
QUESTIONS AND ANSWERS



Thank you, Brother Neville. I'm going to have to shake your hand yet. The Lord Bless you, Brother Neville.

Well it's so good to be back here, even if it is hot. I believe like one said in the Old Testament: "I was happy when they said unto us, Let's go to the house of the Lord."

And now, it's indeed a hot evening. And to you visitors that's with us, you can see why Indiana, it's hard to live down here around in this—this swamp. I tell you, it's only ninety-three at that, ninety-three. So, you see, when you get down to around a hundred and twenty, like it is in Louisiana and Arizona, you can realize what it is then, how you really get in. . . If that—that was here, we'd just perish; that would be all. But it's good to be here to put in this time of worship.

² After I went home this morning, I just felt real, real good about. . . I believe that many were healed this morning that—that don't realize it, maybe, to this time, but they'll get well; because the Word of the Lord was precious this morning to our hearts.

³ I was just. . . When I started to leave, it looked like this walls were almost breathing with the—kind of inflating with the Holy Spirit so in here. And I was so happy for that.

⁴ I was hearing Brother Smith, my friend, pray just a few moments ago, the pastor of the Church of God, Anderson. And Brother Smith has a little tract, I don't guess we give them out here at the tabernacle. If any of you haven't got that little tract, you read it. That's astounding little tract; it's absolutely the Scriptural Truth. And I taken a many of them to Chicago and different places to distribute them, because they are really a truthful, wonderful tract. And I know they were wrote from a heart that's loyal and loves God. No selfish motive behind Brother Smith, just all Christian. So we are happy to be associated tonight with people of that caliber.

⁵ I believe I see my good friend, Brother Borders here from—from up in California. And he was—done a great job for me just recently—for the Lord—up in the—there—beginning the San Jose meeting together. I hope you'll do as good a job on the next one coming Brother Borders. And I like Brother Borders,

because I find in him a meek, gentle spirit. And I—I think that's a great price. I think a man that has that type of spirit ought to be very happy.

6 There's so many others in here, that I just can't numerate who they are. I see Brother Collins back there, our brother, and—then other ministers, and our good friend Brother Sothmann, his family, from Northern Saskatchewan. And I know Brother Evans is here; I haven't seen him as yet, but I seen his family, and—from down in—in Georgia. And there's Brother Palmer there and—from down in Georgia, and—and Brother West, I believe, from Alabama or Georgia. Where you from Brother West? I. . . It's. . . Oh, Huntsville. And then. . . Oh, we're just happy to see all you in here.

7 And now, Brother Lyle, back there, Wood, from the—up in northern Indiana, and his loved ones. And I think Brother Charlie's here, my old partner—hunting partner from down in Kentucky (second the best squirrel hunter in Kentucky, second the best squirrel hunter. He'll make me pay for that. All right!) and his wife and family. And to all of you, Christian greeting.

8 A little brother here, I can't think of his name—here, different ones. But you all know that I sure appreciate you coming out tonight to worship with us at the tabernacle.

9 And now, tonight is an unusual night at the tabernacle, because it's question and answer night. And that usually comes about once every year or two. And the reason I do that, is to keep in mind what's on the people's mind, so that I'll know just what their questions is. Have everybody just throw a question in, and then answer it from the platform.

10 Now, in this I didn't get—I thought it would be very strong, but I got just a very few questions. So it won't take us long to answer them. I was thinking I'd get a whole tray full, but just a very few and very simple. But some of them pertain to doctrines.

11 And in this doctrine I'll have to answer the question of the people not knowing who they were (because many didn't put their names on the questions); and therefore, I'll have to answer it according to the doctrine that we stand for at the tabernacle. And by doing that. . . And if it happens to kinda cross up a little wire on some of our visiting brethren or sisters, we wouldn't have that done for nothing. We don't believe in anyone fussing over just little Scriptural points. We believe that Christ died to save us all, and we're all saved through His Blood.

¹² But as a church and as a—a peoples, a congregation, we have to have a doctrine that we stand for in order to be a—a church. And this doctrine that we stand for, is the best of our knowledge to the Word of God, the Truth of God. Now, you have a perfect right to look at it a different way if you wish to. And therefore, if I . . .

¹³ Someone asking questions here . . . Couple of them are rather steep. And I'd answer now just the best that I know.

¹⁴ Now, here's the way I try to handle a question. A question . . . If—a person can take just one Scripture and could almost make It say anything you want It to say. But the Scripture, every Scripture is the Truth. And It's so perfect, until the infinite God Who spoke the Scripture, It's so perfect that It never has an ending. So therefore, It will travel from Genesis to Revelation, the same thing. It'll never vary. And then, if the Bible is the inspired Word of God, It'll never cross Itself up no place. It'll go all the way through the Scripture.

¹⁵ Now, many times . . . As I was rather a little rude this morning in preaching Samson and Delilah and a church in worldiness, but I don't mean to be rude, but I mean to be honest, just as honest as I—my convictions is.

¹⁶ Now, in the Scriptures, Them being the infallible Word of God, I believe that there's only one thing that can rightly interpret the Scripture, that is, the Holy Spirit. I believe that's the . . . And the Holy Spirit Who wrote the Scriptures, and said They are of no private interpretation . . . Therefore, if it'll run all the way through the Scriptures, It must be the same Holy Spirit then, all the way through, to interpret It.

¹⁷ But now, many peoples in their churches and their faiths, have differences, little something that they hold on to that might be just a little contrary. If they are, just do it like I do when I'm eating cherry pie. I never eat the seed. When I hit a seed, I just throw the seed out and continue eating pie. So that's what you do.

¹⁸ I see our Sister Wooten has her little baby standing there. If he's hot, Sister, and you don't have a seat, I wonder if one of our brethren couldn't take a seat from the inside and set it back there by the fan so Sister can have a cool place to set down. We'd be glad to do that, I'm sure, any of these brothers . . . The fan back there, Sister, right—blowing this way and there's a seat. If you want to use it, you just go right ahead.

¹⁹ Now, any of you brethren that wish to take off your coats, just go right ahead, make yourself feel well and happy.

²⁰ Now, I'm going to ask the body, that if they will pray for me. This next week I have to go to California, all the way over there, for one night of service. Just one night to preach at the Christian Business Men's International Convention. But they've advertised it, and we're expecting many thousands of people to be there. And I would not want to disappoint them. And I told them I would come if I didn't be in Australia at this time, which I was scheduled to be. So pray for us.

²¹ And any of you dear pilgrims of this earth that's on your vacation from your daily task and would like to be in one of the meetings, there will be a three day's service at Cleveland, Tennessee, the Church of God. I think that's the Pentecostal Church of God, Tomlinson move. Brother Littlefield, David Littlefield, is pastor, a very fine Christian gentleman. He's a Yankee from the North, from Bangor, Maine, but a real Christian, fine brother.

²² And so, if you're in your journey and would like to come up, perhaps Monday night will be the dedication of the huge, big tabernacle that they've built. And then, Tuesday and Wednesday night of next week, the Lord willing—not this coming week, the following week—will be healing services, which will be 6th, 7th, and 8th.

Now, before we open the Word, I would like if we would bow our heads just a moment for prayer.

