

JEZEBEL RELIGION

¹ Let's remain standing just a moment while we offer God thanks for this. Let's bow our heads.

Gracious and holy Father God, we are so glad that You are a—*a* God and a very present Help in the time of trouble. We thank You for what You have done for us. We just cannot express from our hearts how we appreciate this and how You've come to our rescue when we're in trouble.

We have learned through the years to trust You and believe You, and I pray this afternoon, Lord, that You'll pour Your blessings upon this people. May there not be a feeble person in our midst when this service has ended. If there would be one in here who's not right with God, may the power that raised Jesus from the grave quicken their mortal bodies, Lord, and their soul and turn them to You. Grant it, Lord.

Those without the Holy Spirit, may this be the one great day that they'll never forget, for may it be the day that God pours His Spirit upon them. Grant it, Lord, forgive our sins. We would pray that You'd bless Brother Sullivan, our gracious and precious friend, and his thoughts for the people and to try to bring them every possibility that he can to help them. I pray that You'll bless Brother Sullivan. Bless the ministers throughout the land everywhere. Give to them the exceeding abundance, Lord. May they stand gallant in the pulpit and proclaim the Word of God.

For we're living in the closing hours of the history of this world. Let Thy goodness overshadow us in these times, for we ask it in Jesus' Name. Amen. May be seated.

² I am so grateful to you people as to God for this. Brother Sullivan took it upon himself. You see, it wouldn't be right for Brother Sullivan to do that, so we were fixed to prepare for it. We thank you for your kindness.

And now, for the—the love offering, it . . . You didn't have to do that. No, that wasn't necessary. See, just . . . They paid the expenses of the hotel and the food, what we had; that's just all was necessary. But thank you very kindly, and it'll go to help missionary and bring people to God. There won't be any cigarettes bought with it, any whiskey, nothing that's wrong; it'll go for the right thing. And I

pray that God will put that on your account up there, and multiply it by ten thousand, each dollar, or—or penny, or nickel that you gave towards this service.

³ And now, I want to thank the United States Army for letting us have this building to set in to have these services. I certainly do thank them with all my heart.

And as I understand, Brother Sullivan said, “Everything would be paid up right. We’ve never left a city yet, owing one cent, but what everything was taken care of; we just don’t believe in anything else. You mustn’t owe anyone; you must be square and straight. And if you owe somebody, go face them and tell them that you owe them, but just give you a little time, and you’ll pay it. See? Always, that’s a better. . . That’s a good mark of Christianity: being honest, upright.

⁵ You want to live just what you talk about. If you don’t live it yourself, how could you expect somebody else to live it. See? So you are written epistles read of all men; so always be honest, just, true. Tell the truth, no matter how bad it hurts something. Tell the truth anyhow, ‘cause you can always tell it the same way each time. And if you tell a lie, you’d have to go a million miles around, and still you have to come back to that lie again; and you just made an awful thing. Just be honest, and you can always tell it the same way because it’s the truth.

⁶ That’s the way with the Bible. Tell it just the way the Bible says it; don’t compromise with it; say it just that way, just. . . It’s written right here and—and you can point your finger to it. It’s—it’s. . . That’s the way you defeat Satan. Satan said to Jesus, “If thou be the Son of God, let’s see you perform a miracle. They say you’re a miracle worker. Turn these stones to bread, and let’s see. You’re hungry.”

He said, “But it is written, ‘Man shall not live by bread alone.’” See? He took the Father’s Word and defeated the devil, right on his own grounds. So you can do the same thing: defeat the devil on his grounds with the Word of the Lord.

⁸ Then, I will always be grateful to Brother Sullivan. This is. . . Excuse this expression: I think when they made Brother Sullivan that He just throwed away the pattern. There’s none like him. There’s only one man I ever met in my life that reminded me of Brother Sullivan; that was E. Howard Cadle. I don’t know whether he ever knowed him or not, from the—from. . . Brother Cadle was just a good old country boy like Brother Sullivan. He’d stick his hands down in his pockets so far till his suspenders was drawed way down, and talk with his head sideways, and he was just one E.

Howard Cadle. And so I'm—I'm so glad to have Brother Sullivan as a friend and a brother in the Gospel. And I pray that God will bless him and his little church up here, his precious wife, his loved ones.

⁹ And to you, the other ministers that's here, to you and your congregation, Full Gospel preachers, upon little technical things of the Scripture we might disagree with one another. I disagree with my wife on some things. And you know what that's on? She likes apple pie and I like cherry; so we disagree. And I tell you what I do with mine: I like a good hot piece of cherry pie (I could stand it right now.), and pour butter on top of it, and then pour molasses on top of that; brother, you got something worth eating. My wife's afraid of it. I think she's afraid of the calories; she might like it. But you know how the women are, they're afraid. . . They get so thin you could stick them with a pin and cut them to the bone, and yet they want to—they want to reduce. Now, that's the nature of them, I guess, so there's. . . And. . . But I like that.

Now, we disagree upon that, other things we're all right. But, you see, we're not perfectly in agreement. So we would see the same thing, brethren; but the main thing, we're eating pie; that's the main thing.

Principally, upon the baptism of the Holy Spirit, and the coming of Christ, and the great evangelical, fundamental doctrines of the Bible, we certainly stand arm-in-arm with that. As one big united brethren, without a denominational barrier, without anything to hinder us, we march towards Calvary as one great army together.

¹¹ If I can ever be of any help to you, I'll be glad to do it. And I'm sure you'd say the same thing to me. And you can be a help to me. And that's one thing you can do, that I know, is pray for me, that God will never let me go wrong. I—I—I. . . It's not in my heart to go wrong. I—I want to go right. I want to do what's right. Because I realize, as Brother Jack Moore told me one time, he said, "Brother Branham, I wouldn't stand in your boots for all your experience at the day of the judgment, because God's going to require of you a great answer," said, "because He's give you millions of people in your hand."

Now, if I know I'm going to stand there and answer for those people, then what kind of a Gospel have I got to preach? What kind of a sincerity, when I hold the purchase of His Blood in my hand? And as He give me a gift to, that's beyond a shadow of doubt, any sensible thinking person would know it has to come from God. And

with that, if I'd lead somebody off on the wrong path just because a certain group said that, God would make me pay for it at the day of the judgment.

¹³ But when I seen the vision here not long ago, and heard them people scream out. . . Did you get your little book last night, the—the Business Men's "Voice"? That's good. And in the vision. . . Sometime we'll have it printed in full detail; that's not all of it. But in that, and seeing that, and I stood there just as—just as I'm standing right now. And I was looking at myself laying there on the bed, watching my wife, and yet standing here looking at myself. And here was those people standing around like that when I said, "Will Paul have to be judged for the Gospel he preached?"

Said, "Yes."

I said, "I've preached every Word just exactly the way he did."

And the millions screamed out, "We are resting on that."

That's the way I want it to be when I cross there. See? I want it to be that way, just like that, just what Paul said: don't want to add one thing to it, take one thing away from it. Just what the Bible said, that's just the way I want to keep it going. You see? And of course, you people like that, denominations on every side is going to raise up a barrier against It.

¹⁸ And then, many times, the brethren think that I'm against my brothers. God knows different from that, just as long as He knows what's truth. See? Not against brethren, it's the system that's making us not to be brothers. It isn't the Word of God keeping us from being brothers; it's the system that we join into that keeps us from being brothers. That's right. So where must we stand? Stand on the Word, and God will draw all men to It (That's right.) on—on and that. . . Don't never organize it, denominational it, just keep it though in God, and just keep moving on; just watching the end, hold steady, God will bring the rest of it.

¹⁹ There's been so many things you've done for me, and I appreciate it. Now, if I can help you towards giving you a prayer cloth or something. . . Now, don't ask me doctrine, because I—I don't desire to do that. So many people writes me questions about marriage and divorce and so forth, which is a tangle in the church; I always refer them back, and say, "Ask your pastor."

People's wrote me letters here and said, "What about this? And what about that?" I refer the letter back; you'll get it. See your pastor on little things, because, after all, he's your shepherd. See, he's the—he's the one that God sent to watch over you. And we might

disagree upon it, and then that causes confusion in your church. We don't want that. No, no. We just want you quit doing things that's sinful, things out of the Bible, just keep moving on towards God. See? And if you cause little frictions and things like that, that upsets the church. So I'd rather your pastor tell you about marriage and divorce, and these things and them things; let him do it. He's God's servant too, and he's equipped to do that.

