

THE SPOKEN WORD

IS THE ORIGINAL SEED ¹

 Thank you, Brother Neville. Going to have baptismal service between time? [Brother Neville says, “Immediately after you get through.”—Ed.] After I’m through. Right? Uh-huh.

² Good morning, friends. So happy to be here! And this morning we’re starting a little early. And always sorry to see not enough adequate room to seat the people. And I know it’s hard for you to stand. And I have give out, this morning, that this would be the time that when I wanted to have plenty time. And I think it would be real nice, along, as the service goes on, that if some would set down, others stand, and kind of rest one another. And if you want to get outside and walk around just a moment, remember, being a long service, it—it’ll be perfectly all right. Then we can swap around. And now they’re . . .

³ We know they’re in the building program, here at the tabernacle, for a larger and bigger church that can have adequate seating room. And I think the church here will only seat around two-fifty, three hundred people. And there’s probably hundred more than that in here now. So it’ll . . . And I come in, seen the people driving back and forth, couldn’t find place to park, around. And—and, course, when they come there at the door and see the halls jammed up, and the walls jammed up, and so forth, with people, then, all over the platform and so forth, then they—they go away. And we want everyone to hear the Message of the Lord, as we try to bring It.

⁴ I want to announce that, immediately, I will try to speak up till twelve o’clock. And then after . . . And I’ll dismiss at twelve, and that’ll give everyone time to go get something to eat. During this time, the minister, the pastor, Brother Neville here, will have a baptismal service during this time. And—and you people that slip out and get something to eat, and then we’ll return back. And I’ll try to be at the pulpit exactly two o’clock, and then go on this afternoon.

⁵ And I been in prayer much this week. And I—I would not even get through if I hadn’t have cut about maybe a fourth of it, or maybe a third, away, of what I wish to say to the people. Now, so, we thank you for your fine cooperation of coming to meetings, and—and what you have done for us, and helping us and praying for us.

6 And I had the privilege, a few moments ago, of talking to an old man and woman, which is . . . We know them as Brother and Sister Kidd, who been very faithful down through the years. And they stopped a few moments ago. I told them to come by, I wanted to see them a minute. And what a privilege it was to talk to old people, had been preaching the Gospel when I was yet in a—a baby. And the glorious old Gospel gets better all the time, as we near the end of the road.

7 And now there is some prayer cloths laying here, and I want to pray over them, after a bit. And now let us just bow our heads a moment for a word of prayer.

8 Our Heavenly Father, You said in Your Word, “If I be lifted up from the earth, I will draw all men unto Me.” And that is our purpose in life, is to lift up, before a dying generation of people, that Jesus Christ is still the Son of God, the Saviour of the world. And I’m so happy to know that I live where there is people who believe that, and along with the thousands that has accepted Him as their Saviour.

9 And knowing, that, after this life is finished, there will be a life on the other side, that will be so glorious, that this toils and few hours that we’re passing through, these shades and shadows of life here in the testing ground, that we are merely entering into the orbit now, waiting for the countdown. For, soon there will come a time that when God’s time is fulfilled, the great arm that’s held back the time so long, will finally let go and His Church will move off from this earth, in space, out yonder into a Land where there will be no sickness, sorrow, old age, death. That’s why we are gathered today, Lord, is to express our feeling about these things.

10 We’re so glad to know that this is just not bring the people together for something in vain; that it has been proven the greatest reality the world has ever known, that the Son of God is not dead, Who made the promises, but is alive among us forevermore. And we’re so happy this morning, Lord, above all things, though we own the world and could be young for hundreds of years, to enjoy it, but it would only be a season compared with what’s the time that’s laid up for those who love Him. So, we are trying to point our brother and sister to this great hour that’s approaching us. And as we see that time coming, Lord, our hearts burn. We want to make ready.

11 And one by one we go down the lane. We just got through burying one from our midst. Our Sister Bell, going quickly, according to her request; so quick, we couldn’t get to her, to pray

with her. But it was her request to go, to see how good that You are to provide all the things that we desire in our hearts. You leave none of them. You promised it.

¹² Now, we pray that You'll bring hearts to understand You today, those who do not understand You. Bring sinners to repentance, bring sick people to the healing knowledge of God. O God, bless Your saints and bind their hearts together. And as these tapes goes out to the—the cities and the churches, all out through the nations around the world, may ministering brethren, who has maybe once misunderstood, understand now, that Thy Church might be prepared.

¹³ And now, O Lord, Who separated me from my mother, Who has fed me all the days of my life, has brought me to this hour; by Thy grace, feeling it was Thy will that I should explain to the people, why that I have acted and did the way I have done, may it be in such a way that people will have a better understanding, Lord, of the peculiarity of Thy servants. Grant these things, Father. And these Scriptures, and a text and words that we have written here through the week, praying and studying, may they fall on good ground everywhere they are heard, a ground that can hold them and nourish them. And then all praise shall be given to Thee, for we ask it in Jesus' Name. Amen.

¹⁴ To the people out in the cars, who can't get in, I'm attaching a little instrument here now. And turn on your radio to eleven-fifty, eleven-fifty, and you'll get the Message right on your radio in your car. Now, is this the connection here? It's on, is it, for the—the tapes?

¹⁵ Now, to all my friends, both here and wherever these tapes may travel, I feel that I owe it to the people, for an explanation of many things that I have said and done. So many times, people has come to me, and said, "Our pastor says. . . Why would you do *that*, Brother Branham? Why did you say *this*? And what makes you do it *this* way?" Now, with all my heart, everything that I have done, I have done it with the best intention I know how. And everything that I have said, I've said it from my heart. And I've did it for a purpose. And I'll try, this morning, by God's help, to explain from the Bible the purpose, and why I have done it.

¹⁶ And now there, perhaps, in a group of people this size, there's probably many ministers setting here. And there will be many hear this. And I wish we had enough time that I. . . to put all that I had thought of, and scripturalized, brought the Scriptures to, rather, to—to the people. But, to my brethren, even though that you might have disagreed with me; now I'm speaking both here and for the tapes. You might have disagreed with me, much, because of

the . . . my stand towards what I think to be right. And you have a right to disagree with me, as you may see it different. But I hope that me, by the help of God this morning, I'll be able to show you the reason why that I have took this stand. And I—I have never . . .

17 There's been many times that I have scolded churches, denominations, the dressing of women, the acting of men. I think I have thoroughly supported that by Scripture. And never one time, God knowing my heart, that I have ever had a bad feeling towards anyone. No matter if they disagreed with me, as far as the East from the West, I still loved them. And as long as I have the Spirit of God in me, I'll always love His Church, His people. No matter what they do, or how they treat me, that won't have anything to do with it. I still love them.

18 I remember, one time a man named Moses. Those people constantly, we would call it in our southern expression, aggravated him, just constantly kept him on the move, everything with a murmur or a complain, and so forth. But, Moses, when it come to the showdown, when God said, "Separate yourself from them, 'cause I'm going to take you and start a nation," Moses threwed hisself in the path of God's wrath. Said, "Take me, and not the people," that he had called rebels, rebellion against God and against him. Yet, he loved them so much till he said, "Take me, and save them." That was Christ in Moses.

19 And if a man, no matter how much some other one would disagree with him, if he doesn't feel that way, then there's a lacking of Christ, I believe, if from his heart (not his lips, but his heart) if he don't feel that way towards humanity.

20 I was astonished one time, not just merely for a sense of humor at this time. But there was a—a Chicago meeting, and a colored man was setting there, and he kept saying, "I want to see Dr. Branham." He had a great big hat on, great big crosses, eight or ten inches long and wide, across his chest, and robes, and dressed very strange, with funny rings and beads, and so forth. I told Brother Baxter, which was my associate, "Tell him. Bring him on in the room. I—I'll—I'll see him."

21 And he set down to me, and he said, "Shall I regard you as 'father,' or as 'reverend,' or as 'elder'? Or what would you want me to regard you as?"

22 I said, "If you love me, call me 'brother.'" And he, in respects, did so.

23 And gave me his title, which, oh, I'd take a few lines to write across a paper, the titles of the name of the church, and his title in

the church. But he said one thing that's always stuck with me. He said, "I'm interested in this, Brother Branham. I'm. . ." Told me what he was interested in, in his church and these things. He said, "I is interested in one race," he said, "that's the human race."

I said, "There we'll shake hands."

24 The human race, to everybody, to every creed, to every color, and to every person that Christ died for, that's my interest this morning. And I've tried to always make it my interest—interest.

25 Now I want to read. And—and then just. . . I'm not aiming to preach, because it'd probably be at least, what I've got here to say, will probably take me four or five hours. So after about two hours now, then we'll dismiss and go to dinner, then come back at two o'clock, about. Be here before two, 'cause I want to start right at two. Be here about one-thirty, if you can. Then we'll be out in time for tonight.

26 I have to leave this afternoon, yet, for Tifton, Georgia, where I'm to hold a service tomorrow night, and the high school auditorium there, just a preaching service. And then from there, I don't know, just wherever He leads from there. Many places, Brother Arganbright and them has called from overseas, to start right away over there; all across the West, out into Canada, around the world. But I'll. . . you'll know. . . believe. . .

27 I believe you'll know better after I get finished. If God will help me to give it to you the way it was given to me, then, after the service, you'll understand, I hope. And then if there be any question, that you don't understand, I'll ask you to bring your books. And—and then you who have tape recorders, can get the tapes and put them in your home, and set down with open heart, just an open heart. Just lay it out, say, "Lord, I've just relaxed now. I'm going to listen." And then when you catch something, turn the recorder off and go get the Scripture.

28 And the Bible said, Jesus said, "They are They that testify of Me." See? And let's look through the Scripture and see if it's all right. Now I want to open. . .

29 [Someone speaks to Brother Branham—Ed.] Pardon? Right in *here*. He was showing me the different mikes to use. There's such a bunch of them here this morning, I don't know which one to start on.

30 Now let us turn to the Scriptural. I'm going to start in Genesis, and I wind up tonight in Revelation. I believe the Word. Genesis, beginning with the 1st chapter, I wish to read a portion of the Word. And now if somebody would want, someone to take the. . . got your pencils and papers, and so forth, 'cause I've got many Scriptures. I want to keep reading all the time on these Scriptures.

In the beginning God created the heavens and . . . earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided . . . light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be . . . firmament in the midst of the waters, and let it divide the waters from—from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmaments Heaven. And the evening and the morning were the second day.

. . . God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters he call . . . called he the Sea: and God saw that it was good.

And God said, Let the earth bring forth grass, and herbs . . . and seed, and the fruit trees yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herbs, and yielded seed after his kind, and the trees yielded fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day.

³¹ Now I want to begin this morning, with my text, to use this: *The Spoken Word Is The Original Seed*. Now that's what I wish to lay the text on. *The Spoken Word Is The Original Seed*. Now if you'll notice, God said, "Let it bring forth of it, in his kind." Whatever it was, it must be brought forth of its kind.

³² Now, this Word of God is Eternal. God, being infinite, cannot speak one thing and then, later on, change it to something else, to a better decision. Because, every decision of God is perfect. He cannot. Once His Word is once spoken, It can never die. It lives on, on, on, and can never die, because It is God. His Word can no more die than He can die. That's the reason we read in First John

or . . . Saint John, 1st chapter, that, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh.” The same Word that was spoken in the beginning, with His Eternal purpose, came on over and was made flesh and dwelt among us. God’s Word!

³³ Some years ago, I heard that a woman . . . Now, this may not be authentic. That licked her tongue in radium, while mixing it, to put on hands of dials of clocks and watches; it killed the woman. And years later, keeping her skull for an autopsy, like, they said you could take instruments, whatever they use, and put against that skull bone, and, with a—*a* rumble, you could still hear that radium going on, in her skull, after she had been dead, years. Radium continually goes on.

The Word of God continually goes on.

³⁴ I’m told, that if we could pick up an instrument that could catch it, that a man’s voice, my voice that I speak today, ten thousand years from now could still be picked up in the air. Like dropping a petal in the middle of a pond. And the teeny little waves, after they fail to be seen by the eye, continue on till it hits the bank. And the air wave of our voices continually travels around and around the world. Therefore, then, our voice, what we say, will be our judgment. Our testimony will rise right against us. Our own voices will echo in our own ears, at the Judgment Bar of God, when His great instrument catches every voice that’s been spoke, every word that’s been muttered.

³⁵ And now there’s only one way to stop that voice that’s wrong, that’s, repent. God alone can stop it. If it doesn’t, it goes on and meets up with you in the Eternity. Therefore, God, being perfect, and His Voice Eternal, His Own Voice will have to catch up with it. Therefore, He must be perfect in every decision, for, when He once says something, It has to go all the way and come back to the Judgment.

³⁶ Now if you’ll be real understanding, or try to be, you’ll see why I have took always the stand for the Word of God, that I have; because all other things must perish. God is Eternal, and His Word is Eternal. Now, as you study . . . And I’ll try to speak just as lengthy as I can, so that you’ll get the words, and I do that for the tapes also. That, you must know that this Bible is God’s Word.

³⁷ Now, we know that we are coming to a Judgment, that the Voice of God is going to catch up with us, somewhere, because It was given to every mortal to hear. Ministers are responsible of taking It. And if this Voice of God has to catch up with every person, then we’ve . . . you’ve got to hear It, either here or at the Judgment Bar.

38 So, if the church has the Voice of God, then you must hear the voice of the church, as our Roman Catholic people tell us. And when they, in themselves, are so confused and difference in their doctrine, the Roman, the Greek, and the different types, then there cannot be any place to have faith. Because, which one is the Church? Is the Roman church right, or is the Greek church right, or is some of the other churches right? Is the Lutherans right, Baptists right, Methodists right, Presbyterians right? Or, who is right, when there is so much difference in them? One is as far as the East from the West, from one another.

39 But, to my opinion, the Voice of God is the Judge. So, the Voice of God, and if It's so perfect, It's got to come from some perfect resource.

40 And if men bring it one way and another way, with their difference of denominations, then there's—there's no way to set a faith surely in what they're saying. I hope that's clear. See? Because, and if one says it's *this* way, one says, "You must join *this* church. *This* church, only, has salvation." That's the Catholic version. The Lutheran come around and say they are the way. Here comes along the Methodist with something else, the Baptist with something else, the Pentecost with something else. And there seems to be such a gathering of confusion.

41 Then, when you take this written Word to our brethren, many of them says, "Well, them days isn't now." Another one says, "It's just a history." The other one says, "It's a book of poems." The other says, "The church has a right to change it." Then where do we stand? Where is there a resting place for faith?

42 When, God, being Eternal . . . I believe, if we are to be judged, and always have, that if we're to be judged by anything, it'll be by the Word of God that's given the commission.

43 Then, if we're to be judged by that Word, then God would be an unjust God, to put such a confusion on earth, and the poor human mind so baffled, it doesn't know what to do. And one will join *this* one, then join *that* one. A poor fellow trying to think, he's trying to find the right place, he'll listen to *this* denomination, then he'll listen to another denomination. And *this* one seems to be better than *that* one; he'll go. And, first thing, he's back to the first one again. He just doesn't know what to do.

44 But if God is going to judge the world by something, it'll be by His Word. I believe that.

45 And, now, my brethren. Now, when I say that, I'm meaning not only this little group here this morning, but I'm meaning where

these tapes will be sent around the world. I—I wish you would bear with me a while, and think of that, that there's got to be some place come for a Judgment.

46 Then some of them says, "The King James version, or the certain other version. And now they're making a—a Standard version, or something."

47 I believe, if God be the sovereign God, as He is, the Eternal One, He has to see to it. It's up to Him. If I want to go to Heaven, to His place, it's up to Him to furnish me a place where I'll know what to do, somewhere that you can lay your hand and say, "*This* is It." Do you agree with that? [Congregation says, "Amen."—Ed.] There's got . . . It's up to Him.

48 He'd be unjust. . . If I said, "Lord, I was a Lutheran," and the other one said, "Well, I—I was a Catholic." Well, there's your two, protesting one another. Now, what's a poor man going to do? Well, what if the Catholic church is right? Then all Lutherans are lost. Why, if the Lutherans are right, all Catholics are lost.

49 See, you've got to have somewhere that faith can take its resting place. And to me . . . I don't know how you feel about it. But, to me, the Bible is the infallible Word of God. And I believe that God has watched over His Word, that there's not one punctuation out of place.

50 My daughter back there, Rebekah, was saying, "Daddy, in school we proved that the . . . that there are millions and millions of years this world is old. Then isn't that contradictory to the Bible?"

"No, sir," I said. "It isn't."

51 "Well," said, "if the—the different study of rocks and formations, and stalactites and stalagmites and so forth, prove that, dripping, of millions of years, and God said He made the heavens and earth in one twenty-four hours, doesn't that misprove, disprove the Bible?"

I said, "No."

52 If you'll notice, God telling Moses about the Bible, He said, "In the beginning God created the heavens and earth." Period! How long it took, that's none of our business. Then He goes ahead and begins to bring in His time of putting seed in the earth. But, "In the beginning," might have been hundreds of billions of trillions of years, aeons of time, but, "God created the heavens and the earth." Period! That settles that. That's the first step. See? He makes no mistakes.

53 Paul, the great preacher, said, told Timothy to, "Study, to prove yourself, rightly dividing the Word of God." Study It, openheartedly. And that's what I try to do.

54 Now, with my faith in the Word like that, then I cannot take some private interpretation, for the Bible states that the Bible is of no private interpretation. Now the Spirit just revealed that. I knowed the Scripture, but right now I don't know just exactly where it's in the Scripture. But, you who are putting it down, you'll find it. I think it's in Peter, that, "The Bible is of no private interpretation." Therefore, if the inspired writer said, and if That's wrong, then how much other parts of It is wrong? It's either all right or all wrong. You can't make It nothing else.

55 So, you, "Well, about the church," you say, "well, then, the church!" No. If you go to the church, then which church is right? Which church is right? See?

56 You have to come back again to something that faith has to rest on. And, to mine, it's on the Word of God, believing that this Bible is God's program for the people. Always has been!

57 Jesus said, "The Scriptures must be fulfilled," that is, that, "all that's written in the Scriptures." Now bear this in mind, 'cause you are getting the tape now. At the end of these tapes, you'll find I come back to that again, that all that's in the Scriptures must be fulfilled. Now let me let that soak just a minute, class. See? All that's in the Scriptures has got to be fulfilled. Then, if God said anything, there you are, it's got to be fulfilled.

58 Or, if it isn't, that's not the Word of God. Then, if it is, that isn't the Word of God, then where are we at? Let's get something that looks like God, or anything we want to do; as the Bible said, "Eat, drink and be merry, for tomorrow we die." See? Now, if that is not the Word of God, then we're all lost.

59 And if it is the Word of God, God is absolutely honor bound. The God, of Who is the fountain of all honor, Who is the beginning of all honor, Who is the source of all honor, Who is the source of all Truth, has got to stand by what He said.

60 And if This isn't God's Word, then who is God, where is God, or is there a God?

61 "Oh," you say, "Brother Branham, I feel it." Oh, the—the heathen can tell you the same thing, on his idol. Traveling does something to you, when you see it yourself. "So I—I believe I could look and see *this*." Yes. "I believe if. . . I—I believe because I—I was changed like *this*. Because. . ." I do that, too. But, remember, heathens do the same thing.

62 Why, the morals of Africa would snow. . . Some of them tribes would make Americans here, call themselves Christians,

feel ashamed of themselves, the morals and cleanness amongst the people who worship heathen idols. So, “Maybe that’s God”? See what I mean?

⁶³ You—you see, when you look at the thing in the face, there’s a great big circle here you got to cover, so you’ve got to have somewhere to come back and place your hands.

⁶⁴ Now let’s take the Lutheran claims; they fail. Let’s take the Catholic claims; they fail. Let’s take the Baptist claims, Pentecostals; they fail. So you can’t put no confidence in them.

⁶⁵ But there’s not one thing written in this Bible but what God has proved, by somebody, that it’s the Truth. See? It’s the Truth. I’ve often said, maybe my faith won’t climb where Enoch climbed, but I certainly wouldn’t stand in anybody’s way that could climb there, great faith.

⁶⁶ Now, getting this background, that, the reasons why I believe the Bible. And that’s where I take my text.

⁶⁷ Now, next thing I want to say, that, I do not believe the Bible contradicts Itself. I’ve offered a challenge, world around, for any persons, who claim such, to come prove it to me. See? Come, prove it. The Bible doesn’t contradict Itself. It’s you contradicting the Bible. God cannot contradict Himself. If He does, then He isn’t God. And if this Word is God, then, and It’s contradictory, then you make God contradicting Himself. Then where is your God then? Kind of gets thick, doesn’t it, complicated? If God contradicts Himself, He’s not no more than I am, or no more than you are, for He can contradict Himself. The Word is there, but It’s hid from the eyes of the wise and prudent.

⁶⁸ That’s why someone says, that, “Matthew 28:19, where, ‘Go ye and teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost.’ Acts 2:38 said, ‘Repent and be baptized, the Name of Jesus.’ Is a contradictory.”

⁶⁹ It isn’t a contradictory. Everybody that’s ever baptized, has to be baptized in the Name of the Father, Son, Holy Ghost. And if you’re not baptized, using the Name of “Jesus Christ,” you’re not baptized in the Name of the Father, Son, Holy Ghost. You’re baptized in some titles that pertains to a Name. If that is the . . . isn’t the right revelation, then the Bible would be wrong when It went ahead and everybody baptized in the Name of “Jesus Christ.” But if the Bible, baptized, every one of the apostles, all down through the age, baptized in the Name of “Jesus Christ,” after Jesus commissioned them to baptize them in the name of the

“Father, Son, Holy Ghost,” then the Bible absolutely contradicts Itself. But if you look at It, It isn’t. They did just what He said. Not titles; but Name! So, there’s no contradiction.

⁷⁰ How many more could I pull out here, that I’ve even got wrote down, that where people say They contradict Itself. I’ve asked, for twenty-five years, almost thirty now, for someone to show me. It isn’t there. No, sir.

⁷¹ It’s there, the Truth, all the Truth, and nothing but the Truth. And our faith rests right there, right there on what God said. Don’t—don’t try to interpret It. Just say It the way It says It. Don’t put any private interpretation. And I believe that there’s not anything else.

⁷² Now, I hope, that if this hurts, that it isn’t mean. I’m trying to say why I believe what I believe, and the way I’ve acted the way I’ve acted, of the things that I done. I’m trying to show myself to the world, that I have done this because this is my conviction.

⁷³ I believe that any word that’s added to this Bible, and whoever is guilty of doing it, his part will be taken out of the Book of Life. Revelation 21. “Whosoever shall add to This, or take from This.” I do not believe that any creed, any dogma, anything else, but just the literal Word of God, is God’s plan. Anything else is sinful, and will be dealt with, and will be Eternally lost; any man, any creed, any denomination, or anything that will add to or take from one punctuation of this Word.

⁷⁴ God, Who is not a god of yesterday, who wrote a book and hand it out in a bunch of man’s hands, and—and let it be confused and everything else, then going to judge the world with that book.

⁷⁵ But the God that wrote It, lives, lives in It, and confirms His Word. Now, in studying the tapes, I want you to study that real close right there, that remark. See?

Now, I begin at Genesis.

⁷⁶ I’m over to Revelation now, bringing this together, that this is God’s Word. Revelation says, that, “Whosoever will take from It or add to It, the same will be taken, his part, out of the Book of Life.” I get to the Scripture, quote it, after while. Revelation, the last chapter.

That’s the 1st chapter, shows now. What?

⁷⁷ What is the Word? Now, It is Eternal. It must not be tampered with, added to, or taken away from. See? Must not be tampered with. God sees to that. It must not be added to, anything to It. Nothing can be taken from It, because It’s Eternal. See?

78 Now, now to base upon, to show you that what I'm trying to say is in between these, Genesis to Revelation, It will not mix with anything else. Now, here is where we're going to differ, from here till five o'clock this afternoon. See? Here is where we're going to differ. How many will agree that *This* is God's Book of Judgment, that we'll be judged according to the Word of God? [Congregation says, "Amen."—Ed.] "It shall not be added to, or taken away from." Then why has this been done? Now we're getting to it. Why has this been done in such a rude way? Now we're going to find it, between Genesis and Revelation, right down in our time, down at the other times.

79 Now, let me make that real clear, for the tapes. Now, after I have told you why I believe the Word, and what God said about It, and how It should not be taken or added to, taken from, I want to go into the dense part of it, to the context of this long text that I have drawed out, and explain to you, and show you what happened. Then you can see the reason I believe what I believe. See? Now, It cannot be mixed, and It will not hybreed with nothing else. It will not hybreed.

80 Today is a great day of hybreeding animals, corn, wheat, making a better-looking product, but it's no good. It's rotten. No life in it. Dies; can't reproduce itself. It's dead.

81 Because, everything that we have on earth today, in its original form, is a spoken Word of God.

82 That's why that a mule, a bastard-born animal with a crossbreeding, cannot breed itself back again. God made a horse, and He made a mule. . . or made a donkey. You breed them two together, you got a mule. It's a hybrid, therefore it can't breed itself back.

83 We're going to hit the serpent's seed, after while, now. It can't breed itself back.

84 Now watch my text: *The Spoken Word Is The Original Seed*. Now I want to prove that.

85 Let us turn now over to Matthew 24:35, just a moment. And—and as we search through these Scriptures, for a little while, and I'll see how much time we have. And I want to read here a Word that Jesus said. Matthew 24, and the 35th verse. 24th chapter, 35th verse, show how Eternal this Word is, what we been talking about. "Verily . . ." 34.

Verily I say unto you, This generation shall not pass, till all these things will be fulfilled.

Heavens and earth shall pass away, but my words shall not pass away.

86 Now, could you mix anything with that then? Now, in the Book of Revelation, the 22nd chapter and the 19th verse, I'd like to read this. Revelation, the 22nd chapter and the 19th verse, and see what this says. Let's begin with the 18th verse. "For I testify unto every man . . ." Now remember, from Genesis, where He spoke the Word. See?

For I testify to every man (that's priest, pope, bishop, state presbyter, or whatever) that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

87 What about your dogmas? What about your unscriptural creeds that you're listening to? Of all denominations, there's not a one excused.

. . . if any man shall take away from the words (saying it's not the same, you know it, see). . . way, words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.

88 Though he be a preacher, see, though he be a church member, all of his life, though he be a bishop, or a pope; whosoever shall take one Word of *This*, just one Word!

89 Do you realize it was one Word that Eve doubted, that caused all the trouble? One spoken Word of God, Eve doubted to be the Truth, and it caused every sickness, every disease, every suffering baby. Caused every hospital to be built, every operation was ever performed, every death that ever died, for one person to believe one . . . disbelieve one Word. There you are. What did Eve try to do? Hybreed It, mix It with something.

90 You've got to take It the way God spoke It. It won't mix with nothing. No, sir. Jesus one time said, "If you have the faith like a mustard seed." I'm told that mustard seed won't hybreed. You can't mix it with nothing. You can mix other grains, but you can't mix mustard seed, see, 'cause it won't hybreed. And if you've got that kind of faith!

91 That's one, taking one Word of God, that's where so many evangelists crack up. We'll get to it later. How they say, "Oh, we believe *this*." And they'll take that, and they believe that one Word, and they can make that work. But what about the other one next to it?

92 "Blessed is he that does all His biddings, commandments." See? "He'll have the right to enter into the Tree of Life. For without are sorcerers, dogs, and whoremongers, and so forth."

93 Now, I got a mixed class, but I got a lot of context here that's just really flat. So I want you sisters to understand, see, be sure to understand.

94 Now, that's why we believe It. And It is the Word of God. Therefore, God's spoken Word is original. And everything that God created, spoke into existence, is original.

And you can hybreed some of His creation, secondarily.

95 That's the reason Eve could do what she did, with her own seed, because she wasn't in the original creation. She's a by-product of the man, not in the creation of God. God created the whole thing, and then He took a part of His creation and made a helpmate.

96 That's the reason you can hybreed a donkey and a horse, but it won't last. It's death.

97 But the original has got life. It comes back again. I hope you can see it now. The original has the life.

98 So that's the reason I think that cults, and denominations, and organizations, die. History proves they're, every one, dead. They never did rise no more; they never will. They can't breed themselves back; got nothing to breed with. They're sterile. That's why Eve's children dies.

99 I'm taking my time, so that, the tapes, give people time to study. I don't want to be in any hurry. I want to just take my time. I don't know what will happen from here on, but I—I want this to the people. That, even though some day God take me from the world, if I don't live to see His Coming, the Message will still live on. True. Stay with the Word.

100 Now, remember, every spoken Word of God is the original Seed. God planted everything in the earth, by His Word. And as long as you stay with the original seed, it will breed itself right back and—and reproduce itself again. Hybreed it, it dies.

101 And Eve, the woman, was the first hybrid thing that ever was. Now, I hope you don't turn tapes off till we get down and prove that after while, see, show you just why. She was a hybreeder, a bride. Notice, through that brought death, through trying to take the Word of God and mix some wisdom with It. See? You're not supposed to do that.

102 And whether you believe It's...got wisdom to explain It. Just say, "God said it, and that settles it. And God said so, and that's all there is to it." If you can't explain It, leave It alone. But just say, "It's so, 'cause God said so." See? That's it. God said It.

¹⁰³ Now notice. Now, It will not mix. It must not be tampered with. God will punish the one that does it. And It will not hybreed to nothing else. It's God's Word, alone. God don't need your word with His. We're not supposed to speak our own word. We're supposed to preach His Word, God's Word.

¹⁰⁴ Now, therefore, true life can only come or reproduce itself by its original breeding. See, life! Now ke- . . . Now study that, now, when you're studying the tapes. And study it now. Life, l-i-f-e, can only be reproduced by its original breeding, the way it started at the beginning, then it reproduces itself. See? It doesn't, it's a hybrid, it runs out. Some of them run out, the first generation. See? It's gone right then. They'll soon find itself back. It can't bring correct life, because it's hybrid.

¹⁰⁵ Genesis 1:11, the Bible said. Jes- . . . God said, "Let every seed bring forth of its kind." Now, when God said that, that settles it. It's always settled. "Let every seed bring forth of its kind." To mix it, brings a super crop. It's a super crop of what?

¹⁰⁶ Listen now. Let's coast. To mix it. . . I'm trying to hold. Them such text, I could preach on it. But I'm trying to keep from doing that.

¹⁰⁷ To mix it, will bring forth a super crop, as it's proven. But what kind of a crop? A crop of falsehood, death. Hybreed your corn, it brings forth a big crop, better crop, better looking, but it's dead. Plant it back; can't reproduce itself again. It's done. It's finished.

¹⁰⁸ Like Eve, see, she brought forth a hybrid crop. Look at us today, and you can look around and see that's true. Uh-huh. See? Sure did. Wasn't God's purpose. No, sir. Just have to hold back, for something I'm thinking right now. See?