²³ Lord God, precious Father of us all, Who brought again the Lord Jesus from the dead and has presented Him to us in the form of the Holy Spirit. After being crucified, died, buried, rose on the third day, and ascended into glory, where now setting at the right hand of the Majesty on high, ever living to make intercession, a High Priest that can be touched by the feeling of our infirmities and knows even the tiniest sparrow that would fall to the street, how could He ever pass by the loyalty of His children setting tonight in this hot building just to hear the Word. I'm sure, Lord God, if we didn't even ask, that You would pour out Your blessings upon them for their gallantry of standing by their post of duty tonight.

²⁴ There are visitors here, Lord; we pray for them and their churches. There are ordained ministers of the Gospel—ordained of God—setting present, who's far more sufficient to answer these questions than I. And I pray, Lord God, that You'll let

the Holy Spirit come to us tonight and give us the right things to say, that would bring joy unspeakable and full of glory to our hearts as we set together in heavenly places in Christ Jesus, studying the Scriptures without prejudice, without any ill feelings, but only to know what is Truth and to worship the Truth. Grant it, Lord.

²⁵ We would ask to bless our dear Pastor, Brother Neville, who's stood gallantly at the post of duty year after year through the hot and cold to herd and to pasture the sheep of the flock that gathers here. Pray that Your Spirit be upon him, help him. And bless all that's connected with the tabernacle. And soon, Lord, if it be Your will, we expect a lovely, big tabernacle standing here on the corner where we can have a school, that we might school young ministers and send them to the four corners of the earth to earnestly contend for the faith that was once delivered to the saints.

²⁶ Lord, we're getting old, myself, and soon I must pass the Bible back into the hands of someone else. Help us, Lord, in this effort. Answer our questions tonight by the Holy Spirit, as we trust in Him, for we ask it in the Name of Jesus Thy Son. Amen.

²⁷ Now, I know it's awfully hot, but I never like to pass by a question until I think I have did justly before God to answer it. Now, we don't have very many; I never counted them, just a—a very few. But it could be that we might not get to all of them, but we want to if possible. I'm going to ask this little girl in pink setting here . . . Come here, Honey. I believe that's Brother Beeler's little girl. I want you to take these questions down there and just mix them up, you know what I mean, just cross one over the other one, like this, you know, so—then bring them back to me. See? So that I won't mix anybody's questions, you know, thinking I just answered one, and didn't get to the other one; I wouldn't want that. Just let the little girl just mix it up together, and then we'll just take the ones right off the top and answer them as we come.

²⁸ Now, if there would be (thank you, Sweetheart)—if there would happen to be a question in somebody's mind, I want to say, that I'd be glad if after I've answered your question and it doesn't seem satisfying, then you just raise your hands in answer. For I also have here the Greek, Hebrew—both Greek and Hebrew in the original lexicon, for information of the words (you see?), 'cause some of them are asking words—the Hebrew and the Greek also.

²⁹ And now, the Lord help us as we answer. And let me clearly state it. . . (Can you hear me good in the back, raise up your hands if you can. That's good.) Let me clearly state now, that in answering these questions, it's not for any prejudice, but everyone remembers that in the tabernacle if it comes into doctrine, we have to answer it according to our convictions here, not to cross up your ideas, but to—to bring our convictions. And sometimes we nail it down pretty tight. So remember, it's only to make it sure to the worshippers.

75. Now, the first one on top. Oh, yes, this is a little question. It's not a question, it's a . . . Well, it is a question. **It's someone who would like a private interview with me the first of the week.**

³⁰ Now, that interview, I'll tell you how we do that. It used to be that we just at random caught *catch can, who first, this, that*, but we got a system to that. And therefore, there's many people who come into the prayer lines, that maybe pass through a fast line, or have a proposition that don't know what to do about it, and then, they want to hear from the Lord. Now, they have a perfect right to that; that's what this prophetic gift was given for, is for that, that purpose alone.

³¹ In the Bible if they wanted to know anything, they went down to the prophets, and they prayed and sang hymns until God answered. Why, He's not a God that would feed one group and starve another group to death. He's the same yesterday, today, and forever. And therefore, that's what It's for.

³² On these private interviews, when we take a case, I never leave it until I hear from God one way or the other. They come slow. If it takes six months or a year, we stay right with it till we have **THUS SAITH THE LORD**. See? And therefore, they come slow, and there's thousands calling. But we. . .

³³ The other day I had a man in there for the—I believe it would been months after months this man had sought for the baptism of the Holy Spirit, a Baptist. But we didn't turn him loose, just let him come, and finally by the grace of God on a private interview. . . Just walked in—he'd always wanted to see a vision what was the matter—and the vision struck, and he received the Holy Ghost setting right in his chair.

³⁴ Then a—a Catholic, recently converted, come down from Chicago the other day which has been on private interviews—trying to get in—for at least two years; but on his

first interview, fifteen minutes in the room, the Lord showed a vision, the reason and all, revealed the whole thing, what he had to do before he received the Holy Ghost. See, that's what it's for.

³⁵ Now, if anyone at anytime . . . When calls come in and they want to see or have those interviews, if they'll call, BUTler 2-1519, the office can post you just exactly when the interview can be. [Telephone number has been changed.—Ed.] And then, state what your interview is for, so they'll know how much time to allot it. Then that makes it just, and every person . . . Then if that amount of time doesn't suffice, then we come back to that case again. It's put right on record, and we keep it until we hear from God by a vision or some way that God speaks. So that's how our interviews are kept.

³⁶ Therefore, see, when I'm out, the people think sometimes, "Brother Branham, you don't see the people enough." You can't see the people and be with God at the same time. See? I got somebody in view, and I'm—I'm in the cave or somewhere else praying, and—and . . .

³⁷ I want to see what this says. [Brother Branham reads the note, quietly, to himself—Ed.] "In a couple of days . . . was up and out . . . he . . ." What say? [A brother speaks to Brother Branham.] Oh, yes. Oh, yes, yes this was a man (Gene just put it up here) that . . . A man came down from Chicago the other day, that the doctor wanted to cut his heart out, and cut it open to see what was the matter on the inside. And the Holy Spirit revealed just exactly what it was, and he didn't need to be cut open; he was healed. So you see, that means lots. And to show you how slow it comes, I waited myself for an answer from God, for a vision, for fifteen years. God . . . And then another come and won't have to wait three minutes. See? It just . . . God answers in His own time. We don't control It, It controls us.

76. Now, the second question laying on top is . . . Brother Bill, can the Lord do effective work through me in a congregation where they do not believe in the spiritual gifts?

³⁸ No name on it, but the person wants to know if the Lord can work with them as they are officiated in a congregation that does not believe in spiritual gifts. I doubt it very much.

³⁹ I'm very much in doubt, dear friend, that the Lord could efficiently work through you, because you are linked up among unbelievers, and the Bible said, "Yoke yourself not up with unbelievers, but come out from among them, and be ye

separated, saith the Lord, then I will receive you.” I believe if you live in a city, where there is a church that does believe in signs and spiritual gifts, and you have them things working on you, I would go to that church where they believed it.

