was original seed.

Moab with signs past, all things are past. Israel had signs following.

But this little donkey turned around and said, "Haven't I been your donkey? Have ever I. . . ." And that—that blinded bishop setting upon there, still beating that mule; and the mule got talking to him in unknown tongues to the mule.

And he said, "Yes, you're—you're my donkey."

"And have—have I—have I ever not carried you, or have I ever failed you?"

"No, you haven't. But if I had a sword, I'd kill you. I'd stop this meeting. I'm on my road down there to stop that bunch of holy-rollers from coming through this land. I'd—I'd put it on you." See?

²²³ And the first thing you know, he happened to look around; he thought, "Well, this is funny. I can hear that mule talking."

O Balaam. . . Umm. See, God's always spoke in unknown tongues to people. He did in the days of. . . You say, "That's just on Pentecostal." Oh, no. No, no. At Belshazzar's feast He spoke in tongues, wrote it out on the wall. They had a man there had the gift of interpretation, so he interpreted it for them, told them what it was. Same thing's today.

²²⁵ So being that there was no interpreter to it, God just let this old Balaam wake up (this cardinal) and realized what it was. And did you know that blind fellow went right on anyhow? Sure. That's the way they do it today, same thing, the Moabites, Nicolaitanes, going right on. And they went right on over there, and he went. . .

Now, watch, if God had to regard fundamentalism, He was duty bound to bless Moab; because notice, Balaam built seven altars. That's exactly, the number seven: seven church ages. See how the spiritual application? Now, hold that now. Spiritual application, I'm going to get to it in a minute in a hard place. See? The spiritual application. . . Seven altars, seven bullocks (clean animals), and seven rams, speaking of the coming of Christ, hundreds of years before He came.

²²⁷ But they believed. What did they believe? They believed in Jehovah God. What else did they believe? They believed that a clean sacrifice was to be offered. That's right. And they claimed that they believed that the Messiah was coming, because they offered a—a male sheep (which was a ram). That right?

Now, you just tie up with a Baptist one time, find out if they don't do the same thing. That's exactly right.

Well, now what's the difference? Here's Israel down at the bottom of the hill, offering the same offerings that they offered up here, praying to the same God. Can't you see the Nicolaitanes, the hybrid? See it? Don't you see the true spiritual? What was the difference of them? One of them had signs following. The other one had the form; the other one had signs following.

²³⁰ That's the same thing that taken place here, the Nicene Council; Nicolaitanes, formal Christianity. And the Holy Spirit comes back and said, "You've got the doctrine of Balaam among you. (See?) And you . . . I hate them deeds of the Nicolaitanes, them doctrines that they got, because it's the doctrine of Balaam who taught the children of Israel to stumble." How did he do it?

Then when he went out to curse that people, God said, "I'll tie up your tongue; you can't say nothing but what I tell you. You can't curse what I bless." So he looked down there.

And look at this hypocrite. Oh, we could just run on out with it. See? Look at this old King Balak, the—the—the—the head of all of it, told this here false prophet, said, "Go down there and just look at the back part of them."

²³³ That's the way the—the big churches like to say to God's little minority. "You know what? I knowed one of them. Boy, you know what he done? He—he did this, and he did that. Them's Pentecostals. Sure." Oh, but if you just knowed the truth about them, but papers and things will keep that quiet. But let a little Pentecostal get out of the right sometime, and watch how the whole country blabbers it out. Sure. Yes, sir.

But now notice, he said, "Just look at the back parts, the back, the worse part of it."

Balaam said, "Yeah, I'll just look at the back part, that bad part what they do. That's what I'll do; I'll just look at their—their orneriness, their no-good." Because if he was looking at the no-good, they wasn't. That's right. They'd done every sin on the calendar. But what he failed to see, he failed to see that smitten Rock, that Brass Serpent, that joy of the King among them: healing, signs, wonders, and that Pillar of Fire hanging over them.

That blinded prophet couldn't see it. No, sir. But he was showing the dirty part of them, "Well, I know one that run away with another man's wife. I—I know this; he stole some money." That's right. That's right. I'll admit that; but they got the same thing over there, but they didn't say nothing about it. See? So he just show him the worse part.

But He said, God said, “You just say what I say.” And Balaam got into the Spirit, fell into a trance; and instead of cursing Israel, he blessed it. Amen. There he was.