21 Remember the good Samaritan that found the man wounded? He brought him to the inn (That's the church.) and gave the man there two pence, and told him if he needed any more he'd pay him when he come. So he's got two pence; he's able to doctor you up if he's a man of God. If he's a man of God that stands on the Word of God, he—he's got what God give him: the Spirit and the Word. Is that right? How is it we're to worship? In Spirit and in Truth. And the Word is the Truth. Is that right?

22 Now, thank you very kindly again. And now, I'm awfully tired, and real tired this afternoon; I never intend to stay in another hotel as long as I live. Big drunken party and all night long, beating the doors and screaming, and women . . . Oh, I just set up, all night. That's all. And so I—I never intend to have another hotel. I'll go to a motel. I'm going to get me a truck so I can sleep in it outside on the ground somewhere; I'm going to just get it, get me a tent and a sleeping bag, or somewhere where I can get to myself somewhere. That's right.

23 It's so sinful, this nation, no wonder. It's honeycombed, and rotten to the core. Right up here in another place, in your state . . . Not only this state, everywhere . . . Right up here, a few years ago, I was in a—in a religious meeting up here in the state, a big city. And that night a religious group, a orthodox church with teen-agers, had a convention. I—I never . . . I've been in Africa under voodoo and everything; I never heard anything like that. And the next morning (I can't tell you exactly, we're a mixed audience) . . . laying on the floor, immoral things that had been done, whiskey bottles all over. And them young kids, boys and girls in the same room all night together. And the next morning, the "holy father" setting out there, and them come up bowing to him like that, under the Name of Jesus Christ . . .

24 Have I gone crazy? What—what's the matter with me? I just can't stand those things. It . . . Something just shakes me to pieces when I see that. Is that to represent my Lord Jesus? A drunken, immoral party with immoral things that used on them young men and women, laying on the floors, and in the waste baskets, and

bottles, and. . . Oh, my, goodness. Could you call that Christianity? No wonder the world's in a sinful condition. Well, what does the sinner say when he looks at that (thousands of them)?

²⁵ Them young girls so drunk they couldn't hardly stand up, and in the room all night with them boys, and awfulest dirty talk you ever heard in your life. I put pillows over my head like this to try to go to sleep. Out in the floors, drunk, and running up and down the floors like that, religious. . .

Now, I can expect these sinful people like now, that call themselves sports, out here in the bowling game. One of my kids would start towards a bowling alley, I'd run him out of the country (uh-huh). Call that sport; that's not sports. What's this. . . If you want to be right, get right with God. True.

²⁷ I want to read for you just a word out of the Bible. You find it, a few words I want to read here for a text found in the 17th chapter of I Kings 1st verse:

As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain in these years, . . . according to my word. (I Kings, 1st chap—17th chapter, 1st verse)

²⁸ If I can send you a prayer cloth any time, just write to me; my secretary here, that's present now, Brother Maguire. . . How many's ever got a prayer cloth from us? Let's see your hand. Stand up Brother Jim. I want to see you, you and your wife too. Here's my secretary and his wife, the ones that works to send. That's the boy and girl that sends you your prayer cloth from the meeting, both consecrated Christians. And the voice, that sweet little voice you hear on the phone when you call me, that's the little lady setting there, his wife. Her father and mother and them, are here with us today; and—and the loved ones, all around. So. . . And then you know my field secretary, Mr. Mercier, Brother Leo Mercier, he's here somewhere, and Brother Gene Goad. And so if we can send you a prayer cloth, any time, or anything we can do, pray for you on the phone; anything we can do, we'll do it.

²⁹ This strange looking man with a staff in his hand, his steps steady, his eyes gleaming with the glory of God, his beard blowing on the side of him, an old hairy piece of sheepskin wrapped around him, he was making his step just as sturdy as he walked down the road to Samaria. He wasn't very much to look at, but he had THUS SAITH THE LORD for that great nation of Israel. Yeah, Elijah the Tishbite, a prophet of the Lord, he wasn't much to look at, but he had the Word of the Lord.

30 He wasn't afraid to stand before the king, for he had been in the Presence of greater than the king, he'd been in the Presence of Jehovah. Therefore he knowed where he was standing. And when he walked before the king he didn't stutter and stammer, he knowed what he was talking about. He could say to the king, "THUS SAITH THE LORD GOD OF ISRAEL, 'There will be no rain or no dew until I call for it.'" Why did he say that, "Till I call for it. According to my word"? Because he had the Word of the Lord. He was a prophet, and the prophet has the Word of the Lord.

31 It's a striking thing to see the parallel between Israel of the Old Testament and America now. Both of them were great nations. Both of them had been founded, and their people had come there because of religious persecutions.

Israel had been persecuted by Pharaoh and had been in bondage for hundreds of years, where they were deprived of worshipping the true and living God, and had been deprived of that privilege; and they become slaves. But God had made them a promise in His Bible, or in His Word, and by His prophets, that He'd give them a land. And they'd come into this land and drove back the occupants of that land, and had possessed their inheritance, for God had a purpose of doing that.

33 And so is this great nation of ours. We come here, and on Plymouth Rock this nation was founded on freedom of religion because our forefathers had fled Roman persecution of the modern Jezebel system, and had come up, and stood many great persecutions and martyrdom under that false system of Jezebel. And according to the Bible, of Revelations the 13th chapter, God had promised them an oasis and a place, for the woman was carried into the wilderness where she was fed for a time, time, and a dividing of time. God had made the promise to America, or to the church (to the woman) to come into this country.

34 Did you notice in Revelations 13? All the other beasts had come up out of the sea, waters; Revelations 17:17 said, "The waters which thou sawest is thickness and multitudes of people." All the other beasts, they come up out of the water, thickness and multitudes of people. But when the United States come up, "It come up out of the earth where there was no people." And remember, when it come up, it looked like a little lamb.

Now, a lamb has two horns, and that's civil and ecclesiastical powers. But when they've united, remember, then that lamb spoke like the dragon did before him; and the dragon was Rome.

When the dragon stood before the woman to devour her child as soon as it was born, the red dragon . . . Who stood before the woman Israel to devour the child as soon as it was born, and sent out a persecution and killed all the children from two years old down? “Rome, the dragon, stood at the woman to devour her child as soon as it was born.”

³⁷ And then we find that this country came up as a free country, and was—had a lamb, which means the Lamb of God. But after while, this same system that we have, spoke like the dragon and exercised all the power the dragon had before him.

They parallel, one to the other, perfectly. And remember when these . . . Israel came up and took her homeland in Palestine, drove back all the occupants of that land and possessed the land. We came in and took it from the Indians, drove them back and possessed the land. God had a reason for that. God was going to show the world what He could do with a—a little band of people that wanted freedom, and freedom of religion to serve God.

³⁹ What did they do for Israel? He made Israel the most mightiest nation in the world, and she stayed that way until she got out of the will of God. What did He do with America? He made her the mightiest nation in the world until she’s getting out of the will of God: parallel, one to the other exactly.

When Israel came over in the land, they were a—a great people because they had great leadership. They had God-fearing men over them, such as David, King Solomon. All the world feared them, and they enjoyed that privilege of no wars, no troubles, and living under the power of God, until people from all over the known world come to see them. God gave them a gift of discernment; it was upon Solomon. And the queen of the south, from—queen of Sheba came all the way up across the Sahara Desert (taken her three months) just to hear the wisdom of Solomon. And when she saw that Solomon could discern spirits, and made known to her the secrets in her heart, she said, “All I heard about you was right, and more besides.” She was convinced that that was God.

⁴¹ And America, upon the basis of our forefathers who came here for religious freedom . . . We had godly men in them days as leaders: George Washington, Abraham Lincoln, men of renowned character, men of God. America was America in those days.

George Washington, here at Valley Forge, before he crossed the Delaware, praying all night, until he was wet plumb to his waist, kneeling in snow. And the next morning when the Americans started across, there’s only about twenty percent of them had shoes to wear,

the American Army. But they had a principle; they had something that they had to fight for. They didn't care what come or went. (The farmers come in and stopped his plow and took out his ox, and got his rifle and went to fight for what he knowed was freedom.) And the next day, I believe it was, four or five bullet holes (musket bullets) went through his coat and hat and never touched him.