¹⁰⁹ To mix it, brings forth a hybrid crop. And a hybrid crop is a dead crop, far as rebreeding. It won't breed itself. It can't, 'cause God said so. It has to bring forth of its kind, and you've mixed it. Now you can see the church right there, where we're—we're going to wind up. It died there, for it cannot bring forth of its kind. Why? It's mixed. You can't do nothing with it. It's dead. It's finished. All right.

¹¹⁰ That's why each generation has its own revival, a chance at the Word, so the sovereign God at the Judgment. . . John Wesley's group will raise up, and these starch-washed Methodists of today will answer for. Luther will raise up. The Catholics will raise up (from back behind Irenaeus, Martin, Polycarp, and those) and will have to stand the Judgment, for hybreeding the Word of God to dogmas. This group of Lutherans that followed Luther's revival will answer the same thing. The booted group of Baptist that followed John Smith's revival will do the same thing. Alexander Campbell's will do the same thing.

111 And the Pentecostals will do the same thing. That original revival, when the Holy Ghost fell, called out a people, and God trying to get His Word to it. And they organized it, set over here, and denominated, and died right there.

112 You say, "But look what they're doing." We'll get to that, little later on, today. See? We're coming right down to all the . . . I'm just putting the Seed in now. Then we're going to show you, after while, what happened. Uh-huh.

113 Now, that's why each revival has its own revive . . . Each generation has its revival. God raises Him up a man, sets him with His Word, and starts him out for the message for that age. And as soon as that man is taken off the scene, somebody else catches it and hybreeds it. It all falls back to a perfect, everything, may . . .

I could stop here for a minute. We ain't in no hurry. See?

114 Go back. That's exactly what it started, way in the beginning, in Genesis. God set forth His crop of human race, and Eve hybreeded it. See what happened? So there's a judgment for Eve.

115 Luther set forth. All the rest! Christ set forth. The apostles set forth. The prophets set forth. Didn't Jesus say, "Which one of you, has not your fathers persecuted the prophets that God sent?" Didn't He teach that a king one time sent his servant, and then sent another servant, and sent another servant, and so forth, then finally sent his son? See?

116 Each generation receiving, 'cause it's repeating right back to E- . . . E- . . . Adam and Eve, again, the first crop, garden of Eden. Half of them lost; wise virgin, sleeping virgin. Half of them, one kept the Word, other one hybreed it; right back and forth, just as hard as it can go, right like that. It's been right down through the age. We'll prove it by God's Word and by the history here. That's right. Hybreeding!

117 Hybreeding first started in Eden, started in Genesis. It's the beginning, that's where. And ends up over here in Revelation, at the second Coming of Christ.

118 Now remember, correctly. That's why each generation has its own revival, it gets a chance at the Word. Then they hybreed it. Instead of taking on, they go somewhere else.

119 My mission, that I believe that God has called me for . . . I—I have to say some personal things today, because that's what I told you I'd do, see, and tell the world. My mission, I believe, to the earth, is (what?) is to forerun the coming Word, see, the coming Word which is Christ. And Christ, in Him, has the Millennium, and has everything right there, because He is the Word. See? All right.

¹²⁰ Jesus said, in John 3:5. Now, if you want to mark that down, John 3:5. We all know it, or either I'll turn. Maybe somebody on the tapes would might not be able to turn just at that time. And I'll read here in Saint John, the 3rd chapter and the 5th verse. And we'll see what Jesus said. We might start off just a little before that, 3rd.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, . . . I say unto you . . . unto thee, Except a man be born of water and of . . . Spirit, he cannot enter into the Kingdom of God.

¹²¹ Is that a Seed? Every spoken Word of God is a Seed. That's right. I'm going to prove that just in a minute, where Jesus said so. Every spoken Word of God is a Seed.

¹²² Then, "Except a man be born again." Why must he be born again? He's dead, with the flesh he's in. He's a hybrid. He's got to be born again. Why? He was born in sin, from Eve's sin, shaped in iniquity; come to the world, speaking lies. He's a liar, to begin with. No matter how smart, educated, whatmore he is, he's a liar. The Bible says he is. How holy his parents was, or anything about it; he's a liar, to begin with. And the only way he can tell Truth, is say what Truth is, through his own lips. That's the only way Truth can come. Anything contrary to that Word, he's a liar, yet. That's pretty flat, but that's what God said. Uh-huh. "Let every man's word be a lie, and Mine be true." See? Anything that comes from his lips, contrary, to deny this Word, or put It in some other race or some other generation, or whatever it is, he's a liar. That's exactly. He's got to be born again, then he sees every Word. The only way he can be born again, is that Life of God in him, to produce that Life.

¹²³ A seed must have water, to grow. Now, you put a seed in the ground. If there's no moisture in the ground, it's dust, and it won't grow in the dust. Can't. It's got to have a certain percent of moisture, or it won't grow. That right? "The letter killeth. The Spirit giveth It Life." See? Now, it must have moisture, to grow.

¹²⁴ His Word is a Seed. Now to prove that, let's turn to Luke the 8th chapter, the 11th verse, and see if this is true or not, if—if the Bible says His Word is a Seed. Luke, the 11th chapter or . . . The 8th chapter, rather, and the 11th verse, and we'll see what God

said about it; 8th chapter, 11th verse. Now He goes ahead and begins to tell. There's much things to say about it. Let's start at the 4th, just read.

And when much people were gathered together, and there come unto him out of every city, he spake by parables:

A sower went out to sow his seed . . . to sow his—sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

And some fell upon . . . rock; and . . . soon as it was sprung up, it withered away, because it lacked moisture.

125 “Moisture.” Baptist, Presbyterians, Lutherans, without the Water. And when he's first converted, he looks right straight to Christ; he believes. And the first thing you know, that denomination binds him up into a place, and the moisture of the Spirit is gone from him. He becomes denominational, and he's dead. Not only Baptist, but Pentecost. Don't believe that, I know many of you don't. But you just wait a little bit, we'll see where the Bible states it now, or not. All right. “Of lack of moisture,” last word in the 6th verse of the 8th chapter. “The lack of moisture.”

And some fell among thorns; and . . . sprang up with it, and choked it.

126 See? What was that? He goes ahead and tells that some, as soon as they get to be . . . I'm not going to pull one punch today, on nothing. See? Just what I think the Christian Business Men, and the rest of them, of these Pentecostal organizations, and these people that's building all these big millions of dollars of things, the riches of the world has choked out the glory and Spirit of God. Dying, because it's choked. The world, care of the world has choked them out.

127 The women wants to be active, and bob off their hair and have waterhead haircuts, wear shorts, and look like the rest the world. The preacher stand in the pulpit, with . . . practice their “amens,” and afraid of the Word of God, because of a meal ticket. If they can't ride a Cadillac, and they're not even considered spiritual anymore. That's right. If they can't dress in the best of clothes, and do everything else, they're—they're considered, “They're backslid. They're not *so-and-so*.”

128 An old man back there, old Brother Kidd, told me this morning, they don't want him no more, because he's old and he stays right with the Word. What's the matter? They lack moisture. All right. “And fell on . . .”

And others fell on good ground, and sprang up, and bare fruit . . .

. . .when he had said these things, he cried, He that has an ear to hear, let him hear.

¹²⁹ Oh, what a parable! How I could like to preach a text on that now, a sermon. “When He had said these things,” the 8th chapter, or 8th verse and 8th chapter.

. . . others fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, . . .

¹³⁰ Screamed out, something maybe like this, when He said, “Will bring forth a hundredfold”:

. . . He that has an ear . . . let him hear.

¹³¹ Uh-huh. Other words, “If your ear is in tune with God, let him hear.” See?

. . . his disciples asked him, saying, What might this parable be?

And he said, Unto you it is given to know the mysteries of the kingdom . . .

¹³² “The mysteries.” See what He’s talking about here? Now watch. What is the mysteries of the Kingdom? Watch just a minute.

. . . mysteries of the kingdom of God: but to others in parables; that seeing they might see . . . might not see, and hearing they might not understand.

¹³³ See? But God’s Word comes right on down to the Judgment, to judge them, ’cause they did see It. It was there.

Now the parable is this: The seed is the word of God.

¹³⁴ What is the Seed of Life? The Word of God. Therefore, for Life, you can’t come through a creed. You can’t come through a denomination. You got to come back to the Word, now, the Seed of Life. All right.

¹³⁵ His Word is His Seed, and His Spirit is the Water. Now right back to John 3:14, there you get it again, you see. See? The Spirit lifts . . . is the Water. Now, look, John 3:14. We understand what it means. You want to read it.

And as Moses lifted up the brass serpent in the wilderness, . . . so must the Son of man be lifted up:

¹³⁶ See? Now, if Moses lifted up the brass serpent, for the same cause Christ was lifted up. Now what is it? Moses lifted up the brass serpent so that the people that was perishing might have water for life. Look, Jesus . . . O God! Jesus is the Word of God.

Now we're going to hammer that down, this afternoon, see, prove that.

137 Jesus is the Word of God. And He was bursted open, that Life. The Life is inside the Seed. That, this Life, which is Spirit, Water flowing over; the Spirit over the Seed of God, will bring forth the Life of the Seed. And if it brings forth something else, there's some other kind of seed there then. Amen. Do you understand? [Congregation says, "Amen."—Ed.] If the Spirit of God comes forth to water the Seed, if it's the Seed It's watering, it'll produce the Life of the Seed. That clear? ["Amen."] Produce the Life of the Seed, for that's what It's give for.

138 I believe the Bible is the—is the Word, the whole Truth. And Jesus is the Word made manifest. He and His Word is One and the same. What was He? Now look. He was that Seed.

139 I got to hold something back, in order, get it in here this evening, you see. It's hard.

140 He was that Seed that Eve should have produced. Do you get it? [Congregation says, "Amen."—Ed.] He was the Seed that Eve was . . . produce. But she hybrid It, by disbelieving God's Word.

141 So, He was that Seed. And the only way that Life could be, in the reproduction of Life, Life had to come through that Seed. And that Seed had to die, in order to spread out the Life. Oh! Can't you see it? That's why the Water was given, to water the Seed. The Holy Spirit, that was in the garden of Eden, was to water the Seed.

142 Man wasn't made to die; he was made to live. But hybreeding brought life . . . a death there, rather. She hybrid It. Now you deny the serpent's seed? Then I'll ask you why you . . . What's these funeral services about? She was hybrid. Every one of us are hybrid from the original. That's the reason you're constantly dying.

143 But, O God, there's a Germ of Life come from the real Seed. But God proved It was His Seed; He rose Him up again. See? That, through that Life that's going over the original Seed, like was given to Eve, over His real Church, is bringing forth Life again, through the Birth, through the womb of His Bride. See? Oh, it's rich and glorious! I give it a little time to study, so it'll sink in. He is that Seed. He is that Seed that was produced by the Word of God. "Be it unto me according to Thy Word." There's the Seed, see, taking the Word. See?

144 Now, Jesus is the Word made manifest. He and the Word is One and the same, and that's why It was so made manifest in Him

so perfectly. That's the reason that God manifested Himself so perfectly in Jesus, because He was the Seed-Word, the Germ-Word, Itself. The Germ that's inside the Seed, that's the Life in the Seed. You get it? See? It was the . . . He was the Germ-Word of God. The Germ is the Spirit; the Germ is the Water.

¹⁴⁵ And Jesus had to be broken open there, in order for that Seed to let forth Its Life, to water other seed that was coming. Oh! Do you see? [Congregation says, "Amen."—Ed.] Even He said, "Other sheep I . . . that's not even of this fold, I have. They're going to see That. They're going to get that Word and stay right with It. And I'm sending forth the Spirit to water It, and It'll produce just exactly." It'll produce miracles. It'll produce the Power of God. It'll produce. And it will not deny anything, because it's a kindred seed with the Seed.

¹⁴⁶ It can't say, "Mr. Cocklebur, you come live with me." No. No, sir. No, no. It won't do it. No, indeedy. It just won't mix. Can't mix death and Life. You can't be dead and alive at the same time. Uh-huh. See?

¹⁴⁷ So you see what I mean? It is the Germ that come from the Seed. He is. He is the Word of God made perfectly manifest. That's the reason that in Him was . . . What? That was the thing that . . . He is correctly the Son from the first Adam, was the Son that was promised through Adam, continue on the human race. And Eve hybrid it, to the serpent, and brought forth a generation of bastard children, born to death, without Life. And Jesus come, and was that Seed. He proved it. Everything that Adam lost, Jesus was. See it? He is the correct. Eve would have finally brought that Child forth. But she hybrid it, brought the serpent in, listening for wisdom, understanding, knowledge.

¹⁴⁸ Now wait till we get into the Bride with that. See? That's what's . . . That's the reason I believe what I believe. It's got to come back to this Word.

¹⁴⁹ That's the reason I say, if somebody wants to—to discuss with me, talk to me about this Word, come. That's right. I've offered that, any time. If you think that the Name of "Jesus Christ" isn't right way to baptize, come talk to me about it. Uh-huh. If you don't believe there is such a thing as serpent's seed, you come see me, let's just take the Word. If you don't believe that women should have long hair, and that's her covering, come talk to me about it, with the Word. If you don't believe that the end of the time is at hand, and these things I'm talking about is, come talk to me about it. See? Come with me. Brother, Seed, just come on. Right.

150 You can't be a Seed and disagree with the Word, because the Word is the Seed. And if you are the Word, how can you disagree with It? You'd be disagreeing with yourself. You'd be defeating your own purpose.

151 Like somebody said, "What would you . . . Why do you ever go out with them people like that?" Well, if I didn't do it, I'd be defeating the very purpose I was sent here for. There's got to be a Light.

152 Now as we go on down, we're going to bring them things in and show just how they set themselves in order, just exactly perfectly with the Word. Now . . . Yes, sir. He is . . .

153 That's why God could work through Him. And what did He say when He was here on earth? "I do nothing until the Father shows Me." Perfectly.

154 And anything He done, always was vindicated by the Scriptures. He said, "Search ye the Scriptures, for They are They that testify of Me. And if I don't do the things that They said They did, then I'm not that original Seed. But if I do do the thing, then why don't you believe Me?" That's right. "If you can't even believe Me, the way I stand, then believe the Word that I say, believe the works that I do, 'cause My Seed can only bear forth what I am."

155 The cocklebur can only be a cocklebur. You could hybreed it with anything else, but it's still a cocklebur. That's right. It'll express it. That's the reason that, a dual, is a hypocrite. That's a hybrid. A man that claims to be a man of God, and deny the Word, he's a hypocrite. A mule that claims to be the horse, he's not a horse. He said, "I'm a donkey," and neither one. You're a hypocrite, bastard-born, just exactly. That's flat, but that's what it is. He didn't aim to do that. Man done that with his wisdom. That's where he gets. That's where all man's wisdom winds up, to be bastard-born. All right.

156 Now, that's why Jesus was so perfectly manifested, God was so perfectly manifested in Jesus, because He was the Word of God. He was God's Word. That's the reason It couldn't produce nothing but just exactly God. And if God is in you, what more can you be?

157 Didn't Jesus say, of the prophets who the Word of God came to . . . Who did the Word of God come to? [Congregation says, "Prophets."—Ed.] Prophets. Didn't Jesus call them "gods"? ["Amen."] Why? God was manifested in them. What was it? The spoken Word manifested. See? That's it. Said, "How can you deny, say . . . If you had any wisdom, you'd understand." He said, "I . . . How can you say you . . . We call them . . . God Himself called them 'gods.'" And said, "How can you then say you believe them,

and deny Me, when I say I'm the Son of God?" Why didn't they see this then? Same thing today. "I'm that Seed that was to come, the woman's Seed."

¹⁵⁸ "I'll give you a Seed." To the serpent, the serpent had already defiled her. He said, "But thy Seed, that I'll give you, shall bruise his head." He'll take that thing back again. Amen. I wish . . . I just wish everybody could see that. See? "I've come to conquer, and correct what Eve done. Only way I can do it is through a woman that believed the Seed; where, a woman didn't believe the Seed." A woman believed the Word; where, one didn't believe It.

¹⁵⁹ "I'm that Overcomer. I'm the One that's come to give Life, that through My death, to pay the penalty of what she done. Through My Life, will be given to you, to flow over you. And you'll be sons of God, and daughters of God, see, as long as the Seed is in there."

¹⁶⁰ You hybreed It, and you ain't got nothing but a denominational, bastard child. That's all. Anything deny the Word. Excuse me, sisters. I—I want you . . . I've just got to say just the way It says it *Here*. See? And that's—that's the way It is.

¹⁶¹ All of God's sons must be the same. Yes, sir. To be born of the Word and Spirit, brings us back to the spoken Word again, like in John 3. See? To be born of the Water and the Spirit, what does It do? Then It brings you right back again unto the place of where you should have been at the beginning. See? That's the reason of Christ's death, brings us right back again to (where?) sons of God.

¹⁶² If Eve would have brought forth that Child . . . She would have finally done it. Did not God tell her, "Multiply and replenish the earth"?

¹⁶³ But she had to walk over here, play the part of a whore. Well, you just say, "That's flat, Brother Branham." But wait just a little bit, we'll get into that a little later. See? See? You say, "It can't be." Well, we'll just find out where the Word says it is, or not. See? Then, it's right. They're not . . . It's not hid. If It is, It's hid from those who is lost. See? Right. See?

¹⁶⁴ Now, now, this brings you right back to the spoken Word, then we are God's Word made manifest. See? Jesus said the same thing. "He that believeth on Me, the things . . . and Who I am, what I come for, and the purpose I do, to bring a man back to believe the Word of God and take nothing else with It, the works that I do, he'll do also." There you are.

¹⁶⁵ Why is it not being done today? It's hybrid, bastard children, mixed up. It don't . . . It's a mule. It don't know what it believes.

166 A mule don't know who his daddy is, who his mama is. He don't. He's no pedigree. There's nothing to him. He's an illegitimate creature.

167 That's the way any person, that claims to believe God and don't believe His Word, will take a denominational creed and breed it with the Word. See, you're not of God. You're dead. You can't be dead and alive, the same time. So even the Word of God don't even grow, you're just playing the part of a hypocrite. Let that go for bishop, priest, cardinal, whoever it might be. That's right. It's got to be the Word, or you're dead, just an illegitimate child, God's Word (God part) won't grow. You might grow in the same field, as we're getting to directly, but you—you're sure not in—in the fold. It won't grow. All right. All right.

168 We notice then, see. The spoken Word, then we are God's Word made manifest. That's how God wants His Church, is to manifest Himself. How can He manifest Himself unless His Own Seed is in that person?

169 How can you use your own thoughts, and God manifest Himself through you? How can you take your own belief, and say, "Well, my pastor teaches, my—my—my creed says, that this days of mir- . . ." How you going to do that, and then be a manifested son of God? How you going to do it? The death of Jesus wasn't nothing to you. "Oh, I accept Him as my Saviour." You don't! You say you do, but you don't. Your works prove what you are.

170 Jesus said the same thing. "If you think I'm illegitimately born. . ."

171 They said, "We're Abraham's son, and need nobody to teach us."

172 Said, "If you was Abraham's children, you would know Me." Said, "Which one of you condemns Me of sin, unbelief? Show me one thing that God promised of Me, that ain't fulfilled." Huh! "Show Me one thing that the Father promised, that I haven't fulfilled. Sin is unbelief. Let's see you produce it then." That, that dehorned them. See? Certainly. Said, "Who is accusing Me? Who can—who can condemn Me with sin, unbelief? See? If I don't believe, then why is the Father doing through Me like He's doing, every Word that He promised? Now let Me see where you got it in yours."

173 Who is the illegitimate born then? They were, illegitimate children professing to be God. Jesus said, "You are of your father the devil, and his works you do." What kind of works did the devil do? Try to hybreed the Word of God, through Eve.

¹⁷⁴ That's exactly the same thing that these big denominations do today. The works of the devil, their father, they do. They are trying to take a creed and breed it with the Word of God. That's what Satan done in the beginning, the father, the devil. God bless you, brethren. Come out of it! Jesus said so. You got one little scratch of God in you, you ought to look and see That. Hybrid! Oh, my!

¹⁷⁵ The works that Jesus did! If a man has the Seed of God in him, with the Spirit of God watering that Seed, the same works that Jesus . . . was manifested in Jesus, Him being the original Seed of God, His death brings you back to the original Seed of God. And if the same Spirit that was within Him, is in you, then the same works will be manifested.

¹⁷⁶ Don't believe that? All right. Let's turn over to Saint John 14:12. You say, "I'm a believer, Brother Branham. I sure am a believer." All right. I'm going to see if Jesus would call you one, see if the Word of God calls you one.

Verily, verily (absolutely, absolutely), I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. (What is it? Same Seed.)

¹⁷⁷ Can't keep . . . How can you plant wheat *here*, and wheat *here*, and say, "I'm going to get cucumbers *here*, and wheat *here*"? You can't do it. The only way you're going to get cucumbers, is plant cucumbers. If you hybreed it, then it won't be a cucumber. It'll be a hypocrite. Is that right? It'll be a hypocrite, friends. Just—just got to say it. It isn't neither one. Isn't cucumber or what you bred it with. It's a crossbreed, and it's a bad product. And it's dead, in itself, and it can't breed itself back no more. It's dead, right there. Back, won't go no farther. That finishes it. That's all. But if you want a cucumber, start with a cucumber.

¹⁷⁸ If you want a Church, start with the Word of God. You want a Life of God, start with the Word of God. Accept the Word of God in Its fullness, every measure of It. And then let . . . And if that is the fullness of God in you, then the rain that's falling will produce exactly what's in your garden.

¹⁷⁹ Then, now, where is your Latter Rain coming up at? You see where that's going after while, don't you? Going over them wild gourds that Elijah got, and thought they were gourds, or that them school of the prophets up there, that denomination they had. Gathered some wild gourds, and thought they were—they were peas. Oh, well.

180 Then, the works will be manifested in him, are the same, for it is the same Seed-Word of God. God's Son was His example Seed, and what His Life was when the Spirit poured upon Him after His baptism. And the Holy Ghost come upon Him. The very Life that He produced, well, that same watering Spirit of the Holy Ghost will bring forth the same kind of a Life, doing the same thing that He did, if it's the same Seed. Son-of-God Seed will bring forth a son-of-God Seed.

181 Now, shame on you women with bobbed hair. Shame on you preachers denying that Truth, say, "That's all right. The hair has nothing to do with It." But God said it did. See where it's at? See?

182 That's why I believe the Word. It's a Seed. And if the Rain falls upon the Seed, It'll bring forth of Its kind.

183 Now what's the matter with these revivals? What do we do? "Make a million more in '44," Baptists, Presbyterians, and whatever more, Pentecostals.

184 But where is that manifestation of the works of Jesus Christ, "I do nothing till first the Father shows Me"? Where is that kind of a Seed coming from? The Holy Spirit will water and bring forth that Seed. It's the Water to the Seed. If the Seed has been planted, that's exactly what the Water is for.

185 If the Water falls on you, you say, "Bless God, let me tell you something, preacher! I'm *So-and-so*, and I don't believe in that Stuff." You're a denominational. You're just an old hypocrite, to start with. That's what kind of seed was planted.

186 Don't—don't—don't—don't misunderstand me. I love you, honey. I'm trying to get This to you. See? I'll—I'll—I'll stop at it, when I finish today. I'll let it go. But I want you to know, one time, what's right, and the reason I believe what I believe. I believe the devil has deceived you. Frankly, I know he has. According to God's Word, It can't fail. He has deceived you. Yes, sir. That's why I preach those things the way I do, because God's Word said it.

187 "Oh," say, "well, Brother Branham, this is a different day." It's the same Word, though.

188 They got some wheat out of the garner from back there, that was in time of Joseph, and put it and planted it here, a couple years ago. You see that in the magazine? And produced a crop of wheat. It was still wheat, that's the reason. Only thing it needed, just some water.

189 God's Word is just the same as It was when He spoke It back yonder, thousands of years ago. The only thing It needs is Water.

¹⁹⁰ Why don't we get a crop? Because we got the wrong kind of seed in. "How many, you all, why not change your letter?" Twofold child more of hell than you was when you started. "How many of you Methodists would like to 'come Baptist? You Baptists like to 'come Pentecostal? Just bring your membership over here." Oh, for goodness sakes! Tommyrot! Trash! Trash of the devil. There's no Life in it, at all. It's hybrid, hypocritical, dead, twice dead, plucked up by the roots. Didn't Jesus say, "Every plant that My Heavenly Father hasn't planted will be rooted up"? Denomination, whatever it is, it'll be rooted up.

¹⁹¹ God's Word, alone, will stand. Right! That's what He said. "Every man's word is a lie, but Mine is the Truth."

¹⁹² Then where we going to go? You better come back to your senses. But you can't hear It unless you're predestinated to hear It. We're getting into that. No wonder it falls like water on a duck's back, he's made to shed the water, not absorb it.

¹⁹³ The ark was made out of gopher wood and shittim wood. It's the most . . . It's nothing but just hollow. Nothing in it but hollow. Everything is taken out of it; it's growed that way, the lightest wood there is, lighter than balsam. Why did they do it? So he could soak it with pitch. "If it'd been oak," you say, "wouldn't oak do just as good?" No, sir. It won't soak up nothing. It turns it away. It—it's repellent; and this is an absorbent.

¹⁹⁴ And a real Seed of God is an absorbent for the Spirit. All denominationalism is took out. All unbelief is out. And when the Holy Spirit comes into that Germ of Life that's laying there, It produces another Seed, just exactly. Another son of God is born. Amen. Another amateur god, son of God!

¹⁹⁵ I'm a Branham because I was born of Charlie and Ella Branham. That makes me a Branham, because I'm their seed. Their two agreements, with their sperm together, made a seed, and that made me.

¹⁹⁶ When God and His Word becomes One (Hallelujah!), that . . . When God's Spirit waters the Seed of God, the Word of God, It produces God. And it's not the individual. It's God, for (what?) you are dead. You're not yourself no more. You reckon yourself dead, hollowed out, waiting for the Seed-Germ. Then what is it? It isn't you no more; isn't the man. It's God in the man. It's the Seed-Germ, like the beginning, spoken Word. It's God's Word made manifest in the man. Then, it isn't the man; it's a man that's died. He can't be a hybrid and a son, at the same time. He's either a son of death or son of Life. So if he's the son of death, get it over to the devil and let him kill it . . . Give

over to God, I meant, and let Him kill the devil that's in you, run him out, hollows you out. Then, let God plant His Own Life in you, then it's not you no more. It's God's Life, because it's God's Word watered by the Holy Spirit, will produce the same thing. You see it?

197 I just love to preach on that a few minutes; but with thirty or forty pages of Scripture here, and I've only got three so far. My! All right.

198 Manifested, the works manifested the same by—same by us, for It is the same Word. Now, if you want to do the works of Christ, do the same thing He done. “He that believeth on Me shall have My works.” What is that? Believeth (what?) that He is the original Seed-Germ that come. Where is the Seed?

199 Here, let me take these handkerchiefs. *Here* is the man that was supposed to be. Right *here*, this is the man that was supposed to be.

200 What happened? Eve hybrid it, breed it, what it did. Then what did it do? Turned to death; just keep dying, dying. Now this one come, that out. . . .

201 Now *here* stays the Word, just the same. *Here* is the Word laying here, just the same. Now what happened? *Here* is the Word. Now, the Word that God spoke, “To multiply and replenish the earth,” It couldn't find a place to land.

202 Finally, *this* Word, It caught into the womb of a virgin. We'll speak of the two wombs, this afternoon, more. And what happened? From Him came forth the Germ-Life, the thing that gives, the Water that gives the—the—the kernel its chance to reproduce itself. The Spirit came out of Him and went up.

203 *Here* we are. We come along. What happens? We believe it. We believe it. Now, what did Jesus say? “He that believeth on Me.” See? “He that believeth on Me, the works that I do, the manifestation that. . . The Holy Spirit come in the form of a dove, come upon Me and done this, not through hybreeding, but through virgin-born.” Not the—the—the course of—of life, like breeding a child, husband to wife; no, not that. Not a hybreed, but a virgin-born. “Now, through this, I'm giving this Life, that if you, by faith, will accept what Father, all the prophets, all the Word of God, I will pour this Life down upon you, and you'll. . . can't do nothing else but produce the same thing that I am! . . . ? . . . The works that I do shall he do also.” What did He do? Just as the Father led Him, what He saw. Saint John 5:19, just . . . “I do nothing till the Father shows Me.”

204 What was He? Made Himself a Man. “God was made flesh, and dwelt among us. The Word was made flesh, and dwelt among

us.” God’s spoken Word, through a virgin, brought forth a—a body. And in that body come the—the Water, the Spirit. “And washed by the Water of the Word.” And then went in Him, dwelt in Him, and there come the Life of God manifesting Himself through Christ. God was in Christ, the anointed One. *Christ* means “the anointed One,” a Man that was anointed. “And God dwelling in Him.” What was it? The Germ with the flesh, the anointed One, flesh being anointed with the Spirit of God, produced the Word of God made manifest. “And we beheld Him, the only begotten of the Father, full of grace.” See?

205 There we was, see. He was God’s Word made manifest. And, now, He died in order to pay the debt of your hybreeding. My! My! There it is. What is it? That you could die to yourself, until you’re no more yourself, and be filled with His Word, believing His Word. And then the Holy Spirit, was in Him, comes down to water that Word, to make It grow. See? And then what is it? God manifesting, continuing the work of His first Son, His only begotten, see, that died for our hybreeding life; that He might reconcile us back, to be sons and daughters of God, that through the Church might flow the same Life, by the Word, continuing the work being manifested as it was in Christ. Christ was God’s Word made manifest. And He died, gave His Life, that He might send the Spirit; take His body up, and send the Spirit back, to water, pay the redeeming price, if we’ll believe it. That’s it right there: if you believe it. “He that believeth on Me, the works that I do. . .” Then come the Holy Spirit upon the same Word of God.

206 “Now,” you say, “where—where do you throw it upon the Bible then?”

207 The Bible has got to be in you. The Word is a Seed. As long It’s laying *here*, it won’t do nothing. But when It comes in *here*, when It comes in the heart, then It begins to manifest, by the Holy Spirit, the works of God. Then visions come, power comes, humility comes. All your know-it-all is gone. You become nothing. Christ becomes alive. You die; He lives. There it is. Cause, He died, I live. When I die, He—He lives again. And when I die, He promised me Life. And I died out to myself, so in order I can have His Life. And how do I do it? By taking His Word, His Seed. Put His Seed in *here*, by faith, and believe It, and then It produces exactly what the Bible said.

208 Now, my brethren, search out across the country. We find a lot of imitations.

209 Let’s go on just a little while longer. See? All right. The works, the same manifested in His Church, that would be, that

was manifested in Christ. He said so, Saint John 14:12. "Heavens and earth will pass away, but My Word shall not." Is that right? [Congregation says, "Amen."—Ed.] All right.