⁴⁰ And then I might say another thing, as I have—usually give—want to give a Scripture. You probably, dear friend, tried your very best to try to get these people to believe, tried to make them believe, and they simply won’t do it, perhaps. Then I’m going to give you a Scripture that I believe that the Lord Jesus would be pleased with us giving.

⁴¹ If you’ve tried, if you’ve talked to the pastor, if you’ve talked to different ones and they completely ignore it and do not believe it, here’s what Jesus said in Matthew 7:6 about such.

Give not that which is holy unto the dogs, neither cast . . . your pearls before swine, lest they trample them under their feet, and turn . . . and rend you.

⁴² So I do not believe that I would be affiliated with a congregation who did not believe in the full Gospel of the Lord Jesus Christ, to believe that He was the same yesterday, today, and ever. When I sit in a congregation and see Him working and doing just as He said He would do, I believe I’d feel exactly as—justified in telling people to come out from among such and find you a—a good church who preaches all the Scriptures and believes Them.

77. Now, the next question is: Is it true that you are not saved unless you have received the Holy Ghost?

⁴³ There could take about a good five hour discussion on that. When you accept Christ as your Saviour and are then ready for baptism in water, you have not yet been converted; you’re only believing *unto* repentance. *Conversion* means “to be changed.”

⁴⁴ Now, to make this efficient, Jesus said to Peter who had also followed Him for three and a half years. . . And in the Book of Matthew the 10th chapter Jesus gave Peter power against unclean spirits, to go out and cast them out, to heal the sick, and to preach the Gospel. He had power to do this. And in Saint John 17:17 Jesus sanctified Peter through the Truth, said the Word was the Truth, and He was the Word. And then at—before Pentecost He said. “After you are converted, then strengthen your brethren.” You are only taking steps to conversion as you believe and are acting.

⁴⁵ Now, I know many of you, my Baptist and Presbyterian friends, disagree with that, because you go back to this Scripture. . . Now, here's where I say I have to nail it down. See? You go back to the Scripture: Abraham (Romans 4) *believed* God, and it was *imputed* unto him or *imparted* unto him for righteousness. Abraham *believed* God, and God imputed it to him for righteousness upon the basis of his faith to believe. But to prove to Abraham, He gave him (the imputation, that he was imputed from his sins, then He had—imparted him from his sins), because he had believed, He gave him a sign. And there's where you, my dear Presbyterian and Baptist friends, fail to see it. See? He gave him the seal of circumcision as a witness, as a proof, that He had received his faith in Him. And that's why Paul in Acts 19 said to those Baptist brethren, who had Apollos as their pastor, believing the Gospel as John had preached It, "Have you received the Holy Ghost since you believed?" You see, they had believed but had not yet been converted.

⁴⁶ Now, we take the wrong—in the word of *conversion* today. We say that a man that's converted is a man that's stopped drinking and everything and goes to church, or joins the church. He might join the church, but that's no sign he's converted. He isn't converted until his old life is dead, and he is buried in Christ, and is risen with Him in the resurrection of newness of life, when the Holy Spirit has created in him a living hope of Eternal Life which only comes through the Holy Ghost. See?

⁴⁷ Now, now, I knowed that great Scripture, I use It myself—I've got It written here—Saint John the 5th chapter, 24th verse. It's a pet Scripture to me. For Jesus said this: "Verily, verily, I say unto you, 'He that believeth on Me has Eternal Life.'" Let me read it, so that I'll get It just perfectly right. Saint John 5, and I want you to listen close now as we go into this Scripture, 5 and the 24th verse.

Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.

⁴⁸ "He that believeth on Me." Now, the Scripture says that no man can say Jesus is the Christ only by the Holy Ghost. So you cannot believe that Jesus is the Christ until you have received the baptism of the Holy Ghost. You're only testifying or saying what the Scripture says, saying what the pastor says, saying

what mother says, or some good preacher says. But you don't know it yourself until He has witnessed His resurrection to you. No man can call Jesus the Christ until by the Holy Ghost.

⁴⁹ Therefore, the question is, that a man is saved, I believe, if he's looking towards to Calvary, and dies in that estate. Certainly, I believe he'll be saved; I believe he'd go through if he had not the opportunity before. But depends on . . . You go back to the dying thief at the cross. But remember, that was his first and last chance. You got one tonight. Don't wait till that time, 'cause it might not be that way with you. You might not have a deathbed confession. I tell you, they're all right, but they're too much of a chance to take a chance on. Don't you wait for deathbed; you let this be your deathbed right now, that you die out now and be borned again of the Holy Spirit.

Now, on this next question . . . Now, if there's a question on that just raise your hand. I'd be glad to do the best I can.

78. Can you find anywhere the apostles took Communion after Pentecost? Did Paul mean people do not discern the Word? Holy Ghost was the only way to worship God? If you take wine and crackers, sickness and sleep fall on you?

⁵⁰ Now, here is maybe a place that I believe the dear person that asked this is no doubt deeply and sincerely in this, what they're asking, or they wouldn't ask it. And I—my Brother or Sister, whoever it was, I answer it just as deeply and sincerely as you answered it—or asked it.

⁵¹ I want you now to turn with me unto the Book of Acts the 2nd chapter, and with the—we begin with the 42nd verse. The 2nd chapter of the Acts, and we'll begin, as I said, with the 42nd verse.

⁵² Now remember, I do not believe that I could say just exactly where the Scripture says that Paul took the Communion, and Peter then reached over and taken it; but when they're talking of the congregation, that was in whole, everybody. And I do not believe that Paul would preach something and tell others to do, that he would not do. So in the Acts we find this:

And they continually stedfast in the apostles' doctrine . . . fellowship, . . . (Watch! They continued, the whole church, the body). . . continually stedfast in the

apostles' doctrine and in fellowship, . . . (and, conjunction there. See?) . . . and in breaking of bread, . . . (That's the Communion.) . . . and in prayers.

⁵³ The apostles, who was the preachers . . . They continuedly stedfast in their doctrine, of breaking of bread (Communion), and in fellowship, and in prayer. Then, if that cuts out Communion from the apostles, it also cuts out prayer from the apostles. See? Now, let's just read on. See?

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all the believers were together, and had all things common;

And they sold their possessions and goods, and parted them to every man, as every man had need.

And they, continuing daily in one accord in the temple, . . . (That's apostles and all.) . . . breaking bread . . . (Communion every time they met) . . .

⁵⁴ That was a doctrine of the apostles and of the early church, that every time they came together they taken Communion. Every time! Now, I know you Christian people who go to the Christian Church (the Campbellite church, as we know it, as . . . Because there's two of them, one's the Church of Christ, and the other one the Campbellite Church.), you say, "We take it every Sunday morning. We got the Scriptures on it." You have a better Scripture on it than the Branham Tabernacle does. The Branham Tabernacle takes it once a month. But the Scripture is that, as oft as you come together. That's right. That's every time.

And they, continued daily in one accord in the temple, . . . breaking bread from house to house, did eat their meat with gladness and singleness of heart,

⁵⁵ See, each time the apostles, holding these prayer groups, meetings in the temple, house to house; every time they met, they broke bread, taken the Communion.