Men of God who founded this nation, great men... No wonder they wrote:

Long may our land be bright
 With freedom's holy light;
 Protect us by Thy might,
 Great God, our King!

⁴⁴ Sometime ago, I talked to an old man down at Corydon, Indiana. He told me about when the capitol was in Corydon, and how he said how he went in a ox cart down to hear the—the governor speak. And he and the governor was the only two that had two-piece suit on. Said that he raised the sheep and sheared them, and washed their wool, his sisters spun it and made him a coat to go with his trousers. And the old fellow setting there, then of about eighty-five or ninety years old, pulled his beard like that, and he said, “Billy, that’s when Amerikee was Amerikee.”

I looked at the old fellow, and I thought, “Boy, you . . . A lot of these young ones wouldn’t believe it, but you’re telling the truth.”

⁴⁶ What happened to Israel after all this godly background? They begin to get carefree. They begin to get to a place where they, well, they didn’t care what went on. They begin to go get slack in their worship to God, although they held a form of religion just like we have. They had a form of godliness. But they begin to get free with their people, and—and they begin to bring in different heresies in their church. The worship of Balaam begin to creep in, and Israel become pleasure mad, drunk, and such things as that, and finally brought in a leader who didn’t know God: Ahab, who succeeded his father. And his father was a ungodly man, rich man, but an ungodly man. And he done all the sins, more than anyone before him ever done. But Israel in their drunken stupor, they put a man in like that, and put him on the throne to be a ruler over them. They thought it was all right, just like a lot of Americans do today, “He’s a good politician, so what difference does it make? It won’t make any difference, because he’s a good politician.”

⁴⁷ A lot of Americans, too many of them has sold out their birthrights as an American, and say, “What difference does it make,

as long as you can get a few extra dollars from the government and live?" They sold out to their belly, and to the lusts and crave of a sinful world, and forgot the very thing that we landed on Plymouth Rock for. They forgot our heritage and went and sold out to the pleasure-mad crowds. As it was in the days of Israel, so has it been; America's took that same road, right down the same path: pleasure.

⁴⁸ After while the government endorsed sin: "Just as long as you had a synagogue, what difference did it make?" That's exactly what America done. And we begin to organize ourselves together and make little groups, and more sinful, more sinful, more sinful. We'd have stayed with the real principles that we landed here for. . . Sin begin to creep into the churches just like it did then. Women begin cutting off their hair, wearing immoral clothes, cutting them off each year. And men begin doing this, that, and the other, and playing cards and making bunco games in the church, and just as worldly as they was, pleasure mad, drunken stupors.

⁴⁹ Ministers graduating from the seminary, the bishop saying, "Preach, boys, whatever you wish to. As far as I am concerned, the blood of Jesus Christ dried up nineteen hundred years ago." Until the church got to nothing but a organization like a lodge. . . May you never forget this afternoon. Become like a lodge, world begin to creep in; ministers begin to compromise just like they did in the days of Ahab. Sinful, rotten to the core, and on and on it went just as hard as it could go.

Although God sent them prophet after prophet, and with tender mercies He begged to the people, and they turned their back on It. They wanted their way; they were Israelites; they were free; they were a great nation; their forefathers did so-and-so (David and Solomon), they could do what they wanted to. Just the same thing that we've based ourself on exactly; what Washington, our forefathers, and what they stood for. . . But, brother, we are a million miles from those things; our churches are a million miles. . .

⁵¹ The old. . . The Methodist church today to what the Methodist church used to be. . . What the Pentecostal is today, and what it used to be. . . What the Baptist is today to what it used to be. . . We had time to go back and talk of John Smith and many of those early reformers. . . John Smith said, before he died, said, "The horrible thing is that the Methodist women are beginning to wear gold rings on their fingers." Methodists. . . What would he say today to see them with their hair cut off, and paint all over their face, wearing shorts? It's because of sin.

What's God done in America? Sent revival after revival, revival after revival. Ministers has preached the Word, tried to call people back to God. And what did they do? The same thing Israel done: spurned it, made fun of them, called them holy-rollers, throwed them in jail.

⁵³ If one of my sisters and one of my brothers out of this church today, would've stood in that hotel last night and raised up their hands and praised God and shouted in that room, they'd be in jail today over it. But a drunken, stupored bunch of idiotic "unholy-rollers" can stand up there and scream all night; and drunk, and cuss, and grab their clothes off their women, and carry on, and fall on the floor, and scream all night long, and even they can't say a word about it. No wonder we are doomed under the hand of God.

⁵⁴ Notice, on and on, God sent ministers, performed signs and wonders, proving His Word. And the most of the thing, a lot of modernistic clergymen turned It down and made fun of every revival. Such as so-called Church of Christ and them, "Days of miracles is past." Trying their best to shut it off from that little remnant of God. As it was in Israel, so is it today. Many times God has to take His people out of them organizations and denominations, take them out in the wilderness alone to talk to them. And He's going to have a remnant; don't you worry about that. He did then; He will now. On and on they went through sin, wading through things. Why? Their leadership; there's nothing to stop it.

⁵⁵ Well, honest, I know many nations that if they'd catch the people on the street dressed like we do here in America, they'd put them in jail. When I went to St. Angelo in Rome (Now, think of it, as low as that is), they had a sign up there by St. Angelo catacomb, "To the American women: Please put on clothes and honor the dead."

If there's anything that makes you sick, is to see a bunch of so-called Americans come in. I was setting down at Lausanne; we were enjoying some steak one day, Brother Arganbright and I. Next day we went back, 'cause it was good eating. I could get some water there; they wouldn't serve nothing but wine. And I'd get water. I had to pack me a jug of water under my own arm, all the time, 'cause they wouldn't serve you water at the table. Then I went in there, and everything was good till "Miss America" come in with a little, dirty, snotty-nosed poodle dog, with enough ten-cent-store jewelry on like that, and a cigarette way out at the end like this, set down there putting-on something that she wasn't, and set that poodle dog on the table.

⁵⁷ Dirty, filthy thing, it's . . . A dog is the worse thing that God speaks of. Even the tithe off of them can't even be paid in the house of God. "It's like the whore, a tithe of a whore," the Bible said. And yet, there you are. They'll practice birth control and pay a thousand dollars, nearly, for a little old dog, and lead it around, and give it a child's love, so she can run out all night long, and will practice birth control.

What's waiting but chaos? You may never hear my voice again, but I want you to remember this: We're at the end.

⁵⁹ There we find what taken place, what did. Finally, the great hour come: Ahab was elected, and when he did he married Jezebel, that rotten old woman who led all of Israel to idolatry. And as Israel did then, why, did . . . They must have been in a backslidden condition to ever let a thing like that happen in their nation. The laws are made by the people for the people, and we've done the same thing.

There was a time when America wouldn't have . . . They knowed better than to elect the old prostitute, old harlot that drunk the blood of the martyrs, killed them . . . And the reason they fled here for freedom, they wouldn't have put up with nothing like that. It shows we're in a backslidden condition, a whole nation to elect such as that. Oh, of course, now some of you good square-back Democrats will think this, that "Oh, well, he'll—he'll make a good political head." That might sound all right to reasons to the carnal mind. But to the Word of God and the spiritual mind, it don't make sense. Certainly it doesn't, few extra dollars out and some taxes or something like this cut.

And we are having a hard time, our missionaries in the field today, because now we are considered a Catholic nation. Why, sure, Russia's considered communist because they got a communistic leader. Red China's considered communist because they got a communistic leader. We're considered Catholic because that we have a Catholic leader.

⁶² Oh, when Ahab was on the throne . . . You say, "He's on the throne." That's right, but Jezebel was the head behind that throne. She was the one that done the leading. Look how she took the very laws of the land and twisted them around, and for her own gain and for greed, and made Ahab do it because she was married to him. And that's the way with our leader today. I don't say he isn't a nice man, but look what's behind him: the harlot, the very thing that we run here, to be America for; the very principles that America's built upon . . . We, by our own free choosing, elected a thing like that.

Now, you see why my voice is going to be stopped pretty soon, somebody's going to know. Yes. Why? Revelation 2:20, she called herself a prophetess. You just watch the wave of sin happen now. You watch core—go plumb to the core. You watch modernistic; watch ungodly things happen in the churches. "And, finally, there'll come a persecution," the Bible says so, THUS SAITH THE LORD. Certainly there will be.