²¹⁰ Predestinated, as He was, makes the Word-Seed flesh. I better stop there now. Maybe you wouldn't, but somebody out in the tape land might under- . . . might understand. Predestinated! All sons and daughters of God are predestinated. We'll get to the Scriptures, after while. I'm just quote it to you. Ephesians, 1st chapter, 5th verse. All right. We are predestinated. Why? Christ is the original Seed. And this original Seed was predestinated by the foreknowledge of God, knowing that the fall would come, and predestinated Him to take our place. You get it? All sons and daughters of God are predestinated.

"But," you say, "then will He condemn some?" No, sir.

²¹¹ You're here on free moral agent. But the reason that He know . . . He, being God, the infinite One, as I spoke to you about, He foreknew everything that would be. He knowed who they was.

²¹² Now, He didn't make Eve do that. He didn't make her do it, but He knowed she would do it.

²¹³ Now, no wonder, I believe, in the 12th chapter of Saint Luke, I believe it is, He said. I . . . Don't put that down. I'll get it. I've got it wrote down, a little later, that. He said, "They got eyes, but they don't see. They got ears, but they don't hear. Isaiah well spoke of you. Isaiah foresaw you." And there they are, setting there, with eyes, ears, and everything else, but yet they can't see. Why? They are a repellent to the Word of God. Then Jesus said, "Oh, you hypocrites. You're the—you're the children of the devil, and his works you do; then condemn Me," He said, "refuse My ministry." When, show me where your ministry is producing the full Word of God, as His was. See? See?

²¹⁴ Now, predestinated, as He was. Now you say, "How does that predestination come?" God, formal . . . Now, if everybody don't understand this, I want you to raise your hand now when I get finished. See? God, in the beginning, commissioned Adam and Eve to multiply and replenish the earth. That's how sex was given, that's why it was. But what caused the hybreeding? Bring death. Now we get that this afternoon, in the two wombs. See?

²¹⁵ Now notice. Now, in this, God foresaw and predestinated a world of sons and daughters. He predestinated them to be there. And because of hybreeding. . . Disbelieving God's Word caused the hybreeding. God has put it right back, again, that you don't

have to be hybrid anymore. You can come right back to the original Word and be a son of God just like you was supposed to be at the beginning. See?

216 Christ couldn't help being what He was; He was the Son of God. That's it. See what I mean now? See, if you were intended, you see the Word of God, you believe It. Because why? (There's something new.) See? Why?

217 Have you ever heard of strain, in a family? One, a—a—a son, will kind of impersonate his father or—or the mother, or the grandfather, the grandmother. That strain, in the family. You've heard of it. Haven't you?

218 Well, that's the same thing from predestination. You were supposed to be here in the right way, at the beginning. But, being that you come the way you did, you're subject to the fall. But, being that you're predestinated, you hear the Word. It brings you right back where you were predestinated. Amen. (Never saw that before.) Brings you right. . . What—what makes you believe the Word of God, and turn down these other things? Is because you were. . . There is something in you. Way back yonder, you're suppo-. . . What? You are made to live here forever.

“I want Scripture for that, preacher.”

219 Here it comes. “All that He foreknew, He's called; all that He has called, He has justified; and all that He has justified, He has already glorified.”

“What's the use of preaching, Brother Branham?”

220 There is a—there is a crop out there. Only thing I'm doing is seining. I'm just throwing It out there, and see where It goes. If they're repellent, the grease of the muck of the world and the denominations throw It off, I can't help it. But if there's one out there that can absorb It, he'll turn to be a son and daughter of God, just as sure as the world, amen, 'cause it's predestinated.

221 That's the reason that God could work His works through Jesus, He was the predestinated Son. “He was the Lamb slain before the foundation of the world.” Before a hundred billion trillion million years ago, that we said Genesis 1:1 spoke of, a while ago, He was right then predestinated to take His place. Amen. That's the reason the—the will of the Father He did. He was the Word made manifest.

222 And every one of the other sons will have the same manifestation, and that's the ones that was predestinated. That little group, in every generation, will come up in the resurrection, all the way from the beginning of the world. And the reason, they hold on

to It. Even Paul spoke of it in Revelation, or in—in Hebrews the 11th chapter, said, “They wander about in sheep skins and goat skins, and was destitute, and afflicted, and tormented; of whom this world was not worthy of.” Amen. Had nothing to eat, and run about, and dug out, and persecuted, and sawed asunder, like Isaiah was, and many of the others. Paul speaking of them men. Who was he, said, spoke of “sawed asunder”? Isaiah, the prophet, predestinated even before the world begin. He should have come through the womb of Eve. But then he come through the womb—womb of a woman; his spirit had to come here to be a witness.

223 So Jesus was, also, came for a witness of the death, burial, and resurrection; that man will die, but live again through Him, for He is the Seed that has to come up. Amen. Hope you see it. All right.

224 Predestinated as He was, makes the Word-Seed flesh in you, His Church, God’s Word.

225 You say, “Sure, Brother Branham. Every Word, I believe It.” Then don’t back up when you get your tradition. See?

226 Stay right with that Word. And stay with That, watch what happens. Say, “O Lord, I believe It. Send the Holy Spirit.” Then watch. Then if He goes to bearing record, then you know you got It. Not by some sensation; the devils do that. Not by some miracle; the devils do that. But by your constant belief in the Word of God, and the life that you live, never denying nothing. All right. That makes the Word becoming flesh, see, flesh and the same Water-Spirit.

Now, wait a minute. I can’t pass this by. See?

227 Jesus was the Seed of Abraham, fleshly speaking. That right? [Congregation says, “Amen.”—Ed.] A predestinated Seed of Abraham. And when the Spirit fell on Him, what kind of a Life did He bring? He brought a faith Life. What kind of a Life?

“You mean He’s going to be a sojourner like Abraham?”

228 That’s where people get so mixed up today. They try to think that a man of God has to do *this*, and follow *this*, and do *that*. Oh, mercy, no. What was . . .

229 How was Christ the Seed of Abraham? Not in His . . . so much in His body. Cause, Isaac, that seed of Isaac finally fell and died, it backslid and hybrid, too. We’ll get to it, directly. See? But the faith Seed of Abraham, that he believed God’s Word regardless of what the circumstances was! There you are. Whew! You know, I feel like shouting. Look. See? Look. The faith Seed of Abraham, what was it? Not Abraham’s body, but Abraham’s faith. Abraham’s faith in (what?) the Word of God. No matter what come, he called

anything contrary to It as though it wasn't even there. Oh, me, wouldn't that rip these denominations to pieces? Hum, hum, hum, hum! It sure would.

²³⁰ If the Truth of even *Marriage And Divorce* was only brought out in its light that it's in here, in the Bible, it would break up every church in this city, any other city, try to get back to it. They're, both sides, wrong. I can prove it by the Word. They're both wrong. All right. Whether a man should do *this* or do *that*, or a woman *this* or *that*. I'm not going to say it, because I got enough confusion now amongst them. See? Uh-huh. Jesus said, "Let them alone. Blind leads the blind." Why, they just fuss about it. They wouldn't believe it. If they're born to Eternal Life, they'll believe the Word. See? Right. If they don't, God will manifest Himself to them. If they don't believe It, why, they won't believe It. That's all.

²³¹ Let's get to this, first. We might get to that, later sometime. But let's take care of this, first, see, and see why we must believe these things, how we got to believe them. You must believe them. If you don't, you're lost. You are.

²³² "Believe what, Brother Branham? You?" No, sir, not me. You believe me, and . . .

²³³ I'm saying the Word. I'm not putting anything here. I'm just telling you what the Bible says about believing this Word. And that's what I've done, is try to believe that Word just the way It's wrote; I don't add anything, take anything. I just read It just the way It is, and believe It just like that. And by the grace and help of Almighty God, He's confirmed It.

²³⁴ And I ask anybody to disprove It. Now, you on the tapes, come do it. Tell me one time I ever told you anything wrong, it didn't come to pass. Tell me anything, any time, that God never confirmed and worked it just exactly according to the way it was said. All right.

²³⁵ Predestinated, as He was, makes the Word-Seed the same Water on (what?) this Church today. Is a Bride predestinated? Did God say He would have a Bride without spot or wrinkle? [Congregation says, "Amen."—Ed.] Then It's predestinated. Isn't It? ["Amen."] See? Well, Christ was predestinated. He was the Royal Seed of Abraham, and what did it do? When the Spirit come on Christ, He bore record of the Word of God. And when the—when the Water-Spirit falls on the Word-Seed, the Royal Seed of Abraham's faith in God's Word will produce the same kind of a crop.

Say, "I don't believe that."

236 All right, let's find out. Let's go now and see. Are we Abraham's Seed? Genesis 17. Go back in Genesis and get the 17th chapter. I'm leaving a lot of these off here, but I—I got to hit some of them in here. Cause, some critic might come along and say, "I don't believe that." So, we'll just place a little bit in there, so He can stop him from saying it. See? All right, 17:7, let's start at the 6th verse.

And I will make thee exceedingly fruitful (Abraham's Seed), and I will make many nations (Gentiles and all) . . . and kings shall come out of thee.

And I will establish my covenant (now watch) between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a—to be a God unto thee, and to thy seed after thee.

237 What is the Seed of Abraham now? Not his flesh. Paul said, "Jew, that Jew outward, is not Jew. The Jew inwardly." See? What is the Seed of Abraham? Those that believe the whole Word of God, regardless of what denomination, or papa, or mama, anybody else says. They believe the whole Word of God. God said, "I'll establish my covenant right now, predestinate this covenant with thee and with the Seed, in each generation after thee, that will believe it." There you are, Seed of Abraham. Now you say . . . Now watch. God said, "I will establish it with the Seed."

"Well," you say, "Brother Branham, that gives everybod- . . ."

238 Wait now just a minute. Let's go to Ephesians now, over to the Book of Ephesians, and we're going to start at the 1st chapter of Ephesians. And then we'll read a little bit here and just see what God has to say about this—this subject. Now listen. Paul, now watch the way he addresses this now.

239 Everybody on your—on your feet now, we just got . . . or on your lookout. We got just a few minute now, then we'll . . . About forty-five minutes, something, then we'll dismiss for lunch. Now look.

Paul, an apostle . . .

240 What is *apostle*? "One sent." "Paul, a sent-one of Jesus Christ." Is that right? [Congregation says, "Amen."—Ed.] "By the will of the Sanhedrin"? I misread that, didn't I? "By the will of—of the Luther, or the . . ."? Well, anyhow:

Paul, a sent-one of Jesus Christ by the will of God, to the saints . . .

241 Who is it to, everybody? No, sir. Everybody can't take it. Uh-huh. That's right.

...to the saints which are at Ephesus, and to the faithful in Christ Jesus:

242 Them that's already in there. That's what I hope I'm talking to, in this congregation this morning, those that are already "in Christ Jesus." Now, that's where this is addre- . . .

243 See, you can't tell the . . . those—those babies out there about It. They can't eat meat. They have to drink milk. They're stunted. See? So, remember, they can't eat strong meats.

...now to the faithful in Christ Jesus:

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. (All right.)

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us . . .

244 Now, he's talking to the Church, now. This is not the outside. This is Church.

...with all spiritual—spiritual blessings in heavenly places . . .

245 Like this morning, those who love It is just eating It up. See?

...heavenly places in Christ:

According as he has chosen us . . .

246 Did we choose Him? Huh? "Oh, Brother Branham, I—I beg your pardon. I did." No. You, according to the Word, you didn't.

247 Jesus said, "You never chose Me. I chose you." Oh, yeah. When did He choose It? When Jesus say He chose His Church? "Before the foundation of the world."

248 "According as He has chosen us in Him," at the last revival that Dr. *So-and-so* had? No, no. You might read that in a creed, a text book, but not in *this* One. See?

According as he has chosen us in him before the foundation of the world, . . .

249 When were we chosen, at the last revival, the night we got saved? Why, when—when there wasn't no world, was no star, there was no atoms, no molecule, that's when we were chosen. Amen. Oh, don't let me start preaching on that. I'm just trying to explain something here. All right.

...before the foundation of the world, that we should be . . .

250 What? "Members"? No. "We should, oh, after we're saved, we just do as you want to"? No.

...we should be holy and without blame before him in . . .

251 “Membership”? No, no. It’s “love.” Ain’t it? That’s right. All right. “In love.” Excuse me. I’m just cutting up, I guess, now. I shouldn’t do it. All right.

... *in love:*

Having (What? P-r-e-d-e-s-t-i-n-a-t-e-d. Oh!) predestinated us unto the adoption of children (the Seed from the beginning, see)... of children by Jesus Christ to himself, according to the good pleasure of his will,

252 Who did it? God. When did He do it? Before the foundation of the world. Then if we come in an illegitimate birth through Eve’s corruption, making us all her children and subject to death, then the sovereign God has to make a way to redeem His children. “And all the Father hath given Me will come to Me. And no man can come unless My Father draws him.” Oh, my! Now where’s your great big thing you done? You never done nothing. You ought to be ashamed. God, Who done all things! The wheel is working just right.

253 Someone come, the other day, said somebody said something bad about me, and—and accusing me of something that was wrong. And I said, “Oh, forget it.”

254 Said, “How can you take it like that? That involves your family, that.”

255 I said, “Oh, my!” I said, “That was predestinated before the foundation of the world, to give me a trial.” I said, “Oh, my, my, my! Sure. So that’s all right.”

Said, “How do you do it?”

256 I said, “If I looked right down *this* way, I’d be falling all the time.”

257 That’s the way with the people today. “If I accept the Truth of God’s Word, Brother Branham, they’d kick me out.” Well, what are you looking *here* for? Look out here at the end of the road. See, a man who looks like *this*, he don’t know where he’s going, he looking *this* way. But if you look out yonder, you don’t care what’s going on now, you know where you’re going. See? That’s it. Look where you’re going. Stay lined up with the Word. All right.

258 “Predestinated us now unto adoption.” Now do you believe we were predestinated? [Congregation says, “Amen.”—Ed.] Now, was Jesus predestinated? [“Amen.”] He was the Lamb of God, already slain before there was a light, before there was a meteor, before there was a molecule, atom, anything. He was the Son of God, slain. Oh, the greatness of God!

259 Then these little peanut brains out of some little manufactured, supernatural incubator over here, tries to debate That and say It's not right. That's a shame. Who are you?

260 Even some of them saying, "There's no hell." And you're setting on a pot of it every day, eight-thousand-miles thick, just below you, volcanic; and then look up and defy God and His Word. When you defy the Word, you defy God. Right.

261 Oh, my, how great Thou art, Lord! How thankful we should be! All right.

262 So, believers, of the Word and Spirit, must be one. You get it? [Congregation says, "Amen."—Ed.] Believers, the Word and the Spirit, are absolutely one. You don't do your own thinking. You don't use your own mind. That wonderful? ["Amen."] The mind was in Christ is in you. See? Mind is in Christ, and you'll take the Word just like He did, 'cause He was the Word. And the mind of Christ in you, you are the Word. You're God's living Word, representatives of Him, here on earth, that's right, continuing the work. The Church should be that way. And when so, the Bible is manifested again like in the early days of the disciples. Just like the disciple, the Bible is living again, in you.

263 Now let's see. I've got to try to get at least, about fifteen pages here, right quick. I just hate to do that. But I'm just going to have to run over it. Cause, I don't, then I'll be this afternoon. . . I got a meeting tomorrow, and—and I just got to hurry now. All right. Now we'll try to make it just a little quicker, if we can, snap into it. Are you believing? [Congregation says, "Amen."—Ed.] All right.

264 And when so, the Bible is manifested again like in the early days of Christ. See? Cause, you are a predestinated Seed just like Christ was. And when the Rain falls on the Seed, the Life produces Itself, when the Holy Spirit falls.

265 When It fell on those Seed that. . . Jesus said He chose them (when?) before the foundation of the world, then they were a predestinated Seed. Is that right? [Congregation says, "Amen."—Ed.] Then, here they haul themselves up, in the upper room, these Seeds, the Word. And the Word was laying on there, without Life in It. "All of a sudden there came a sound from Heaven as the Waters begin to gush down, and It actually filled all the house where they were setting." And the Seeds begin to grow. It begin to manifest Itself, the Word of God being manifested. All right.

Why then has the revival fires let up?

266 Now, I got about ten Scriptures here, if you could just notice it on here, that I ought to say it. But I've got to skip over a lot of it, and just so you get the outline of it. All right.

267 Why then has the revival fires let up? Now I got to call names. I won't do it after this 'less God tells me to. But I've got to call names. I've got to say things that I don't want to say, but, in order to make this clear.

268 You can see now where I'm getting to, the reason I've done what I done. I believe *This* is the Word. And I believe that Christ has a Church, and the Church is the field. We'll get to it, after while. And you've got to get the Word in the field before the Spirit can ever do anything. See?

269 Why then has the revival fires let up? Don't hear very much more of Billy Graham, like great evangelists. Oral Roberts, not burning the country like he used to. My meetings is not even heard of. There's the three. What's the matter?

270 Now we're going to get some real deep teaching. See? I'm going to have to just use it now. And if this tape should fall in the hands of Billy Graham, Oral Roberts, I want you to know, my brethren, that I'm not disregarding you. I'm taking myself, if you notice, in there, as your fellow brother in the Gospel. And I think, after this, you'll have a better understanding, brethren, of why I have did what I've done. And I hope that I find grace in the sight of God, and before you, in being honest and truthful to tell you the reason why.

271 Now, Billy Graham, the world was burning here not long ago with Billy Graham. Very seldom hear of it now. He's still going, but what's the matter? Oral Roberts, why, just burning the earth up; dying down. Tommy Osborn. All them are good, godly men. What's happened? Believing that God called me for a ministry, what's happened to mine? Now here is going to answer some questions. See? What's happened?

272 You say, "Brother Branham, yours is deadeast of all of them." That, that's true. That is right.

273 Billy Graham is more heard of than I am, and Billy is more heard of than Oral. Oral is more heard of, in one day, than I am in six months. Tommy Osborn, Tommy Hicks, any of those godly men, they're more heard of. So, as far as that turn, mine is farther away than all of them. What's happened?

274 "Brother Branham, you saying that, that you telling us here now that you actually believe the Word and everything, well, what's happened to you then? What taken place?" That's what we want to know. That's what we want to know.

275 Now, put her down in your mind now. Pull down the umbrella and shake the rain off, and open up your heart just a minute and listen.

276 Remember, the Bible said in Genesis, the 1st chapter we read, to base our thought for the day, is, "Every seed after its kind." It'll have to bring forth after its kind. That's right. Every seed will have to bring. Remember, the earth is full of seeds, and the rain makes it bring forth after its kind.

277 I believe it is near the harvest time. Don't you believe it? [Congregation says, "Amen."—Ed.] You all agree with that. ["Amen."] We are near the harvest time. Now, the seeds has been planted. That's what's the matter with it. The seeds has been planted. Oh!

O God! I wish you could see what passed before me then.

278 The seeds has been planted. Remember, there's a planting time, then a harvest time. They know they said so. All right.

279 Now, there has been three different kinds of seeds planted. A denominational, Billy Graham, he was the head planter. Oral Roberts, for the Pentecostals. Pentecostal seed has been planted; I'm talking about organization now. And, then, the Word has been planted. Now you'll have to understand, folks. I ain't saying this no more unless God tells me. I want you to get this good and clear. Three seeds has been planted.

280 That's the reason, the planting, it's about over. See? It's all over. Seeds must be planted before the Rain falls. That right? [Congregation says, "Amen."—Ed.] Or, otherwise, the Spirit. Now you're going to disagree there, but hold on just a minute. See? Seeds must be planted; and then the Rain falls, to water the Seed. Is that right? ["Amen."] Now I want. . .

281 Is there anybody in here that understands Hebrew, knows Hebrew words? All right. You look it up if you want to.

282 Now, we are hearing so much, and so many organizations and everything else talking about, "We're in the latter rain." Nonsense. No such a thing now.

283 Oh, something is happening. I can just see it passing before me. It's done caught the Spirit. See? Amen. I know this is Truth. It's THUS SAITH THE LORD. By vision, see, just moving, coming. Can't hardly look down here. See? Every time I look, I see it just moving up in front of me, like *that*, and breaking off; and move *this* way, and look *this* way. I been trying to watch some fellows setting around down here. Look away, and everywhere I look, looks like there it is. See? All right.

284 Let's go back and try it again now, be sure that I got it in there. I don't know what exactly happened along that line. Look.

285 I believe that it is near the harvest time. The seeds have been planted, denominational seed of the churches, such as the Evangelicals, like Baptist, and Presbyterian, and Lutheran. And the Pentecostal seeds has been planted into the Pentecostal organization, by great men like Oral Roberts, Tommy Hicks, and Tommy Osborn, great men of God. See? And I believe that the Word of God has been planted, unadulterated, away from any of those organization. That's what's the matter. See? The Seed must have. . .

286 The Seed plant must have Seed Water before It can grow. It must have Water, to fall, before the Seed that's been planted can grow.

287 Now, "Well," you say, "Brother Branham, there's been our. . ." I know. That's right. Catching your thought now, you see. You just can't hide it now. Uh-huh. All right. So, be careful what you're thinking.

288 Now, the Seed must be planted. And then It must have Water, in order to grow.

289 Now, you say, "Well, Brother Branham. . ." I'm going to express your thought thought there. "We've had the Water." So be it. That's correct. You have had the Water.

290 You ever plant cabbage or anything, or seeds, or something another like that? Usually, they got a water there, just pour a little on them. See? All right.

291 But, now, wait. What did we have in that planting time? The former rain.

"Oh," you say, "Brother Branham, nonsense!"

292 Now wait just a minute. You take the word "former," in Joel 2, and look at it, and see if the Hebrew word. . . You go to the Hebrew, and see if it don't. If you want to write it down, m-o-u-r-e-h, *moureh*, and get the Hebrew word, interpret, see what *moureh* means. Teaching, the teaching "rain" has went forth.

293 The denominational teaching rain has went forth, "A million more in '44," Baptists. *So-and-so, so-and-so*, members in the church. Oral Roberts and them brothers with the Pentecostal move, the economic. . . the great Pentecostal move, they moved up into the millions. See? That's right. And the Seed has went forth, the Word, for the minority, the group.

294 Now watch. Now remember, the word m-o-u-r-e-h, *moureh* means teaching, the “former rain.” It says the *moureh*, “rain,” the teaching rain. Teaching rain went forth. Billy Graham has struck the world; the Pentecostals struck the world; and the Word has struck the world.

295 Now, what’s the matter now? She is now waiting for “the latter rain.” That’s when she produces her fruits. Oh! Hum! I hope you get her. Then the kind of seed you have planted in your field will be the kind of crop you will reap. If the denominations wants more members, that’s what they’re going to get; that’s what they have gotten. The Pentecostals wants more Pentecostals; that’s what they’re going to get. Right. But the Word is going to produce sons and daughters of God. Uh-huh. Uh-huh. Right. That’s coming, too. Watch. Look at that great latter rain supposed to be done, how they would run over the wall, leap over, and how they’d be an army coming. Just wait a minute. Uh-huh. The kind of crop you’ll get, is the kind of seed you put in your field. All right.

296 The two denominational kinds, you understand, the two denominational kinds will unite together, to go to Sodom.

297 But the Word will stay with the Elected, the Royal Seed. Amen. See? Jesus said, “As it was in the days of Sodom, so shall it be in the Coming of the Son of man.”

298 Two Angels went down, two anointed ministers went down to Sodom, to try to bring out a man that was backslidden, had a little speck of God about him. And his wife, his bride, you know what happened to her; she was disgraced. And look at his daughters; and look what it hatched out to be after he got out. Was always a hair in the biscuit. You know that’s right. Excuse that expression; but, you know, a gaggy thing. So that’s a . . . It always was. We know that. Now, you can’t deny God’s Word.

299 But there was One that stayed with Abraham, that gave a sign. Yeah. That right? [Congregation says, “Amen.”—Ed.] All right. All right. One stayed back.

300 What was Abraham and his group called? The elected Seed that never went down. They were pilgrims. They journeyed *here*, they journeyed *there*; they journeyed *here*, they journeyed *there*; interdenominational.

301 But the denomination went down and made himself a city. And Lot became the priest, or the bishop, or the . . . you know, whatever it was there, the big man, set in—set in the city and done the judge, who says (the bishop, the state presbyter), “No, we won’t have that

guy in our midst. No, sir. He disagrees with our theology. We can't have it." There's old Lot. There he set. "If he don't pack credentials from our group, we won't have him, at all." Who made you a judge over the House of God, you hybrid? Uh-huh. Huh! God's Word will be preached, anyhow.

³⁰² Saint Martin went to a group like that, and that guy wouldn't even stand up, to give him respect, after he had broke the gates. God even burnt his robe off of him, back of him, made him rise up and salute that prophet of God that entered the city. Uh-huh. That's right. His seat caught on fire, where he was setting, the throne he was on. That's right. You've read the history of the church. Yes, sir. He went down there with the true Word, performed miracles and signs; and proved, on the Word, that he was. They had their own bishoprie, and they had what they wanted, and that's just what they wanted. But God is going to see that. . . . Might have been some elected children in there, and he had to go get them. That's right.

³⁰³ So, remember, what was it? Now let's stop here just a minute. Lot once had the choice to be interdenomination, himself. That right? [Congregation says, "Amen."—Ed.] He once had the choice to journey with Abraham, but the love of the world choked him out. That's what's done today.

³⁰⁴ And, remember, those down in Sodom never seen one of those supernatural miracles. They had a blinding. And preaching the Word blinds the eyes of the unbeliever. That's what Billy Graham and them has done, blinded the eyes of them unbelievers out there. That's right.

³⁰⁵ Now you can't deny that Jesus said, "As it was in the days of Sodom, so shall it be in the Coming." Here it is, in the Bible. See? It'll be the same thing at the Coming of the Son of man.

³⁰⁶ Now watch. But there was One which was the Word. He was the Word, and where did He stay? With the promised one, the elected one. The Word stayed with the elected one. And the Word of God, today, will stay with the elected One, the Royal Seed of Abraham, by the promise.

³⁰⁷ What kind of a works did It do? When It was manifested about eight hundred years later, in the form of Jesus Christ, It done the same works that that One did there, the Word did, at the gate at Abraham's tent. Set with His back turned to the tent, told Abraham his name was Abraham; not Abram, what it always had been, what his name. But his name was Abraham, 'cause God met him a few

days before that, told him his name was Abraham. Said, "Where is thy wife," not S-a-r-r-a. S-a-r-a-h, "Where is thy wife, Sarah?" Like He didn't know.

Said, "She's in the tent, behind You."

308 He said, "I'm going to visit you." "I," the personal pronoun, "I'm going to visit you, according to the time of life," oh, "and you're going to have that baby that you've waited on."

309 The latter rain is fixing to fall. You've held that Seed in there long enough now, on believing. And you're looking for a coming Son, and He's coming. Amen. That's the real Church today, see, that elected Seed. "You been looking for Him, and I'm going to send Him to you." Amen. What said that? The Word.

"Oh," you say, "that was the Word?" I beg your pardon.

310 Abraham called Him, "Elohim," That's the Almighty, self-existing One. He was the Word, Elohim.

311 Where did He come to? Abraham's Seed. Now, remember, He had nothing to do with them denominations. He stayed right with the Elected, and preached, that's right, and showed the sign. And Jesus said . . . Now wait just a little bit.

312 Then, Sarah, in herself! Watch that pollution, see. Now, actually, to disbelieve That, God would have killed her right there. Did you know that? And she come out and denied. Abraham . . . She laughed up her sleeve, in other words, to herself. Now, she never, maybe, even cracked a smile. But, down in her heart, she—she—she kind of laughed a little bit. "Me, an old woman, a hundred years old; fifty years since the menopause, time of life. Lived with him all that years! Well, we haven't lived as husband and wife, for twenty-five years, maybe thirty. See? And mean to say I'm going to have pleasure with my lord, Abraham?" Her husband!

313 That's the kind of wives you all ought to be, should be. Paul said the same thing. Love your husband that much. Not hybreed something out here. See? Remember, your thoughts . . . We'll get to that, this afternoon, the "womb, thought." So now . . . But, in that, she loved Abraham so much she called him her lord.

314 "My lord being old, too, and me old, and me have pleasure with him again?" And she . . . [Brother Branham imitates Sarah's silent laugh—Ed.]

315 And the Angel showed Abraham Who He was, that He was the Word. He said, "Why did Sarah laugh?"

So he called her forth, and she said, "I never."

He said, "But you did."

316 What? That's grace. See? Right there, God would have slew her right there, but He couldn't. Oh! See our stupidity? He'd kill every one of us, but He can't. To kill Sarah, He had to take Abraham, 'cause Sarah was a part of Abraham. They were one, in union. And to take the Church and destroy It, He can't do it, because It's part of Himself, Christ; part of Himself, the Word being made flesh. Oh! Amazing grace, how sweet the sound! Couldn't do it. You get it? [Congregation says, "Amen."—Ed.] He couldn't kill her. He couldn't take her life, because she was part of Abraham. See? She was flesh of his flesh, and bone of his bone.

317 In our mistakes, don't say, "Well, I—I made a failure." No, that don't make them. . . Abraham made failures, too. See?

318 But He couldn't take the Church. He can't kill the Elected, He can't take your life, because you're part of Himself. You're the Word. The Word is in you. It's manifest Itself, proving Itself; love, joy, peace, longsuffering. All the Words of God, you believe every one of Them work, and God working through you. See? You're a part of the Word, which is Christ. And we are taught that He is the Word. "And we are flesh of His flesh, and bone of His bone." There you are.

Now we're coming down to something.

319 *Moureh, moureh*, the rain, "former" rain, planting rain has went forth. Now what happened? The former rain was being planted; the latter rain fell. What happened? Sodom and its Sodomites burned; Abraham received the promised son. Jesus said, "Let them grow together. The tares will be bound, bundled, and burned. The gar- . . . Wheat will go to the garner." See? The latter rain is just at hand. We're going to get . . .

320 I don't want to wait too long on that, 'cause I got something real good back here on that, I know. See?

321 The two denominations will unite, Pentecostal and these other, and will unite. But the—the Word will stay with Abraham's promised Seed, as It did then. Jesus said, "As it was then. . ." Have you got ears to hear, eyes to see, understanding to understand with? [Congregation says, "Amen."—Ed.] Jesus said, "As it was, is not it written. . ." Would He say, if He was standing here this morning, would not—would not He say this, "Is not it written, that, as the days of Sodom, so shall it be at the Coming of the Son of man"? ["Amen."] Don't you see the two harvests coming up here, receiving

their last shower? They've come along to that last shower. See? Then what happened? The Angels and the Lord disappeared. Then the rain took place. All right.

³²² Now watch real close now. Now, I believe I was on this subject here, yeah, on the rain, and the lat-...for the latter rain. All signs are pointing to the end now. Everybody, that believes God's Word, knows that. Even...

³²³ Let me stop on another one right here. I'm going to have to call name. I don't mean to be rude, but I've got...I'm...I told God I—I—I'd pull no punches, I'd come right here and just express exactly what I've knowed all my life, and then there's some things over here at the end I'm going to have to withhold, I know, but I—I'm—I'm going to express to you, as far as He let me do it. First, I'm...