⁵⁶ Now, Paul, in First Corinthians we'll—we could also read the 11th chapter, where we use here for a Communion . . . I might read it so it might be able to help you, First Corinthians the 11th chapter. Listen at Paul speaking now, 23rd verse.

For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night . . . he was betrayed took bread:

And when he had gave thanks, he brake it, and said, Take, and eat: this is my body, which is broken for you: do this in remembrance of me.

After the same manner also he took the cup, and when he had supped, saying, . . . (the cup now) . . . This is the cup of the new testament in my blood: this do . . . , as oft as you drink it, in remembrance of me.

For as oft as you eat this bread, and drink this cup, you do shew forth the Lord's death till he comes.

57 See? It's a Communion. I do realize and do agree that the—the body of the Lord, the living Word, is Christ Himself. But these are symbols just like Baptism, and Footwash, and other ordinances of the Church. But Communion is absolutely essential for the bread, now, bread and wine.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, . . .

58 Now, the question was asked here: "You taking—you taking wine and crackers, sickness and sleep on you." See, that . . . I believe that the question is, that the only worship there is, is in the Holy Spirit, worshipping in the Holy Spirit. That is exactly the Truth. You have to worship . . . All worship's in the Holy Spirit, and Paul's trying to say here, that you must be in the Holy Spirit before you do this or you eat and drink damnation to yourself (see?)—before you do this, before the order's carried out.

59 Now, to back that up, I got a writing here of Josephus, where he claimed that the early Christians after the death of—of Jesus, that they were considered cannibals, because they took the body of the Lord and eat it. And they thought they had dug it up, and had took it out, and was cutting it up by pieces, and eating it. Which they were taking the Communion. See?

Now, watch, why this Scripture—how Paul says here.

But let a man examine himself, and so let him eat of the bread, . . .

60 Eat of the bread. Now, I know Jesus is the Bread of Life; that's true. But this is a symbol just like baptism. Baptism doesn't save you; baptism is only a sign that you're witnessing to the congregation that you believe in the death, burial, and resurrection of Jesus Christ. It doesn't save you. Water will not save. It's your faith that saves you. But baptism is an order, and it must be carried out, 'cause God can't say be baptized, and then

turn around and say it doesn't need to be done. He cannot issue taking Communion, and turn around, and say there no need to taken it. You've got to do it. It's an order forever with God.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

⁶¹ Now, you see there? Comes right back to the Christian that's trying to take Communion, that's not in Christ, not fellowshiping in the Spirit; he isn't worthy of taking it. And when he does take this Communion, he's eating and drinking damnation to himself, if he's going out smoking, lying, stealing, committing adultery, or something like that, or not living a Christian life. And people see the kind of life he's living, and then coming in, taking this order of the death and—and body of Christ, taking into him a symbol that—that he has received Christ the Word in his heart, and taking this symbol in there behind it, He said he eats and drinks damnation to himself, not discerning the Lord's body.

⁶² Now, just in a few minutes I'm going to get to that same question, if we get to it, because it's the same order of the blasphemy of the Holy Ghost. See? Because you are professing something, and playing the part of hypocrite with it, when you should not be doing it. All right! Let me finish this then, see, and then we'll stop.

For this cause many are sick and weakly among you, and many sleep.

For if we would judge ourself, we should not be judged.

But when we are judged, we're chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when you come together to eat, tarry one for the other. (Now, watch.)

And if any man eat . . . any man hunger, . . .

⁶³ Don't come in . . . because in another Scripture here, they were bringing in meat, and so much drink, and stuff like that, till they were making the Lord's house just a—a place of—of a feast, and getting drunk at the Lord's table. You remember that in the Book of Corinthians here. They got drunk at the Lord's table. But Paul said here:

. . . if any man hunger, let him eat at home; that you come not together unto condemnation. And the rest I'll set in order when I come. (See?)

⁶⁴ Now therefore, I believe that the eating of the cracker . . . Now, I do not believe that kosher bread should be substituted for a cracker. I believe that it should be a holy unleavened bread, the type of the unleavened bread that was made in Egypt. And I believe that the Blood should not be grape juice, but it should be wine. Grape juice sours, and spoils as it gets old. But wine gets better and stronger as it gets old; it never loses its strength. And the Blood of Christ doesn't sour and spoil; as it gets older, it gets stronger and better as the days goes by to the believer. And it is a literal wine and bread. Communion bread should be made by people who's dedicated themselves and consecrated themselves to God.

⁶⁵ I went to a church once where they taken this old loaf bread, where sinners cursing and carrying on, and filth, and cut up that old bread and stuck it out there with some kind of a juice to drink. To me that was—that was ridiculous. I believe it should be just exactly the way the Scripture said it should be; not vary one speck from the Scriptures, stay right with It.

79. Question. Now! Brother Branham, is it true that Satan was once in Heaven and was cast out, he and his angels come down to earth, or is it a vision like John saw on the Isle of Patmos? Why I ask this, is, I was told that it was a vision.

⁶⁶ John saw it as a vision, but it was a literal happening. If you'll turn to Isaiah 14:12. Now, these go slow, but to me, they're—they are lessons. And it's something that . . . Maybe you think, "Well, I don't have no need of that now." You just don't know how that Holy Spirit feeds on the Word of God. It's got to have the Word to—to feed on, because the Holy Spirit feeds only, and only on the Word of God. You believe that? The Bible said so. "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." All right! The 14th chapter of Isaiah, and I believe here now we're going to begin at the 12th verse. Let's read now about Lucifer.

*How art thou falling from heaven, O Lucifer, . . .
(Fallen from Heaven) . . . son of the morning! . . . (An
angelic being from the Heaven.)*

*How art thou fallen from heaven, O Lucifer, son of the
morning! how art thou cut down to the ground, which
didst walk—weaken the nations!*

For thou did say in thine heart, I will ascend into heaven, and I will exalt my throne above the stars of God: I will set also upon the mount of the congregation, in the side of the north:

I will ascend above the highest of the clouds; I will be like the most High.

67 So you see it wasn't a vision. Absolutely, Lucifer was cast out of Heaven.

68 Now, let's turn to the New Testament to Luke 10:18, just a minute, and see what Jesus said. In the Book of Luke, you have your Bibles now, that's trying to get on these questions, Luke 10:18:

And he said unto them, . . . (Jesus speaking.) . . . I beheld Satan as lightning falling from heaven.

69 See, Satan was the original archangel of God. He once dwelt in the Heaven. He once was the greatest person in the heavens outside of God. He was God's right-hand man to fellowship, and he got puffed up in his heart.

70 And isn't that just the way that people get today? Let God just bless a fellow and put a little confidence in him, and he gets to be a know-it-all. He gets to be . . . He's got to start an organization, or he's got to do something that's different. "Why art thou fallen from Heaven, O Lucifer!"

71 It's . . . God has a hard time trying to get somebody that He can deal with, that'll stay humble, and meek, and stay in the place until God calls him to do something (you believe that? See?), a man that God can bless and he'll still keep himself a man, not be an angel or a god. As soon as man gets blessed and has a little something given to him, he wants to become a god; he wants to become a—a angel. He wants to become some great person. "What I do, what . . . Me and me and mine . . ." all that. That's the wrong attitude. God's hunting for somebody who He could bless and pour out the blessings, and—and more He blessed, the littler the man will become.