⁶⁴ Then what's going to happen? Just like it did then, so will it be now. She was the power behind it; she was the one who controlled it. Read the . . . I believe it's the 7, and about the 17th or 18th chapter along in there; you'll find what Jezebel did: how she took Ahab, and he couldn't say nothing about it because it was his wife. Look what the nation was built upon then, a backslidden Israelite with a pagan wife behind him, who was a worshipper of Baalim. And what did she do? She finally made everything so modernistic, and so nice, and the people had it so easy, until the whole church fell for it, preachers and all. Didn't Elijah say, "Lord, I'm the only one's left"? And as it was then, it parallels today.

⁶⁵ All of them was afraid to say anything. Isn't it just like the same thing today? They were afraid to say something. So we find out, they were just loose, haphazard, drunk, carrying on, and pleasure mad, and everything else, just as it is today. Jezebel twisting those Scriptures . . . What did she . . . or them laws, as—as Jezebel will twist. Remember, Jezebel, she calls herself a prophetess to subdue the people, and she says that she is the only voice of God on the earth. She'll make the carnal mind believe that as sure as the world.

There'll come a worship of a woman in the United States, and that'll be Mary. I seen it, thirty—1931. Seven things happened. I got it right on paper here with me, wrote it in 1931. How that I said, "This President, Franklin D. Roosevelt, he will cause all the world, help do it, send the world to war." Hadn't come to war yet, during times of depression. I said, "Another thing. . ." And my mother, a square-back Democrat, if she didn't look at me hard when I said that. I said, "I don't care if there's a Republican or if he was a Socialist or whatever he is, this is THUS SAITH THE LORD."

And I said, "Doing this, they're permitting women to vote. And when they do that, they done one of the greatest disgraces this nation ever done." And I said, "Someday they'll pay for it." And they did at this last election. That's what elected him: women.

⁶⁷ And you precious colored people in the south, how you voted. You say, "You have no business saying that in the pulpit." Oh, yes I

have; it's the Word of God. And the stain of—of Abraham Lincoln, the one that freed you, laying yonder in that museum on a woman's dress, and you sell your birthright. Shame on you.

And you people, for politics, because you're just a good Democrat, voted for something like that and sold your birthrights of Americanism and Christianity to give it over to the prostitute that run us in this nation, what made us what we was. See how she's been creeping in real easy, until now she's on the throne (Sure.), the White House throne.

⁶⁹ Watch! Already... Did you see the other day about the Catholic schools and Protestant schools? Support the Catholic school but not the Protestant school. Oh, brother, you watch for a wave of stuff coming forth now. Notice, and as they did it, look what taken place. All this sin heaping in, got to a place and got the nation in that kind of a staggering place. . .

A few years ago, when they had—the Pentecostals first broke out, it saved the nation a few years ago when Al Smith was going to run. America knowed better then. But Pentecost got so worldly it went right on in and sold their rights as a Christian to politics, and its politics ahead of the Bible. Oh, my.

⁷¹ Now, just a minute, and watch just how this comes out. Now, we find out what they did and the things they did; we see it parallel in here just exactly, sin on every hand. Jezebel come in; she bewitched all the people. And notice, finally she begin to build big shrines to Baalim. Is that right? And the Baalim priests flocked from everywhere to get into that place, and begin to contaminate the land with Baalim worship.

Look how they done; look how they've weeded in. Just the things they done, look where they're at today. Look at Catholicism swallowing up, swallowing up, swallowing up; marrying into it, breaking this, just exactly what Daniel said they'd do: iron and clay wouldn't mix, but mingling their seeds one with another, breaking. Every Protestant girl marries a Catholic boy has to raise the children Catholic. All like that, marrying, intermingling, like that until it's come to a place till the whole United States is all wormed over.

⁷³ What are we going to do as missionaries, going out yonder to liberate in South America and all over the part of the world, Tommy Osborn and them, trying to get the people out of that paganism, and they can point their finger right back that we elected our leader, and the same thing. What's—what's going to happen to this world? It should shake every person in here. How we going to answer?

What's the missionary going to say when they say, "You come here to liberate us from this, and your own people put the same thing in your office there on the throne"? How we going to . . . What . . .

⁷⁴ Look back in the pages of history; turn back and see if it—if it's absolutely, almost, unconstitutional for it to be. They wouldn't do it years ago, but (See?), we've sold out our Christian rights to politics, and that's how the devil weaved hisself in. Ahab was nothing but a figurehead for Jezebel. That's all this will be, just a figurehead. He won't do it himself, but that system behind him will drive him to it. That's exactly right. Pinch your conscience, you Christians. Wake yourself up; it's later than you think. The condition that we're in, condition that they were in, and how they let themselves get loose . . .

⁷⁵ How the great loving heart of God must have cried out, weeping, as He seen His missionary people. Made them an example to all the nations coming everywhere, because God had blessed them, seeing them in unity, spiritually, serving God. And then to think that He—He longed to see them come back to their first love and do what was right, but continually they went away, and away, and away, till finally Jezebel come in. That's exactly what we done: drifted from the principles of Christ. When God sent His ministers across the nation, they preached holiness, Pilgrim Holiness, Nazarenes, Pentecostals, "Get back to God. Get back to God."

And the real old-time established churches just laughed and made fun. A lot of them modernistic believers, why, they condemned everything that them men done and said it was of the devil. What did it do? And the church begin to listen to it; the majority begin to listen. First thing, you know, if the Catholic woman could wear these kind of things, the Protestant could too. If the Catholic church could do this, the Protestant could too. Then if the Methodists could, what about the Baptists? Then if the Baptists could, what about the Pentecostals?

See, that's what man-made systems bring you into. Hallelujah. That's true. That's the reason I'm against it, because God's Word is against it. Man-made system, God's against it; His Word's against it; His prophets will be against it; His true servants will be against it; all that's borned of the Spirit of God will be against it.

⁷⁸ Look how Israel got, how they floated with the tide till finally Jezebel come. Look how America got, and floated with the worldly tide, until finally Jezebel took the throne. That's right. Now, Jezebel actually wasn't on the throne of Egypt—or throne of Israel, but she was the main head behind the throne. And the Catholic hierarchy's

not on the throne of the United States, but she's the system behind it, because he's married to her. And the Bible said, in this country they'd make a image likened unto the beast.

⁷⁹ Oh, brother, sister, what's the matter with . . . Well, I—I know what it is. The Bible said they'd get this Laodicean age, and there's where we're at. You might hate me now, but one day you won't when you find out what's Truth. You may disagree and get up and stomp out of the building; that just shows your illiteracy. But someday you'll realize; someday you'll long and know that it's the Truth. I speak it in the Name of the Lord, put myself up for a target, which finally will drive me to the grave. I'm going to be a witness till I die, if God will help me. That's right.

⁸⁰ Here we are in this condition we are today, all of it going on like that. And Israel, how Ahab did, a figurehead for Jezebel, 'cause he was—he was married to her. America, our leader, how did a . . . You know our leader was a rich man? How many know that? A multimillionaire. Somebody told me in a magazine or some radio or television or something, Jack Benny or somebody made a . . . Ernie Ford, I believe it was. Somebody said that "His father helped him get two states that he didn't own." Just about owns the rest of it. How did he get it? How did that money come? Through the whiskey traffic and liquor. That's the reason he dropped the taxes on whiskey and stuff. That's what made him a rich man. The very thing that damned our nation, the very thing that corrupted the minds of our people, the thing that sent our boys to be drunkards and our girls to be prostitutes, the money off of that made him a rich man.

⁸¹ The same thing in that old Jezebel system, the same thing that persecuted our people, the same thing that drug them out, in Romanism, and burnt them, and pulled them apart, and done everything to them, the same blood of the martyrs, the Bible said, is in her. There they are married together. And we Americans stagger right on, "Oh, well, we got a few extra dollars and we're having a good time. Better off than all the rest the nations." But, brother, you just wait a minute.

Let's take it letter by letter now for the next few minutes, see what happened.