³²⁴ Mrs. Wood knows that after I got this, and many more pages beside this, the Holy Spirit said, "Don't do that." Did I call you, Mrs. Wood, and said, "He told me not to do that"? So I went back and prayed. And that night He come to me in a vision, said, "Go do *this*. Take This and place It there, 'cause they won't understand *This*. It isn't time for *This* yet. Place *This* here." And I did. That's right. See? "Obedience is better than sacrifice." See? All right. Obeying!

³²⁵ Now, now look. We're...Show you we're at the end time, even the un-...The parable of the wise virgin and the unwise virgin—virgin is with us. Now, look. The unwise virgin—virgin... Excuse me. The unwise virgin is going to be the hybrid. See? She had the Seed, without the Oil, the moisture to make It grow. Now, and what's she doing? The—the two groups, the Pentecostal group and the denominational of the world (the evangelical groups), has emerging together. See? What for? Going to Sodom, see, see, now notice, to reap this harvest. Notice the unwise virgin—virgin.

³²⁶ Have you noticed that, even one of my great friends, a real scholar, a man that's smart, intelligent, brilliant, Pentecostal man? And I notice my brethren in the Christian Business Men is shouting the praises of God, because, in there, they got Episcopalian preachers, Catholic priests. I wonder if those men are sound asleep. Do you realize? They say, "Oh, it's the greatest thing you ever heard, Brother Branham. Why, this Episcopalian people come over here and they say they got the Holy Ghost. They spoke in tongues. They did these things. Glory to God! I'm telling you, they're—they're—they're just...Why, their church has been revolutionized." Oh, my!

327 Brethren, don't you know what that is? It's the sign. When the wise virgin wants Oil . . . Or, the unwise virgin, rather, wants Oil, and, while she's buying It, that's the time that the Bridegroom come. Oh, you Pentecostals, what's the matter? Well, you can't see it unless God shows it to you, that's one thing sure. If—if you wasn't born back yonder, predestinated to it, you're going to miss it. "Blessed are the ears that can hear." Blessed are the hearts that can understand, for the time is at hand. Every sign pointing to it. See?

328 Look what kind of revivals they're having. Great revival, have had. Looks good, doesn't it?

329 You say, "Well, Brother Branham, now you got us on a limb." That's where I wanted you.

"How you going to know what's right and wrong?"

330 Give it the Word test. That's the way to tell whether it's right or wrong. That's, just—just give it the Word test, see what it says about the Word. Any spirit, see what it says about the Word. If it denies the Word, it's not of God. See? No matter what it is, if it denies the Word, it's not of God. Look, give it the Word test, and see what happens.

331 Jesus warned us of these things. Matthew the 24th chapter and the 35th verse, I just want to refer to that, 'cause on account of the tapes. Just a moment now. We haven't got but just about twenty more minutes till we dismiss, and—and I'm sure we're not going to even get one third of the way through, but I got to read this anyhow. See? Matthew 24:35. Now listen real close what Jesus said. Now, how this . . . How He told us, that, "The two spirits would be so close, it'd deceive the very Elected . . ." You know that. Don't it? Now, is it going to be true? Yes, sir. Matthew 24:35 says:

Heavens and earth shall pass away, but my words shall not pass away.

332 See? Now he . . . That the two spirits so close together, now it's got to be that way. It's got to be that way. The—the Pentecostal denomination has got to act so real, like the real, until Jesus said that only the Elected wouldn't be deceived. That kills me, nearly. But, my denominational brethren, can't you see why—why I've done what I done? See? "So close, that would deceive the very Elected, if it was possible."

333 But, to the Elected, that's elected to Eternal Life. Now, you talk about striking this, we will strike it after while, really hit it. See? The . . . Remember, it's, the Elected is the only kind that will catch It.

"Well," you say, "how do you know that you're not right?"

334 Then test me by the Word. Come, test your denomination by this Word. Let's see who is right. "Prove all things," the Bible said.

335 You say, "It don't make any difference, be baptized *this* way or *that*." It does make a difference. That's what Satan told Eve.

336 Somebody already been baptized, in Acts 19. A good Christian man baptized them, too, John the Baptist. Paul said, "Have you received the Holy Ghost since you believed?" We said. . .

He said, "We know not whether there be any Holy Ghost."

337 Said, "Then how was you baptized?" If you'd have caught it, you'd have knowed it. See? "But how would you have. . . How—how was you baptized?"

He said, "Unto John, the great man that baptized Jesus."

338 Paul said, "That will not work now. Cause, John never baptized, only unto repentance, not for remission of sins; the Sacrifice wasn't offered." And when they heard this, they were rebaptized, in the Name of Jesus Christ.

What if Moses said. . .

God said, "Take off your shoes, Moses."

339 He said, "You know, I tied them a little tight this morning, Lord. I'll show more respects, I'll take off my hat"? That wouldn't have worked. He never said hat. He said shoes.

340 And that's the devil that tries to whitewash That, like he did with mother Eve. It's every Word the Truth, just the way God has got It wrote there. That's the way I believe It.

341 Now, you can go ahead. If you say, "Well, we got the Truth," well, you go ahead then. That's all right. If you're that blind, you go right ahead, staggering in darkness. This is the Word is going to judge you, brother, not your creed.

342 Oh, it looks good. Yes, sir, looks good. And you say, "Well, Brother Branham, wait a minute. Bless God, I seen them go out there and heal the sick." Oh, sure, so have I. "Oh, I seen them speak in tongues." Yes, sir, so have I.

343 I've never believed, and there's no one can prove it by God's Word, that the initial evidence of the Holy Ghost is speaking in tongues. I want the man to come do it. I've challenged that all along. I believe in speaking in tongues. Yes, sir. But I've seen devils speak in tongues. Witches and wizards speak in tongues, and interpret it, denying there was such a thing as Jesus Christ. I've seen men speak in tongues, living with another man's wife; stand,

look me right in the face, a vision before him; called him out to one side, and made him a witness to it. And you call that the Holy Spirit? Oh, yes.

344 You say, "Well, Brother Branham, don't you believe the Holy Ghost speaks in tongue?" Yes, sir. But give it the Word test. See?

345 Jannes and Jambres worked miracles. That's right. Didn't he? Yes, sir. Jannes and Jambres, when Moses went down to Egypt, everything that Moses done in the way of a sign, Jannes and Jambres, them two witches, could produce the same thing. Two devils! Moses would say, "Fleas!" They said, "Fleas!" Moses said, "A stick on the ground!" They said, "A stick on the ground!" "A serpent!" "A serpent!" That's right. They could work miracles.

346 The Bible said, that, "In the last days, that, devils would rise, working miracles, and would deceive the people." Awful hard, brother, but you must know the Truth.

347 Jesus said, "Many will come to Me in that day and say, 'Lord, Lord, have not I did *this*, and did *that*, and did *that*, and so forth, in Your Name?'" He'll say, "Depart from Me, you worker of iniquity." What is iniquity? Something that you know that's wrong, and you do it, anyhow. And you know that God's Word is right. Why do you play the hypocrite? Because of your organization, and pick a little bit *here* and won't take the rest of It. You worker of iniquity! Said, "Depart from Me. I never even knew you." Now, that's. . . You either wade through hell *here* or *hereafter*. So, see? Now, remember, that's true. That's what Jesus said.

348 Jannes and Jambres withstood Moses. Remember. And the Bible said, "As they withstood Moses, in the last days they would reappear, those spirits, again." What? Just before the liberation of the people. Hallelujah! The liberation time is here.

349 Jesus said, in Matthew 24 over there, that—that, "They would deceive the very Elected, if it was possible." Just the Elected will catch It, just a one *here* and *there*. "The very Elected, if possible."

350 "As Jannes and Jambres withstood Moses, so will these men of reprobate mind concerning the Word, concerning the Truth." And the Word is the Truth. Is that right? Now, this is not skim milk, friend. See? Look. They. . .

351 The Bible said, Jesus said, that, "They would be so close that they would deceive the very Elected, if it was possible." But it ain't possible. That Seed is going to fall there, because It was predestinated to fall there. The seeds has went forth; the denominations has sowed. The Word has been sowed. See?

352 And Jannes and Jambres, they, them people, the Bible said these devils would rise up in the last days and would deceive the people, by these miracles and signs that they could perform. How you going to know the difference? The Word. The . . . Even the Old Testament said, "If they speak not according to the law and prophets, there's no Life in them," if they deny one thing.

353 Then show me one person was ever baptized, using the title of name of "Father, Son, Holy Ghost." Why do you do it then? A creed, hybrid, dead children, bastard children, twice dead, plucked up by the roots! "And every root that My . . . Every plant that My Heavenly Father hasn't planted, will be rooted up. Both heavens and earth will pass away, but My Word shall not pass away," said Jesus.

354 Now you see why I've stood the way I have? Show me one place, if it isn't a curse for a woman to cut her hair. There you are. Then you fuss at me.

355 Then the people say, "Brother Branham is a prophet. Oh, you believe him as long as he's talking to the people, tell them their sins, and things like that. But when he goes to teaching, don't you believe That." Well, you poor hypocrite. You don't know nothing. Doesn't the Bible say, "The Word of the Lord came to the prophets"? I don't call myself a prophet. I'm no prophet; but you said so. I'm saying what you said, and then turn around and say a thing like that? Don't say you didn't do it. I've even got it taped, where you said it. You didn't know that, did you? Just want you to say you didn't, one time. That's all I want you to say. Let your own voice play back to you.

356 "As Jannes and Jambres withstood Moses." Miracle-workers, but where was the Word, the true Word? There was guys working miracles. There was guys could do everything in the miracle line that . . .

357 But there was two anointed prophets standing there, or one prophet and his helpmate. There was an anointed prophet called Moses, stood there, had **THUS SAITH THE LORD**. At the end, it was all manifested, before the deliverance. Is that right? The so-called miracle-workers died right out.

358 And what they're trying to do, they're trying to—to manufacture a latter rain. Nonsense. Why, the latter rain will sweep the world, brother. Been a former rain, sowing words. That's right. Now you'll see what the latter rain produces. You'll find out there'll be an affiliation. The Pentecostals and all the groups will come together, and they'll shut the doors on them guys that won't listen to it. You

won't even be allowed to open your mouth. Right. That's when He'll come. That's when He'll show. That's when you'll see a rain. Oh, my! Lay still. Be quiet. Uh-huh. Let it go. Oh!

359 But the Word was with that anointed prophet, because the Word of the Lord came to the prophet. Now, God doesn't change His system. No, no. He never changed His system.

360 Now, what was it? There stood three again. There went Jannes and Jambres, performing miracles. Like went down, Sodom, done one little miracle, blind the people. See? There stood Abraham the anointed one, with God, and his helpmate Sarah. That right? Here stood Jannes and Jambres, performing miracles, anything that Moses could do in the sign of miracles, signs. There stood the anointed Word, the prophet, with his helper, his assistant.

361 Oh, I wish I could preach on that now, for just about a good two hours. All right. In Genesis 1, remember, "Every seed after its kind." It must forever be that way. There's all those types.

362 A man who would say, could believe, that the Church will go through a Tribulation period, I wonder where you'd ever get a seed for that? When even . . . "Well," you say, "I believe It says *this*, that they'll do." That's all right. Did you notice back yonder where the rains fell on the other time? Where did it fall? Noah was in the ark before the judgment struck. Sodom; Lot was out of Sodom before it ever taken place. See? It's sure. We're . . .

363 We ain't going through no Tribulation period. You're going in a Rapture, one of these days. Certainly. What do we . . . Why you have to be judged? He stood my tribulation; Jesus Christ. There's where my tribulation taken place, right there. Yeah. I accepted Him, and free. "When I see the Blood, I'll pass over you." That's right. Moses was safely protected with Israel, while the tribulation fell. That's right. All right.

364 Every seed must come after its kind. "God made man in His image, after His kind," to be His Word on earth. He expressed It in Jesus Christ. What was? God was in Christ. That's a Man after His kind. See? When God, which is the Word . . . How many knows He's the Word? When the Word was in Christ, a Man, human Man, expressing Itself through Him, that was God, the Word, in Christ, expressing Itself.

365 "And God, in the beginning, made man in His Own image." And that's the kind of man that God makes today. The seminary and the incubator hatchery turns out a bunch of hybrids, see, the schools. But when God calls a man, he's in His Own image, the

Word made alive in him. That's right. There he is. That's God's man, man in His Own image, in His very likeness. And Jesus said, that, "He'll do the works that I do."

³⁶⁶ So, "God made man in His Own image, after His kind." His kind! What is His kind? The Word. He is the Word. Then if a man denies God's Word, how can he be in God's image? Just ask the question. Ask yourself. How can you be in God's image and deny God's Word, when the Word is expressed image of Himself?

"Oh," he says, "It doesn't mean That."

³⁶⁷ The expressed image of God say, "Oh, I said It, but I didn't really mean It. I—I was wrong there. I—I back up. That was for some other time. I didn't mean It"? Oh, mercy! Trash, slop of the devil, that he fed to Eve. Don't let him try to poke it down the Elected neck, though. No, sir. They won't believe that. "Just come join with our gang." Join nothing!

³⁶⁸ You got to be born, not joined; a new creature, yes, in His Own image, of His kind, to be—to be His expressed Word on earth. Now, Jesus was God's expressed Word. Do you believe that? [Congregation says, "Amen."—Ed.] Then what are we to be? Sons of God, too, with the expressed Word in the Church, carrying on. That's the mystical Body of Christ, carrying on the same works that Jesus did when He was here on earth. See? That's the kind after His kind.

³⁶⁹ Now, you can have the Lutheran kind after the Lutheran, the Methodist kind after the Methodist, the Catholic kind after the Catholic, the Pentecostal kind after its kind, the Oneness after its, the Trinity after its.

³⁷⁰ But if you're God's kind, that's different, see, you're the expressed image of the Word making Itself manifest. Oh, my! Why, it's got to. If the water falls on It, It's got to do it. Then, then give him a Birth, a type, and he . . . after . . . God made man in His Own image. I—I just don't think I got time for this next expression. It's a dandy. But I—I don't want . . . All God's Words are dandy, see. And look here where I was supposed to be, at—at dinner time. I'm just about *that* far away from it, about one-sixth of it. Hum. All right. Can I . . . Let's just leave it there. What do you say? And then we . . . Yeah. How many can come back this afternoon? Raise your hand. Yeah. Yeah. Good. I don't want to keep you too long. I'll—I'll just . . . I don't want to wear you out. And now I'll . . . Now, you tape boys just leave the tapes run just a minute, and I'll—I'll cut this off just in a minute, myself. All right, sir. Now we . . .

371 Our last thought here was, that, God made man in His Own image, after His kind. God made a man, after His kind. You get it? [Congregation says, "Amen."—Ed.] A man, after His kind. Well, what kind of a Man was He? If you'll look back and see what He was when He was made flesh, that's the kind of man He makes. Is that right? ["Amen."] A man, after His kind. Amen. That's right. Isn't it? ["Amen."] That's His kind of man.

372 He said, another time, one time, to a man, "You're after My Own heart." A man after His Own heart, David. You remember that? [Congregation says, "Amen."—Ed.] The Spirit of God in David. David, a rejected king. Always the anointed is rejected. David, the rejected king, went up the hill when his own people. . . I'll preach this for this next three minutes. When David's own people should be. . . His own kind dethroned him, his own son, and run him off the throne.

373 David went down there, and even one of them come out there spitting on him, that anointed king. And this little old guy come along there, crippled up in his doctrine. The Bible said he was crippled, you know. And he went along, spitting on that king. Watch Christ. Spitting on him; that messenger by his side, (an angel, representing), pulled a sword, said, "Should the head of that dog stay on; spit on that king?" An angel said, "I'll strike him dead."

374 David said, "Put up your sword. I have to do this." Went up on top of the hill, of Jerusalem, looked back down, a rejected king, and he wept.

375 Eight hundred years from there, the Son of David, the Spirit that was in David, in a portion, stood on the same hill; a rejected King, been spit on and made fun of. That right? [Congregation says, "Amen."—Ed.] I can imagine God said. . . The Angels walking along there with Him, when He went up Calvary like that. "Shall the head of that dog stay on him?"

"Let him alone." Oh, my!

376 There's coming a time. But what about David when he come back? The story changed. David come riding in triumph. This fellow run, scream for mercy. Sure.

377 Let them alone. He'll come some day, in power. Then they, was laughing, will turn the other way. That's right. Just let them alone.

378 But, God said, "David, you're a man after My Own heart." When God creates a man, he's of His kind.

379 David said, "Thy Word have I hid in my heart, that I sin not against You, Lord." Only thing he needed was the rain. David would

have been all right if he could just had that rain, but the Holy Ghost wasn't yet given. He had the Word, and the Word was in him, and he could know It. He said, "I've hid It in my heart, Lord. It won't bloom out and act like It should, but I've hid It there, Lord. I've hid It there." But when Jesus came, which was the Word made manifest, took the Germ Life out of It, and brings It back to the Word now. And if David's cup run over, what ought ours to do? Sure. Without the Spirit... Amen. Isn't He wonderful? [Congregation says, "Amen."—Ed.] You love Him? ["Amen."]

Isn't He wonderful, wonderful, wonderful?

Isn't Jesus my Lord wonderful?

Eyes have seen, ears have heard, what's recorded in
God's Word;

Isn't Jesus my Lord wonderful?

380 Isn't He? How many loves It? How many love Him? Oh, my! Wonderful!

381 Now, it's rough, friend. It's very rough. I don't mean to be that, myself. Yeah. I hope you understand that. See? But today I'm giving the expression of why I have did the things that I have done.

382 Now, for just a little analysis, before we dismiss for—for lunch, is this. I want you to know that I... This has been my motive and my objective, is God's Word. My motive is to please Him. And I can't listen to everything and believe God's Word, neither can I listen to everything and please God. My motive is to know His Word and to please God, by serving Him by His Word. Not that I have anything against...

383 Now, every person in here that's born of the Spirit of God, that's in the Elected group, was perhaps once a Methodist, Baptist, Presbyterian, Pentecostal, or something another, somewhere. Now, you know that. You know that. So then, you see, when you say, "Go out to them," that's what you have to do. There's somebody in there, if you'll sow the Seed, there will be a harvest, some day. It'll fall...

384 Some of it will go by, say, "Ah, he's nothing but a... He's a deceiver." Didn't they say the same thing about our Lord? "There's nothing to That." Well, then, why don't you check It with me? "Nothing but a deceiver!" See? Then check it with the Word. See? If it isn't the Word, then it is deceiving. See? Now, if your theology is different from the Word, then it isn't right. See?

385 Now, others will go by and say, "Well, you know what, I believe I'll try It a while." You'll choke. That's right. See?

386 But when you really empty out, say, “Lord Jesus, no more me, but You, from this on.” See? Then It’s going to bring forth a hundredfold. You believe that? [Congregation says, “Amen.”—Ed.] I believe It, too, with—with liberty and justice for all. That’s right. Yes, sir. I pledge my allegiance to my Lord, see, to preach His Word and to stand on His Truth.

387 If it cost my life, I still go on just the same. For I would . . . It would be a great thing for me, not wanting to do it, but if I had to do it, will mingle my blood in this earth, like those who mingle their blood for the same thing. Like those who died in the pits of the lion; like those who died on the crosses; those who were sawed asunder; that was kicked out of their organizations; and wandered about in sheep skins and goat skins; and was destitute. It would be a great privilege for me. As the disciples of Christ returned back, and had counted it all joy because they were able to stand the reproach that was brought on His Name. They could suffer that for Him, their little suffering. I don’t want to suffer. Nobody wants to suffer.

388 I would like to join my hands with all denominations, say, “Brethren, let’s go.” I’d like to do that. If I do, I take my hand out of His. Far be it from me ever doing that. If I stand alone, I stand with Him and His Word. For, as Eddy Perronet said:

On Christ the solid Rock I stand;
All other ground is sinking sand.

And Christ is the Word. “In the beginning . . .”

389 And what is it? Every word brings forth. “Every seed bring forth of its kind.” The denominational seed will bring forth of its kind. The Pentecostal organization will bring forth of its kind. The Baptist will bring forth of its kind. What is it? Organization, constantly, constantly. We’re going to show, this afternoon, God willing, how them started, and what caused it, and where the Bible said they would, and how they’ll end up, exactly what will be the end.

390 God bless you all, in the car. Many, you all that’s in the cars, that couldn’t come in, listen through this mike. And God bless you that’s standing around these walls; and you that set here this morning.

391 And I trust that, by the grace of God, I haven’t brought any offense, but I’m making myself clear. Now, if you believe the same thing that I have said this morning, would not you stand the same way? [Congregation says, “Amen.”—Ed.] Sure, you would.

Let us bow our heads just a moment.

392 Gracious Heavenly Father, we're not trying to bring the meeting to a close, but just a halt for a little rest, for a few moments. And now may these seeds that's been sown this morning, may they have fallen upon good, fertile ground. May they bring forth abundance, Lord, abundance of Eternal Life. Now we pray, Father, that these seeds that's sown will be laying, waiting for the latter rain to fall. Waiting! "They that wait upon the Lord, they shall renew their strength." God, may we not run ahead of the Word; stay with the Word. Grant it, Lord. Bless us now.

393 And those who go off to eat, I pray that You'll give them their lunches, and—and bless their food, and give them strength, and bring them back this afternoon, real early, Lord. May they be setting in the temple here, waiting.

394 And may You help me as I go to pray, and come back. I pray that You'll freshly anoint me this afternoon. Grant it, Lord, that I might bring what I believe to be Your Word, to the people. Grant it, Father.

395 I pray that You'll bless our dear, beloved pastor, Brother Neville, our precious brother. Few minutes, to get into the water here, with a group of people, to go into baptism.

396 And, Father, if there is any here this morning, that has been baptized otherwise than Christian baptism, that Your great servant Paul . . . And he said, that he had the Word of God within him. And he said, "If a man or an angel, even an Angel come down from Heaven," like Satan was in the form of an Angel, "come down and said anything different than that what he said, let him be accursed." Father, we know that that's written in the Scriptures. And I pray, Father, that, that it will—it will sink into their hearts, that Paul was the very one that made the people, that had not been baptized in the Name of Jesus Christ for the remission of their sins, he was the one who commissioned them to be baptized over again. May it go to the people, Father. May they realize that, this baptismal service moving up.

397 May they realize that that's the Truth, knowing that they can't produce one Word in the Scripture, to support their trinitarian three-God idea. Father, we, course, we believe You're a trinity of offices, of Father, Son, and Holy Ghost. Most surely we believe that, Lord, but not making You three Gods. Making You one God that served three offices, both Father, Son, and Holy Ghost, and the Name of that God was called Jesus Christ. Now, that is the Name of the Father, Son, Holy Ghost.

398 Father, may the people see it and be obedient to water baptism, for the remission of their sins. And may these few words, for baptism, fall deeply now in the heart of everyone, for we don't know how much longer we have, Father. It's getting very close.


399 The enemy, as we expect to speak on this afternoon, is growing deeper, more bolder, all the time. Since they've took the throne. They're moving right on in. Lord, we see it on every hand. Not communism, Lord. May the people be able to understand that it's Romanism, "The old mother whore and her harlots." And we see them, Lord, coming, an image unto the beast. And here we are.

400 Father God, be merciful now. And let us all get into the safety, into the Ark, and be ready for the latter rain. We ask it in Jesus' Name. Amen.

401 Now to you that's here in the building, now, if you want to slip out and get something to eat, all right, and if you want. Then come back, get in here just as quick as you can after the service.


402 Now let's stand just a moment. Let—let's stand up, together. How many believes the Word of the Lord? Raise up your hand. Amen. Oh, thank the Lord! *Oh, How I love Jesus.*

Oh, how I love Jesus,

403 Lord Jesus, bless these handkerchiefs. Give to them, Lord, the anointing of the Spirit . . . ? . . . in Jesus' Name. 

THE SPOKEN WORD

IS THE ORIGINAL SEED ²

 Well, now, that's fine, Brother Kidd. That's a dandy. Exactly where we're at. [Brother Kidd says something to Brother Branham—Ed.] Amen. He wants to say a word about his healing.

² [Brother Kidd says, “Yes. I’m the fellow that got healed, two years ago. And I’m half made ready for the quitting drawer. Mom called Brother Branham, and he came over, him and—him and his son. And they left home here at two o’clock, and he came and prayed for me. How . . . I didn’t have no feeling from—from—from my waist, down, not a bit. And an hour after he prayed for me, he was gone, feeling all come back. God healed me of the cancer. They said, ‘He doesn’t have no kidneys.’ I got some new ones. Don’t know, but God’s got them started. But it’s me was happened. Eighty-one-year-old, been searching all around through the years, helped bring a reformation on Pentecost. That tickles me to death. Brother Branham tells it, ‘They all got to building little walls of partition between one another, and they can’t have a revival.’ That’s right. He’s right about that.” Congregation laughs—Ed.]

³ That’s just it. Brother Ed, that’s what it did. Oh, isn’t that wonderful? I like that little testimony, brother.

⁴ Now the car radio is hooked up, is what they say in here, this part here.

⁵ Everybody feeling good now? [Congregation says, “Amen.”—Ed.] Well, now, we’ll start right in now until midnight, then we’ll . . . [“Amen.”] We are so happy that the Lord has helped us and blessed us.

⁶ Now, before we start again, let’s just have a little word of prayer to the One Who we’re talking to now.

⁷ Gracious Heavenly Father, You hear the testimony of this godly, saintly, old man. Down through the age, him and his little wife, working together, and how that she had to hold onto You, and beg You to make a preacher out of her husband, and here he is. And then when he was laying there, dying, the best doctors in the country saying, that, “He’s gone. He can’t live but a few hours. It’s done. His body is eat up with cancer. He could never walk another step. The

infection in his ankles, and so forth, has done took him away.” Here he is, years later, still going. We’re just so thankful, Father. It goes to prove, that, when the Word is planted, then watered, It’ll bring forth the crop.

8 Now we pray, Father, that You’ll let us lay out the Words this afternoon, from Thy Word. It is Thy Word, and we want to lay It out just the way It is. And then You water It, Lord, with the Spirit. We ask, as we commit ourselves, with the Message, to You, that You use us, in Jesus’ Name. Amen.

9 Now to hurry right up. My wife was telling me, this morning, about how hard the people, you know, and their legs cramping and things; the ladies, and—and more people like myself, getting a little old, have to stand around like that. I appreciate that, your loyalty. And now we’ll get right straight back to the Message and go on. I don’t want to be in too much hurry, and yet I want to hurry up enough to try to get finished this afternoon, if I possibly can.

10 Then, as soon as we’re finished, we’re going right straight then to—to Tifton, Georgia, not for a reg- . . . a continued meeting. We’re at the high school auditorium there, just for one night. That’s tomorrow night, and just a preaching service. And I’ll have some ordinary little text, or something I preached on right here, because it’s just a visit with the people there. They haven’t got a regular stayed meeting or anything. So we . . .

11 And now, we—we left off, this morning, speaking on our text found over in Genesis, the 1st chapter, the—the 11th verse, mainly. *The Spoken Word Is The Original Seed.*

12 And now my purpose this morning, and today, is to try to explain to the people. [Brother Branham asks someone, “That on? Yeah.”—Ed.] Try to explain to the people, of my action, now, why that I have did the things that I have done. And realizing, that, these tapes are being taped and will be sent out. Many people will probably be hearing them after I’m away from here, if Jesus tarries. But I want to say that I believe the Word of God, that It, That, is the Truth.

13 Now, we left off where that the . . . of the last days, what’s happened to the ministry of the evangelists that a few years ago were just burning the country up, and seems like all of them has just stopped. Now, I don’t mean they’re off the field. They’re still going, but there’s no result, seems like. They’re not getting anywhere. See? What’s the matter? The field is done sowed. See? Now remember. Don’t forget.

14 Someone asked me to repeat that Hebrew word again, in Joel, the 2nd chapter, Joel 2:28, where he’s speaking of the coming of

the former and latter rain. The word “former” is the Hebrew word m-o-u-r-e-h, *moureh*, which means teaching. In other words, it’ll be a teaching rain and a harvest rain. Now we’ve had the teaching rain, and we’re ready now for the harvest rain. You know, the first rain is when you plant the seed, that starts your crop growing. Then just before it matures, there comes another crop. That’s what they call the harvest rain. We know when it is. The spring rains, and then the rains about June, it makes your crop. Now, the rain, we find out, was the Spirit.

15 And now we left off at where I gave my thoughts of what the whole thing will be. That is, I believe that the—the—the rain has been brought, the rain. That’s the reason we’re quietening down, because the ground is already sowed over. You can’t find anywhere, hardly, but what’s been sowed. And it’s went out through radio, television, tapes, word, everything. It’s sowed the country down. It’s planted seeds. Now, what seeds was planted, you cannot get nothing else from it but what seeds that was planted. Can you understand now? It’ll be the seeds that’s planted. Now, the Spirit will fall, but It’ll bring a harvest of the seed that It falls on. Now, remember. All right.

16 I predict that the two denominational groups, Pentecostal and the evangelical groups, will work together in a denomination, will unite themselves together and will become a member, all of them, of the Federation of the Council Churches, or the Council of Churches. They already belong to it, all of them. And there will come, through them, a forcing, or a boycott, that will stop everything but what belongs to that union of churches. That’s what a . . . The Bible said that there would be a boycott, even to such a way it would ‘cause people to not buy or sell unless they had received this: the mark of the beast, which is Romanism; and the image of the beast, which is Protestantism. That the image . . . The beast had power, authority, to give the image life, to speak, and it did. And that’s the Confederation of Churches, when they confederate themselves together.

17 Now there’s many young people here. I don’t know, Jesus may come this afternoon. He may come next year. I don’t know when He’ll be Coming. But, remember, if I do not live to see that Day of His Coming. . . Which, I hope that I will, and somehow believe I will. Now, if I do not see it, do not let this Word ever depart from your ears and your heart. See? Just remember, I speak in the Name of the Lord.

18 Now, I believe with all my heart, that’s the way it’ll wind up. There will be like a union, a—a boycott. All such places as this here will be closed down. And you’ll not be able to speak unless you got a—a permission, or a license from this Federation of Churches, to

hold a service. It's almost. . . It shows it does that now, even in the denomination. It shows where it's at. Yes, sir. You have to have it. And that's where it'll wind up at. That's my prediction, as a servant of Christ, through the understanding that I have of the Word, and the inspiration. That's where it'll come. The. . . All signs are pointing to the end. I just got through speaking on that. And it's even to the. . .

¹⁹ The unwise virgin has beginning to cry out for Oil. Now, remember, she was a virgin. And if she's a virgin, she's a church. See? We'll get to that this afternoon, in Revelation 17. If she's a virgin, she's a church, 'cause the church is a virgin.

Paul said, "I espouse you to Christ, as a chaste virgin."