²³⁷ Now, if God had recompense—or respects to a fundamental, these high schools, and great seminaries, and college, and Ph.D.’s and D.L.D.’s and, oh, all kinds of D.D.’s . . . Well, what if He had respect to that, well, then, you could . . . He’d had to have respect to them. See? But He respected and had already blessed these people with a blessing, because the Spirit, the King. . . They said, “There was a shout of the King in the camp.” Oh, what? What? “The King of saints.” Screams and joy, what of? Another Kingdom.

I’ll prove to you they were not denominational. You want me to do that? I think I put down a Scripture here for that. Yes, sir. Let me prove to you that Israel was not . . . Let’s turn back to Numbers, just that so that you’ll see that they wasn’t. They . . . Now, Moab was a great denomination. We’re going to get Numbers 23:9; I’ll get the—the 8th verse with it.

And how shall I—how shall I curse, said Balaam, whom God has not cursed? or how shall I defy, whom the Lord has not defied? (Uh-huh.)

Now, listen what—what He said.

For—for from the top of the rocks I seen him, . . . (That’s God. Not from down in the valley, but from the top of the rocks. Oh, His eye is on the sparrow, and I know He watches me.) . . . from the top of the rocks I seen him, . . . (Amen. Not from some . . . back behind some valley so you can see their back part of them; “I saw the whole thing,” God said.) . . . from the top of the rocks I seen him, and from the hills I beheld him: lo, the people shall dwell alone, and shall not be reckoned among the nations. (Hallelujah.)

That settle it? They were not a denomination: “nations.” Oh, they were wanderers in tents, alleys, down on the street corners, the little mission. Get behind the rent, they kick them out; God’s wanting them to go somewhere else (See?), wanderers. That’s right.

²⁴¹ Over in Jamaica, not long ago, there was a fine Pentecostal doctor of divinity standing there. And I said, “Oh, how the Lord blessed the early Pentecostal church: they had nothing.” I said, “They were just wanderers about.”

He said, “Uh, Brother Branham?”

I said, “Yes, brother.” (Loving fine brother)

And he said, "I—I just wanted to show you where you're wrong."

I said, "Oh, I'm so glad of that. I—I always want to know where I'm wrong, 'cause God knows that I—I don't want to be wrong." I said, "Well, if I'm wrong, I sure want to know it, brother. Thank you."

He said, "You keep praising those Pentecostal peoples."

I said, "Yep."

He said, "They made the terriblest mistake they ever made when they sold their property." Said, "When the persecution arose, they didn't even have a home to go to. They didn't have no place to go, and they wandered about."

I said, "Just exactly the will of God."

He said, "Why?"

I said, "If they'd have had a home they'd have went back, but they had to go from here to there, spreading the news, everywhere, that the Holy Ghost had come."

Don't tell me that God makes a mistake. He never makes a mistake. He knows how to do it. They sold their properties and become vagabonds, spreading the news everywhere; and said the news was spread to all the whole known world then by them wanderers who give up everything to have the Holy Ghost. The people did not belong to a denomination. See?

²⁵³ Now, remember, the denomination is what God is calling "Injected into the doctrine of Balaam." Well, then when he could not get them into this denomination, you know what Balaam done? Now, listen close now; we're coming close to the close. Now, what Balaam done, he done the very same thing they done here at the Nicene Council. That's the reason He said, "You've got the doctrine of Balaam and those Nicolaitanes."

Now, Nicolaitanes was the people who pulled out and wanted to make organizations and—and so forth. Which, finally. . . How many knows that's the truth? That's the organizations. That's exactly the God's truth. And they finally organized the greatest organization in the world. And what did they make it? A Catholic. And what does the word "catholic" mean? "Universal." An organization worldwide, organized, "All these little things must come into one church." Now, if you'll notice. Oh, I. . . You just keep on going.

²⁵⁵ Look. What was Babylon? Who founded Babylon? Nimrod. What did he do? He made one big tower, and a big city, and made

all the other cities pay tribute to this city. Organization, that's the backgrounds of it. Sure. Come right over here in the church age and organized again, and brought the whole nations into it. And right here it said, "The whore that made all the nations drink of the wine of her fornications." Her adultery that she was committing, claiming to be a Christian and giving out such stuff as that: catechisms, prayer books, and everything else. . . And the Protestants come right along, the same thing, just following right in her tracks.

²⁵⁶ All right, let's go just a little bit farther now. All right. All right. He said now, that, "These was the doctrines of Balaam."