⁸³ The preachers got right along, just knucked down with them, went right on with them, all the system. The whole Israelite system went right along with Jezebel. They had a form, yes. And don't the Bible tell us that in this last days they'll have a form of godliness? All the prophecies are fulfilled, brother; we're at the end. Nationally,

we're at the end. Spiritually, we are at the end. Every system is at its end. The next thing is the coming of the Lord and the translation of the Church.

⁸⁴ God sent every sign, wonder, done everything He could do, trying to draw the people, and constantly they move right on in. Look at this town here, look at this country around here, with tens of hundreds and hundreds of Pentecostal people; and because of standing on Truth, where they at this afternoon? Because someone told them not to cooperate with the meeting. You poor, deliberate. . . God be merciful to you, is the only thing I can say. When you Christians got no more backbone than that, you got a wishbone instead of a backbone. That's right. What we need is preach the Gospel with teeth in it, that'll chop the thing to pieces. Went just like the rest of them, then you wonder why we holler about it. Then, you see, you get the cold shoulder. I expect it; I have to.

⁸⁵ All this went on in Israel. Finally, one day, come stomping out of the wilderness, come an old hairy-looking fellow, Elijah the Tishbite. He never come up out of any of their organizations; he come out of the wilderness. He had nothing to do with them. He was a prophet of the Lord. Brother, he shook that Jezebel kingdom for everything that was in it. They hated him. He had no cooperation; I'll guarantee you that. The Bible says not. Certainly. He made them painted-faced Jezebels burn up, I imagine. He laid the axe to the root of the tree like John did; the chips fall wherever they wished to, but he laid her in there. He shook the nation, showing that they were wrong, and trying to call them back to a true living God, and back to His Word instead of a Jezebel worship.

⁸⁶ What did they do? Did they receive him? They hated him. But his Word went forth just the same, because he had **THUS SAITH THE LORD**. God worked with him and showed he was anointed prophet by the things that he said coming to pass. And all that he did proved that he was God's prophet. But yet they would not believe it, because he tore up their playhouses. He told them that they were wrong. Ahab was a roustabout. True. And you notice they didn't believe him, but he preached it just the same. None of the preachers agreed with him; he said, "I'm the only one that's left, Lord. Look at them, they won't even. . . One, nobody will cooperate." But he had a mission to do and he did it. He had the Word of the Lord; **THUS SAITH THE LORD**. And he attacked the nation; he attacked the church; he attacked everything there was, and God was with him.

87 We're promised in the last days, that he will return to this country too. I know, Jesus, when . . . Matthew 17, when they asked Him, "Why the Scribes say, Elias . . ."

Watch what He said, "Elias truly must first come." Past, present—in the future tense, but then He give John as an example. John wasn't Malachi 4. John was Malachi 3, "Behold, I send a messenger before Me to prepare the way." Malachi 4, He said, "Before the great and terrible day of the Lord shall come, when all the earth will be burned like a stubble; before that day, I'll send Elijah."

And it wasn't John, because the Lord never burnt the earth when John came. And if you noticed in the—in the last chapter, the last verse, He said, "And he (watch; he, talking) shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers."

91 Now, watch. The first John came, the first Elijah, what did he do? He came and brought a message and turned the old orthodox hard hearts to the faith of the young church, the children. But when the next Elijah comes in the end time, he's to go back and take the—the father's hearts—the children's hearts, rather, and turn them back to the faith of the Pentecostal fathers. See the difference? He'll not be one of these here so-called we have today; he'll go right back to Acts 2 and start right from there. He'll preach the unadulterated Gospel, just say the same things that Peter did on the day of Pentecost, 'cause what he said on Pentecost is vindicated the rest of the Scriptures through.

He'll not twist around with some organization. When Elijah comes, He'll hate women like Elijah did, just like—or bad women, just like John did. He'll be a wilderness-lover just like they were. He'll not spare. We're looking for him to come. He'll come. God said he would, and he'll be here.

92 I believe, if anything, the message that we got today will forerun that great coming of him. Yes, sir. He's on his road, already born, like Elijah was, and come busting out of the wilderness, somewhere he'll make hisself known. He'll preach Acts 2. He'll bring the faith of these old Pentecostal fathers right back to the—the faith of these Pentecostal children, right back to the faith of the Pentecostal fathers. He'll go right back to Acts 2, Acts 2:38, all down through. He'll bring the real, unadulterated Gospel. He'll not have anything to do with Jezebel and her system. He'll be a servant of God. Sure will. The Bible said he would come. He'll prophesy and bust his message in the face of these Jezebels, just exactly like

Elijah did in the beginning to Israel. They'll hate him. They won't cooperate with him, no, no. He'll come. God promised it, and he'll rise on the scene. He'll—he'll preach to the elected Church as it said he would, shaking that Elect, shaking the carnish off of it, the—the world and things, shaking it down, boiling it down, getting the Church together, a people.

⁹³ I know you say, "That's my denomination." Brother, you're wrong. John came as a one-man system to introduce a one Man Jesus Christ. And the Elijah will not be a system; it'll be a man, Jesus said so. He'll be one man that's anointed of the Holy Ghost. And he won't introduce any three or four gods; he'll introduce One: the Lord Jesus Christ; 'cause his Message will shake the Pentecostal children back to the faith of the fathers again.

You remember, brothers, if I say these things to be nasty, I need to be at the altar. I'm telling you, "It's THUS SAITH THE LORD." If God hasn't vindicated I've told you the truth, around the nation, around the world, then tell me where the mistake was. I'm telling you the truth. Get back to God, quickly. Get out of these systems, 'cause the Bible says in the Book of Revelations, that the Roman Catholic hierarchy was a whore, and she was a mother of harlots. What is that? Churches, systems.

⁹⁵ And where did the Methodist church, where'd the Lutheran church come from? Where'd the Methodist, Baptist, where did all organizations come from? God never did organize a church. Catholic church said they begin back there, when Jesus organized the church. I want—I want the page in history or the page in the Bible. There never was an organization for three hundred and six years. After the death of the last apostle, then they formed the Nicene Council and made an organization. And when Luther came out . . . He was a great man of God, but as soon as he left, that little group of people went over and formed another organization. Then the Holy Spirit went out upon John Wesley; he never organized anything, but after he left then they organized. Then the Holy Ghost come in the Pentecostals, and they went out from the Methodist. And what happened? Then they organized.

⁹⁶ But there'll be a one-man system come forth with the power and the anointing of Elijah to fulfill the prophecy. Hallelujah. He'll shake it. And remember, he prophesied to them, and prophesied, and told them all the things, and God worked with him. But his final message was attacked on the White House. When John came, his final message was attacked on the White House of that day. Elijah's final message, when he walked down that road that morning after

being in the Presence of God out there, walked down that road with old hairs all over him, his bald head shining, the whiskers blowing, them little old eyes was gleaming with the glory of God, that stick in his hand, and his feet just as steady as they could be: what's he doing? Walking right down from Samaria into the presence of the White House, and saying, "THUS SAITH THE LORD." Fearing nothing. . . The churches had turned him down; the people had turned him down; so now he's giving his final attack upon the White House.

⁹⁷ Then what happened after that? Listen. After that attack, his voice became quiet, nobody heard him no more. God called him off the scene, said, "Elijah, you've done made your message known to all of Israel; they know It. Now, come up here in the wilderness; get away from them; separate yourself, 'cause I'm going to do something. I'm going to show them what it is to turn My message down." What set in? War, famine, starvation.

THUS SAITH THE HOLY SPIRIT; watch what's coming. Watch what's going to follow. There was a famine; there will be a famine, oh, maybe not for bread, but for hearing the Word of God and His Truth. All the churches will socialize and go right on into it just the same, just like they've already been swallowed up with it.

⁹⁹ What did Elijah do? He found a hidden spring way up in the mountain where he got some Water of Life, Divine revelations from God as he set up there under the power of God. The revelations being a little hidden spring, while the rest of them was famishing. And God bless His servants, them ravens; they brought him something to eat while he was isolated from the people. And they were down there famishing for a revival and all going on, "Don't hear no more of his revivals at . . . Where is that old crank that goes around blasting our organizations? Where's he at now?" They didn't know. He pulled himself with God, out into a isolated place where they didn't hear his voice. Then they begin to see.