72 And you'll never get more of God until you become nothing. You've got to belittle yourself. He that will exalt himself, God will bring abase. He that will humble himself, God will exalt. You've got to get little before you can get big. And you'll never be big in your own self; you'll only be as big as God will be big in you. See?

⁷³ So Lucifer is on earth today trying to work in the church to accomplish the same purpose that he started before the foundation of the world. Lucifer was kicked out of Heaven. All right.

⁷⁴ I believe there's another thing on here, Ezekiel the 28th chapter, the 12th verse. Let's see what that says in Ezekiel 28:12. And I'm sure that by studying this, and looking into it, seeing what **THUS SAITH THE LORD**, then we know whether he really fell from Heaven or whether he was just a vision—28 and 12. All right. I believe that's what I got wrote down, 28:12. All right. Here we start.

Now, this is a great thing here; I wish we just had time to preach on just a little (see?), for it's really something.

⁷⁵ Now, as I just got to basing up to this, that Lucifer in Heaven tried to exalt himself and even be just a little higher than his Boss. And he betrayed Michael, and made himself a great kingdom in the north, and come down. Now, and he and his angels was cast out.

The person asked of the Revelation . . . That's on Revelation 12, on the Isle of Patmos.

But now notice this here, at the 12th verse, and watch how he sets in the kingdom of man.

⁷⁶ How many people here understand that the devil controls every nation under Heaven? The devil controls the United States. The devil is government of the United States. The devil is the government of Germany. He's the government of every nation under heavens. The devil controls every nation, the Bible says he does. Read Matthew the 4th chapter. When Satan took Jesus up to the top of the mountain, and showed Him the kingdoms of the world, and claimed them to be his, and said, "I'll give them to you if you'll worship me," Jesus never said, "You lied, Satan." He knowed they belonged to him. But over in the Book of Revelation, said, "Rejoice, you heavens and you earth, for the kingdoms of this world have become the kingdoms of our Lord and of His Christ. And He shall reign on earth."

⁷⁷ Jesus knowed that in the Millennium that all the governments and kingdoms will be broke down, and He'll be God and Ruler over all of them. He knowed He fell heir to all of it, so therefore, He told Satan, "Get thee behind Me, Satan!" for He knew what He had to do.

Now, listen to this, the Spirit of the Lord on this prophet Ezekiel, speaking, not to this king, but to the spirit in the king. Watch this now.

⁷⁸ You remember this morning when I showed you how in the Scriptures that the church got off the wrong track by taking man's organizations. Same thing, Israel got off the track by denouncing God as their King and wanted Saul for a king. And when their real King come, Jesus, they didn't know Him, because His—His preaching and His teaching was so much different from the earthly kings, till they didn't know Him. And today, when the King of the Church, the Holy Spirit, when He's here, and He comes into the Church to make the people to be regenerated, to give them new birth, it's so different from these organizations and denominations till they say, "Aw, that looks like holy-rollers to me." See?

⁷⁹ It ain't what It looks to you, it's what God's Word says about it. Look on the day of Pentecost, what'd that look like? Look at other times when they received the Holy Ghost; what'd it look like? Women and man, the virgin Mary, and all of them, staggering like drunk man, just reeling, screaming, stammering lips, and other tongues, carrying on like a bunch of idiots. But they were dying to themselves, and the Holy Ghost was coming into them. And they set the known world afire. What we need today is man who'll die out to themselves, and rot out to themself, and burn every bridge behind, and surrender everything to Christ.

⁸⁰ Watch the Holy Spirit speaking now to the devil in this king. Look who this fellow was that's governing this king.

You remember what I said this morning, my wife said about the woman up there, all them bunch of women with them dirty-looking, vulgar clothes on? See? Said, "They must not have their right mind. A woman that's got her right mind wouldn't expose herself like that."

⁸¹ I said, "Honey, she's just an American; that's all. That's custom here. They'll do it, because it's a custom." See, they go by their intellectuals. But your intellectuals, if you go by your head, your controlled by the devil. The devil took a man's head, God takes a man's heart. The devil makes you look at something you can see. You say, "Well, that's right, that's right, reason, reason it out." But the Bible lets us cast down reasonings, and by faith we believe things that we do not see. That's what God does when He comes upon the human heart.

⁸² In the garden of Eden the devil took the man's head; God took his heart. And that's the throne of God, where God dwells, in the human heart. And now, if it's intellectually . . . Sure, then a man or a woman that's borned of God will act like the Kingdom they're from. Hallelujah! That would make me shout. Why? Because when you know that you've passed from death unto Life, because you hate sin, and you love God; and you'll stand regardless if you die or don't die. You'll stand that it's wrong, and call wrong wrong; walk upright before God. It shows that your Spirit, the Life that's in you is from another place, where it's holy, and pure, and virgin, and undefiled.

⁸³ And you say, "Divine healing?" Sure! My Spirit come from a place where the Divine Healer is. We're from a land of Divine healing. Amen!

⁸⁴ Say, "You believe that God is." Sure, it's from the land where God is. And we're pilgrims and strangers like Abraham and Isaac. When just the—the overshadowing of the Holy Spirit hit them, they went through the land and confessed that they were pilgrims and strangers. They were seeking a City whose Builder and Maker was God. And now, after we've got the Evidence of it living in us, how much more should we be pilgrims and strangers, walking through the world, turning our head from the evil things, because we are of another nation, another people. Certainly!

⁸⁵ Now watch the evil controls of this world now, as we read from Ezekiel 28:12.

Son of man, take up a lamentation unto the king of Tyrus, and say unto him, Thus saith the Lord GOD; . . . (Now watch; He's speaking to the spirit in the king. See?) . . . Thus saith the Lord GOD; Thou sealest up the sun, full of wisdom, . . . perfect in beauty. (Satan, see there how Satan was the most beautiful of the archangels?)

Thou hast been in Eden . . .

⁸⁶ Now you know the King of Tyrus at that time could not have been in Eden, for it was four thousand years before that. See? "Thou has been in Eden," who's He talking to? He's talking to Satan in that king. Hallelujah! Brother, I feel religious. When . . .

⁸⁷ And then, what's these people going to do that blasphemes and makes fun of people under the demonstration of the Holy Ghost? When they make fun of those people they are

blaspheming the Holy Ghost which is absolutely unpardonable. You're not talking to that man, you're talking to the Spirit that's moving in that man. We ought to honor one another, and love one another, and exhort one another, talk good of each other. That's what we should do.

Now listen to this. All right.

. . . Thou sealest up the sun, full of wisdom, . . . perfect in beauty.

Thou was . . . in Eden, the garden of God; even precious stones was thy covering, sardius, topaz, . . . diamond, . . . beryl, . . . onyx, . . . jasper, . . . sapphire, . . . emerald, . . . carbuncle, . . . gold: . . . workmanship of the tablets . . . of the pipes was prepared in thee in the day that thou was created.

⁸⁸ There's Lucifer. He once dwelt in Eden. Now, we're going to come back to that question in a minute, Lucifer in Eden, because we've got the seed of the serpent down here somewhere which is a very ticklish thing. I thought I'd just hope that's about last.