Now, what did Balaam do when he found out that he couldn't—that he couldn't curse Israel? He told Balak it would be a good idea then for him to invite these people to the festival of the god. They had a—they had a—a great festival up there; they were—where they were going to have. And they a—a they a . . . festival was called the feast of Baal-p-e-o-r, Baal-peor. I suppose p—peor, Baal-peor. It was a—a feast to worship.

And Balaam said, "Now, I'll tell you, Balak; I'll give you a good idea. If you'll just—if you . . . God won't curse them, that's all there is to it, so I'll tell you what we'll do. We can't get rid of them; but if you'll just invite them over, you'll swing the whole thing your way."

See, exactly, exactly what Constantine did. Perfectly. That's the reason the doctrine of Balaam.

²⁶⁰ What did they do? They then . . . Balac's teaching come down amongst Israel, and they invited all the Israelites up to this big feast, the big blowout they had, oh, some big party, shindig of a thing up there they had. And when they got up there, why, these Israelite people begin to see these pretty, sexy-dressed Moabite women. Yes, wasn't like their common girls down there. Oh, they looked so pretty. My. How they were made and, oh, how they could show themselves. And they fell for it and begin to commit adultery. And Balaam knowed if God wouldn't curse them, he'd take them over on this denominational side and cause the anger of God to kill them anyhow; let God kill them Hissself, if he could ever get them out of the way of the truth.

²⁶¹ And as soon as you walk out and join a church instead of receiving the baptism of the Holy Ghost, you're dead. Not for you, but on here; I'll let that soak a little while. Dead: "You have a name," said to Luther here, the Sardis age. The word Sardis means "dead." "You have a name that you're alive, but you're dead." That's what God said. Yeah. See?

And when they committed spiritual fornications up there, the church married from the baptism of the Holy Ghost to a denomination; they become dead. There you are. That's what the Bible said; that's what God said, speaking to the churches.

Now, I want to just read something here to you, that I . . .

²⁶⁴ And God, what did He do? And now, when they did this, the evil thing, and they were in adultery, God killed forty-two thousand of them at one time: forty-two thousand, for committing adultery. And what is it spoke of here in the church? The spiritual adultery, that you profess to be a Christian and still living like the world. O brother, receive ye the Holy Ghost. Get away from these old creeds and things; they're dead (recite the Apostles' Creed, or some kind of a creed, and say a few prayers wrote out of a prayer book, or something like that . . .). Jesus never did tell His people to say a prayer; He said, "Pray." Pray. All right.

²⁶⁵ Now, Constantine's feast, just like Balaam . . . Now, watch. Like Balaam's pagan feast, Constantine had a pagan feast. All right. Pergamos was invited. And a—notice now this . . .

I've got something wrote down here; I'm going to leave it alone right now. All right. All right. I was just trying to catch this note here of the—something I put down.

Pergamos was invited. All right, they was invited to a feast after the Nicene Council. They was invited to the feast of Winter Solstice, which means the sun, worship of the sun, which was a pagan god, which fell on December the 21st, the shortest day in the year. And the years . . . The same time doesn't change till December the 25th. All heathens celebrated it, the sun god's birthday. The sun god's birthday was the shortest day in the year, December the 21st. And anyone that ever read the history of the churches know that heathens worshipped on that day. It was a celebration.

Well, the Romans had—they had the big games, the Roman circus. How many seen this here, whatever it was here not long ago, they had, "Ben Hur"? See? Now, the Roman circus; that's what the Romans had on that sun day, in commemoration of the birthday of the sun god. See?

²⁶⁹ And now . . . And they made a big feast up there and invited the Nicolaitanes to come up. Oh. Isn't it perfect? "The teaching of Balaam you have in you," (See?), telling Pergamos what they had, the big races. There they thought that . . . These Nicolaitanes thought, "Well, now, that's fine. This big feast is celebrated annually?" "Yes." So then with the invitation to the—the—the so-called archbishop,

or whatever he was then, and everything, they taken to make it a continual thing, to bring in fornications, bring in adultery, forming up the Catholic church, which is every Protestant denomination a member of it (organization). God has no organization, and hates the very name of it. The Bible said so.