¹⁰⁰ When God sends forth a message and tells the people, and they don't receive it, then He withdraws His servant and sends His plagues: famine, death, spiritually speaking, physically also. You watch for a depression, brother. You think you've seen something; you just wait after while. You haven't seen nothing. You think you're dying for a good spiritual revival; you wait till after a bit. You just wait, long and cry to hear the Word of God. The Bible said so. "There'll be a famine in the last days," said the prophet, "and not for bread and water alone, but for hearing the true Word of God." But that voice will be quiet in the wilderness somewhere, hid away.

He ordained the ravens, His servants. Bless them birds, His servants, that kept the voice of—of Elijah alive during the time of his—his isolation from the church. The ravens brought him flesh and bread at morning, and flesh and bread in the evening, and he drank from the little fountain while the rest of them down there were doing without any spiritual food and water.

¹⁰² Then one day after sin had took its toll, and God has brought His people to their knees. . . . Jezebel took everything; she wiped it all up; and she'll do it again. That's THUS SAITH GOD'S HOLY BIBLE. She'll do it again. She's right on the throne now, behind the figurehead, twisting it anyway she wants to; and nobody's going to stop her. Certainly, nobody's going to stop her now, because what they couldn't get in the religious circles they cut it—cut it all into politics, and there they done it. Uh-huh, that's exactly what they done. Which the political will be a boycott just exactly back to the mark of the beast, as sure as I'm standing here. See? As the Bible said.

¹⁰³ I know we're getting late; I'll hurry. I got to get this last word in, if the Lord will let me.

Watch. Elijah stayed up there until God moved him. He had no revivals. He preached not against it or nothing. He just stood up there with God alone out in the wilderness, 'cause he was a wilderness man. He was raised in the wilderness. So was John raised in the wilderness.

He went out in the wilderness alone with God, took away from the church after he give his message. And the church turned it down, turned it down. And finally the organizations wouldn't do nothing, so he just had to move out. God called him off the scene took him on out in the wilderness, said, "Come on out here; they won't listen any more. Come on, then I'm going to throw My judgment upon them." Oh, yes, he'll be here one of these days; you watch.

¹⁰⁶ Then after the days of his prophecy, what happened? The church languished, the great terror of Jezebel; she took them all in herself, gobbles them all up, took them in herself, and build groves and everything else.

But one day, God called him out again. Here he come out. Listen close now, and don't get angry with me. I'm saying, THUS SAITH THE LORD. When he come out, what did God do? He sent him to a widow woman. She once had a—a man power over her head, but it took death to set her free so she could believe the prophet's Word. You notice that? She had a husband that guided her this way and that way in one of the schools down there. But

during this great drought, he had been gobbled up; death had took him. She was no more hooked in any organization; so she was ready now to hear the Word of the Lord. A woman, meaning the Church, a widow, that her husband, the organization, had died, and she was just barely think she's living herself. And God said, "Go down to her now; she'll hear you. I've commanded her."

¹⁰⁸ Oh, we think sometimes, you little group there that's so faithful and do everything you can to have a meeting to try to show to the people that your heart's right and you want them to get right, you think you're having a hard time. But remember, God's got His eye on you. You love Him. I know you love Him, you wouldn't set here; you wouldn't attend any such a thing. God's got His eye on you. Yes.

And when he did, her husband had died, her organization died, so now she's ready to hear the prophet's Word. So when the prophet come to the gate and asked her for a—a little water, she went to get it. Then he said, "Bring me a morsel of meal."

And she turned and said, "As the Lord lives, I don't have nothing but just enough."

¹¹¹ Now, it looked like that he was sent to take what little she had, but it was vice versa. When she was willing to give what she had in support of the Word, God fed her. And if you're willing to give what Spirit you do have, what Spirit that God's give you to support of the Word, then God will keep you alive. Hallelujah. O glory to God. Do you see it, church? Don't think I'm beside myself; I'm not. But what you have got, what little you do believe in God, what faith you have got, place it on the Word, not on organization. Put it in God's Word; He'll keep you alive.

She was ready then, 'cause she couldn't before, 'cause they wouldn't let her. But now she's ready. Will she receive it? God sent a prophet her way. Will she receive his Word? Will she receive this prophet? Yes, she did. And he told her, said, "Now, what little life you have got, place it in here, bring it to me first." And what happened? When the rest of the world was languishing and dying in hunger, her and her children and her household all eat three good meals a day: Divine revelation on the Word. I hope you see it, friend.

What went on? He stayed there until the famine was over, living with this woman, this Church, that received him and believed his Word. And he kept her alive, kept the Church alive by the Word of the Lord, because he said, "THUS SAITH THE LORD."

114 Now, we haven't got time to take the rest of the story out, you know, how he had to come to a showdown with Baal. He'll do it one of these days, don't you worry. When he comes stomping out of that wilderness, you watch what takes place.

What happened? Then when good old Elijah the prophet, a true servant of God, come to the end of his road, God told him one day, He said, "Elijah, you've preached long enough now. You've fought Jezebel and all of her paint and everything till you've had enough of it." Said, "Come down to the Jordan." And here he goes, got down to the Jordan. There the old muddy stream coming down yonder, chilly, icy water, like every man has to face: Jordan, death. . .

But when this great servant of God walked down to the Jordan, and his son walking by him, Gospel son. . . Oh, yes, he was his son, "My father, my father, the chariots of Israel, the horseman thereof." When he and his son walked arm in arm, down to the Jordan, he was watching his daddy leave that morning.

117 When he got down to Jordan, he reached around and got that robe of power off of his shoulders, said, "Death, you can't do nothing to me." And he struck the Jordan, "Get away; I'm crossing over this morning." What happened? She moved back and dried like powder. What was the old prophet doing? He was looking across Jordan; he knowed there was a chariot waiting for him over there with the horses. He was going home; his work was over. His son in the Gospel was taking his place.

118 I was coming home the other day from out west. This comes on my mind. I turned the radio on. I had to drive three days, twenty-four hundred miles, by myself. I turned the radio on and I—hearing spirituals out of Del Rio, Texas. There was a man made a talk about an old, colored, Negro man. He was fixing to die and he had to come down to the river; he said, "Them golden slippers that I'm goin' to wear to walk the golden streets." This old Negro had preached all of his life, and the only thing he could think of was comfort that he had, was his old banjo that hung on the wall. He set out on the cotton bales and played the hymns, rested himself from his ministry with the old banjo. That was the way he had to relax. He said the old bobtailed horse that he used to drive will be down there with the chariot. I was thinking of them. He said, "Oh, them golden slippers that I'm goin' to wear to walk the golden streets."

119 And when he got through singing, I turned the radio off, and was going there, holding the wheel; "Oh, that's right. I got to come down there too. What's ever give me comfort? Where do I find my

comfort? In the wilderness. I got a little, old rifle that's called . . . I hunt with it in the fall of the year. It's a .270, model 721 Remington. A man, brother give it to me in California, years ago. I've hunted with it for years and years. How—what a comfort it's been, 'cause I—I know it's a good shooting gun, and it's my comfort in the wilderness.

¹²⁰ Then I thought about my vision. When I got over there and seen all my people, I heard something nicker, and here come my little Prince (my little saddle horse), and put his head upon my shoulder. I thought, "Yep, one of these mornings I'm coming down too to the Jordan." And the old .270 that I used to—hangs on the wall. I haven't had it down since away, last fall. "That little saddle horse that I used to ride, God will have hooked to my chariot on that morning when I come down to the river." It'll be standing just across the river there. God will send him; I seen him the other night. He'll be hooked to my chariot, one of these mornings. I'll be gone, climbing up through the clouds.

¹²¹ Let's pray. Oh, to that power of God that I'm going to enjoy as I walk those golden streets . . . Yeah, the old rifle that now hangs on the wall, won't have any use for it then. I wonder, if my chariot comes along, if my little saddle horse that I seen in a vision will be hooked to my chariot that morning, standing down at the river. I hope he is. I want to be caught up. I want the Church to go up like that too; I want every one of you.

¹²² Would you like to know when you're coming down to the Jordan, will you forsake these ungodly systems of this world and receive Jesus Christ as your Saviour? If you're not a Christian, would you raise your hands and say, "Pray for me, Brother Branham, and when I come to the Jordan . . ."? God bless you. God bless you. "When I come down to Jordan, I want to take the power of the Holy Spirit on me, and strike the chilly waters, and walk across."