⁸⁹ But he was, and the devil was kicked out of Heaven. And the very purpose that he tried to purpose in Heaven, he came right down here on the earth and is trying his best to fulfill that what he purposed. He goes to the kings and to the rulers, and when he can get them, then he comes right down to the church and gets the people—or gets the preacher. Then from the preacher, he goes right into the congregation and get in the congregation under the same influence, the same devil doing the same things. “You know, you're a Presbyterian, you'll never be a holy-roller. You are *this*, *that*, or the *other*; you couldn't afford to disgrace yourself to be amongst them. Why, you know better than to set in one of them little old tabernacles or missions on the street. Why, them people's off at their head.” No, they're not. No, they're not; they're just on at their heart; that's all. They're not off at their head; they're just controlled by their heart. God lives in their heart, and they are peculiar people, a royal priesthood, offering spiritual sacrifice; that's the fruits of their lips giving praise to God, whether they feel like it or not. “At times I do not see Him,” said the song writer, “I trust and give Him praise.”

⁹⁰ Say, “Well, I'd go the church, and I'd praise the Lord if I felt like it.” Well now, a priest is to make a sacrifice. And you, the congregation, are high priests of God, to make a spiritual sacrifice; that's the fruits of your lips giving praise to God.

⁹¹ You go down and say, "Well, if I felt like it, I'd go over and testify to somebody." Well, do it anyhow! If you're a high priest, brother, It's burning in your heart, whether you feel like doing it or not. Go do it anyhow, because you've got to make a sacrifice, something that's hard to do. Go do it anyhow, you're a spiritual priesthood, a royal people, giving praise to God, because God lives in this heart.

⁹² Now, if you are of Satan, you feel that you're just a little better than that class of people. Now, how you going to know which one's right? Take it by the Scriptures. If a man's borned of God, he believes every Word God wrote, and says He's just as great today as He ever was, and He never changes, and He's just the same yesterday, today, and forever. If he's filled with the Holy Ghost, he got the same Holy Ghost He give on the day of Pentecost, and makes him act the same way and do the same things. If he's borned of the Spirit of God, Mark 16, Jesus said, "These signs shall follow them that believe." It's true! So he says, "I'm a believer," and them signs don't follow, then he's a make-believer, not a believer.

⁹³ There's three classes of people, a believer, a make-believer, and a unbeliever. And that's the only three classes there is. A lot of make-believers; there's a lot of real believers; and there's a lot of unbelievers. But if you're a real believer, Jesus said, "These signs shall follow them that believe. In My Name they shall cast out devils, speak with new tongues. If they should step on a snake (Brother Evans) it would not harm them. If they lay their hands on the sick, they shall recover!" Oh, that's just as true as God's Word's true. We've got no business taking anything away from That. The Bible said he that'll take away or add to this Word, the same will be taken out of the Book of Life, for him. God is so perfect, that every word must be perfect and must run from Genesis to Revelation the same, every word, every commandment of God. Now, you can make It say something here and twist It up over here.

⁹⁴ I was setting one day under a tree with Brother Charlie up there and Brother Wood here; we were hunting down in Kentucky. We were hunting with a rifle. And I . . . Brother Charlie and Brother Wood had shot their sights in that morning. At about fifty yards they was hitting a spot about that big around, big as the squirrel. They said, "That's all right."

⁹⁵ And I went out there . . . I'd been driving tacks at fifty yards. And I missed the squirrel's eye and hit him down on

the cheek. I said, "That's not right; my rifle's out." And then I worried all day long. The next evening I went in early. I shot boxes of shells. I'd . . . It'd hit just a little bit, half inch, to the right. Why, it'd hit the squirrel in the head anyhow.

⁹⁶ So Charlie and them, the next morning was up there, and the rifles just buzzing, just hitting squirrels, and me setting behind a tree just rubbing my hands, saying, "Oh, what's the matter with my rifle?" I got so ashamed of myself, till I got down on my knees, I said, "Lord God, I don't know what's the matter with me. Why did You make me, a little, nervous worry wart? Why would I be this? There is them fellows up there shooting squirrels, just as hard as they can shoot. They got a mess of squirrels already; and here I am, sitting behind a tree, rubbing my hands, and wondering, 'My—my gun is not driving a tack, at fifty yards.'" I cried, set there by the side of a log.

And then the Holy Spirit came, not in a Voice, but in the revelation, said, "I made you that way for a purpose."

⁹⁷ Why? I can't take the Bible saying something here, like the church says, "The Holy Ghost was for just that group back there," the church says so; and the Scripture says, "Whosoever will." I can't make that hit the target.

⁹⁸ I can't make Calvinism—just believe on the Lord and you got eternal security—and Arminianism, "That if I just touch not, handle not, taste not, I—I'd like to do it, but I can't do it!" . . . Arminianism is too far away from Calvinism, and they both are wrong. I've got to see where . . . They both got Scriptures, but it's got to hit the target. Now, if God said one thing in this Bible, it's got to hit the target; it's got to make every ring in that Bible come right straight down to that bull's-eye. It's got to do it, because It's God's Word; and He's infinite, and It can't change. Amen! I love that, 'cause then you can rest perfectly satisfied that It's God's eternal Word. And therefore, I try to study It from different Scriptures to make It—see what It would say. All right.

⁹⁹ Satan was literally cast out of Heaven by Michael the Archangel and God. And he was cast to the earth, come to the earth, got into the serpent, deceived Eve, and then has got into man, women, all down through the age on the same thing he started at the beginning—a great big kingdom, prettier than the other fellow's, be governor over all, know-it-all. "Our denomination is the biggest; it's—it's—it's predominant over the others."

¹⁰⁰ You've heard them say, "Why, we have so many hundred preachers in our organization. We got the biggest churches there is in the city." The only one thing that spells is S-a-t-o-n to me. That's right. That means the devil to me. When you get man that'll break up and organize, and break up brotherhood, and say they'll have nothing to do with the little church. . .

¹⁰¹ I've never seen a person too low yet, or I've never seen a person too far in sin yet; I've never seen one—a woman too stooped or a man too stooped, but what I would go to him, and put my arms around him, and bring him out of that if I can. I've never seen a bunch of holy-rollers, or whatever you want to call them, rooting, and jumping, and hollaring, or what ever they might do, but what I'd get right in there and root, and jump, and hollar with them to glorify God (that's exactly right!) whether he's black, yellow, brown, white, or whatever he might be. Yes, sir!

¹⁰² The Holy Ghost comes on one level; that's you meet God's requirements. If you ever get It, you'll come on God's level and not your own thoughts about It. Satan tries to make it classical, some great something, some big something, intellectual. You have to cast down that reasoning and believe what the Word says about it. Amen!

80. Now, here is another one; let's see what it is. All right.
Please explain the parable of the five virgins. Does a Christian sin?