²⁰ The prostitute, of Revelation 17, was a church. John admired her because of her—of her beauty, what she was. She was a beautiful thing. But, yet, "In her was found the blood of every saint of Jesus Christ, had been murdered in her." That's right. I believe it's sixty-eight million, on the martyrology, that the Roman Catholic church has put to death since—since Saint Augustine of Hippo. Sixty-eight million Protestants has been killed, and recorded on the record of the martyrology, by the Catholic church, because of disagreeing with her doctrine. No wonder the Bible said, "In her was found the blood of every martyr."

²¹ Now, now, didn't Jesus say there come a time, "They would kill you, thinking they were doing God a service"? [Congregation says, "Amen."—Ed.] And they are sincere about that. They're not hypocrites. They believe that. They're taught that.

²² And when that Word. . . When—when that Word is planted there, It's got to bring a crop. Sure, It has. Remember, we're staying with, "the Seed." That's our text, our Seed. The spoken Word of God is a Seed. See? It's got to come back to this Word, and that Word will produce what It says.

²³ That's the reason I believe in Divine healing. That's the reason I believe in visions. That's the reason I believe in Angels. That's the reason I believe in this Message, is because It comes from the Word of God. And anything outside the Word of God, I don't believe it. It could be so, but still I'll just stay with what God said, and then be sure that I'm right. Now, God can do what He wants to. He's God. But as long as I stay with His Word, then I know that's all right. I believe that.

²⁴ Now, this unwise virgin is a woman. She's a church, but she's unwise. See? She's just been dilatory, and yet she's called—she's called herself the Bride.

25 And remember, everything runs in a three, for perfection. Three is the number of perfection.

26 God's offices: Father, Son, Holy Ghost. God the Father was the God that lived in the Pillar of Fire. He was trying to draw Israel to Him. They wouldn't come. God the Father lived in the Son, which made Him God the Son; same God, expressed image of God, the Seed of God manifest, trying to draw the people to Him. They crucified Him. The Holy Ghost is the same God that was at the beginning, in the Son of God, and now here (the other office of God) in the last days, living in the Church; trying to bring the Word, the spoken Word, like other two offices did, to the people, and they reject It. It's the same thing. It's the three offices or manifestations of one God in action. And God in His people today, in action, is God in action. See? It's God in the people.

27 Lord willing, I want to speak on that, tomorrow night, "God in His universe, God in His Son, God in His people," and so forth. Now, I have spoke on that before, here, I believe.

28 Now, then, this unwise virgin, when she went to buy Oil. She was sent to buy Oil. When she did, she found out that she was too late. Why? Why, friend? The seeds are done planted. See? There was three, up to the Sodom time.

There's always been a number of three, all the time.

29 There's three comings of Christ. He came once to redeem His Bride. He comes, the next, in the Rapture, to catch away His Bride. He comes again, in a Millennium, with His Bride.

30 Everything is in three's. Three's is a perfect number. Five is the number of grace; seven, completion; twelve, worship; twenty-four . . . or—or forty, tempted; and fifty is the jubilee. The very word, *pentecost*, means *jubilee*, "fifty." See? Now, and now, God, in His numerals, He's perfect in His numerals. He's perfect in His Word. He's perfect in His action. He's perfect in everything, because He's a perfect God. Yeah.

And we see that in these virgins . . .

31 Now, look, there is called a "whore," in the Bible. Now, I want my sisters to—to forgive me. I'm . . . That's what the Bible said. Today I'm speaking just plain. Calls her, "The whore, and a mother of harlots," which is the same thing. Now, if you notice, there is a "whore" spoke of, in the Bible, that's a church. A "harlot" spoke of, of the Bible, that's a church. And a "Bride" spoke of, in the Bible, and that's a Church. There's the three. We'll get into them, after while, showing whose brides those are, and how they been rejected, and all about it, if the Lord willing.

32 Now, the first thing, I want to say this before I forget it. Do not, never fear communism. Communism is only working in the hands of God. It's an ungodly affair just like King Nebuchadnezzar was, but He sent him over there and chopped Israel out because of their disobedience. When, the prophet told them what was coming, and he told them to stay in their land and remember God. They wouldn't do it. They went on, anyhow, and king come right out and got them, anyhow, 'cause He said he would. Communism is a thing that's . . .

33 The reason that communism rose up is because the illegitimacy of the Catholic church, overseas, in Russia. They took all the money, and had—had everything hoard up, and that's all there was to it. That's exactly what made communism.

34 When that little boy was raised from the dead, up there in Finland, them big communistic soldiers standing there with a salute when I passed by, and the tears running down their cheeks. Said, "We'll receive a God like that, sure, a God that can raise the dead and keep His Word. Sure." See? But when it comes to just going to church, and living like the devil and everything else, like the rest of the world, making nothing, then they don't believe in it. And, to be honest, I don't either. That's right. That's right.

35 There's no Scripture that says communism will rule the world. But there is a Scripture, and all the Scripture, said Romanism will do it. So keep your eyes on that.

36 Look, tonight. Just look what happened even last night. This senator of Kentucky, said about having a Republican in the—in the seat up there now, representing the state of Kentucky. And said, "He's a Protestant, and makes no bows of it," him a Catholic. They're getting just as bold as they can be. And, remember, there's other things that goes with that.

37 Unwise virgins' time, we see that. Things that's never happened, that none of the men, the teachers, down through the age could say these things like we can now, 'cause they're here. Now, the unwise virgin and the hybrid Pentecostals, that's the same thing, hybrid with the things of the world.

38 Now remember, I'm pentecostal, but not Pentecostal by denomination. I resent that. I'm pentecostal by experience. We must have . . . The Methodist are pentecostal, the Baptist are pentecostal, the Catholic are pentecostal, if they've got the pentecostal experience. You cannot organize Pentecost, because it is a—an experience, and it's God. And God cannot be organized.

39 Now, now, Jesus has told us these things would come, now, told us about what would take place; the unwise virgin would rise up, and the things that she would do; and how that the people would call out, in their days, and want Oil, but they'd be too late. See?

40 Now watch them three, them three churches. There is the prostitute; she didn't come for nothing, now, she is self-centered in herself. There was the unwise virgin, which is the Protestant church. And there was the Bride. See? Now, there is the three stages of the church in the last days. Now watch. We're going to bring them right straight out from Genesis, and bring them out here and place them in Revelation, in the Rapture, the Lord willing.

41 All these things look real. Pentecost looks real. Think the . . . "Why, I belong to a Pentecostal organization." That don't mean no more than if you lived in a hog pen. Wouldn't make a bit of difference. Wouldn't. It's just a sounding brass and a tinkling cymbal, yeah, no matter where you belong, if you're not born of the Spirit of God and receive the Holy Ghost. And the reason . . .

42 If you haven't, don't believe all the Word of God, you haven't received the Holy Ghost yet. Right. That's exactly right. The Holy Spirit . . . When you hear the Truth, and the Holy Spirit don't lead you to It, then there's another spirit in there keeping you away from It. So, the spirit you got in you ain't the Holy Spirit. Oh, yeah.

43 Now we find out, as went on, said, "As Jannes and Jambres withstood Moses." We talked about that, how that these things would be in the last day now.

44 And last quotation we had, was that, "God made every seed after its kind." That's His . . . See? Then when He made His man in His image, was a Seed of His Word. And when Jesus was made flesh, He was the—the flesh of the Word of God. And when we receive the Word of God, then we become God's Word in our flesh. See? The Church should be in that condition.

45 Now, then, after He made man in His Own image . . . "In the image of God created He him." Now, after He did this . . . Now don't miss this. After God made His—His man in His Own image, by His Own spoken Word, now, that was the perfect man. But where the fall came, was when He took from him a by-product, and made him a bride. That's where the trouble is now. If you were spiritual, have already caught it. See? See? He . . . It wasn't Adam that got in trouble. It wasn't Adam that doubted the Word. It was his bride that doubted the Word.

46 And it isn't Jesus that's doubting the Word, for He was the Word. See? It's His bride. There's where the hybreeding comes.

47 Didn't come through Adam. Shame on you who don't see that. See? It's not Adam's fault. He had nothing to do with it. If death come by Adam, then it come by God. Death come by a crossbreeding.

48 Death can't come by God's Word. Death comes by crossbreeding It to denomination, and creed instead of Christ, dogma instead of the Word. It doesn't come by the Word. The Word is Life. Jesus said, "My Words are Life." And the Spirit quickens that Word and makes It Life. To crossbreed It, there's where the death comes from.

49 And if Adam be God's Word, His spoken Word, His original Seed, for He was the first then by creation, then His second Adam was also by creation, spoken Word. You follow? [Congregation says, "Amen"—Ed.]

50 Now, Adam did not decei- . . . was not deceived. But his bride was deceived. Christ, today, is not deceived. The Word is not deceiving. It's the bride that's doing the deceiving, by the Word. You see it? [Congregation says, "Amen."—Ed.]

51 Now, He gave him a bride, a type of the second Adam. He gave the first Adam a bride; she fell. He gave the second Adam, Christ, a bride; she fell. That's exactly. Why? She's not an original. She is a by-product.

52 The bride today is a by-product. See? She, she calls herself the bride. But what she is, she's made up of a material of organization, not of the Word; so much Word in it, to make it kind of a by-product, to make it hypocritical. Eve believed most of the Word, but she doubted one part of It. Today, she can't even get Acts 20 . . . or Matthew 28:19 straight with Acts 2:38. See? It confuses her. That's just one little place, of the hundreds of others.

53 Now, the bride of Adam was a type of the second Adam's bride. Now, Adam's bride . . .

[Blank spot on tape—Ed.] I've cut the tape?

54 Adam's bride could not wait. God had told Adam and Eve, "Multiply and replenish the earth." It was an oncoming thing, a promise. She was not his wife, as yet, because he had never lived with her.

55 The bride of Christ is not His wife yet. The Wedding Supper is to take place. Get it? Notice, oh, this is rich.

56 She got in a hurry, and what did she do? She crossed her seed. She mingled it with the serpent's seed. And when she did, she brought a—a . . . What did she bring? She brought a child of death. A child, that, she perverted every child after that.

57 And when the church of Jesus Christ was perverted in the time of Rome, after her virgin birth, and was given to Christ at Pentecost, she . . . What did she do? She crossed herself with Roman dogma. And the Protestant church has done the very same thing. She can't wait.

58 A woman engaged to a fine, young, clean man, and before they come together, what's she done? She is found pregnant by someone else. Then her own seed, which is betrothed . . . Her own body, which is betrothed to her boyfriend, her engaged husband, is found full of seed of another man. What a disgrace!

That's exactly what Adam found.

59 That's what Christ has found. Couldn't wait. That's what's the matter with the people today. They can't wait for the real Holy Spirit to take the Church in position. They've got to manufacture something, work up something. "Initial evidence, speaking in tongues," to get more members in the church. All these kind of tommyrot, instead of waiting upon the Lord for the real manifestation of the resurrection of Christ making Himself known among the people. She can't wait.

60 What did she do? She went out and become pregnated with denominationalism. First was Assemblies of God, then come the Oneness, then come whatmore after that. Now the so-called bride is pregnated with all kinds of tommyrot, disgrace. The women won't pay a bit more attention to what God's Word says, than nothing in the world, neither will the men, or even the preachers, then call that a bride.

61 What is it? She is pregnated. Christ's bride has become pregnant with the world, dressing like the world, acting like the world, big churches, fine. What? It shows what she is. She is of the devil. That's what Satan done at the first place, was try to build a big beautiful kingdom in the Heaven, and was kicked out for it, excommunicated from Heaven. That's what Christ's modern bride is, she's kicked out, because she's excommunicated from God, because she is a whore and not a virgin. It's deep, but I hope you get it.

62 Adam's bride could not wait, but she mingled her seed, illegally. Illegally!

63 We are supposed to believe God's Word, and That alone. Now, brethren, here and on the tape, do you see why I'm contending for that Word, Word by Word? I've told you I believe that is God's Truth. God has protected that Bible. He's got to judge the world by something, through Jesus Christ which is the Word. And this Word was made flesh, to become Jesus Christ. I'm just letting It soak in. Remember the Word!

64 And now He finds her all messed up. You think He'd marry such a thing as that? Never. He's holy. She couldn't wait. Illegal!

65 That's what Adam found. Now, brethren, sister, look back. If you look at a shadow of anything, it's the very expression of the real image that's coming. So, you see, Adam had to find the wife pregnant. And she said, "The serpent beguiled me." Now we . . . you . . .

66 I'm going to take it both ways, just in a few moments, the Lord willing, see, show you that's impossible for it to be anything else.

67 Now, Adam's bride could not wait, but she went forward first.

68 That's the way, today, the bride today. She wants to manufacture something. "Glory to God," she's got to work it up, on the platform. She's got to have everything. See? What is she doing? Manufacturing something.

69 Look where it's going. You can see there's nothing to it. It's a phony. Exactly right. If it wasn't, this world would be aflame with the Power of God; the church would be on fire. Oh! What? Dead would be raised, and all kinds of things would be taking place.

70 But what did she get sowed up with, before Christ could get to her. Before He got to her, to plant His Own Seed, what did she have? Weed seeds, the world, denominational seeds. That's the reason why she's reaping her harvest right now.

71 I hope you don't make you upset, but I hope It gets right down to a place where I'll trust that God has given It to you. See?

72 Now, she mingled her seed, illegally, illegal to the Word. What was she trying to find? Now listen close. What was she after? Wisdom.

73 Wisdom! And that's what she's done today. She sent her preachers away to schools, incubated them out, on a machine, psychology, all kinds of stuff that should . . . not even in the Bible. And she's incubated her—her—her eggs. And when she's done, she's brought out a product of a—a bunch of people that—that will compromise anything, and refuse the very Message of God, not knowing what she's doing. She's ignorant of it. She don't believe, she don't think she's wrong.

74 Neither did Eve think she was wrong. Eve thought she was right. And if that was a type, and this is the anti-type, it'll have to work the same way the type did. Now that's just, to me, that just two times two equal four.

75 Now notice what happened to Eve's children, the first one that was born.

76 Now, if God said, "Multiply," to his bride, to Adam's bride, "and replenish, multiply and replenish the earth," that was God's commission. And she would have done it, and he would, mixing themselves together. But what happened? When Adam got ready to come to her, she was already a mother. See what I mean?

77 Now the same thing has happened to Christ's church, Christ's bride. Now we're going back farther than that, in a minute.

78 Notice, in this bride, what did she do then? Her first child come forth, it was a bastard child. And he was full of death, and caused death, and every one since then is death. Now you see it had to be sex. Why you dying, if it wasn't sex?

79 When, God give a commission which cannot perish. God's Word is Eternal. It cannot fail. When He said, "Multiply and replenish the earth," that was God's Eternal purpose. To carry that out, you cannot die. Because It's His Word, you have to live.

80 If that child been brought forth right, there'd have been no death. But she couldn't wait.

81 That's what's the matter today. You want some kind of a phony make-up, with screaming, jumping, speaking in tongues, or something, instead of waiting for the real Word of God to be made manifest through the Bride.

82 Them kind, that takes the Word, is God's true Bride bringing forth Children. They can't die. A Child the Bride brings forth on the Word, can't die, because It's the Word. Amen. Did you get it? She can't die, 'cause she's. . . That Child can't die, because he's a Word-Child, he's a Seed-Child, he's an Eternal Child. Hallelujah!

83 That's exactly what Jesus Christ was, a spoken, Eternal Child. Didn't have to die, but He did it in order to pay the debt. That's the only way it could be paid. Nobody else could do it; they was all sexual born, after the devil, his plan. You got it now? See?

84 But every man, no matter whether he's the pope, priest, bishop, whatever he is, he dies because he's a—he's a hybrid. That's exactly. He was born between Satan and Eve. And they call it whatever you want to. It was Satan and Eve. The original Word had nothing to do with it. The original Word was Life. He had hybrid It, and it brought death.

85 And when the church, today, that's called themselves Pentecostal, called themself Baptist, whatever they want to, when they hybreed this Word with dogma, it produces a dead child. And she can't have no Life in her. She's dead, and her children is dead. God said, "I'll throw her in a bed of worldliness, and kill her children." God said so, in Revelation. How many knows

that's true? [Congregation says, "Amen."—Ed.] "Put her in a bed of worldliness," that's where she's at, "and kill her children, even with fire." We watch where the . . . What happens to the tares that's among the wheat? Be burned.

86 Oh, you can't make the Word lie. It's the Truth. Sometimes your scruples up, and we might make It wrong. But if you'll keep It running straight, It'll run one-two, one-two, one-two, one-two, right on.

87 "Threw her in a bed of worldliness." She can't bring forth nothing but dead children. Then, if a denomination can only bring forth a hybrid child, why do you want to belong to it for?

88 Now, brethren, that's the reason I'm against it. She's a "whore," to begin with. The Bible said she was a "harlot." That's plain words, but I told you I was going to talk plain today. That's what she is. She commits spiritual fornications, by taking dogma and creed instead of the Word, teaching her children to do the same thing.

89 Now, her children are come from the womb, dead. She's got to die, that's exactly right, just the same as every man. Listen. Just as sure as every mortal person that breaks the womb of a woman will die, so will every person that's born by them will die, 'cause she's a hybrid, illegitimate, and her children are illegitimate. That's correct. I hope that don't go over your head.

90 Now, Jehovah had a bride, once. Adam had a bride. Jesus had a bride. Jehovah had a bride. You know that? He had to put her away. She become a whore, so He put her away. That's exactly what He said. She become a whore, prostitute. What caused her to do that? I wish we had time to read it. I may get to some of it, after while. Right now . . . It was in the time of Samuel, when Israel had a King, a God. And she was a virgin. She was going to produce something. And what happened? She begin to look around and see the other nations had kings, so she wanted to be like the rest of them.

You backwashed Pentecost, that's exactly what you done.

91 This old preacher sitting here, nearly a hundred years old, today. When Pentecost broke through, back there, you couldn't tell them nothing about no organization. They wouldn't listen to that. They called that the things of the devil, and them men were right.

92 But what did you do? You had to act like the rest the churches. You had to organize it. Then, as he said, you drawed fences between you, went to teaching, "Musn't teach *this*. Glory to God! Hallelujah! *This* way," and jump up-and-down and speak in tongues. Said, "Put him in as a member; he's got her." He's not baptized right, neither with the water nor with the Spirit. He's wrong, and his fruits

proved it. He's got the wrong kind of seed to grow on. "Bless God, brother, we'll lay hands on you here, and make you an elder. I'll tell what you—you . . . We're going to build this organization here till it's going to be bigger than the Assemblies." That's just the way it's went. Read the Pentecostal history and see if that isn't so, or any of the church. The Baptist wants to outdo the Methodist. The Methodists wants to outdo the Lutheran. The Lutheran wants to outdo the Catholic. Everyone wanting to outdo, outdo somebody. See? That's the—that's the spirit of the organization.

⁹³ Jesus said, "But few there'll be will be saved. Strait is the gate, and narrow is the way, and but few there'll be that'll find it." Just a few! If He said "few," that's the Word of God, that Seed, there'll be a few. Won't be no tens of billions and billions. It'll just be a few that'll find It. Them was predestinated to It, they hear It.

The former rain has went forth now.

⁹⁴ Now, Jehovah had a bride that He loved, but she went whoring (What'd she do?) after the—the other powers of the world.

⁹⁵ And what did He do with this godly, old, anointed prophet? Which, the Word of the Lord comes to the prophet. He came. That old prophet, Samuel, walked up to him. He said, "Children, gather around me a minute. I want to talk to you, all of you. What do you want a king for? Jehovah is your King."

⁹⁶ What do you want a creed for? The Bible is your creed. The Bible is the Truth. The creeds are lies. You're dead, man-made.

⁹⁷ "Apostles' creed," show me that in the Bible. Whoever heard of such a thing, "I believe in the communion of saints"? Anybody believes in the communion of saints, is a spiritualist, communion of the dead. There's only one Intercessor between God and men, that's Christ; and He's not dead, but He's alive forevermore, raised from the dead. Protestants swallow that down, with a round collar, and I don't know what else; with all the catechisms of the churches, swallow it right down just the same. They love it, sure, like the rest of the world.

⁹⁸ "Oh, you know, we used to be pentecostal. We stood down on the corner, with a tambourine in our hand, and prayed. And the women standing there, and their long hair hanging down, and praising God, and things like that."

⁹⁹ Oh, my, goodness! You know better than do that. They'd laugh right in your face, a real Christian would; stand out there with a pot of bobbed hair up like *that*, and a big pan of paint on like *that*, and a dress looked like a skinned-down wiener. And going out like that, and calling yourself, out there, "a saint of God"? You know better

than that. So does the world know better than that. Shame on you. You better stay off the corner, you can't produce no more than that. I'm not critical. I'm not beside myself. I'm telling you the Truth, and you'll find out in the days to come, that. But it's just like it's always been. It'll always go over, then they won't see it till it's too far. They've did it every time. They've done done it.

¹⁰⁰ Jehovah's bride wanted to go whoring after the rest the people, like the rest of them. That's what Jesus' bride wanted to do.

¹⁰¹ Old Samuel, who the Word came to! Who do the Word come to? The prophets. What? That old prophet walked up, said, "Now just a minute, children. What do you want to go out after that for?" Said, "Have I ever told you anything in the Name of the Lord, but what come to pass?" Remember that? How many ever read that? Sure, you have. "Have I ever told you anything in the Name of the Lord, what come to pass? Another thing, did I go out, holding big campaigns or so forth, and taking all your money away from you? Did I?" He said, "I ever beg anything?" I'm talking about Samuel now, yeah, somebody the Word of the Lord came to. Said, "Did I ever ask you to—to—to put in *so-much*, and do *such-and-such*?"

¹⁰² "No." They said, "No, you never did that. You never did tell us anything but what was right."

He said, "Then why would you want to go out after *that*?"

¹⁰³ They said, "Samuel, you, you're so right. But we want it, anyhow."

That's just exactly what the Pentecostal church done.

¹⁰⁴ That's the reason I don't join them. Sure. I want to stay a virgin before God, with His Word. Whether they . . . I don't have to have no great big shows and things like this. I've refused it. I didn't want to get myself tied up. That wasn't my wisdom; that was God's wisdom. If I had to go out, so I could . . . had to succour around with the people and the devil, and tell them, "Yes, I have to have *so-much* for a telecast, and I have to have *so-much* for *this*. You got to pay for it," I'd have to pull strings like that, too. But I've never told you nothing in the Name of the Lord but what come to pass. I never told you nothing but the Word. Judge, yourselves. Have I ever asked you for anything? No, sir. No. God has taken care of that. I don't have no big programs to support. I wouldn't have one. Every one that belongs to God will hear God. Just feel led of the Spirit where to go and what to do, and do that, that's all is necessary. Keep that. Not a great big money-making program with millions of dollars in it, millions and millions and millions, and some of them now building millions and billions of dollars in it.

105 I—I don't feel bad about criticizing. It's due criticism. I don't want to hurt nobody's feelings. But I'd rather hurt some man's feelings, to hurt God's feeling. If He commissioned you and sent you out here, do these things, and proved it amongst the people, then you ought to hear It. I'm telling you the Truth. God is proving it's the Truth. Only by . . . Not only His signs, but He's proving it by His Word, it's the Truth. That's exactly right.

106 So Jehovah's bride went whoring. And what did she do? She brought forth a bunch of illegitimates again. Is that right? We know it's the Truth. Even had to be taken away by King Nebuchadnezzar, and so forth.

107 Christ's bride has done the same. What's the matter? Can't wait. Oh, no. Huh-uh. Just can't wait. They have to manufacture something. They can't wait for the Holy Spirit to come and get into the Church. See, they have to get more in their denomination.

108 If it had stayed the way it was back yonder, a hundred years ago or fifty years ago, when Pentecost first started out in this latter day, when the Word begin to be preached; if it had stayed like that, she probably wouldn't had over fifty members, today. That's right. But they would be Blood-washed. They'd have the Power of God in them. The world would be shaking under her tremendous impact of the Word, flesh, being spoke, Word by Word.

109 But, today, why, it's a sounding brass and a tinkling cymbal. That's right. Just become nonsense, a laughing block, a disgrace to the world, disgrace to God.

110 I went into a place, three brethren. Two brethren and I went into the place across from Springfield, Missouri, the other morning for breakfast, coming from Arizona. And a little lady there that Brother Wood called my attention to, that looked like our Sister Collins; blond, with a big bunch of hair in the back. And he said, "Doesn't that look like Brother Wilbur Collins' wife?"

111 I said, "It does." Here come an older lady out. I said, "I imagine that's her mother. Look at the big bunch of hair." I said, "That's right here by the Assembly of God church, Assembly of God headquarters. That's where . . . reason they're like that."

112 And a whole lot of little sisters setting in there with waterhead hair, out like *that*. That was the students. Little "ricky" and all of them out there, you know, carrying on. All of them packing the Bibles under their arms. So we watched them till they all went out, snickering, laughing, carrying on, just like the modern. That's—that's the crop of Pentecost coming on for tomorrow, if there is one. Why? Why? Why? Because that's the seeds been sowed. Exactly right.

¹¹³ When she went out, all of them went out, this little lady come back around, said, "Could I do anything for you all?"

I said, "Like to ask you a question."

"Yes, sir."

¹¹⁴ I said, like as a stranger. I thought she might know us. And I said, "Isn't that a Bible school across there?"

She said, "Yes, sir, it is."

¹¹⁵ I said, "I guess you get a whole lot of trade from there." Now, that was Brother Fred Sothmann setting out there, and Brother Banks Wood there, two of the trustees of the church. And I said . . .

She said, "Yes, it is."

I said, "I suppose you belong there?"

She said, "No." Said, "I'm sorry. I don't."

¹¹⁶ And I said, "The reason I thought that was because that pretty, long hair you have. I suppose that's your mother?"

¹¹⁷ Said, "No, sir." Said, "She just works here." She said, "No, I don't. . . ." Said, "I like long hair. I got a little girl. I just have her to wear long hair, too." And said, "My husband likes long hair."

¹¹⁸ I said, "God bless him." And so she said, well, she said . . . I said, "Well, it's strange. Was them the students in here, them girls with them pushed-out hair cuts like that, like the first lady?"

"Yeah." When we walked . . .

I said, "Thank you."

¹¹⁹ Walked out. I said, "God put that woman there for a rebuke to that bastard-born bunch of kids over across the street." That's right.

¹²⁰ Illegitimate, after the things of the world! How many women after Jezebel, the first lady of that land, how many of them you think is in Heaven, tonight, today? See? See? Things of the world! "If you love the world or the things of the world, the love of God is not even in you." There they are. What is that? The cream of tomorrow's crop, in Pentecost, the biggest movement in the nation. There you are. That's the bride. I don't get it. All right.

¹²¹ What's she trying to do? Oh, she manufactures a little jumping on the platform. Not making fun of it; it's alright. She manufactures something else. Why? To get members in the church. What's the matter? She just can't wait. See? She can't wait for God to do it. They got to get members in there somewhere. So they tell them, "You have to do that," and away they go. See? There's the seed, coming right up. "You have to do it." I've . . .

122 I'm a missionary. I've seen the Africans take blood of an animal and pour it over theirself, like *this*, stark naked, men and women. Putting paint on their face. That's where it come from. Paint come from a heathen trait; not for us human beings, Christians, believers, never was. Wasn't on . . . One woman, in all the Bible, ever painted herself, that was Jezebel, a devil. So then she . . . They put paint on their face. Big long things in their ears, like blocks of wood, Zulus. It is a block of wood, make the flesh of the ear hang way down *there*. Sometimes split their lips, and put them way out. Think it looks beautiful. Put, over their breast and down around their legs and things, blood, then take and make stripes like a zebra. And shout, dance in the spirit, and speak in tongues, and worship devils. Evidence of the Holy Ghost?

123 I've been right there in India when they had the firewalkers, and everything else, and know it's the truth. A great big idol there with rubies in the ears, for earrings, and things like that. And they put torments, and sticking things through their flesh, and—and beat themselves. And sew their lips up if they've lied, and doing penance. And run a saber through their lips *here*, or through their chin, up through their nose, and stick it out like *that*. Take big fishhooks, with like Christmas tree balls on it, fill it full of water, and hook thousands of them over their body, right through the flesh. And go over there and dance around this idol, like that, and kill a goat and do worship like this. And walk right through red hot fire, without a scorch. Some of you Pentecostals try it.

124 But it was done, the Hebrew children, but they never tempt the Lord thy God. They was just thrown into it. They didn't try to manufacture something.

125 That's what's the matter with Pentecostals today, they're manufacturing something. They can't wait. O God! They just can't wait, so they commit adultery. Amen. Tares, to manufacture something, and what does it bring forth? Like it did the first time, the first bride that couldn't wait.

126 She brought death through a bastard-born child, which we all are children of. But God came in the flesh, to give us another Birth, to bring us back to original sons and daughters of God. See? There you are. The Life sperm of Eve never happened. It never did. Why? She mingled it. Kept it away, instead of Adam coming to her for a bride, when the time appointed would be. Just like Christ will, would have come to the group. Christ would have come to His Church. He promised to do it.

127 God promised to multiply them, but they had to wait until God's time.

¹²⁸ That's what's the matter today. They don't want to wait God's time. They want to get something else. And so the devil has got the wisdom right there to give it to them, make an organization, be bigger than the rest of them.

¹²⁹ Now do you see why I'm against it? Sure. I'm against it, with everything that's in me. As long as the Word is in there, It'll always be against it. God is against it. God said He was. That's right.

¹³⁰ Just couldn't wait, so the sperm of Eve never happened. Hybrid to Satan's lie, his lovely bride become polluted. And so has Christ's bride. The bride, what made her become polluted, Adam's bride, now? Because she never stayed with God's Word. That right?

¹³¹ I ask. Now, if it's not so, don't say it. But if it is so, say it. The reason that God's. . . The reason that Adam's bride. . . There's the three: Adam, Christ, God. The reason that Adam bride never did bear right, the Life Child, is because she disbelieved God's Word. If that's right, say, "Amen." [Congregation says, "Amen."—Ed.] The reason that Jehovah's wife was put away, or His bride, was because that she rejected God's Word, the prophet. That right? ["Amen."] The reason that Christ's bride is put away in divorcement, is because that she has rejected the Word of God, like Eve did, like the rest of them did. ["Amen."] Exactly. All whores, all polluted, their husband couldn't get to them. They was already pregnated 'fore their husband got to them. O God, if that ain't a pitiful sight! Think of a young man coming to a woman, and find her with seed of some other man in her. What a thing! That's what God has done. That's what Adam done. That's what Christ has done. Oh! Yes.

¹³² Never stayed with the Word, and caused a—a hybrid condition. That's what Israel did. See where she's at? That's what Christ's bride did. See where she's at? Right back with the rest of them.

¹³³ Christ's Pentecostal bride did the same. She can't bring forth spiritual, Word Children, for she is a hybrid herself. How can she do it, when she's hybrid herself with the denominations? Done joined up with them, and everything, just the same as they are. In with the Council of Churches, everything else, just as hybrid as the rest of them are. How can she do it? She can't.

¹³⁴ Now, I just got so much to say, and I just got to hurry over these. I. . . Each one of them I want to preach on. See? Now watch.