How can you set under such speaking, anointing of the Holy Spirit, and knowing that the Holy Spirit tells me your condition, and fail to raise your hand? It shows it's time for the wilderness journey. Would there be one before we pray, another one? Just two raised their hands: three, God bless you, son.

¹²⁴ Our heavenly Father, three? that'll be wonderful, Lord, if they—they're just there on that day. I pray that they will, Lord. They raised their hands because they're convinced that these worldly systems are dying, and the voices of God's Word will soon be a hard thing to find; God will take it away from the church. The cry, the call of the Bridegroom will soon leave, and the Jezebel system will

smother It out. But they want to have—live by that hidden spring like Elijah was to be preserved through the time of famine. God give them the Holy Ghost now; fill their hearts with joy and peace; and put their minds upon God's Word that they might live now and hereafter, forever. Bless them, Father. They are Yours, through Jesus Christ our Lord.

125 With our heads bowed, them who raised their hands and wants to accept Christ, would you just stand to your feet, just a moment, while I pray individually for you? Just raise up to your feet.

O God, have I failed? Even three that raised their hands, without conviction to rise to their feet to accept the very thing they said they did. Lord Jesus, I commit it all into Your hands. I have preached Your Word, and not compromised any. Now, I—I leave the house to them, Father. You do whatever is fit with both church and Your servant; it's all in Your hands.

Father, I pray that You'll save the lost, fill the hungry-hearted with good things, give Life Eternal to those who are thirsting, raise up Your servants to proclaim the message, give healing to the sick and the afflicted, get glory unto Thyself, for I commit myself with Your Word. And in my hand, and in my heart, and in my mind write Your Laws, through Jesus Christ our Lord. Amen.

128 When I come to the river at the ending of day, (I don't want to sing that.)

And it seems like my friends have all gone;
There'll be Somebody waiting that'll show me the
way,

I won't have to cross Jordan alone.

Did you give out prayer cards, Bill? I feel heavy. What'd you give out today? B? You give out A's too, didn't you? All right, call B's first, 1 to . . . Prayer card B-number-1. We're going to pray for your sickness. B-number-1, who has it? Prayer card B-number-1, somebody way back in the back. Come up here, lady. B-number-2, raise your hand. That lady? Number 3, B-number-3, would you raise your hand please so I can see where . . .? Number 4, B-number-4. B-number-5. Would you raise your hand please, B-number-5. That man? All right, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15.

129 Well, here, let all the B's stand up anyhow, just. Let—let's . . . [Blank spot on tape—Ed.] . . . send it to all the world. Every missionary on the field, wherever they send . . .

All prayer cards B stand up and take your place according to your numbers. Now, what was the next ones? A? Who has prayer

card A-1? A-1, where's it at? Surely it's in here. A-1? They been give out for two days, or three now, so they might not be here. All with prayer card A, then you line up over here. Go right over against the wall, reverently.

I want to talk to you without prayer cards, just a minute before the line starts.

Now, with your prayer card, hold it in your hands so the boys can receive them, your prayer card. You been waiting; you come early in the evening to pick up your prayer card, and got a right to come in the line. I promised you to pray for you. Now, I'll try to keep my promise, God help me.

¹³² That's your little boy? Very cute little man. Please forgive me. This woman here's a good type of a real American. Her little boy, little overalls and striped jacket. Young woman with long hair, dresses nice. . . God bless her in her home, and her husband and loved ones. And that's really genuine U.S.A., with "Christianity" wrote over top of it. Long may our land be like that. Forgive me, little lady, for saying that, but I just. . . so that people can see what I think looks like a Christian: no manicure, what the stuff is, just lady. . .

God bless you, Brother Spaulding. "The Great Physician."

The Great Physician now is near,

The sympathizing Jesus;

¹³⁵ You believe in Him? You believe that He is the Great Physician? Now, just be reverent just a moment. We got a little time yet. I cut the message just a little short. I hope you got it all, what was meant. Just believe with all your heart. When they all get lined up, somebody back there to line the people up. . . Okay? What say? Now, all that's got prayer cards is standing.

Do you believe out there also, without prayer cards? If you'll have faith, God will call you. Now, all the prayer cards in the line. . .

¹³⁷ That little girl setting back there with a bad leg, up here on this. . . You believe that God will make it well? If you do, just have faith and God will grant it to you.

Think your sick father will get all right? You'll believe, you can have it.

What about you out there, praying for your nephew with a nervous condition? You think God will make him well? Lady, setting out there, if you believe It, you can have it.

All of you going to believe?

Now, I want . . . How many of my brethren in here are Gospel preachers, Full-Gospel preachers, or whatever they are, that believes in Divine healing? Raise up your hands. I'd like for you come here and help me pray for these people, so that the people see that it just isn't me to pray for the people, you can too. Come here and stand on the platform with me, will you, brethren, those ministers? Come right here and stand right along on the platform. That's good. Thank you, brethren. Thank you. Come right ahead, brethren, come.

¹⁴² What say? [Someone says, "Could we make a double line here?"—Ed.] Yes, you can. Let's make a double line right here, will be fine. That's good. Now, turn this other way, brethren. Turn around this way, I'm going to bring the people right through here. Now, some of you get on this side of me, right in here if you will, stand around this side. That's it.

Now, to the audience, you see these fine men here? They are men who will stand right up here, and stand for this same Gospel that I'm preaching. See? They come here 'cause they believe in It. Now, you ought to be proud of your pastor that'll show himself on this platform here, hard, strong preaching. These are men who have a revelation, who knows that, not me being against the man; sometimes we get hooked into systems that makes us . . . Them systems is what we're against, not the man (God's servant).

¹⁴⁴ Now, if we had discernment for everyone here, how long do you think I'd be here? I'd collapse when I got about—after about six, five or six, ten; little more, maybe half, quarter of the line, I'd be gone; the rest of them wouldn't be prayed for. We can't do that. And as it . . . But you don't have to have that. You know what's your trouble. You know what you've done; now confess your sins. If any of you out there has one speck of doubt in your heart, take it out right now and tell God to forgive you. If you're not right with God, tell God to forgive you. And if you don't, and you're not right with God, it ain't going to do you one bit of good to come through here. You're just wasting your time. That is true. Now, is that right, brethren? That's right.

¹⁴⁵ Look here. Here stands Brother Kidd here. I liked to tore the tires off the car to get to him about a year or two ago to . . . He was dying with cancer, going to die that day. His wife told me, said, "Hurry." Said, "He's dying now." When I got there, the Lord healed him. And here he's still standing. I think he's gained so much weight and everything. An old veteran back you know, there's the kind of man I was talking about, years ago, that preached; and laid right on to that Word, and the people laughed at him. And him and his

wife walking the railroad tracks and everything else, and way up in the mountains in coal mines, and run out, and throwed in jail, and everything else. That's the man who's fought to win the prize; that's the kind.

¹⁴⁶ Now, brethren, I say to you, you probably would not have the spirit of discernment. That don't have to be (You see?), that—that ain't necessary. The first thing, you're a men of the Word. You're far better, a more preachers than I am, because I'm—I'm not much of a preacher. But I. . . But you're—you're anointed, any man that's called to preach the Gospel is called to heal the sick. The general orders is: "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved. These signs shall follow them that believe. If they lay their hands on the sick, so forth, they shall recover." If you're called to be a minister, you're called to pray for the sick.

¹⁴⁷ And the reason I do this is so this audience, that they might see that they don't have to wait for some special person, Oral Roberts, Tommy Hicks, Tommy Osborn, myself, somebody comes by for a healing service. I want them to see that you are men of God. See? You're men. . . Just as much right to lay hands on any of them as—as I or anybody else. After all, brethren, you all know, as—as ministers, it's their own faith in God that does the work. Is that right? We just offer a prayer for them.

Now, you say, "Brother Branham, is the Spirit, or the Holy Spirit there with you?" Certainly. Yes, sir.

Now, to you in the audience—in the line there, if you believe with all your heart that God's going to heal you, raise up your hand, say, "I accept it."