¹⁰³ Now, the parable of the five virgins—or the ten virgins it is, please excuse me. The ten virgins is found in Matthew 25:1. Ten virgins went out to meet the bridegroom (now notice!), and five of them were wise and had oil in their lamps, five were unwise and did not have oil in their lamps. While they slumbered, the cry—cry come, "Go meet the bridegroom." And the ones that had oil in their lamps, trimmed their lamps, the fire was burning, and they went out to meet the bridegroom. The others come to buy oil, and they told them to go and get from—oil from those who sold it. While they were going, the bride come and the—and the—the wise virgin went in, and the sleeping virgin was cast out.

¹⁰⁴ This is going to hurt, really hurt, but I've just got to say it. I never asked the question; I'm just responsible for answering it. Now, this comes so close to home, brother, so close, till I hope that it helps instead of hurts. Usually you have to hurt. . . As

mama used to say when she give me a whipping, she said, “It has to hurt before it does you good.” Well, that—that is right. See? I couldn’t see it then, but I—I see it now.

¹⁰⁵ Look, the . . . All ten of them that went out were virgins. Now, there were ten virgins went to meet the Lord. Now, the word *virgin* means “sanctified (does anybody know that?), holy, pure, sanctified.” There were ten of them that went out to meet the Lord.

¹⁰⁶ Now remember, they had been falling asleep in one watch, two watch, three watch, on till the seventh watch. But these really went to meet the Lord. And remember, as they went, the Lord came. That was the coming of the Lord’s time. Not who was in the watch . . .

¹⁰⁷ Jesus spoke where that some fell in the first watch, and some in the second watch, and some in . . . But at the coming of the Lord they all wakened down. But on this case, it was the last watch, because they went out, ten of them, to meet the Lord. And five smoked out their lamps, and took no oil; five had oil.

¹⁰⁸ Now remember, oil in the Bible is a symbol of what? Can anybody say? [Congregation replies, “Holy Ghost”—Ed.] Holy Ghost! Then you could be clean, and pure, and sanctified without having the Holy Ghost. Cleansing is what you are . . .

¹⁰⁹ Now watch, I’m going to take like this bottle. And it’s laying out here in the chicken yard, and it’s all full of filth. I pick it up; that’s justification: “I’m going to use this sinner.” And the next thing I do if I’m going to use it, I’ll have to cleanse it. And then, if I cleanse it, what do I do to it? Sanctify it. The word *sanctify* made—means “clean,” same thing as holy. *Holy*—*holy* is a Hebrew word, *sanctify* is a Greek word. The word *sanctify* means “clean and set aside for service.” But then, blessed are they that hunger and thirst for righteousness for they shall be filled, then they’re put in service.

¹¹⁰ The vessels . . . The tabernacle of the Old Testament, the altar sanctified the vessels, and they were set aside *for* service. When they were filled, they were *in* service.

¹¹¹ Now, there’s where you dear, precious Nazarenes and so forth, left the mark. See? We all . . . Why are you failing? Why did Pentecost run off and leave you. Because you refused to walk in the Light. That’s exactly right. See? That’s exactly. The first altar I ever knelt at was at a precious, old

Nazarene altar down here. God bless them, good, holy, clean church, but you're so legalistic that you go, "You must do *this*, and you must do *that*. You must do *this*," and don't realize it's the grace of God and you're called by election. It's not he that willeth or him that runneth, but it's God that showeth mercy. See? God predestinated the Church before the foundation of the world (we got a question on that in a few minutes. See?), predestinated the Church before the foundation of the world.

¹¹² You cannot, taking thought, add one cubit to your stature. "No man can come to Me except My Father draws him first." See? See, it was God that did the calling, God that did the pulling, God that set the Church. Now, now, you say, "Brother Branham, that's pure Calvinism." No, it isn't. Now, wait! I don't believe that God takes a man up and just says, "Here, I'm going to pick you up and . . ."

¹¹³ All these Baptists and Presbyterians say, "Well, I believe on the Lord, I don't have—don't condemn my conscience!" No wonder, you haven't got nothing to condemn. They say, "Well, dancing don't hurt me. Drinking a little sociable drink wouldn't hurt me." Because there's nothing in there to hurt. "Telling dirty jokes wouldn't bother me." Because why? There's nothing in there to hurt.

¹¹⁴ But I don't serve the Lord because I think He'd send me to hell if I didn't; I serve Him because I love Him. I serve Him because there's something in me. If you go out and say, "We'll, I have to quit doing this because my church don't believe in it," you're just playing the part of a hypocrite. That's right. But if you do it because that you love it, and—and it's a contribution to God, and something in your heart making the love of God so greater to you than these things, now you're on the right line. But if I didn't drink, smoke, chew, cuss, do nothing else, I'd still go to hell. Sure! I joined all the churches, was baptized, and had my name on all the books, and played a good part, and lived a good life, "Except a man be borned again, he can't even see the Kingdom of God." That's right!

¹¹⁵ Now these virgins, ten of them slowed up. What stumped the Nazarene people was this: Because the Pentecostals took the initial evidence of the Holy Ghost is speaking in tongues. They got them down at the altar and made them say something or another over and over till they spoke in tongues. A real, true Pentecostal wouldn't go for that. The devil had a lot of things

in your Nazarene church too. See? And he's got a whole lot of things in the Pentecostal church, but as far as the baptism of the Holy Ghost, that's the Truth. That's exactly the Truth.

116 There's a lot of them, I know. I've heard people speak with tongues. I can't judge; I wasn't sent to judge. I've heard a whole lot of it; sounded like sounding brass and tinkling cymbals. But I know there's a real Holy Ghost that speaks with tongues. And I know that's right. Yes, sir!

117 But they seen the people come in and say, "Glory to God, I got It." Well then, that's the same thing. . . Now, don't call that Pentecostal because they jumped up and down, and spoke in tongues, and you seen them out there with somebody else's wife or somebody else's husband.

118 You say, "Is that the Holy Ghost?" You Nazarenes shouted all over the floor and done the same thing. You said you had It when you shouted. See? There's no way at all that you can prove it by—but by your life you live. "By their fruits you shall know them." That's the way it is. The godly life and Christ working with you confirming the Words, signs and wonders following with a godly life, that's the real thing. Now, you can have a lot of signs and not the life. You can impersonate the life without the signs, but when you see them both together, then that's it. That's the one.

Now! And then, remember, the Bride . . . Now I might finish this if you've got just a few minutes time, go on it.

119 Look, a woman is going to cut off a dress. She's got a large piece of goods. (Let's call it what? Calico, gingham, or something another, some kind of a name that you got. Let's say it's silk.) And she's got a pattern. And she looks over this big piece of goods. Now, it's up to her where she lays this pattern. Is that right? She can choose it from any part of this goods, and the whole goods is sanctified, it's clean. See, it's election. God's election. So what does He do? God takes by election and places this pattern of Christ anywhere He wants to on the goods. Then it's cut out. The rest of the goods is just as holy as this part was holy, but by choice God made His choice before the foundation of the world. Didn't Paul say in Corinthians—Corinthians 8, I mean, Romans 8, that, "Can the Potter . . . can the clay say to the Potter, why makest me thus?" Can God, Who is just, when He could say to Esau or Jacob before either boy was born or done right or wrong, "I hate Esau and love Jacob"? It's because

that by foreknowledge He'd knowed what Esau was and what Jacob was. He knows what's in man. Before the foundation of the world He knowed, He. . .