And when they did that, what happened? They—they said now . . . They had to have a spiritual application, so they changed the (Lord Jesus) S-o-n of God's birthday from April (which all good scholars know, and anybody with spiritual revelations, that He was borned in nature time like when lambs and everything else is born: in April) way back up to the 25th day of December. And still worship Christmas, now it's Santa Claus. And what . . . Oh, mercy. See? Still more pagan festivals added to it. That's just all. There you are. Invited, Balaam, "You have the doctrine of Balaam among you." There it is. (O God, just reveal it, Father. See?) The birthday from April until . . .

²⁷¹ Now, the historians says that "All evidence that Jesus was born in the month of April when all other life comes forth." But they've changed it back to the 25th day of December, five days after (See?) after the pagan god, so they could put their ceremonies together: paganism and Christianity. And Catholicism is nothing in the world but a bunch of pagan superstitions and Christianity's off-casts put together. That's right. That is true. And the Protestants that knuck to it is just exactly the daughter of the mother prostitute. That's exactly.

Now, God help us to be real protesters against anything that's not godly. See? Oh.

²⁷³ And to make the spiritual application with it, do you know what the bishop said? The bishop said, "We have a right to do this because He is the Sun of righteousness." Umm. Oh, they get a loophole, like they did on Father, Son, Holy Ghost, in Matthew 28:19, same kind, exact. Sure, they got a loophole; they have to have some kind of a spiritual application. You see? But it don't . . .

The Bible said, "In the mouth of two or three witnesses let every word be established." God said it there, and He says it three times. If God take up to vericate something else, He took Peter, James, and John; everything He done, He had two to three witnesses to prove everything He done, all the way through the Scripture. That's right.

But, you see, those little things has to come there so they can pick it up to be that. God knowed it before the foundation of the world. There they got it, the spiritual application, "Because He is the

S-o-n of God, we'll just take the pagan s-u-n's birthday and make it S-o-n's birthday, and 'cause He is a Sun of righteousness." Um-um. You know, Protestants still fall for that, something like that. Sure, they would, take it right away from the Scripture to somewhere else. Oh, my. I. . . Let—let's just stop for a minute. All right.

276 Here's one little thing I'd like to get. Let's get the last of this verse here right quick. Can we do it? Yeah. Well, I'll hurry real, real quick now, and you . . . We'll hit the highlights of It. All right. Where we at now?

But a few things I have against you, . . . Balaam, . . . (That's right, I got that.) . . . So hast thou also . . . the doctrine of the Nicolaitane . . .

Repent; . . . else I . . . come . . . quickly, and . . . fight against thee with the sword of my mouth. He that has an ear, let him hear what the Spirit saith unto the churches; . . .

My. Here when Constantine did this, it was . . . When they fixed up this great festival . . . I—I just . . . I started to move away from that; I'm going to wait before I read that 'cause the Holy Spirit keeps moving back; that's the reason I did what I did then; said, "Don't you hold that back." So here it comes. Uh-huh, uh-huh. All right. The reason . . .

278 When they fixed up this big thing (I want to tell you what happened so that you'll understand.), that was the birth of postmillennium. Because the church had gotten rich; it was rich as it could be. And it was what? Powerful. It was over the state; state and church was together.

Now, God with a kingdom? And didn't Jesus say that they . . . Every one of these nations was his, told Jesus so, and showed Him the kingdoms of the world, said, "They're every one mine. I do with them anything I want to." And then unite God and the devil together? Oh, you can't do it. Certainly, you can't. That's the reason the state is organized. God's not this organizations. Certainly not, you can't do it.

280 But they had it then; they had their church called Christianity; they had it united with the nation, the whole emperor of Rome, all of it. The big bishop up there over all of it, which was . . . After while called him pope, but he was a—he was a bishop then. And Boniface III was the one who become the first pope.

Then we find out that here he set up there as really a pope over . . . A god they had in human form, they had a great altar. They had fine riches. They had great, powerful, marble-laid altars,

and decked with gems, and so forth all over it. And they had big churches. They controlled the state. And you know what? The word went out that that was the Millennium, that all the promises to them poor Jews, that God had forsaken them (which He said He could never do it), and tried to bring in the Millennium before the coming of the Lord Jesus. When Jesus comes is when the Millennium sets in.

282 That's the birthplace of postmillennium. And that's the reason the Catholic doesn't teach the coming of Jesus to this day. It's all in the church. This is the Millennium. The church owns everything. This is it. See, postmillennium (oh, my) without the return of Jesus Christ. This lasted unto the assassination of Constantine which come between 312 and—and . . . A.D. 312 and 606. Then Boniface III was made the universal bishop or pope over the whole universal church.