¹³⁵ The true Bride, hallelujah, there's going to be One. Why? She's predestinated. She won't be denominated, because She's predestinated. See? She don't have to worry about some denomination. She's already predestinated to take the place. Look. Like Mary. . .

136 I want you to get this now, and don't fail. Are you ready? Say, "Amen." [Congregation says, "Amen."—Ed.]

137 When Christ comes to His Bride, She will be a virgin like Mary was. For God will not bring Christ through a womb of a whore, and neither will He bring the Bride. He can't bring His Word through a whore of His Word.

138 Them is horrible words, but that's what the Bible says. I'm saying what It says. Cause, It's . . . This has got to be understood.

139 The prove, true Bride, like Mary, will have a virgin womb for the Bride of the Word, which is Christ. When Christ, the Word, comes to the Bride, She'll be the same as He is, a virgin by the Word. O God!

I hope—I hope it's going over, Brother Neville. I . . .

140 See? See? I hope you understand. What was He? Word, the Word of God. "Upon His vesture He had a Name written, 'The Word of God.'" "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word, made flesh and dwelt among us." He is God, and God is the Word.

141 And when His Bride comes, She'll be the same product that He is. Virgin! Did Christ belong to a denomination? Did Jehovah? Neither does His Bride. She is part of Him. She needs no dogma. She won't have any. She'll be absolutely virgin. How? By the Word. Amen. She'll punctuate every Word God says, with an, "Amen! Amen!" Oh! "Be it unto me according to Thy Word. Amen!" Oh, my! There you are. Punctuate God's Word.

142 Have a virgin womb. What will She come out of? A virgin womb, the Word. What did Jesus come out of? A virgin womb. See?

143 When Adam come to his wife, she was pregnant. She had done something. She was mixed. She was hybrid, the child, and it died. But when Joseph come to his bride, she was pregnated, but with Life. Adam's wife, or Adam's bride, when Adam . . . Before they came together; just like Joseph and Mary, just like Christ and the Church now. Don't you see it? [Congregation says, "Amen."—Ed.] See?

144 And before they came together, Adam and Eve, she was pregnated with the corrupt seed from the serpent. And when Adam come to his wife, he found her pregnated to death. See? Death! How? Spiritually and physically dead.

145 But when Joseph, the human, come to his wife . . . Glory! Can't hardly hold her. She was pregnated with Life, the Word of God, flesh in her womb.

146 Bring back that spoken Word, bring back that Word of God which was Word here, come through a human's womb. Amen.

God will do it, anyhow. He spoke it, and it's got to be so. Amen. That's our God. Oh, that's rich, brethren, if you can dissolve It, you can hit It.

¹⁴⁷ That's where he found, when—when Adam come to his wife, she was pregnated with the wrong seed. When Jo- . . . That seed died. Joseph come to his, she was pregnated. Now, what caused the different pregation? Because that Adam's wife doubted the Word. That right? Joseph's bride believed the Word. The difference.

¹⁴⁸ So, what is it, then? It's the Word, oh, that precious Word. It is. The World was formed by the Word of God. Hallelujah! There is my stay, right there. Let all denominations and everything else fall, do what they going to. On that Word I stand.

¹⁴⁹ That's why I've done what I've done. That's why I've downed denominations. Say, "Well, he's just a . . . breaks up churches." They said the same thing about our Lord. See? They say it every time. See?

¹⁵⁰ Now, now, He found her. Christ comes to His bride; what does He find her? Same thing. Why? When she first started out . . . Now listen. I don't want you to miss this. When she started out, she was a virgin. She was going to be all right. She went right on, that early church, used to be wonderful. God gave Him a bride, and what did she do? If you know history, in 606, she goes right down there and pregnates herself with Roman dogma, an organization. And from that, on, that old "mother whore," in the Bible, give birth to churches, and they were "harlots," which is a whore. That's Protestants, because they was, every one, born right out of her, and every one took her own thing, organization. Now you see why I'm against it? All right.

¹⁵¹ Now, for the birth of the Word is Christ, not of polluted with denominations. The early Church, no denominations, just the Word, and Spirit irrigated. Brother, the . . . God laid the Word down like that, and the Holy Spirit irrigated It, and there She went. She brought forth children. Certainly.

¹⁵² But this church can't do it. She's too denominated. See? She can't do it. She's got the world mixed up with her. Look what they did, now. Now what?

God confirmed His Word through His Body. That right? [Congregation says, "Amen."—Ed.]

¹⁵³ Then she went whoring, like Adam's wife did in Eden, and Jehovah's wife did in the days of Samuel, that took a king. Divorced God, her espoused Husband and His Word; and His prophet, His outlet to His Word; and went whoring, like the rest the nations. And God divorced her. Same has He done today. Same act.

154 Sons of the bride commit adultery, see, with the . . . The bride, God's Son . . . His bride from Pentecost, virgin with the Word, went whoring and committed adultery just like Adam's wife did, just like Jehovah's wife did. And here is the Son's wife, she goes whoring, committing adultery with the Roman gods; plural, gods! And for her lovers' sake, the Roman gods, tried to take her own Husband and split Him into three, to please her lovers. God have mercy on a . . . Sure, they got hundreds of gods; oh, sure, Astarte, the sun-god, and—and Baalim, the sun-god, and the queen of heaven, and all that stuff there. So, the bride, to please her ill-famed lovers.

155 Didn't God speak over there in the Songs of Solomon's, and tell about how His wife was nothing but a prostitute, and set with herself open all the time, and took every lover come by? I'm talking plain, but that's what the Bible said. Every man that wanted to run with her, could run with her.

156 That's the same thing the bride of Christ has done. Opened up herself to every old dirty, filthy habit of every organization they ever had, doing the same thing.

157 I'm going to get criticized for This. That's all right. I'm going to be blessed for It, too, for It's going to be the Truth. It's God's Truth. Cause, He wants It said, and here It's . . . I'm trying my best to say It. See?

158 She tried to please her many lovers. Doing so, she hybrid, tried to hybrid with her lovers, the Word of God. So it would not work, so she said, "Denounce That," and made her own word. Now she claims to be the Word, herself. But don't let Catholics . . . or the Protestants call Catholics, 'cause they do the same in the council of their own churches, whoring. No wonder they're called harlots. That's rough, isn't it? That shook the skin off your back, but that's what it takes to do, to wake you up sometime. Right. That's exactly what she done. She left Jesus, the Word-Husband.

159 And like Samuel, they left Samuel and took Saul. Left the prophet, anointed with the Word, and took a king with a scepter. When, she finally would have come to the King, the scepter in the Millennium. But now she's rejected. He went to the Gentiles for a Bride. That right? [Congregation says, "Amen."—Ed.] It's the Word.

160 Now, she left Jesus, the Word; Jesus, the Word; and married another man, called the pope, with dogma. Now she hasn't got Jesus. She's got a pope. Now we haven't got . . . The Protestant hasn't got Jesus. It's got a denomination, same thing, an image unto the beast. So, she can't give Word-Birth to her children, none of them. She is a harlot, herself. The Bible said she was. "She had a cup

in her hand, and was giving out her doctrine to the people, which was an abomination, the filthiness of her fornication.” What is a fornication? It’s living unclean. And for her doctrine she is giving to the people, is the filthiness of her fornication. “And the kings of the earth, and all, was made drunk with the wine of her fornication.” Exactly right. Look at them. Boy, they would cut your throat, in a minute, for that. Not only Catholics, but Protestants.

¹⁶¹ Listen, you Methodists. Who killed Joseph Smith? Now crow. Although, I don’t believe in his doctrine, neither do I believe in yours. That’s not out there; it’s here. That’s the reason. Joseph Smith had just as much right to preach his religion here in this nation, as you do, but you killed him up here in Illinois. Shot him, without a cause, because he had something a little different. Then you holler about the Catholic church. Come out of that bunch of nonsense, you Methodists that’s ordained to Eternal Life. John Wesley would turn over in his grave; acting like that. Sure, she will. John Wesley never established no such a church as that. A bunch of rickies and elvises did it after John’s death, that’s right, not John Wesley.

¹⁶² Not them old early pentecostals ever made such an outcome as this. It’s the same group, after this death. That’s right. Jesus Christ wouldn’t establish something like we got now, called Pentecost, neither would the Holy Ghost. But it’s something you got here, instead.

¹⁶³ But the Holy Ghost is something they can’t kill now. It’s going to take a Bride, anyhow. Amen. Going to take One, anyhow. He said He would; predestinated Her.

¹⁶⁴ She left Jesus, her Word-Husband, to marry a pope, so she can’t give Birth, spiritual Birth. She can give denominational birth, now. She got plenty of seed of that. She can’t give spiritual Birth. She, because she was a harlot, only thing she can give is denominational life and a lot of ballyhoo.

¹⁶⁵ Catholic church, itself, is made upon a few superstitions of Christianity and—and a bunch of Romanism.

¹⁶⁶ And a Pentecostal church is just as bad, a bunch of jumping, and shouting, and speaking in tongues, and things like that. When it comes down, enough temper to fight a buzz saw, and turn you out of their congregation. If God come in there and raised the dead, if you didn’t agree with them, they’d run you out if you don’t belong to their organization.

¹⁶⁷ Now, this old “mother harlot,” I’m going back to her a minute. She claims power to forgive sins. But, you’re not judged by your claims, you’re not known by your claims. You’re known by your works. How could she forgive sin? Look at her.

168 When Jesus did the same thing, they said . . . “Condemn Me, show Me where I disbelieve the Word.” She claims power to forgive sins, but that comes only by the Word. That’s right. God, only, can forgive sins. Is that right? [Congregation says, “Amen.”—Ed.] Didn’t those Pharisees say that? What was the mind, the matter with a blind bunch of hypocrites? Why? Because they didn’t see that was the Word standing with them. He is the Word. Glory to God. That’s the reason He could forgive sins. He was God. He was the Word manifested.

169 Now the Catholic church says Jesus gave them power. He did; He give the Church power. That’s right. We believe that.

170 All her daughters are harlots. All her daughters, her denominational daughters, are harlots. “Brother Branham, that’s a big Word.” It ain’t my Word. That’s His Word. That’s exactly. It’s not mine. It’s His. All right.

171 “How,” you say, “how are they, how did they become harlots? Well, they’re good people, *so-and so*.”

172 I don’t say a thing about that. I’m not saying what they are. I ain’t saying the Catholic is not good people, as good as anybody. They’re human beings, like we are. But, when it comes to that old church, she’s wrong. The Protestant is just as good. The Methodist is good as the Baptist or Pentecostals, or anybody else. They’re all the same.

173 But the thing of it is, how then can she be a harlot? Why? Give her the Word test. That’s how you know it. Uh-huh. Try her on the Word, once, and see what she says. “Oh, of course, we’re taught in the seminary that—that them days don’t . . . It’s a . . . It used to be that way, but, huh, that was way back in days of apostles. That was only for the apostles, only.” You so-called church of Christ, “Speak where the Bible speaks, and silent . . .” Well, I’d like to hear you do some speaking now. Uh-huh. Uh-huh. Uh-huh. No. You shut up. God’s Word shuts everything up, brother. No man can brag. That’s right.

174 All her daughters are harlots. How? By the same as their mammy, committing the spiritual fornications against the Word. That’s how the Catholic church become a whore, that’s how her daughters become harlots, same thing, spiritual fornication against the Word.

175 She and her daughters has a whoring womb. Only death can come from them. God can’t bring life through death. And anything that’s born dead is not alive. And can a . . . Like Job said, “Can you bring a clean thing out of an unclean? No, not one.” Right. How can she give birth, herself, when she is dead, herself? How can she be virgin when she’s a whore? See? There you are. That’s the whole thing. Oh, my!

176 Now we're going to hit something real rich, full of vitamins, from Genesis to Revelation. Notice.

177 And she and her daughters has a whore's womb. Only death can come from them. If you want to join the organization, think you're all right, you see where you're landed. You're landed right in the midst of death. Just exactly. If you can't see that now, you're spiritually blind. See?

178 Now, let's go back now and pick up again, and come down for something. You remember what last Sunday's service was? "The gate to the soul." You remember? Now, there is a womb of the physical. There is a womb for the spirit. Did you believe that? There is a spiritual womb and a physical womb. And the mind is the womb to the spirit. Why?

179 Now remember. I told you last Sunday, and drew it out here for you. These five senses that enters this seed from the outside; see, taste, feel, smell, hear. Five on the inside; conscience, and—and so forth, from the inside five. Now, on the Life side, there's only one. That's, you're on the basis of free moral agency, to accept, take in or let out. See?

180 That's how adultery. . . [Blank spot on tape—Ed.] Just a minute. [Blank spot on tape.]

181 That's how adultery is committed, spiritually; when you, knowing better, by the Word of God, by the intercourse of the mind, take in a lie of the devil, against the Word of God.

182 That's exactly what Eve done, with a spiritual intercourse, first, that come by believing Satan's lie, into the womb of her mind. That polluted her soul, set death in the soul, then the natural act taken place.

183 And that's the only way that a woman ever can commit adultery against her husband, is to first let some man talk her into it, and then receive another man that's not her husband. Then she's committed adultery.

184 And when the bride of Jesus Christ lets man-made creeds and dogmas take the place of the Word of God, she is committing adultery. Did not Jesus say, "Whosoever looketh upon a woman . . . has committed adultery with her already in his heart; looketh upon a woman to lust after her, hath committed adultery with her already"? Why? She let it come into his mind. That's the womb that starts the things moving. Satan come in.

185 We were sowed with the Word. "Some day, I'll bring the Life into the earth and re-multi . . . replenish the earth." What Eve failed to do, Mary did. She took the Word. Eve took Satan's lie. Mary

took God's Word. And through Mary's Seed, replenishes the earth again, through His Bride, through the Word, and will bring up the Millennium. Through that goes forth the Word, and the Word is planted into every predestinated heart. And the Spirit comes down and waters It, and they cannot die. "I'll raise him up again at the last days." Oh, brother, sister, that's—that's real.

186 What is it? The mind is the womb for the spirit, (What?) to take in or let out. That's how they commit adultery, is taking, let some Satan, devil spirit put in them something against the Word of God. Then she's committed adultery.

187 Eve received. . . Listen to this. Wrong seed-word, Satan's lie against Jehovah's Word, results was death.

188 Now, we'll get off of this subject, in a few minutes. But I want to get it pounded out real good before it gets down, the place I have to stop. I'm going to skip a page here, about now, a minute.

189 Now look. Eve, what—what did she do? She received the wrong seed. How did she do it? Believing Satan's lie. How many says that's right? [Congregation says, "Amen."—Ed.] Why, sure, it's right. Sure. She received Satan's lie. What'd she bring forth, by doing it? Satan said, "You know, this is glorious. This is a wonderful thing. Do you know you were made for that? Why, you were actually made for this purpose."

"Oh, was I?"

190 "Oh, it's pleasant to the eye. It's good. You should. You should try it."

191 "But the Lord God said, 'Not—not—not that, not yet.' Wait, wait a minute. No. No."

"But, you know. . ."

"Oh, if we do, we'll. . ."

"Oh, you surely won't die."

192 That slick-tongued devil. He ain't got hoofs and forked-tail, no, like they'd try to make you believe. He's a slicker behind the pulpit. Right. Uh-huh. Or, some little ricky with his hair combed down like a duck, sitting on his back out there, to harm some mother's daughter, that's the guy come around with a little cute-like little. . . Oh, I'll let that go.

193 Now, the womb, Eve received the wrong seed-word. Now listen real close now. We're going to drive this right down, if the Lord willing. She received the wrong word. What did it do? It was Satan's lie, said, "She would be wise."

194 “Well, she could belong to the big church. She would be well thought of in the city. Why, she’d be like the rest of the people.” Huh! Sure. That’s exactly what Jehovah’s bride believed. That’s exactly.

195 That’s exactly what Satan would have tried to said when the Word come to Mary. But she shook him away.

Said, “How can this be?”

196 Said, “The Holy Ghost will overshadow you. It’s the Word of God.”

197 Said, “Be it unto me according to Thy Word.” That brought the Life. There you are.

198 “Well, do you know,” Satan said, “they’ll all laugh at you.” That little rosy-cheeked girl didn’t pay any attention to that.

199 Right up in Judea she went. “You know, I’m going to have a Baby,” before she felt anything, because the Word had already been set there. That was all. She didn’t have to go through the prayer line, second time, you know. No, no. No, sir. No, sir. She believed it. She didn’t have any sign of life. She never had no sign of pregnancy, at all. She never felt nothing. As . . . Everything had been just like it was. But she went, telling everybody, “I’m going to have a Baby.” Why? “God said so.” What’s that? The royal Seed of Abraham.

“Going to have a baby, Abraham, by that woman?”

“God said so.”

“Well, you told me that, twenty-five years ago.”

“I know, but God said so.”

200 That’s it. There you are. That’s the same thing. What do you say today?

“Well, you know the denomination will kick you out.”

“But God said so. God said so.”

“Well, you know, if you get baptized like that . . .”

201 “Well, God said so.” That’s it. That’s it. There’s your virgin. There she is. Not only to baptism, but anything else, the rest the Word. See?

202 So, what? This was both, physical and spiritual, with Eve. First, and any time.

203 I told you, and asked you, this morning, sisters, to forgive me, so I can mention that. Any time that a woman takes the wrong step . . . I’m talking about Christ and Bride now.

204 But any time a woman takes a wrong step, she has to first receive it in her mind. Right. Some slicker has to persuade her, and she listens to it against her own better judgment, then the act is committed.

205 So, first, it hit, Satan hit Eve's mind. And in the womb of her mind, she doubted God's Word, then come the actual act.

206 And the only way that we can ever be born again is, first, in the womb of the mind, receive the Word, and then the Spirit comes on top of That and brings It to Life. There you are. That's what does it. That's the real Gospel teaching, brother. I believe, if Saint Paul was standing, today, he'd teach the same thing I do, in this hour. All right.

207 What was the results with—with her? Physical and spiritual death.

208 What is the results of those who accept the other way? It goes into this frolic today that they got, both physical and spiritual death. Both body and spirit shall be annihilated, be no more. That's exactly right.

209 Note, Mary's womb. Mary's womb, the physical mind, see, was virgin womb. Why? She believed God's Word. No matter how much anybody criticized, how many things somebody else said, that didn't have one thing to do with it. She believed God's Word, regardless. Oh, I wish I could just get that over. Are you getting it? [Congregation says, "Amen."—Ed.] See? See? First was her mind. Before the act ever taken place in her literal womb, the act had to take place in *here*, first, to let the Spirit come in to do the rest of the work. Oh, my!

210 Glory! Before the actual, spiritual Birth can take place, the Word has to find Itself through your mind, believe It. "He that heareth My Words, and believeth on Him that sent Me, hath Eternal Life, and shall never come to the Judgment, but is . . . or through the Tribulation period, but has passed from death unto Life." That's it. Oh, my!

211 Now notice. Virgin womb, her mind; virgin mind, to believe God's Word.

212 You say, "Now look here. Oh, say, Brother Branham, it couldn't be that way. It's impossible. John Wesley would have saw it. *So-and-so* would have saw it." Huh!

213 Sure, the devil could have said the same thing to Mary. "Who are you? Why, you're the poorest of the city. You ain't nothing but a young'n, sixteen years old, eighteen, down here packing water out of this pump. Father, dead; your mother, an old blind woman down there. How in the world you've ever . . . How?" Anne was her mother, we're told. "How in the world you ever going to do that?"

214 "Listen, my old mother is a blind woman, but she's a godly woman. Through her lips, she's planted a seed in my heart. I've read it out of God's Word, that God said, in Isaiah 9:6, 'A virgin shall conceive.'"

215 Hallelujah! Can you see? The Word takes flesh. There you are. God is going to have a Church. It's going to be born of the Word of God, because It is the living Word of God. Do you see it?

216 "How you know it? Why, it's going. . . You know what you're going to be called, from this on? You're going to be called. . ."

217 "I don't care what I'm called. That has nothing about it. Be it unto me according to the Word of the Lord." Oh, could everybody say that today? Oh, if—if people could really, from your heart, all of us could say that, see, "Be it unto me according to Thy Word, Lord." My! Really mean it. One or two, or somewhere out in there, It's going to pick up some predestinated that really means that. And, brother, you're going to see sparks flying right then. That's right. When you really got that there, to meet that what's coming, that irrigation begins to fall on that Word. Yes, sir.

218 Now, what was it? A virgin mind, womb, virgin womb for the baby. Results? Eternal Life.

219 Eve, a good a woman as he. . . as she was, virgin as she was, but first she let the doubt come in, by the word, a devil's lie. What did he do? Brought her into contact in the wrong way. What was her child? Death.

220 Mary, virgin mind, virgin womb. When the devil tried to tempt her, and he come. . . And the Angel come to her then and said, "You're going to have a baby."

Satan said, "Now, ah, better inquire about That."

The Angel said, "It's an act of God."

221 And she no doubt thought of Isaiah 9:6. She said, "Behold the handmaid of the Lord." What's the results? Virgin birth, Eternal Word in her, and she brought forth Eternal Life. All right.

222 Jehovah's bride mixed, Jehovah's bride mixed seed. "How did you say now, Brother Branham? This morning, you said, 'Jehovah's bride committed adultery.'" I won't leave it out.

223 Now let's watch real close now. Now we got just about another hour, I guess. I've got some over here, I'm just going to have to skip some, then start reading just in a few minutes, see, and just read just as fast as I can, to get it out. Now, another hour, I believe we'll be out, if you'll just bear with me and pray with me. See?

224 Now, where did Jehovah's bride ever do wrong? All right. Jehovah sent what down to His bride in Egypt? He promised Abraham that His bride, the seed, would sojourn in Egypt for four hundred years. That right? [Congregation says, "Amen."—Ed.] The time come for the Word to be fulfilled.

225 Are we time for the Word to be fulfilled? [Congregation says, "Amen."—Ed.] Sure. For deliverance, taken out. All right.

226 How did they get the Word? Did they form an organization, a bunch of men get together, and priests, and say, "Now, brethren, we'll have a—a vote here. And is passed, unanimously, that we're going to have an organization called the 'Pharisees', and, through that, God is going to work"? God never did do a thing like that, never did.

227 What did He send them? Prophet. "And the Word of the Lord came to the prophet." Raised him right up among them, a prophet. And anointed him and vindicated him, right in the midst of all the other devils working, with miracles and everything else, because Moses stayed with the Word.

228 Picked that bunch of people up; mixed multitude started with them. When they got across, towards the promised land, before they got there, His precious bride committed adultery with Moab. Tell me she didn't do it, now. How did she do it? A lying prophet, against the Word of God. Yet, he had all the signs, and all ritualistic, he was just as spiritual as Moses, or just as well.

229 Look. Listen. Listen close now. Here sit Israel in a camp, an interdenominational. Right. What was it? They had anointed prophet with them. They had a Pillar of Fire. A rock that water came out of, to water them. They were doing all right. And what? They had seven altars. That's perfect. On them altars went seven clean animals, rams. And a ram represented the Coming of Christ.

230 Moab. What happened when Balaam went down there? He built seven altars just exactly like they had. Don't talk on them, fundamentally, 'cause you better know what you're talking about.

231 Jesus said, "It almost deceive the very Elected." Spiritual, revealed. You catch It, then It's the Word, you see the Word made manifest.

232 Look. *Here* they was up there; *here* was Moab. His stay. . . No doubt but he was a bishop, sure, great guy. And he built seven altars. He put seven rams on them, speaking that he believed that there was coming a Messiah. Brother, if they come to fundamentalism, God had to recognize both of them.

233 When Cain built an altar to the Lord, Satan's son built an altar to the Lord, he built the same kind of an altar that Abel built. They both worshiped. They both went to church. They both paid their dues. They both obligated. They got down and worshiped the same God. And one was received, and the other one lost.

How's it come? Jesus said, "Upon this rock I'll build My Church."

²³⁴ The Catholic church says, "There's a rock there, the Church is built on it. Or the . . . And Peter was that rock." And the Catholic church says that Peter is buried in them. That's a lie, but, as far as I can ever see. From the time they said Peter is buried in there, the Bible said he was over here in Jerusalem. See? He never was in Pal- . . . over there. But, anyhow, they say he was there. There's actually not a record of Paul ever being there, but in history. But they say "Peter," he'd be buried there, if he was. What difference does that make? That wasn't what Jesus was talking about. See how they got the material thing mixed up?

²³⁵ Well, the Protestant said, "No. Jesus said He was that Rock." Now, He never said it.

²³⁶ He said, "Blessed art thou, Simon, the son of Jonas. Flesh and blood didn't reveal It to you, 'Thou art Christ, the Son of the living God.' Flesh and blood . . . You never learned It in a seminary. Some denomination didn't teach you This. But My Father which is in Heaven has revealed It. And upon this rock, the spiritual, revealed Truth of God's Word, I'll build My Church. And the gates of hell can't prevail against It."

²³⁷ Moab did the same thing. Come down there and he taught the children of Israel, said, "Now looky here, friend." Now, that's the same thing he done Pentecost. Now look. "Now looky here, aren't we all the same? Don't we believe the same God? We're all the same." The children of Moab was Lot's daughter. See that old bunch, escaped down there? Still a hair in the biscuit. See? There they are, gaggy. See? They was up there. And they had . . . "Why," she said, "now looky here, you know we're all the same." How many knows that that was Lot's children? [Congregation says, "Amen."—Ed.] Sure. From their own daddy, adultery, and said, "Now, we're all the same."

²³⁸ "You know, you Methodists, and you Baptists, and we Presbyterians, and all . . . Why, sure, we want some of your Oil. We're all the same." And what did they do? They married among them. And that's what Pentecost did to the Protestants. She married in a federation of churches. She denominated herself. And where is she? Just exactly like Israel was, put away for both spiritual fornications and literal fornication. God refused her, from then on. Even those children which become Samaritans was cursed. That right? [Congregation says, "Amen."—Ed.] Sure, she was. Jehovah put her away.

²³⁹ Christ's bride did the same, mixed her denominational seed, and put Christ, her espoused husband, away. You dry-washed bunch of Pentecostals! What's the matter with you? Revelation, the

3rd chapter and the 20th verse, we find, in prophecy, Jesus Christ outside of His Own church, in this Laodicean Age, knocking on the door, trying to get back. [Brother Branham knocks on the pulpit five times—Ed.] The most pathetic picture in the Bible. What'd she do? She took on whoredom.

240 When Jesus comes, what's He knocking for? Jesus come back to receive His Bride, and when He come to knock at the door, He was fastened out. [Brother Branham knocks on the pulpit six times—Ed.] "Why, you can't come in here. You can't hold a revival. Get . . . Let me see your ordination papers." A man filled with the Spirit of God, the real, true God Words, God's Word made manifest among his ministry, not one thing you can say against him, immorally or anything. Who can accuse him of it? Come to a denomination, "Why, he ain't Oneness. He ain't Assembly. He's Trinity. He ain't Trinity. He's Assembly." You poor bunch of illegitimates. Shame on you. God, on the outside!

241 But what did John say, that last messenger down there, before His Coming? "He's able of these stones to rise children to Abraham. Don't you come, saying, 'We belong to *this*. We belong to *that*.' God can, these stones, rise children to Abraham." All right.

As we go on now, oh, how I love this!

242 Christ's bride, as same as Adam's bride and all the rest, mix the seed and put Christ out, for her denomination. She sure did it. She certainly did it. She refused God, her to-be husband, like Eve did. Accepted Satan's death-lie weeds. In a results, a dead, formal church has been born from her. Now, "You lie." Say, "That's a lie." Where is your Pentecostal? More formal than the Baptists are. Sure. You know what? It looks like a bad picture right now, don't it?

243 But what did Joel say, in Joel 2:28? "But I will restore, saith the Lord."

244 [Blank spot on tape—Ed.] Uh! As Adam found his wife pregnated with the seed of death, of Satan's lie she had accepted.

245 Joseph found his wife pregnated with the Seed of God, which, the Word she had accepted.

246 What's it all about? What am I trying to say? Now, to you people on the—on the air, you people out in the car, you people in the tabernacle, do you see why I have stayed the way I've tried to stay right here, and denounce that? It's not I got anything against them men, them women. I haven't one thing against them, but I—I just can't go on that—that ground. I just can't do it, because it's wrong.

247 How I got a Scripture here I'd like to take, on Jesus, on His temptation, when he tried to get Him! Said, "I'll give You all these kingdoms of the world. They're mine." See? Same thing he come to Eve. See? First, by turning the bread, about eating, so forth. See? "I'll do all this if You'll worship me. You just come join our group."

248 Jesus said, "It's written, 'Man shall not live by bread alone, but by every Word that comes out of the mouth of God.'"

249 What is it? Some of you preachers now, that's too scared to take your stand, afraid that they won't even let you come into the organization. What else you going to do, then? They'd kick you out. I feel sorry for you, first thing, for your weakness. That's right. Where's your faith in God?

250 They told me the same thing. Sure. I worked seventeen years, till God got me out and built me around this, and then I thought, "Now, Satan, you come now, see where it's at."

251 When you really realize that God has revealed to you the Truth of the thing, there's nothing in the world is going to defeat you in it. That's all. You're absolutely undefeatable; not you, but God that's in you. Not Christ, but, not the body, but This, the Word that was in Him. Not Mary, but the Word that was born from her.

252 Now, so, man shall live what by? Not by his meal ticket, but by the Word of God. Not by your organization that furnish you a place. "Well, let me show your credentials. Are you in good standing? Got to check on it. Well, yes, you, you stand in rank, about a hundred percent. Well, we can receive you for a few days, for a revival, try you out and see what you'll do." Oh, my! How can God ever work in a bunch like that, "Twice dead, plucked up by the roots," rooted, rotted, and everything else? Oh, my! There's another one.

253 Oh, people, God bless you! Hear me! I can't believe nothing but God's Word. I want It to be my life, everything that I am. I want you to do the same. Let your walks, your talks, your moves, everything you do, be in the Word of God. Let the mind of Christ come into you, and—and that'll pregnate you with the Word. If you don't, if you let the mind of the denomination come in, you'll be denominational pregnated. If you let the mind of Christ come into you, He can't deny His Own Word, 'cause He's God. You be pregnated with the Word, and believe It. I don't care if they put you out, kick you out, run you out, and every door is closed, you'll go just the same. Amen. Whew! I got to hurry now. Ah!

254 Christ is now taking Himself a Bride, to be pregnated with His Own Seed-Word in Her womb, spirit-womb in—*in* Her mind, and won't mix with any the denominational trash with it. She is a virgin to Him.

255 Oh, I remember sitting there in a room, three days in there, praying and waiting on the Lord, and fasting. When that struck me, I thought, "O God, what is it? Here I am, in a picture. Here I am. If I bring up this much to the church, where will I be? I'll be have them on a limb. What can I do? I've done seen the church as every type and shadow, and everything else, shows she's gone. What will You do?"