¹⁵⁰ Now, come here, let this—let this lady come here. I don't know you; I've never seen you. If the Holy Spirit will tell me, so that my brethren here in the presence here like this, so they're all standing here around me. . . And not only that, my brethren are here, and my Lord is here. It's their Lord too. Now, if He will tell me something wrong with you, whatever's wrong with you, you'll know whether it's the truth or not. I want them. . . I want the audience. . . I want the people out there to see that the Holy Spirit's here at the platform to give discernment, but that don't heal anybody. But if He will tell me something about you, that you know I know nothing about, just like it was the woman at the well. . . Not the same kind of case, but I mean a man and woman meeting for the first time. Jesus, kind of a middle-aged Man, and this woman probably was a young woman, maybe like you.

¹⁵¹ And if He will, could tell me what you're here for, your trouble, would you believe that it'd have to be His Spirit that would do it? Do you brethren believe that, that the same Lord Jesus is standing here? You audience believe the same thing? Would you in the prayer line believe the same thing, and know that these man. . . Would I called them up here if I thought they wasn't. . . After preaching like this, and saying the things I have, and then call men up here that wasn't worthy? I wouldn't do that. I'd be defeating the very thing I was fighting about. You see? I believe in them; I believe they're men of God.

¹⁵² Now, see if the Holy Spirit stands closely. Just to speak with you, I'm trying. . . You say, "What are you doing, Brother Branham?" The same thing Jesus done with the woman, said, "Bring Me a drink," He was just trying to talk to her a minute, find out what her trouble was.

Your trouble is nervousness; that's what you're suffering with. If that's right, raise up your hand. Now, she sure doesn't look it, does she, brethren? She doesn't, but that's what her trouble is. She's been that way a long time. Always crossing your bridges 'fore you get to them, and so forth. That's true. It's your make up, just made that way, nervous; always imagining something's fixing to happen, it doesn't. Sometimes the devil tells you, "There's nothing to It; just you're backslid; you've across the line." I'm not reading your mind, but I'm reading what's. . . I'm knowing what he's talked to you about, 'cause I see what's crossed your mind.

¹⁵⁴ Now, Jesus perceived their thoughts. Is that right? Well, that's what's happened right now. Is that right? Here, let me tell you something, that you might know. You're really standing here for somebody else. That's right. That's the thing, and you couldn't catch it till then. Now, if the Lord will reveal to me what you're standing here for, for somebody else, will you believe me to be His prophet? It's for your mother. You believe God can tell me what her trouble is? Well, she has heart trouble, high blood pressure, gallstones, complications. That's right. Isn't it? See? Now, that's the Holy Spirit. Isn't it?

Now, there's something here on me and on these brethren. See? Something here now, the Holy Spirit. Now, you believe me, as we pass through the line.

¹⁵⁶ Let us all bow our heads while we pray for these people. Now, heavenly Father, we're going to lay hands on these people. And I'm praying for them now. Here's Your royal servants standing here, and we're all going to lay hands on the sick, because You said do it.

We're going to do it in the Name of Jesus Christ. May the people not just drag through, but may they come through being healed through Jesus Christ's Name. Amen!

¹⁵⁷ The Lord bless you. Now, walk right up closely. In the Name of the Lord Jesus, heal.

In the Name of the Lord Jesus, heal my brother.

In the Name of the Lord Jesus, heal my sister.

Now, just—just a minute. See? Brother, sisters, why is it you rejoice when that woman, when the discernment happened, and when the others come through there's nothing done? People pass through, "Well, if I'm not—have discernment, well, then I didn't get nothing." That don't have nothing to do with it; He's here just the same. See?

When you pass through here, come with your hands up, saying, "Thank You, Lord Jesus. I accept You as my Healer, and I'm just going like I would to one of these men's going to baptize me; I'm going right into the pool of water and be baptized, and come out and know that You've promised that I'd receive the Holy Ghost."

See, it . . . The discernment's still here. It's still here, It's just the same as . . . Here, which is it? This man here? I'm a stranger to you. Am I, sir? I don't know you. Can . . . If God will tell me what's your trouble, will you believe me to be His prophet, His servant? You will with all your heart? All right, sir. All . . . Thank you, sir. That's a very good spirit, very fine thing. After all, you're standing here for somebody else. That's right. "It's your grandchild, got the polio, fell the other day and broke its leg," that's THUS SAITH THE LORD. Is that right? That's right. Go and believe now, and he'll get well.

¹⁶¹ Now, come believing, just everybody, just come . . . [The ministers pray for the sick in the prayer line. Brother Branham is heard saying, "In the Name of Jesus Christ," as the people pass—Ed.] Everybody . . . ? . . .

Blest be the tie that binds

Our hearts in Christian love;

A fellowship of kindred mind

Is like to that above.

Here 'fore our Father's throne,

We pour our ardent prayer;

Our fears, our hopes, our aims are one,

Our comfort and our cares.

He'll sustain you over, God's little, crippled children, blind. . . ? . . . Ministers of the Gospel, you know we have no power to heal. But our great Lord Jesus Who stands here present and can do signs, and condemn the devil that has him bound. We condemn the devil. . . ? . . . We condemn. . . ? . . . blind. . . ? . . . that in the Name of Jesus Christ the Son of God, we would ask that God give them faith to believe that the prayer of faith has saved the sick and— and God shall raise them up, and they shall be well again. Grant it, Almighty God, through Jesus Christ's Name.

Now, you brethren walk away from the platform. Just keep on praying.

All the rest of you be in prayer now, while we—the ministers are praying for him anyhow, and we prayed, laid hands on.

¹⁶⁶ Heavenly Father. . . To you out there in the audience that didn't get in the prayer line, lay your hands over on one another now. Lay your hands over on one another.

Our heavenly Father, we're bringing You this audience as we close out this service and this campaign under the bannership of Jesus Christ, the great anointed High Priest of God, Emmanuel, standing, raised from the dead, ever living to make intercessions; His great Presence now with us, His holy power upon us to make us see visions, prophesy, lay hands on the sick. God's unfailing Word can never return to Him void. I condemn every devil of sickness, every power of sin, every unbelief. In the Name of Jesus Christ, may it scatter from the people and may they be made well.

¹⁶⁸ Bless these minister brothers, Lord, as they're gathered together in one heart and one accord, and all the laity of the church. O Almighty God, to this great Middletown, Ohio, send a revival after this, Lord, that'll sweep from side to side, a coming together of the bones, Lord, and sinews skin. And may the power of God raise up a mighty united church here in this city that'll sweep, a example church, all across the nation, that people may come into this city to see the power of God. Grant it, Lord. Heal the sick and the afflicted; save the lost, and get glory unto Thyself.

¹⁶⁹ Grant it, that all of these handkerchiefs and little parcels that's laying here. . . I pray, Lord, that the Holy Spirit upon us, and in this building anointing us, may every one of them be well. It is wrote in the Bible that when Israel was in the path of duty, on their way to the promised land, that the Red Sea got in the way. And one of the writers said, "God looked down through that Pillar of Fire, and the Red Sea got scared and moved back, and Israel went to the promised land which was promised."

And now, it's in the Bible, it is written, "I would above all things that you prosper in health." And when these handkerchiefs arrive to the people, where Satan has laid a Red Sea before them, may God look down through the Blood of His own Son, Jesus Christ, and condemn every sickness to those who could not get here; and may the sickness give away and be afraid of God's Word, and God's promise, and God's anointing, and may the people pass over into that good promise of good health and strength. Grant it, Lord. We commit all of it to You, in the Name of Your loving Son, our Saviour Jesus Christ. Amen.

¹⁷¹ Audience, to Him Who knows us all, to Him Who raised us up for to be His heritage in the world, in His church, may God's rich blessings be upon you all until we meet again.

My next service, knowingly, will be at the Tabernacle, Sunday morning, Easter Sunday morning. Then I'm going to—over in Illinois from there. Bless you, 'tend your churches, 'tend these fine churches, hold your hearts together. Stay on God's Word. Live for Him, for horrible things lays before you, remember that!

¹⁷² Until we meet, let us stand and sing:

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

Now, reverently shake hands with somebody in back of you, front of you, and at the side.

I love Him, (everybody, now) I love Him
Because He first loved me,
And purchased my salvation
On Calvary's tree.

Now, with your hands up to God, real loud now, everybody make it ring.

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

Let's bow our head now.

Till we meet, till we meet,

Till we meet at Jesus' feet; (Remember, many of us
will never meet again till then.)

Till we meet, till we meet,

God be with you till we meet again.

Now, hum it. [Brother Branham begins humming—Ed.] Your
pastor.

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