283 I believe we'll finish this verse, and then I'll have it. Praise God. See? So now, I just held just for a minute. 17th verse . . .

He that has an ear, let him hear what the Spirit—Spirit says unto the churches; To him that overcometh will I give to eat . . . the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receive it.

Would you rather wait till tomorrow night, or have it now? [Congregation answers, “Now.”—Ed.] All right.

285 Heavenly Father, I pray that You'll let the people understand now, in the Name of the Lord Jesus, that they might understand everywhere (and where the tapes go), that they might know that I—I say this because it—it is the Divine interpretation Thou hast given me. Amen.

286 . . . he that overcometh . . .

The first thing I want you to remember: that each one of these messages is addressed not to the church, but to the angel of the church. Look back here, the first one, the church of Eph. . . Unto the church . . . To the . . .

Unto the Angel of the church of Ephesus . . . (That right?)

All right, the next church age, the 8th verse:

. . . unto the Angel of the church of Smyrna . . .

All right, and the 12th verse:

. . . unto the Angel of the church of Pergamos . . . (Is that right?)

The message is addressed to the leader of the church. God help that guy that'll pull away from that message. But it was given

to an angel, and the angel was in His hand under His Own control, giving it thriving power from Him, from His right hand. They're His right hand; that is, they're in supreme power while they're here on the earth; because they are the Lights from Him, giving the Light to that church age. See, "Unto the angel of the church . . ." addressed to the star of the age that is responsible. The angel of the church is responsible if he doesn't preach the Word. That's right. And that angel will have to answer in the judgment.

²⁹⁰ How many remembers the vision here not long ago about . . . Look here. When I was—when I was laying down on the bed, and the Holy Spirit come; and I looked back, my wife there. And there I was laying there, and went up into the Presence there, and I seen all those people. And you remember me telling that? All of you do. See?

And I said, "Why, are they . . ."

He said, "They are yours."

And I said, "All them Branhams?"

He said, "No." There was millions of them. He said, "That's your converts."

And I said, "Converts?"

"See that woman that you was admiring so there, young and beautiful," said, "she was past ninety when you led her to Christ."

And I said, "Oh." I said, "Then I was afraid of this?"

And he said, "We are waiting here for the coming of the Lord."

³⁰⁰ I said, "I want to see Him."

Said, "You can't see Him now," but said, "soon He will come. We're waiting for Him. But when He comes, He will come to you first. And you'll be judged according to the Gospel you preached, and we will be your subjects."

"Well," I said, "you mean I'm responsible for all these?"

"All of us."

I said, "Well, will every one . . ."

He said, "You were borned a leader."

And I said, "Well, will everyone be responsible?"

He said, "Every leader."

I said, "What about Saint Paul?"

Said, "He'll be responsible for his age."

“Well,” I said, “I preached the same Gospel he did.”

And millions of voices raised, said, “We are resting upon that.” See? There you are, “resting.”

So the angel of God, the messenger to the church, is responsible if he preaches not the Word. All right.

³⁰³ “Hidden manna.” Let’s give the interpretation the best we can. What does hidden manna type? Hidden manna was a manna that was kept in the place—or a shewbread, in the Bible, that was only for the priest. How many knows that? See? Now, it wasn’t for . . . They had a bread for the congregation, but there was a special bread for the priest. Is that right?

This is a special bread, a special bread, hidden manna. What is it? Who is our Manna? Christ. All right, Saint John the 6th chapter, 48th to the 50th verse, if you’re putting it down, Jesus said He was, “the Bread of Life that come from God out of heaven,” the Manna.

³⁰⁵ Well, what is the hidden manna? The manna that isn’t given to all of the congregation. The revelation is poured out upon the angel of the church, the revelation of the Word (See?), revelation of the Word is given to the Angel of that age, for it’s hid from everywhere, and revealed back (the hidden manna) to . . . It’s addressed to the angel of the church. See? You get it? It’s a little bigger revelation of what Christ is, maybe a little higher call.

³⁰⁶ Wonder if Luther recognized that? Wonder if Wesley did in his day? Oh. Wonder if Saint Martin recognized it? Irenaeus? Now, you know, the church didn’t even canonize those men; they wasn’t saints to them; but they was the one who had the signs following. They took their—their own bishops, and so forth, for canonize.