256 Then I thought of that Word, "I will restore, saith the Lord. I will restore." Remember the old pine tree, when the fire hits her and burns her down; she shakes off a seed, though. That seed brings forth a new one. That's right. The old trees are burnt up with organization and everything else, but there still remains a Seed of Word. And God's Word, It'll come right back, reproduce Itself, just as sure as the world. Yes. Now, now, she won't miss it. Notice. But Christ. . .

257 We believe we're in the end time. Do we? [Congregation says, "Amen."—Ed.] Do you believe that before you have a crop, now, you have to plant a seed? ["Amen."] You see why I've let churches turn me out, tell me everything, call me all kinds of names, everything else, and just stay right with that Word? ["Amen."] See? There's a plant, Seed been planted. It's already been planted, friend. It's already done. I can say it now. It's over. Right. She's done been planted. Oh, yeah. So is denominational seed, all the rest of them.

258 Like as our great, precious Brother Billy Graham said right here in Louisville, said, "Paul could take a Bible. . ." Took the Bible, said, "Now, Paul could go into a city and hold a revival. He'd have one convert. Go back the next year, he's got sixty from that one." Said, "I can go and hold a six-weeks revival, and have—have twenty thousand converts. And come back in six months and can't find twenty."

259 What is it? They're not converts. They're converts to denominationalism, that's all. Certainly. Got plant. . . See, you plant denominational seed, that's what you get. "Come now, brother, join the church, put your name on the book." That's all they know. Right.

260 Pentecost has done the same thing. "Speak in tongues, and so forth, that's all you have to do. That's got it. Come on, join the church." All right. Get your false baptism, and so forth, and go on, "And that's all you have to do." See?

261 But when Christ comes, He's Coming for a virgin with . . . a Church without even one spot or one wrinkle of denomination or any other thing, dogmas mixed with it. It's going to be Word, and That alone.

262 Now, oh, man, here we are! Blessed be the Lord! Now we come to the Body to be the Bride of Christ, now to be His "flesh of His flesh, and bone of His bone." Now, we'll hurry up now. "Flesh of His flesh, and bone of His bone." Why didn't . . .

263 Ask you a question. Why didn't all your rains, back yonder, bring the bride to Christ? I want you to answer me that. If . . . His Coming is overdue. We believe it. (Like it was in the days of Noah, longsuffering, He's getting His Bride ready.) Why didn't these rains . . . Why didn't you Pentecostals back yonder, a few years ago, when you started, forty, fifty years ago, why didn't you bring Christ, the Bridegroom, to the bride? Going to let that soak, a minute. Why? Because you pregnated her, yourself, with your denomination. That's exactly what you done. He won't marry a whore. He'll marry a virgin. It's flat, but that's the Truth. You know It, in a flat way. You don't have to wonder. I don't stumble around about It. Tell you the Truth. Why didn't it bring her? Why didn't it bring Christ, bring Christ to her? Because she's not fit. He found her in adultery.

264 Exactly the reason children don't live forever when they're born; Adam found his wife pregnated.

265 That's the reason Jehovah had to take a Gentile Bride; found her pregnated.

266 That's exactly the way Christ has to get Him a Bride now; He's found the so-called group pregnated. He's going to sow His Seed. Somebody is going to get It, because they're predestinated to be a Church at the end of the road.

267 Like Adam and Jehovah's, He found them pregnated with man-made doctrines of denominations. Like God's Truth, in Genesis 1, "Every seed has brought forth after its kind." So, when the Spirit fell on her, man had been there to her womb, and filled it with denominational seeds of his own thinking, so that's why she got to be the way she is, and Christ could not come to her. Hum! That's hard, isn't it?

268 One day, I was up in Green's Mill. I had been praying for a couple of days; been many years ago. I went up here to Mishawaka. I never said this on tape before. I went to Mishawaka. You remember about the colored boy? I had just found Pentecostal people; never knowed there was such a thing. And I went up there and found them; I thought I had a bunch of Angels. I see them

speaking in tongues and things. I never heard of it, before. But there they was, running up-and-down the floor, speaking in tongues. I thought, "My, that's wonderful." The old U.P.C., and P.A. of W., and all them kinds, they merged. They had. . . There was a segregation between the white and colored then. They had to have their convention up north. It was at Mishawaka, Indiana. My!

269 I had a dollar and seventy-five cents, just enough to get me home. I put a nickel of it in some old u- . . . old donuts or—or rolls, about two or three days old. Went down and got me a jug of water, at the hydrant. And went out in a cornfield. And took my seats out of my old Ford, and laid it down; pressed my britches for that night, seersucker pants I had on, and a little old T-shirt. And the next morning I went down again. I didn't want to eat with them. I was welcome, but I didn't want to eat with them, 'cause I had nothing to put in their offering.

270 And so I went to find out. That day, they would dance, and they would prance, and they would sing in the Spirit. I thought, "Oh, my, that sounds good. Uh!" One man would raise up and speak in tongues, and *this* one give the interpretation. And, brother, it was so. He called people, back there in the audience. I thought, "Oh, brother, that's wonderful."

271 "Tell Miss Jones," or *So-and-so*, "come right now. The Lord is calling her." Here she come. That's right.

272 Then *this* one speak in tongues, the other one interpret. I thought, "Oh, my, my! The Millennium is fixing to start. This is it. And, so, if I could just shake the hands of them godly men," I thought.

273 And I went over to one of them, when I was outside, walking around. They didn't know me. I was a little old fellow out there. And so I went walking around the church, and after while, when they had a little recess. And I met a man out there, and I. . . one of them. And I shook his hand. I said, "How do you do, brother?"

274 Now, you know, God has given me a little gift here, to find out things when He wants me to know it. See? I thought, "If I could ever get him to speak, and let him say something, I'd find out whether it was really true or not."

275 So I seen that, looked like be the leaders of it. I shook his hand. "How you do, brother?"

Said, "How do you do!"

276 And I talked to him a little bit, and he was a real Christian. He was. I thought, "Praise God!"

277 After while I come around the corner, hit this other man. I said, "How do you do, brother?" And got to talking to him. If I ever talked to a hypocrite, there was one of them. He was a black-headed man, and he had a baby by a blond-headed woman. Two babies by a blond-headed woman. I saw it in the vision right before me.

278 I thought, "Now I'm really confused. Now, how could that same Spirit, one be on a man, and a godly man, the other one on a devil, hypocrite?" I thought, "God, I—I better leave the whole thing alone. I don't know." I was only about nineteen, twenty years old. I thought, "I just better leave the thing alone. Well, I don't know. How in the world could that be? I can't say nothing about it, can't say nothing against it, but I know that man is wrong." And that same Spirit, I watch It, It'd fall in, take the same effect. I thought, "There's something wrong here, somewhere. That's all there was to it." I said to this man . . .

He said, "You ever receive the Holy Ghost?"

I said, "I don't believe I got what you fellows have."

Said, "Glory to God! You ever speak in tongues?"

I said, "No, sir."

He said, "You ain't got her."

279 I said, "Well, I—I don't guess I have." See? I said, "This is something new. I never seen It, heard of It." I said, "Well . . ."

280 He said, "Well, go over in there and get her. Sure. She is for you."

I said, "Thank you, sir."

281 I thought, "Brother, I don't want what you got." So then I—I looked at it a little bit. I went on around, a little while, and went on around.

282 I went out in the woods that night, and I—I thought, "God, have mercy. I'm going home." I went home. I couldn't say nothing for it or against.

283 One time, I was up here at Green's Mill, at my little old cave where I always go, that you know about. I had been in there, on something else. Three or four days, I had been up there fasting and praying. Got musty in the cave, and I come out, one afternoon. It was pretty, and sun was shining, leaves. There was an old log had fell down like *this*, just below it, down towards the creek. And I sit down on there, rubbing my eyes, been back in that dark cave for a while. I laid the Bible down like *that*. I thought, "Well, I believe I'll

read some out of the Bible. And I'll lean back against this limb here and just rest myself, and lean back." I was dusty, all over. And I started to read.

284 And when I picked up the Bible, it was Hebrews, the 6th chapter. See? "For it is impossible for those that have once enlightened, made partakers of the Holy Ghost, see if they should fall away, to renew themselves again to their repentance. See the rain cometh upon the earth, oft, to dress it, prepare for that which we have, thorns and thistles, which is nigh unto rejection, is to be burned."

285 I thought, "Well, what's that? Stop." I thought, "What was that? Oh," I said, "guess just something." It went away. I wasn't . . . I was up there praying about something else. And I laid my Bible down again.

286 I said, "Well, I guess I'll turn over and get me something to read," like that.

287 And the wind come and blowed it right back. I was in the Old Testament. Blowed it right back to Hebrews, the 6th chapter. I looked down again. There it was. I looked. I picked it up. I read it again, same thing. "Well," I thought, "my, you getting superstitious, Bill?"

288 So I thought, "Well, I'll read here." And I—I started to read, and I couldn't get interested in nothing. I thought, "Well, I believe I'll just raise up my hands and praise the Lord." I laid the Bible down, like *that*. Raised up my hands, and praised the Lord.

289 When I raised up my hands, the wind went, "Whew!" Blowed again. And when it did, I looked down there, Hebrews 6. I read it again.

290 I thought, "What does that mean? I can't understand." I had done forgot about the Pentecostal idea. Then I thought, "What does that mean?" I was sitting there. I thought, "Is there something in there, Lord?"

291 I thought, "Now, I believe in election. Yeah. 'They which were once enlightened, partakers of the Holy Ghost,' see, 'and have tasted the Word of God.'" I said, "That's them borderline believers that'll come right up, almost to the real thing, and then go back, just like them was in times of Joshua."

292 Joshua and Caleb went on over. But these just stayed borderline, see, "tasted." They seen the good works of God, then refused it. People sit around in church, all the time, say, "I believe That, Brother Branham," but never make a move towards It. See, it's impossible for them to ever go across. So, then, they come to that place. And you preach to women with short hair, next year they got

short hair just the same. Preach to men to do, they do just—just the same thing, you see; never see. Borderline believers who say, “Oh, yes, I believe It’s right.”

293 I said, “Of course, I believe that.” But, this, when it come to that place, ‘But thistles and thorns, which is nigh unto rejection, whose end is to be burned.’” I thought, “What does that mean? Can’t get it.”

294 I set there a little bit. I thought, “God, if this is something You want me to know? I’m up here seeking a vision from You, Lord, to know just what to do about a ministry down there, and I want You to tell me, Father.”

295 And I looked across the hollow, going on up towards. . . Was way in above Charlestown, going towards New Market, *that* way. I crossed over the hill. And I looked, and I seen there like a rainbow hanging over the valley. And through this rainbow, I seen something turning. I looked, and it was the world. And here went a Man dressed in white.

296 Now, many of you people here are too young to know this. You remember when we used to broadcast seeds with our. . . put a great big bag on your side, take your hand and throw it? Mr. Wood, you remember of that, broadcasting seeds like that. Take them in your hands and spray them out like *that*, let the wind blow them into the—the dirt.

297 And I seen a Man dressed in white, going across like *that*, sowing seeds. I watched Him go plumb around the curvature of the earth. I thought, “Wonder what that means?” Then I looked. Just as soon as He got His back turned, here come a real slicker, come around, looking like *that*. He had a sackful, and he was sowing weeds behind Him. He went around the earth, still looking, sneaking, you know, throwing them like *this*. And he went on around the earth.

298 Then I seen it come up, and up come wheat. And up come weeds, stickers, thorns, thistles. And they was both growing, together.

299 And there come a great drought. And I seen that little wheat hold its little head over, going, “Heh, heh, heh, heh, heh, heh, heh!” Just dying for water. And I seen the little old cocklebur with his head hanging over, “Heh, heh, heh, heh!” Just dying for water. And everybody begin to pray for water.

300 And all at once, the great rains come up, in answer to prayer. And away went the rains, across the earth. And soon as the water hit the earth, that little wheat jumped up, said, “Glory! Glory! Glory! Glory!” And up jumped the little cocklebur, holler, “Glory! Glory! Glory! Glory!”

301 Well, I thought, “Now what’s that?” And just then . . . “Well, that wheat was a shouting. I can see that. But what did that cocklebur meant?”

302 Then He said, “Read Hebrews 6.”

303 “The rain falls on the just and the unjust.” That’s what’s the matter. That’s what we . . . why we didn’t have a Bride ready for Christ now. We sowed denominational seeds instead of the Word. What has it done? Brought some more denominational children. That’s right. But in among there is some wheat has fallen. Right. But, look, the same Spirit that makes the real true—true genuine believer speak with tongues, the real Spirit that makes a genuine believer a Christian, see, because It’s irrigating a Word, a Seed. That same Spirit makes something, substitute to It, like Eve’s hybrid, makes the hybrid just as happy, just as much shouting, feel just as much joyful about It as the rest of them. But what is the truth of it? The seed is wrong, to begin with. So all your fleshly demonstrations don’t mean nothing.

304 “Though I speak with tongue of men and Angels, and have not charity, it profit me nothing. Though I could move mountains, and have not charity, it profit me nothing. Though I give all my goods to feed the poor, and have not charity, it profit me nothing; if I speak with tongue like men and Angel, it becomes like sounding brass and tinkling cymbals.” See? It’s nothing.

305 Listen, church! Pentecostal? Nothing! Why? It’s a hybrid seed. It can’t come to the Word. Now, there you are.

306 The Body that gives birth to Christ’s Body, again, must be come from a virgin womb, the Word. Right.

307 That’s why. Listen to this. That’s why she produced, “A million more in ’44.” That was a Baptist slogan. That’s why the Pentecostal denominations, that could not give spiritual Birth, to bring forth the manifestations and the Christ, because it was only a sowing rain. And she’s brought forth a denominational church. And she’s consolidated with the—with the great Evangelicals, and she’s gone in with the way of Korah. She’s gone with the denominations. That’s why.

308 Now let’s go back to the Old Testament, for some types. Then, I’m going to start here, in a few minutes, on something, and let you go. Let’s go back to the Old Testament, for some types, to prove these things. Now, I’ve took several hours here, laying this on. Now we’re going to change the subject, change the program.

309 Now, first, I’ve got something, just when I get to . . . I got a—a few pages here, then I got to . . . Oh, my, my, my, surely not, that. I’ll just have to hurry, real quick. I’ll read it, see, just read as fast as I

can, 'cause I know we haven't got but just a—a very short time now. See? Now, are you tired? [Congregation says, "No."—Ed.] Oh, well, then, it's me. All right. Go ahead, that's all right.

³¹⁰ Now, that's why we got all the things that we've got. Now, all these things I've said, if they don't jive with the Bible, or—or dovetail with God's Word, they're wrong, they're wrong, all this picture. Now I'm just going to hurry over some of this, not explain it. But just hurry over it, so we can get to it, and, I promise you, as quick as I possibly can.

³¹¹ I got a place here, where I got so in the Spirit. I was . . . I got the church up, to show it and prove it in the Word here, exactly what's happened, all along. And then when I did, I thought, "Lord, I got the people standing here now. I'll have them standing there. What can I tell them? I can't predict a future. I can't tell them what to do. What will I do? I'll leave them standing on a limb." I raised up my hand, I said, "God, I think I'm doing this by Your will. I've never did this, never did before, 'cause the Seed hadn't been sowed yet." I said, "Now I've got . . . I—I believe it's time for me to say it. But, now, what am I going to say now?"

³¹² And just as plain as you hear my voice, Something said, "Pick up your pen."

³¹³ I'll read it to you, in a minute. And when I got through, there it was, just the answer. I didn't even know what I was writing; just started writing. And when I got through, I laid the pen down. I looked. I thought, "God, have mercy! There it is, right there. That's what I'm looking for." Now, there's some things I had to bypass. We'll get to it, in a little bit, the Lord willing.

³¹⁴ All the Old Testament was types that point to Christ and His Church. You believe Adam and Eve pointed to Christ and His Church? [Congregation says, "Amen."—Ed] You believe Jehovah and His wife pointed to Christ and His Church? ["Amen."] Well, if they are—are—are types, and this is the anti-type, it has to be like the type. Cause, the type takes from the—from the . . . The anti-type takes from the type.

³¹⁵ Christ is the Head, the true Stone of God. Do you believe that? [Congregation says, "Amen."—Ed.] The true Word! The Bride is the Body. You want some Scriptures on these, so you can look them up? I—I was going to read the Scriptures, but I won't. First Peter 2:1 to 6, Ephesians 5:22 . . . See? First Peter 2:1 to 6, Ephesians 5:23. Read that chapter, both of them, in there. See? The Old Testament: Christ.

³¹⁶ Looky here. Let's just take this, for instance. Maybe if my wife didn't take my dollar . . . Here it is. Pay for some sandwiches,

a while ago. Excuse me, friends, I oughtn't to have said that. But I got a good wife. Now, on the back of this dollar . . . Wasn't for her, I wouldn't have had the dollar, I guess. God's mercy giving it to us, and her helping me.

317 Now, on the back of this, looks like, if that be our money, the American seal on the left-hand side of the dollar ought to be the great seal in this country. Is that right? But why is it, the pyramid, called the great seal? Even your money has to testify of it. Yes.

318 Every time you send a post card, or a mail, you have to testi- . . . It testifies, "The year of our Lord, 1962." Everything testifies of Christ. See?

319 Did you notice that, the great seal, it's a pyramid? Anybody ever knowed that the pyramid never had the capstone put on it? How many knows that? [Congregation says, "Amen."—Ed.] Sure. I've been there in Egypt, Cairo. Yeah. Never had the capstone. Why? It was rejected, the cornerstone. That was the cornerstone that held this building, and the keystone. How many knows what a keystone is? When the arch is built, then the keystone holds it together. The cornerstone is what holds up the building. Is that right? ["Amen."] And the cornerstone in the pyramid was the capstone, was a keystone, held the rest of it together. Now, this keystone was rejected. Did you notice up there? It's standing up above it, up above the pyramid.

320 Now what did that represent when Enoch built it? Here is what taken place. It's just like the Gospel Church coming. See?

321 Now, down in the wide part of the pyramid, represent the early days of reformation. Just to call yourself a Christian, deny the Catholic church, meant you get killed for it. Then along come . . . They preached justification by faith. Then along . . .

Now watch the *three* come back again.

322 Along come John Wesley, preaching sanctification. The church become in the minority more, see, come down *this* way.

323 And then after John Wesley's days of sanctification, come the Pentecostal church, and God took a remnant out of that. Each one accepting the Word. See? Now, when it come down to the Pentecostals, it cut it down a lot closer, because it was the restoration of the gifts, bringing it right on up.

324 What is it? Way down *here*, it's a way away from the looks of the head. Down *here*, it's a little closer to the head. Up *here*, it's a little closer. But that's got to be, absolutely, to fit with the rest of it. It's got to be honed.

325 In that pyramid, you can take a razor blade and you can't run between them rocks where the mortar was; it's so fitly put together. They said Solomon's temple was the same. See?

326 God is taking the Elect out of that Pentecostal church, that hybrid, pulling It out, and finishing up the Word. And it's got to be so close until the Word Itself will blend with this Word. There comes the Headstone, crying, "Grace, grace, amazing grace." The Headstone!

327 Here you are, like this, see, on *there*. See how it way wide down *here*? And it keeps getting closer, closer, closer, the ministry. After while, here come. . . *Here* is Luther; justification, justified. *Here* come Wesley; sanctified bunch. *Here* come Pentecostal; restoration of the gifts. Now God is taking from there, honing out a bunch, to make a ministry just exactly like that Word there, because it's got to fit with the Word. There's the Bride; take Her up.

328 Now, Christ was manifested to destroy the works of the devil. You believe that? Now, I can't explain all this. I'm just going to go through it, just quickly now, hit the high place so you won't stay too long. Christ was manifested to destroy the works of the devil. Is that right? [Congregation says, "Amen."—Ed.] You all believe that. That's why He. . . What was He? God's Word, which destroys the works of the hybrid, the devil. Is that right? He was done, to do that. He was born to be that, to destroy the works of the devil.

329 Now, His Body is to do the same. Because, the Body is, head and body is together. That right? If Christ is the Head, was the Word, His Body has to be the same thing as His Head was. That right? A Church of the Word, born of the Word, virgin-born from the Word! Not denominational now; virgin-born from the Word!

The way the Body operates is by the Head. That right?

330 My body can't move until my head tells it to move. Well, what if my head is flesh and my body is concrete? Huh! Can't move. Head can say, "Move, move, move, move, move," but there's nothing to send a message to. That right? [Congregation says, "Amen."—Ed.]

331 Well, if my Head is Christ, and my body is a denomination, how is it going to work? How can purity and a whore work together? Uh-huh.

332 I love it, brethren, I'll tell you. I like to preach on some of this, a while. The way the Body operates is by the Head, and the Head is the Word. That right? The Head is the Word.

333 Compare the modern church now. Why don't we have miracles in it? Why don't we have the Word in it? It can't get the Word to it. The denomination stops It. Sure. Say, here comes a good, sainted

man of God, preaching the Word of God, just as straight off the Bible it can; the denomination, “Uhm! No. No, sir. Get him out of here.” See, body can’t move. See? Chugged off, has to.

334 Now, the Body carries the works, carries on the works, and does the works that the Head commands It to do. Ha-ha-ha!

335 Tell me where He ever said, “Organize.” Tell me where the Head all—all say, “It’s all right for women to cut their hair.” Huh? Mention it. It’s not there. Tell me where the Head ever said, “These works I do, but you shall not do them.” Tell me that.

336 But, the Head said this. You want to put the Scripture down, I’ll give it to you. John 14:12, “The works that I do shall you also,” that’s His Body. See?

337 See now why I have been so zealous of the—the kind of Seed that I planted for the Body? The rain is going to fall pretty soon now; I mean, the real rain. And it’s got to have Seed to fall on. I hope I live to see it. Do you understand now? [Congregation says, “Amen.”—Ed.] It will be the living Word as It was at the beginning, the spoken Word of God; have His Power, for It is in Him, in His Own Body, working His Own way.

338 Look to the promises that God gave this Body. Now we’re coming to something. We’re coming to Mount Zion now. Let’s look what He said to this Body; I mean, virgin-born. Now we see the—we see the impersonations of it. We see it every day. But let’s come to the real Body, see what He said about This. Let’s look. All right. Here is what He promised.

339 Do you believe that John 3:16 is right? [Congregation says, “Amen.”—Ed.] I’ve just got to read this. That’s all there is to it. All right. You, I may. . . Everybody that believes John 3:16, “God so loved the world, He give His only begotten Son,” so forth, say amen. [“Amen.”]

340 I dare you to believe the rest of It. I’m talking about the Body, now.

341 Let’s take John 20, to start with. All right. Take John, the 20th chapter, and let’s see. John, the 20th chapter, and we’re going to begin at the, oh, I’d say about the 19th verse. Saint John 20, I believe that’s what I got marked down here, and beginning with the 19th verse. Now listen close.

342 I challenge you to believe it. Oh, I—I just feel good. Oh, if I could just. . . I—I wish I could just see the Holy Spirit just huddle over here, like *that*, see, say, “Now, it’s Me.” Listen.

...the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled...doors were shut where the disciples were assembled for the fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.

And when he had said...And when he had so said, he showed unto them his hands and his side. And when his disciples...(Let's see.)...his side. And when...Then were the disciples glad, when they saw the Lord.

Then said Jesus unto them...Peace be unto you:...(Oh, are you ready?)...as my Father has sent me, (He's the Word, the Seed, Word-Seed), so send I you.

343 You believe it? [Congregation says, "Amen."—Ed.] Don't stop. There's more of it.

And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost:

Whose soever sins you remit, to them they are remitted unto them; and whose soever sins you retain, they are retained.

344 Is that the Truth? [Congregation says, "Amen."—Ed.] Who did He say that to? The Seed, the Word. Why? They could only be born by the—by the Word. That's the reason. You believe that? ["Amen."]

345 Let's take Matthew 16 now, just a minute. Matthew 16:19, let's read this, just a minute. All right.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on the earth shall be bound in heaven: and whatsoever thou shall loose on the earth shall be loosed in heaven.

346 I challenge you to believe it. If that ain't the Word, John 3:16 ain't the Word. Why should take some and not take the other? All the Word of God is right, but It's got to come into a virgin womb, where nothing but the Seed lays there. You believe it? [Congregation says, "Amen."—Ed.] All right.

347 Now watch this real close. I know the harlot claims it, and they do remit sins by their denominational power, but look at their children. Every dance hall, cut their hair, painted up like clowns, men out living with other men's wives, flirting, running around on the street, mixed bathing, everything else. Sure. They forgive, they remit sins, in their own way, but their fruit shows what it is. Not right for them. No, sir. What they do? They wear shorts, cut their

hair, wear make-up. Jesus said, "By their fruits they are known," the kind of seed that they are. There is what it is. Denominational seed gives denominational forgiveness. Exactly right.

348 God said, "Let the Word be after Its kind." And so It is. That's right. Oh, brother, the Scriptures is true. You believe it? [Congregation says "Amen."—Ed.]

349 And the Holy Spirit bears record of the predestinated gift that the Church claims She has. What? By watering the Word, punctuating in the Word, with an "amen." When It said, "Repent and be baptized, Name of Jesus Christ." "Amen." When It says these other things. "Amen." That's it. "Amen," to everything, see, It punctuates the Word. And God by . . . predestinated the gift to come, to remit sins, but it was given to the Spirit-filled Word-Body. Cause, the Word can, only, forgive sins, because the Word is God.

350 How true the Pharisees was! I mentioned, this morning, we'd get to this. Now, I've took up my time. But the—the Pharisees said, "This Man forgives sins. We know He's a blasphemer. Only God can forgive sins. And this Man is forgiving sins." Not knowing that That was the Word. The Word forgives sins, 'cause It's God.

351 And when you become not your own . . . God knows, knowed, and foreknew by foreknowledge, who would take this gift and who would use it in the right way. Those who have it are vindicated by the Word of God, with the rest of the Word and Spirit. That clear?

352 Some would have you believe it comes by schooling, scholarship, degrees; if you go to school so long, if you become a bishop, study to be a pope, or you become a cardinal, or something like that. That, some would have us believe that that's where it comes from, when man, by laying on of hands, make you something to do it. But they are off of the Word.

353 Romans 11:29 said, "Gifts and callings are without repentance." God gives it. And also John 15:16, you want to write it down.

354 Listen close now. How different Jesus was, in His days, from the denominations of His day. They would point back to him . . . How I'd like to hold on this a while! Whew! They would point back over their shoulder, back down through the time, and say, "We are Moses' disciples. We know that God appeared to Moses, in the burning bush. We know."

355 They knowed, they knowed the history of Moses, but they did not know the God of Moses. Cause, He stood before them, in John 6, and said, "Before Moses was, before Abraham was, I AM," the burning bush. They knowed Moses' history.

356 So is it today. They know the God. . . They claim they know the Word of Christ, but they don't know the God that was in Christ. Painted fire! Who can get warm by a painted fire, a seminary experience? They knowed Moses, but not his God. Jesus could and did say. . .

357 Amen. Listen at this, brother. Whew! Now I feel like David winding that sling up now. I hope I don't seem sacrilegious to you, friends. I'm all right, but I just feel good. I'm just getting, feeling fine now.

358 Jesus could and did say, "The Father that sent Me is in Me. And as He has sent Me, so send I you," to His disciples. "The Father that sent Me is with Me. If I do not the works of the Word promised of My Father, then don't believe Me, because they are the ones that testify of Me."

359 Hallelujah! Oh, church, where you at? Jesus said. . .

They say, "Oh, we know that God did do *this*, but not today."

Jesus said, "The same. . ."

"We know God was with Moses."

360 "But the God that was with Me is in Me. Because, if you don't believe it, see what's written of Me. See what the Scripture said I would do, and, if I don't fit the Scriptures, then don't believe Me."

361 Let me say this, not sacrilegious, but let me say that about the Message that I'm preaching. If God don't vindicate This to be the Truth, then It's not. But if the Word vindicates I'm telling you the Truth, then believe the Word. They are what testify whether I'm telling the Truth or not. They're the testimony. They—they testify for my. . .for the ministry He gave me. He promised this in the last days. Here it is. He said what it would do. Here it is. We're going right into it now. You see whether it's the Truth or not. Let God do the testifying. If the works, the things that I'm preaching don't testify back, that it's the Truth, then it's not the Truth. But if the Word speaks of this, and here it is, then what are you going to do about it?

362 Jesus said, "I know you. You think you know Moses. You know, might have know history of Moses, but you don't know his God. For, I was before Moses. I was the One that talked to Moses. I'm the 'I AM.' I'm the Word."

363 They couldn't see it, 'cause they're of their father, the devil. Their denominations wouldn't let them see it. That didn't stop the Word from going on, just the same. It fell on some, right, and from that come a Bride, that generation. All right. How different, painted fire!

364 Jesus could—could say, “The Father that sent Me,” is with Him. “And the works that I do, testify, because I do the same things the Scriptures said I would do.”

365 Jews knew their historical God. Same now. Yes. Why did they know the historical God? Is because they had the historical seed. Why did they not receive Him? Because it was hybrid with denomination.

366 Jesus knew Who sent Him, for He that sent Him was in Him.

367 And there was no denomination tied to Him. Amen. Tell me which one. “What school did He come from?” They say, “Where did He get this wisdom? Where was this learning come from?” They couldn’t find a school that He ever went to.

368 And, yet, at twelve years old, He confounded the scribes and the Pharisees. Oh, my! That spoke of it. Why didn’t they say something to Him, as a kid? It was God’s Word. They couldn’t withstand That.

369 No wonder the people were astonished at His Doctrine! Did you ever read that? Mark 1:22, if you want to put it down. “The people was astonished at His Doctrine, because He taught like somebody that had authority.” He knowed what He was talking about. See?

370 The Church now should have a double portion of the Spirit. For it is true, like Elijah’s garment that fell upon Elisha, a double portion, the same thing come from Jesus Christ. Now, you say, “Oh, Brother Branham, you’re talking about His Church.” That’s right. That’s His Body.

371 Isn’t my wife part of my body, and your wife part of your body? [Congregation says, “Amen.”—Ed.] “Flesh of your flesh, and bone of your bone,” by holy union. Is that right? [“Amen.”] That’s the reason a Christian shouldn’t be married to a harlot. See? That’s not right, no, sir, ’cause it breaks all the things of God.

372 You say, “Oh, now, Brother Branham, wait a minute. You talk about the Spirit of Christ being upon . . .”

373 The Bible said It would. Is that right? Isaiah 9:6, It said—said, “Unto us a Child is born, Son is given; Name shall be called Counsellor, Prince of Peace, mighty God, everlasting Father. And of His Kingdom there shall be no end. And the government shall be upon His . . .” What? [Congregation says, “Shoulder.”—Ed.] That’s part of His Body. My! That’s His Body. Is it? [“Amen.”] “His shoulders” is His Body. Where is the government on the earth at? In His Body.

374 “Saints shall judge the earth.” That right? [Congregation says, “Amen.”—Ed.] Paul said, “I dare you go to court with one another, and not take it before the church.” Right. See? “Saints shall judge the earth.”

375 Where is the government going to be upon? Upon the shoulders, His Body. “The government upon His shoulders,” that’s a part of the Body. What is it? His earthly strength. God’s earthly strength is His Word made flesh in His Body here on earth, bringing to pass.

376 Moses . . . Listen. Let’s bypass some of it. God’s messengers always has been rejected. You believe that? [Congregation says, “Amen.”—Ed.] Moses was rejected. Is that right? [“Amen.”] Jesus was rejected. And Luke said, in 10:16, if you want to write that down. All right. Rejected!

377 First Samuel 8:7, God’s message was rejected. God had a messenger, a prophet, called Samuel. You believe it? [Congregation says, “Amen.”—Ed.] Rejected him and his message. They took the world.

378 This is a law of—of God. This is going to . . . I don’t know whether to say this or not. This is a law of God. God’s law is to receive a vindicated servant.

379 Let’s just—let’s just prove that, a minute. I want to take one of the Scriptures here, John 13:20. Let’s just see. I got something wrote down here, I just kind of get in my mind just then. Oh, yeah, here are.

Verily, verily, I say unto you, He that receives whosoever I send receives me; and he that receives me receives him that sent me.

380 A vindicated servant! Oh, brother, there’s a thousand sermons laying right here now. See? That’s right. Oh, my! It’s a law of God. Receive It.

381 Samuel come down and said, “I want to ask you something. Have I ever told you anything in the Name of the Lord that didn’t come to pass?”

Said, “No.”

382 “Have I ever took up any offerings to build big buildings, and do a great lot of thing and glorify myself?”

“No.”

“Has God proved, to answer the Word that I’ve said?”

“Yep.”

“Well, why don’t you hear me?”

Jesus said to the Pharisees . . .

“We know You’re born in fornication.”

383 He said, “Which one of you can condemn Me of sin? Let Me show you God’s Word, see if you believe It, see if God vindicates It in you. And let Me speak of Myself, if I speak Myself, I’m a liar. But if I speak of God, and God speaks through Me, by His Word, then it’s the Truth. Then, who believes the Word of God, Me or you?” Ha-ha! That had it.

384 Jesus said, “He that receives them that I send, receives Me.” And, now, them that He send. “And them that receives Me receives Him that sent Me.” Wish we had time to linger on that. You can only serve God as. . . You can only serve God as you do and—and believe the servants that God sends. You can only serve God on earth, see, as God’s servants that’s sent on earth by Divine inspiration interprets the Word to you. You believe that? [Congregation says, “Amen.”—Ed.]

385 You want to put down some Scriptures for it? First Corinthians 14:16. Paul said, “You follow me as I follow Christ,” also, 11:1. Luke 10:16, see what He said, what Jesus said there. Luke 10:16, believe you’re right close to it here. Let’s see what it says one time here, Luke 10:16, while they’re writing the rest of them down. Now, that’s First Corinthians 14:16, also 11:1, and Luke 10:16.

386 Now let’s read. I’m getting to Luke 10:16, here, just to read while you all looking at the other now, just for a moment. All right. Here we are.

He that heareth you heareth me; . . . he that despises you despises me; . . . he that despises me despises him that sent me.

387 That proves that God speaks His Message through His servants. Always has. That’s right.

388 Now, the power of the believing Church. “Christ has all power in heavens and earth.” You believe that? [Congregation says, “Amen.”—Ed.] Now, what if He’s in you? Has Christ got all power? [“Amen.”] Matthew 28:18. All right. He is the Seed-Word in His Body. And He, in us, becomes the Seed-Word in us. What? All that God was, He poured into Christ; and all Christ was, was poured into the Church. That’s the power.

389 Now watch. Remember God’s law of reproduction, now, remember, “After its kind.” That right? [Congregation says, “Amen.”—Ed.] The Seed of Christ, the Word, must come through His Body. Ha-ha-ha-ha-ha!

390 Are you getting tired? [Congregation says, “No.”—Ed.] All right. Just a minute now. Let’s just hold quiet and pray. I want to get this in, real good. I want this to grind down.

³⁹¹ The Seed of Christ must, m-u-s-t, must come through His Body; not through a denomination, but through a born-again Seed of the Word, must come through. Now, remember. What is it? Christ's Seed.

How does my seed come? Through the body.

How does the apple tree seed come? Through the body.

³⁹² Seed is through the Body, and the Church is the Body of Christ. That right? [Congregation says, "Amen."—Ed.] The Bible Church! This Birth produces (that's the new Birth) Himself in Body, His Church, is His Word, so that people can see the confirmation of Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever." You believe it? ["Amen."] These are not domi- . . . denominational hybrids, now. This is those that's in the orbit, waiting for the countdown, you know what I mean, fixing to take a rocket. Glory! These are not denominational hybrids; not standing in Here, they're not. No, sir. It's the Seed.

³⁹³ Paul was afraid that the people would watch some kind of a big words that he could say, some of his education. First Corinthians 2:1 to 8. You want to put it down. First Corinthians 2:1 to 8, Paul said, "I never come to you, speaking words intellectual, you know, that your faith might be in some seminary thing. But I come to you with the simplicity, in the power and demonstration of the Holy Ghost, that your Word. . . that your faith would rest in the Word of God." Yes, sir.

³⁹⁴ Although, the denominational churches will outnumber the Bride, a thousand to one. Do you believe that? [Congregation says, "Amen."—Ed.] You believe the Bible teaches it? ["Amen."] Isaiah 54:1. He promised it. For the . . .

³⁹⁵ Do—do you want me—you want me to read it? All right, let's get it. You want to see where it's at, where He promised that they would outnumber. Let's get over to Isaiah 54, 53, 54:1.

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

³⁹⁶ Ha-ha-ha-ha! That right? More are the children of the whore than the married Wife. Sure. Outnumber us, many time. Though they—though they be more in numbers, they have no true father.

³⁹⁷ Now, the denominational kinds is represented in Jude 8-13. That's the secular church, "Clouds without rain, foaming out their own shame."

398 The Pentecostal church is represented, of that denominational group, in Second Timothy 3:1 to 8, "Having a form of godliness." Their seed produce their kind. Notice, the eunuch. . .

399 Oh, here, we're going to get in something deep now. Now watch this Seed-Church, this real Church with the real, true Sperm.

Notice, the eunuch had been with all the D.D.'s.

400 Now remember, God never committed. . . God never committed His—His preaching and His Gospel to an Angel. How many knows that? How many knows that Galatians 1:8 said, "If an Angel come from Heaven and preach something else beside they had preached, let it be accursed"? So, the Angel is wrong if he's different from the Word. God came on down below Angels, and committed It to man, which were sons. You believe that? [Congregation says, "Amen."—Ed.] Now watch. Now, He never committed It to Angels. Notice, He did not do it.

401 Now, Philip had been up to Pentecost, Jerusalem, to worship. How many says "amen" to that? [Congregation says, "Amen."—Ed.]

402 The eunuch, he had been with all the D.D.'s and L.D.'s, and everything. But why didn't he get something? He come back down, studying the prophecy of Isaiah.

403 Although an Angel directed Philip to him, but the Germ of Life had to come through the Body, Philip. Ah! Oh, brother, now we're on the line. Where did the Germ come from? Through the Angel? The Angel showed him where to go. An Angel is a messenger. *Here* is a son. Philip had the Germ, the Message, the Word. That's how a Child can be born. Philip laid his hands upon him. Philip baptized him in the Name of Jesus Christ. There come forth the Spirit of God. Sure. Now, the Germ had to come from the Body. What Body? Christ's Body. Correct. And Philip was a member of the Body.

404 Now listen. The same thing took place in Acts 10:48. Peter was on the house top. An Angel directed him to Cornelius' house. But where did the Word come from? The Body. Oh, oh, oh, oh, oh, oh! I feel pretty good, feel like traveling on. An Angel come and said, "Don't worry. Don't call nothing unclean. Just go on, don't think nothing."

405 "And while Peter spake these Words," not the Angel, not the cardinal. "While Peter spake these Words." What? He was the Body. He had the Word. The Word took hold. Oh, brother! Whew! Huh! Oh, my! Angel directed it, but the Life come through the Body of Christ.

406 Paul, on his way to Damascus, a vision directed him. But Ananias had the Germ, had the Word. Amen. That prophet, Ananias, saw a vision that said, “Go up there, lay your hands on him.”

407 Said, “Brother Saul, the Lord appeared to you in the road, coming down here.” How did he know? He had the Word. The Word of the Lord came to the prophet. Prophesied, went up there and said, “He come, has sent me up here, I might lay my hands upon you, and you would be healed and receive the Holy Ghost. Receive your sight.” The scales fell off his eyes. He rose, was baptized, the Name of Jesus, went to study.

408 Angel directed it, that’s right, but Paul had the Seed-Germ.

409 It takes the Spirit of God, the Seed, to give Life Eternal. Whew! My!

410 Is it two o’clock yet? [Congregation laughs. Someone says, “It’s after.”—Ed.] I know it. Uh! I’m going to read some, then. Let me read just for about ten minutes. Will you? [“Amen.”] Got a good notion, I could stay here, but I just better move on a little bit here. And we got our time. It is twenty-five minutes until five. I don’t know what time we’ll get in Georgia. I wish I could stop and comment on this just a little bit. But I’m just going to read it real slowly. Listen close. Here is what I picked up the pen for, part of it.

411 Do you see, friends, what I have, way I’ve stood the way I have? [Congregation says, “Amen.”—Ed.] See why I’m contending, “Get away from them denominations and get a real Church of God”? [“Amen.”] See why It’s got to come out of the Word? [“Amen.”] It can’t come by the wisdom of man. It’s got to come by the Word of God. That’s the reason I believe the Word just the way It’s written. I won’t add nothing or take nothing. Just preach It that way, just keep going.

412 Now, brethren, you all on the tape, if you disagree with me, I’ll pray for you. If I’m wrong, you pray for me.

413 I’m going to read some now. Just. . . I want you to listen real close to this. Here is where the Spirit said, “Pick up the pen.” I’d have to leave some of It go, but I’ve got to bring some of It to you. All right.

[Brother Branham reads paragraphs 414 through 441—Ed.]

414 Now, here is what I’m trying to say to you. The law of reproduction, bring forth of its kind, Genesis 1:11. These last days, true Church-Bride comes to the Headstone, will be the super Church, a super Race, as the. . .nears the great Headstone. They will be much like, so much like Him, even they will be in His very

image, in the order to being united with Him. They will be One. They will be the very manifestation of the Word of the living God. Denominations can never produce This. This will be . . . They will produce their creeds and dogmas, mixed with the Word, and—and brings a hybrid product.

415 The first son was spoken Seed-Word of God. He was given a bride. (I'm just reviewing. The Spirit now is picking up what I said. See?) A bride, produ-. . . to produce himself. She fell. See, that's what. . . The bride was given, to produce himself again, another son of God. But she fell, by hybreeding, see. Produce himself; but she fell, caused him to die.

416 The second Son, a spoken Seed-Word of God, was given a bride, like Adam. But before He could marry her, she had fallen, also. For she was put to a free moral agency, like Adam's wife was, to believe God's Word and live, or doubt It and die. And she did.

417 Then from a little group of the true Seed of the Word, God will present Christ a beloved Bride, a Virgin, a Virgin of His Word. And through them, and by them, will be fulfilled all that has been promised for His Word in the Virgin who knows no man-made creeds or dogmas.

418 The Word of promise in Himself, like It was in Mary, God Himself made manifest. He will act Himself, by His Own Word of promise, so to fulfill all that has been written of Him, as He did when He came from the virgin womb. Type of the Spirit womb now, so will the Virgin now, accepting His Word, "Be it unto me as Thou has said." Though it was said by an Angel, while it yet was the written Word, Isaiah 9:6.

419 They will love Him, love His, and will have His potentials, for He is their Head. And they are His subjects, subject to His Head. Headship of Christ was His.

420 Notice what harmony! Jesus never did anything until seen of the Father, or, the Father showed Him first. Harmony between God and Christ, see, John 5:19. So will the Bride, and He shows Her His Word of Life. He shows Her, and She receives It. She never doubts It. Nothing can harm Her, not even death. For if the Seed be planted, the water will raise It up again. (Amen. Then I got a great big "Hallelujah!") Here is the secret. The Word is in the Bride, and the mind of Christ, to know what He wants done with the Word. And She does it in His Name. She has **THUS SAITH THE LORD**. Then It is germitized, so the Holy Spirit waters It until It is grown and serves Its purpose.

⁴²¹ They do only His will. (Amen. I'll believe that.) No one can persuade them different. They have THUS SAITH THE LORD or they keep still. Then they will do the works of God, for It is Himself in them continuing His Word to fulfill, as He did complete in His days. All things, when He was here, He did not complete all when He was here, for it was not time yet.

⁴²² Now let us stand like Joshua and Caleb. (Now watch close. This is going to have a spiritual background.) Now let us stand like Joshua and Caleb, as we see the promised Land coming in sight. It's nearing the time to be given. Joshua, in Hebrew, means *Saviour*, and represents the promised end-time leader to take the Church over. Caleb represents the true believer who stayed with Joshua. God started Israel as a virgin with His Word. But they wanted something different. So did the last-day church.

⁴²³ Notice how God did not move Israel until His Own appointed time. (Now listen. This is going to mean something.) Joshua waited for that time. No how matter, how much people might have said, "God gave us the land, the promise. Let us go now and take it." They might have said, "Joshua, you lost your commission. You're all washed up. Why are you not doing something? You used to do, know THUS SAITH THE LORD in a moment, and what was the will of God." But this wise, God-sent prophet knew the promise of God, but also knew to wait for that promise, a clear-cut decision from God for his time. (See these parables. Now watch.) And when the time come, God gave it to Joshua, who had stayed with Him, by the Word, for He could not trust others. He could trust him. So will it repeat.

⁴²⁴ Like the mighty anointed prophet, Moses, knew God would use him. For He had proved Moses to be His servant, by his peculiar birth, at the right time that it, deliverance for Abraham's seed was at time. (Are you getting it?) Moses never stayed in Egypt and argued his Scriptural points with them. He never fussed with the priests. But he went to the wilderness and waited on the Lord, until the—until the people was ready to receive him. He had come to testify of them, but they would not receive him. God called His prophet to the wilderness. God had testified He had chose him. But the waiting was not by Moses, but for the people to get ready to receive Moses. Moses thought the children would understand that he was sent. (I never wrote it; He did.) So is it now.

⁴²⁵ Like Elijah, after that mighty, vindicated prophet that the Word of God came to, had finished preaching His message to the modern American groups of the First Lady, with their bobbed-hairs and

Jezebel-paint groups. God confirming His prophet; every time he prophesied, it was the truth. God had to call him off of the field, until He plagued that generation with mighty plagues, for rejecting the message of His prophet and the Word of God that He had sent to them. God sent him into the wilderness, in hiding, not even the king could call him out. And them that tried to persuade him against the will of God, died for doing so. (O God! Whew. Uh!) But when God spoke to His faithful prophet by a vision, out of the wilderness he come with **THUS SAITH THE LORD**. What did he do? Straight to the Word, back to the Word he went, brought the twelve stones and rolled them together.

⁴²⁶ Like John the Baptist, Christ's faithful forerunner, the anointed prophet. No school of his father, no school of Pharisee, no denomination could call him from the wilderness where God had sent him, until he heard the Voice of God. "The Messiah is at hand." (Are you listening, spiritual mind? What more could I say here. I'm skipping something here now.)

⁴²⁷ How different today, many so-called evangelists claim they have the answer for . . . from God, for the people. Just as Korah did, denying, disputing the authority of God's vindicated, anointed prophet, Moses, claiming he had the answer. This was a money-making scheme, too, a golden calf; as many do today, big building, big school, hatch-out incubators of their same seed. And then people, then as like now, fell for it. After they had heard the true Word of God, through an anointed prophet that was a vindicated, they fell for Korah's lie. God-proven prophet, and God knew . . . and knew God had told them. Israel knew God had told them, distinctly, that He would vindicate His prophets by His Word. Korah was not a Scriptural prophet, but it looked awful good to the people, same as it does now. Today, today it's blood on your hands, balls of fire on the platform, oil in your fingers. And the same thing produces women preachers, short hair, bobbed, make-up. What do you have? You would not think that people would fall for it, but they did for Korah. And they do the same thing now, and turn away from the true Word, for denominations. Shorts, shows what kind of a seed that's in them.

⁴²⁸ But, thank God, all Israel never fell for Korah. Some stayed by Moses, the anointed prophet with the Word of God. Same is it, today, with many of God's Elected, by His Word and His Spirit.

⁴²⁹ Remember, the tares, the weeds, are to be gathered and bound in bundles. (That right?) This has come to pass. This apostate organization churches is bound tighter than they ever was bound.

They are bundled together in a federation of churches, ready for the fires of God's judgment. (I never wrote this. I feel that He did it.) Pentecostals are full of, so-called, the same as them. The wheat-Word will be gathered some day, after They leave, for the Master's.

⁴³⁰ God has promised. . . Be careful. God has promised Malachi 4 for this last day. And Malachi 4 has not yet has been fulfilled, but it must be fulfilled, for it is a germitized Word of God spoken through Malachi the prophet. Jesus referred to it. It is to be just before the Coming of Christ, the second time. (Listen close now.) All Scripture that has not been fulfilled, must be, before that time. The Bible is to be finished, to—to be finished. The Gentile dispensation is to be finished, with the church age, when this anointed messenger arrives. Of course, he will plant the Seed of the entire Bible, plumb from the serpent to the messenger in the former rain. Then he will be rejected by the denominational people, as his forefather, John and Elijah, as was spoken by our Lord.

⁴³¹ People, as Elijah was the first time, to Ahab's time, it will happen here in this country, as this country is a type of Israel. (Read or hear *Jezebel Religion*.) As this country, our forefathers, for worship the way they wanted to, come to this country and pushed out the natives and took over, so did Israel take over when they come up out of Egypt. We had godly men, like Washington, Lincoln. They had great, godly men, as David and so forth. Then they got an Ahab on the throne with a Jezebel behind him, to direct him. So have we.

⁴³² So it's at this time, in this country, that that person will appear, for it's in the Scripture and it's THUS SAITH THE LORD. Then in the latter rain there will come forth a Mount Carmel, a showdown. Bible fulfilled, to the letter! John the Baptist, "His messenger before His face," in Malachi 3. Planted a former rain and was rejected by the churches, the denominations, the Pharisees and Sadducees in his day. Jesus came and had the Mount Transfiguration showdown. This forerunner, of the last days, will sow for the former rain. Jesus will be the showdown between denominations and creeds, which is His Word, when He comes, a showdown, the Rapture of His Bride. The first was Mount Carmel, the second was Mount Transfiguration, the third will be Mount Zion. (Glory!)

⁴³³ Elijah's behavior, Moses' behavior, John's behavior, leaving their field of service, many of the people didn't understand them. It was because they was rejected, and their Message. The seed had been sown. Judgment was next. And they was a sign to the people, from God, that judgment was at hand. Planting was over.

434 I believe, some day, the real Bride of Christ will be forced to stop preaching the Word of God. The Bible prophesies of it, in Revelation 13:16. (If you want to put it down.) Denominations will force It to stop, or take its mark. Then, when, the Lamb will take His Bride and judge the whore for this.

435 Remember, Moses, born for the work, had to wait on God for the extra gift for the job. He had to go back and wait, and for the time appointed by God. A certain pharaoh had to be on the throne, and the people had to be wanting the Bread of Life, before God would send him back.

436 Now, with thousands of sign-workers in this last day, has created a generation of sign-seekers that knows no more nothing about the true move of God and His Word in these last days. (As I have said. . .) Give them blood and oil, and fleshly demonstrations on the platform, and they'll support it, whether it's God's Word or not, whether it's Scriptural or not. Jesus have warned us of such things at the end time. (As I have said. . .) In Matthew 24, two spirits, very close alike, "Deceive the very Elected if possible."

437 How can you tell them? Give them the Word test. How can you know it? Speak the Word, see what they say about It. If they don't believe the Word, they have no Seed-Germ in them. They are of the evil one, and deceive you. As the first bride was deceived, and the second bride was deceived, they are deceivers of the third bride, by hybreeding the Word, or trying to. God never placed signs ahead of His Word. (Amen. That's a scorcher.) God never placed signs ahead of His Word. They were added for proof of the Word, but the Word is first. To prove it, Elijah said to the woman, "Bake me a cake first," then watch the miracle happen. Come to the Word, first, and then watch the miracle. The Seed-Word, Itself, is what the Holy Spirit energizes.

438 How can a messenger sent from God just believe some of the Scriptures and not all the Word, deny part of It? The true prophet of God will proclaim the Word in the last days. Denominations will hate him. He will not pull any punches on them. He will be like he was when he come at the first coming of Christ, "You generation of vipers." But the predestinated will hear and will make ready for the countdown. The royal Seed of Abraham's faith, like him, holding to the Word of God, regardless, for he was predestinated.

439 The messenger of Malachi 4 will appear at God's appointed time. We are all looking for him. We believe he will come. That is according to His Word. It will be at the end time. Which, it is time now for to see it. He will be—he will be correctly dedicated

to the Word, as they have always been indicated by God's Word and a vindicated. God will vindicate what he preaches to be the Truth, as He did Elijah, for it is Elijah coming, making ready for the Mount Zion Rapture. Jesus said, "In the last days it would be like Lot's time."

⁴⁴⁰ His preaching will be with the Spirit and strength line of God's Word. Because so much has been called God's Truth, many will misunderstand this true messenger. (I've got wrote here, p-r-o-p-h-e-c-y, "Prophecy.") Because, because so much has been called God's Truth by fakers, many true ministers will misunderstand that messenger.

⁴⁴¹ As, the end-time prophecies will repeat, I believe. As the first forerunner came from the wilderness and cried, "Behold the Lamb of God," the second forerunner will probably do the same by pointing the people to a Word-born Bride. The Bride of Christ will be pointed to the skies, at the appearing of Jesus. Screaming, "Behold the Lamb of God," will come forth from his lips. (God help us to be ready for this near event.)

I better leave it, from right here.

⁴⁴² Do you believe? [Congregation says, "Amen."—Ed.] Why has this been? Have you a better understanding now? ["Amen."] It's the Word, friend. This has been about six hours, right close to it, five and a half, or six hours. There is much more could be said. But surely the Holy Spirit, by this time, has—has sunk It so deep in you, that you know what I'm talking about. We are at the end time. The seeds are sowed now. The latter rain is fixing to come forth.

⁴⁴³ Remember, there will be such a denominational gathering pretty soon, it'll be terrific, and they will bring themselves together into this Federation of Churches. And then this kind of a church will be put out of operation, as far as they know. It's at that time, that Jesus will appear, and He will show which is Bride and which is not. And remember, Christian friends, I'm a man, I can make mistakes. But God, being God, cannot make a mistake. All the Words that's been written must be fulfilled. Jesus said so. So we got things here in the Scripture that must be fulfilled, and that is one of the things, this boycott to come.

⁴⁴⁴ But before this boycott can come, of the marking of the beast, there has to be a Seed sowed, for God to take a Church out of it. You understand now? [Congregation says, "Amen."—Ed.] A Seed has to be sowed. A denominational seed, and they're to make a form or an image to the beast, the church of Rome. And there has to be a true Bride. And we understand that the so-called bride is rejected.

⁴⁴⁵ Adam's bride rejected to bring Life. She brought death. We're her product, our bodies. We all die. Look at us, you can see.

Jehovah's bride died. He divorced her.

⁴⁴⁶ And took a people out of the Gentiles, for His Name. Is that right? His Name; like a woman takes a man's name, the bride. Now what's she done? The same thing they did the other time, denominated herself, polluted.

⁴⁴⁷ But in every generation, every revival brings forth some prophet of God. A prophet is a preacher, true preacher on the Word, that stays with the Word, and they bring forth a revival that gathers that Elect out of that generation.

⁴⁴⁸ Then she goes into seed, then God will never use it again. I ask any theologian, any historian, to tell me one time that a denomination ever rose up. She never. She died when she denominated, and there's where she laid. I think of Dwight Moody, the Moody Bible, dead as midnight.

⁴⁴⁹ I think of the Methodists, the Pentecostals, the Presbyterians, the Lutherans, the Nazarenes, the Pilgrim Holiness, godly men raised up, Buddy Robinson, and—and George Whitefield, and all those great, godly men that preached the Gospel. And that generation received the Seed that was sown for their part. Like the corn, whether it was the stalk, whether it was the leaf, whether it was the tassel, whether it was the grain; whatever it is, that minister brought the Word of that day. It called from the four winds of the earth and took the Elect of that generation. Through them Elected ones, has built the House of the living God.

⁴⁵⁰ Now, this ministry here has to hone into a place till the very same works that Jesus did, because, when He comes, the Headstone will catch right into It. Because they won't. . . There will be a Rapture come, and they'll be taken, and the rest of the Body will come with It, and She'll be gone into Heaven. Not a denomination, friend; a Church of the Word of God! You believe it? [Congregation says, "Amen."—Ed.]

Here is some handkerchiefs here.

⁴⁵¹ Now I go. I go, I know not where. I am seeking, as you are, the will of God. I wish I could stay at this tabernacle; can't do it. There's thousands; I hear the cry, the unclean spirit tearing them. I can't sleep, hardly. I hear little children crying, and see mothers push their kids through the prayer line; see some mother fanning a baby; holding a sheet over it, keep the rain off of it, in the yard. My heart bleeds for them.

⁴⁵² When I built this tabernacle, the day I laid the cornerstone out there, I remember that vision, that morning. Got it wrote right there in the cornerstone, said, "This is not your tabernacle." Said, "Do the work of an evangelist. Make full proof of your ministry." [Blank spot on tape—Ed.] I love it. I love God's children everywhere. I don't know where He's going to lead me. I don't know. I'm waiting. I been waiting for a year. I may wait for two years, I may wait for three. I don't know. I don't know the next move. I'm waiting for it. But I think, according to the Scripture, the Word has been sowed. The next thing is the coming forth of the Spirit.

⁴⁵³ Billy Graham may preach everywhere. Oral Roberts, them godly men, may preach everywhere. The Lord may send me to sow Seed somewhere else, some field. But I believe our nation is sowed down. I believe she's ready for the harvest now.

⁴⁵⁴ When the Spirit falls, and there becomes a move amongst the people, them denominational will swing together just as certain as I'm standing in the pulpit, and the Church of God will be ousted. And they'll make it such a racket, until they'll confederate it, and put a boycott on anybody that don't belong to them.

⁴⁵⁵ Rome will rule the world for just an hour. She'll rule for a little piece. Not communism. Romanism will rule the world, with the cooperation of Protestantism, in a denominational form of church which God has rejected. That's as close as I know the Word of God.

⁴⁵⁶ I love you. I appreciate you. Maybe I'll be back about Sunday, a week. I'm going down, Florida now, the Lord willing; down in Georgia, for tomorrow night. I got a few little meetings scattered around, if the Lord leads. I got a book full of them, that Brother Roberson . . . or Borders sent me, the other day. I guess there's, well, there's places where there's thirty and forty churches are willing to cooperate, but the Spirit seems to hold me. I don't know why. I don't know why. So you pray for me, I'll pray for you, that together may we stand. May God help us. May there not be a one of you here that'll ever fail and will miss that great time coming.

⁴⁵⁷ Now, I been accused of a lot of things, friends. And a lot of things I'm guilty of. I'm neglectful; that's true. I don't know why it is, somebody has to push me in the corner, make me fight. I don't know. That's a nature. I've done things that I should not have done, not willfully, but I—I plundered at it. And that's what's make me so afraid, in seeing in this day, the day that we're living at, and you see now what I believe. I want to hear from God, if all possible, before I make a move, see, 'cause I don't want to fail Him. I want to be with Him, everywhere. And I want you to pray for me.

458 And, remember, I've told you the Truth. And I thank you for setting here all this day, since early this morning. Many of you is standing around the walls, in the halls, yet, feet and legs cramping. Setting out in the cars, your batteries run down, almost, from listening. And here it is, it's all on tape. The boys has taped it back there. You'll be able to get it. And if you do get it, take it home and study it real closely, wisely, and see what the Lord will reveal to you.

459 Do you love Him? [Congregation says, "Amen."—Ed.] Where is Teddy? [Someone says, "Right here."] Just before we pray for these handkerchiefs and the people, I want to pray for each one of you. I want to sing this song now. And then Brother Neville will make his announcements for the other service.

I love Him, I love . . .

You love His Word? Then you love Him.

Because He first loved me
And purchased my salvation
On Calvary's tree.

460 Isn't He wonderful? Now, let's bow our heads just a moment.

Heavenly Father, feeling led to do this now with hours of preaching, explaining, doing the best I know how, for my fellow man, trying to get them to understand these things that I have said, and why I have done these things. I bring to You now, Lord, this people, this people visible and the people that will hear the tapes hereafter. May God Himself give the Divine interpretation. And I'm sure, Lord, if I brought the Word, It'll fall on them that It's predestinated to fall on. Thy Word is Truth.

461 Father, I'm sorry that I failed You, many times. I pray You forgive me. I pray You forgive my audience, visible and invisible, of all their sins. That, Lord God, we realize that we're at the end of the road. Every sign is right here before us. I'm sure the spiritual mind, Lord, catches what I've just said a few minutes ago. I pray that they'll understand, Lord, that what we're . . . where we're at. We're near something. We can hear the breakers. We are close.

462 Help us, Lord, help us. I pray for each individual that's sitting here. I pray for these handkerchiefs that represents the sick. Help me, Lord, that I pray a prayer of faith, for all.

463 Now, to those that are openhearted to God's Word, by faith, I plant this Seed. I plant It in the Name of Jesus Christ, in faith in God. But, Lord God, I commit It to You now. Water It. Send the Spirit upon It, Lord, that germitized Word there; that You're the same great God, to heal; same great God, to save; the same great God, in

resurrection. You are God. May It produce a Crop, a Bride for the Lord Jesus, a sanctified womb of the heart, to receive the Word. Grant it, Lord. I commend them to You, to pick from here, Lord, if possible every one, Your Bride, in the Name of Jesus Christ. Amen.

I love Him, . . . (Now shake—shake hands with somebody. Just shake hands, remain in your seat and shake hands.)

Because . . .

All together now, with your hands up.

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

⁴⁶⁴ Now, after the Word has had six hours of exhortation, I command you to the first step. "Repent," and look up, "and be baptized," in a few minutes, "in the Name of Jesus Christ for the remission of your sin, and God promised to give you the Holy Ghost. For the promise is unto you and your children, and to them that's far off." It's to the Methodists, Baptists, Catholic, Presbyterians. "And whosoever will receive the Word, let him come." You believe it? [Congregation says, "Amen."—Ed.]

⁴⁶⁵ I give you now the pastor, for baptismal service. He'll make ready now, for we make ready for baptism. Brother Neville.

Now be seated just a moment.

⁴⁶⁶ Our Brother Neville, now, our pastor, will tell you about the order of the service right now, just in a minute. God bless you, till I see you.



THE SPOKEN WORD IS THE ORIGINAL SEED

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