Why, here not long ago, a woman went to get the Life of Saint Martin in a English book store. And when . . . She said, “Saint Martin.”

And the person took the rack out, said, “He isn’t known very much in history; he wasn’t canonized.” See? Till yet this day; but God has his name; God knows who he is.

³⁰⁹ See, that’s the difference. Somebody wants their name in some big something, but God’s people wants to shun that kind of stuff. They don’t want great big things, and great big something; they want to be humble, that humility. The way—the way up is down. “He that humbles himself shall be exalted; he that exalts himself shall be abased.” Humbled himself . . . Don’t try to be a big something;

try to be a little something, but be what you are. See? Be little in the sight of God; be little in your own sight; everybody else is above you. "Let's him's the greatest among you be minister to all."

Who could be greater than Jesus Christ Who girded Himself and washed the disciples' feet? A foot washing flunky He become. The God of heaven, the Creator of heavens and earth, washing dirty feet for fishermen (Oh.), with manure and stuff, and dust off the roads, where their garments had swept it up, and washing it off; a foot washing flunky, what He was. And then we think we're somebody. We got to be Doctor, Ph.D. So-and-so. Oh, my. That ain't Christ. That don't display the love—lovely Jesus Christ. He become servant to all. That's right. Taught us an example that we should do to one another as He's did unto us. Oh, that's—that's my Lord. What makes Him big, because He made Hissself little. See, that's what made Him be.

311 I've had the privilege of meeting some great men in my life, and I've had some privilege of meeting men that thought they were great. A real great man tries to make you think you're great and He's nothing. See? Meeting kings, and so forth, and men who are really are great men . . . ? . . . Meet real staunch Christians, patched clothes, and things like that, and some of them come to the pulpit like a bandbox. And then . . . See? Oh, my. Well, so forth . . . All right.

312 The hidden manna, a little something special. What is the special? Not something to . . . The blessings of the Holy Ghost? Oh, no, that's for the whole congregation. But the hidden manna was a special revelation, 'cause he had to teach the others. See? Was a little more knowledge of the Scripture, that he could teach others. He's supposed to be. Is that right? You'll never live no higher than your pastor. You just remember that. See? And so . . . 'Cause he's the shepherd that feeds you. If he's the shepherd, he's got to know where the manna is, to feed the—the sheep. Is that right? Now, a little special . . . And watch this just a minute, the revelation, the hidden manna.

313 Now, white rock, he shall have a white rock, this angel shall have. A white stone, that's a rock, isn't it? And a . . . That's right, purity.

He—He met a man one time and his name was Simon, and He changed his name to Rock, "Peter." Why? He had the keys. Is that right? He changed his name and made him a rock. Is that right? Peter had the keys, because he was the one who had the keys to the Kingdom.

“A new name, a new name written in this rock that nobody knows but he himself.” He knows who he is, but he can’t tell others. See, see? No one knows but himself. See? Peter knows he had the keys, but you didn’t hear him bragging about it. See? These guys who brag about what they are is usually nothing. “A white rock, and in it a new name,” not his own name, but he’s somebody else (See?) that only he himself knows (he that’s got the rock, the name). See, special manna to feed the church, remember.

³¹⁶ Remember when this taken place to this church; it was the same age, the same time that This was revealed that the Nicolaitanes had set themselves up a head of their church, a pope, and give him a white rock altar below, beneath him, a marble altar (Is that right?) and inlaid it with studs, and things like that, which was precious to him.

But this angel of the Lord knowed who he was, a son of God, through—through the revelation of Jesus Christ.

And when—when the Nicolaitanes set up their leader and put a marble stone at his feet (See?), God set up His Spirit-filled leader for His Spirit-filled group: His angels; and it set upon him a seal of a name, but he mustn’t reveal it. He must keep it to himself. See? “No man knows but himself.”

“Hidden manna, a stone, a new name that no man knows but he himself,” and it was addressed to the angel of the church. I wonder if Luther knowed that? I wonder if Wesley knowed it? I wonder if—if the other great angels?

³²⁰ And I wonder today, if in . . . Coming in the world soon, the great angel of Light that’ll come to us, that’ll lead us out, a great Holy Spirit come in power, and will lead us to the Lord Jesus Christ. He probably won’t know it, but he’ll be here some of these days. He’ll make . . . God will make him known. He won’t have to make himself known; God will make him known. God will prove His own. That’s what He said when Jesus was here and they didn’t know Him. See? He said, “If I do not the works of My Father, then don’t believe Me; but if I do the works of My Father, and you can’t believe Me, then believe the works.” Is that right?

³²¹ Oh, isn’t He wonderful. The Book of Revelation . . . Now, you see where the churches is? See how they’re crowded out? See how the church went out here? Now, this is the age we’re coming to tomorrow night, the Lord willing.

Now, I’m sorry that I kept you so long, but I—I—I hope that you—you’ll learn something. And taking down the notes, that

when . . . I have some more here, about three or four more pages, but I just haven't got time to get to it. And 'cause it's getting late, and it's about seventeen minutes now until. But we'll put it in the book, anyhow, and so we'll—we'll—we'll have it.

³²³ Now, how many loves Him with all your heart? How many believes Him with all your heart? Oh. Now, do you think that I would stand here just because that we're not an organizations, that we're not a organizations, and would say those things? Do you understand now, brethren, why I—I, all my life I've fought against that thing? See, It was the Holy Spirit. I couldn't understand it myself; I didn't know it till just a few days ago. See? I didn't know what made me do that; I didn't know why I always cried out against women living wrong and things; I didn't know it; I do now. See?

³²⁴ Now, the Lord knows that these things are wrong. Here they are pulled right up in history, and can . . . The Bible said . . . Now, look here. The Bible said beforehand that these things would happen. Now, we know that, didn't we? Then we take the history of that age, and see that it happened just exactly the way the Bible said. Is that right? Well, then, when we get down here to our church age, and what he predicts for our church age, it'll happen just exactly the way God said it would. Do you believe that? Oh. Don't you want . . .

Oh, I want to see Him, look upon His face,
There to sing forever of His saving grace;
On the streets of glory let me lift my voice;
Cares all past, home at last, ever to rejoice,
Oh, I want to see Him, look . . . (How many does?)
There to sing forever of His saving grace;
On the streets of glory let me lift my voice;
Cares all past, home at last, ever to rejoice.

³²⁵ Now, as you shake hands with one another, front, back, and around, with all the Methodists, Baptists, Presbyterian, whatever it is . . .

As I travel through this land, singing as I go,
Oh, pointing souls to Cal . . . (not the church,
Calvary), to the crimson flow,
Many arrows pierce my soul from without, within;
Oh, but my Lord leads me on, to Him I must cling.

Let's stand now.

Oh, I want to see Him, look upon His face,

There to sing forever . . . (Let's raise our hands
up.) . . . saving grace;

On the streets of glory let me lift my voice;

Cares all past, home at last, ever to rejoice.

327 Oh, how I love Him. How I love Him. Wonderful, wonderful.

Wonderful, wonderful, Jesus is to me,

The Counselor, Prince of Peace, Mighty God is He;

Oh, saving me, and keeping me from all sin and
shame,

Wonderful is my Redeemer, praise His Name.

I once was lost, now I'm found, free from
condemnation,

Jesus gives liberty and a full salvation;

Saving me and keeping me, oh, from all sin and
shame,

Wonderful is my Redeemer, praise
His . . . (Everybody, real loud.)

Oh, wonderful, wonderful, Jesus is to me,

Counselor, Prince of Peace, Mighty God is He;

Oh, saving me, keeping me from all sin and shame,

Wonderful is my Redeemer, praise His Name.

Oh, how wonderful.

Oh, wonderful, wonderful, that Jesus is to me,

He's the Counselor, the Prince of Peace, the Mighty
God is He;

He's saving me, keeping me from all sin and shame,

Wonderful is my Redeemer, praise His Name.

330 Let's together say, "Praise His Name." Praise His Name. My
Redeemer . . . Remember tomorrow night seven o'clock. Until then,
until you come back again, do this.

Take the Name of Jesus with you,

Child of sorrow and of woe;

It will joy and comfort give . . . (. . . ? . . . to be with
you, brethren, God . . . ? . . .) . . . go.

Precious Name (precious Name), O how sweet. (O
how sweet.)

Hope of earth and joy of heaven;

Precious Name (precious Name), O how sweet.
Hope of earth and joy of heaven.

As we bow our heads now in prayer for the last song or last stanza . . .

At the Name of Jesus bowing,
Falling prostrate at . . . (Lord God, heal these, Lord,
as we . . . ? . . .) . . . we'll crown Him,
Oh, when our journey is complete.

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