¹²⁰ If you could explain the word of *infinite*. . . Why, the word *infinite*. . . I say there's been a hundred billion tons of gnats in the world (that wouldn't start it), a hundred billion tons of gnats in the world, and each one of them has batted their eyes a hundred trillion billion times. And not one of them ever batted their eye but what God knew it before the foundation of the world. That's infinite. That's something on the word of *infinite*. See?

¹²¹ He is infinite. So before the foundation of the world He knowed just exactly what you'd do. And He sent Christ, not just to be. . . If somebody, "Well if I'll just quit my meanness and follow Him," or something like that, that isn't it. He knowed who would be saved, so He sent Christ to save that what He foresaw would be saved. That's exactly right.

¹²² Now, the Church Itself has Eternal security. If you're in the Church, you're secured with the Church. But when you go out of the Church, you're not secured. See? Now, you stay in the Church.

¹²³ How do you get in the Church? Joining hands, writing your name on a book? By one Spirit we're all baptized into one Body; that's the Church. How? Through Holy Ghost baptism we are sealed in the Body of Christ. How long? Until the day of your redemption. Ephesians 4:30, "Grieve not the Holy Spirit whereby you are sealed until the day of your redemption." Sealed away until the day of your redemption. Now. Certainly, certainly, that's the Holy Spirit.

¹²⁴ And now, that Church was taken up, and the remnant of the woman's seed who keep the commandments of God and have faith in Jesus Christ (see?), not the Bride, the remnant of the woman's seed. Then the dragon spurted water out of his mouth to make war with the remnant of the seed. That's when the protestant church under the Federation of Churches, which is the image to the beast, which is now being formed. . . And there'll be a boycott upon all churches like this.

¹²⁵ Like we're in a great tax gathering right here now, a dispute, trying to say that we're not a church, and we got Constitutional rights to say that we are a church. As long as the Constitution stands there, no amendment to that, then we absolutely have the rights, just as much right as anybody.

Our forefathers stood for that. But what have we done, we've broke every Constitutional laws that they can break, and soon the Federation of Churches, which all the churches and denominations are invited into, and the devil's got in and making worldiness and everything in local church members and so forth like that, and great congregations, and class, and society, when the little old church is still down yonder being borned again in a mess like any birth is, still paying the price, still getting down and dying out, acting the same way they did when they first got born at the day of Pentecost, same kind of a church down there. . . They'll be closed and shut out under the Federation of Churches. It'll be a boycott like a union or something. You'll either come in or you'll go out.

¹²⁶ The mark of the beast is on today, and the—the Seal of God is the Holy Spirit. To reject it is the mark of the beast. Ever who sees the Holy Ghost, that you're supposed to receive It, and don't do it, automatically you take the mark of the beast, because there's only two classes to exist: all that didn't have the Seal of God had the mark of the beast. So to receive the Seal of God is to receive the Holy Ghost. To reject It is to have the mark of the beast. There's the whole thing. That's exactly right.

¹²⁷ Now, the Bride went up, the remnant left here. And she is the one who come in the second resurrection. "Blessed and holy is he that has part in the first resurrection, on which the second death has no power." That's right. The second resurrection will be the White Throne Judgment, then the church. . . "Don't you know," said Paul, "go amongst the unbelievers and the lawyers and so forth when the saints shall judge the earth." These matters should be judged before the Church, not before the unjust magistrates and so forth, but before the Church our matters should. Dare you take one another to the law. And God pity a man that'll take a Christian to law. That's right. Paul even dared them to do it.

¹²⁸ Now, that's the Bride, and there goes the sleeping virgin, left on earth. The wise virgin goes into Heaven with oil in her lamp.

I know we could spend a lot of time on that, but I got—I'm going to hurry to get through this.

¹²⁹ "Do Christians sin?" Absolutely no! There is no Scripture where a Christian sins. He cannot sin. I know there's a resentment to that. Well, we'll just go to First John 3 and see what the Scripture says. A Christian does not sin.

130 Did you ever see a black, white bird or a white, black bird? Did you ever see a drunk, sober man? No! You never did see a sinner, saint either. There's no such a thing.

131 Now, if this gets just a little touchy, you just put a lot of balm in, you know, and it'll—it'll cure up just in a little bit now.

132 Now, the Scriptures is our absolutely, infallible proofs of what we are speaking of. First John 3rd chapter and the 9th verse. All right, listen to this!

He that committeth sin is of the devil; for the devil sinned from the beginning. For this purpose the Son of God was made manifest, that he might destroy the works of the devil.

Listen, are you ready? Got your jackets on, the armor all buckled up? Listen close, 'cause this is shocking.

Whosoever is borned of God does not commit sin; . . . (How's that?) . . . for his seed . . . (His seed, God's.) . . . remaineth in him: . . . (The man!) . . . and he cannot sin, because he's borned of God.

In this the children of God are made manifest, and the children of the devil: whosoever does not righteousness is not of God, neither . . . that loveth not his brother.

How can you have denominations and draw barriers and things like that, and say you're borned of God? No such a thing. It's a mock of the—Satan. That's right. But a man that's borned of God cannot sin; it's impossible for him to sin.

133 Watch! Just let me take this crucifix just a minute if it'll come off of there. Who was the sin offering? Jesus Christ. How do we get in Christ? Who died for us? Christ. What did He die for? Our sins. He took my punishment. Is that right? And then how do I get into Him? By one Spirit we are all baptized into one Body. And when in this Body, we're covered by the Blood and free from the judgments. He cannot sin, because there's a Blood sacrifice laying for him day and night. Hallelujah! He can't sin. He has no desire to sin. If he does it—if he does do something wrong, he don't mean to do it. The Bible said in Hebrews the 10th chapter, "For if we sin willfully after we have received the knowledge of the Truth (and He is the Truth), there remaineth no more sacrifice for sin. He that despised Moses' law died under two or three witness, how much more sorer punishment suppose, though worthy, who's trod the

Blood of Jesus Christ under his feet and counted the Blood of the covenant wherewith he was sanctified with an unholy thing, and done despite to the works of grace.”

¹³⁴ For by one Spirit we are all baptized into one Body and are free from sin, and we cannot sin. There is an atonement waiting for us. And if there's still desire in your heart to sin, you have never been baptized into that Body, because you are dead and your life is hid in Christ through God and sealed by the Holy Ghost. Christians don't sin. They make mistakes, but they don't sin. Amen! That's the reason they don't, for he cannot sin.

¹³⁵ How can I have a . . . If I go down through the city here, and the mayor of the city says, “Mr. Branham, I know that you make sick calls. There's speed limits. The highest speed limit in the city is about thirty miles an hour. But I'm giving you permission to run ninety if you want to, 'cause I have faith in you that you wouldn't do it unless you had emergency call or somebody dying yonder in a wreck. And I'll give you permission, as the mayor of this city, that you can run any red light, do whatever you want to, just go right on.” How could a little two-bit officer ever arrest me out here making forty miles an hour in a thirty mile zone? He can't. I cannot break any speed laws in this city, because why? I'm above the speed laws. Amen! I hope you see it.

¹³⁶ And when we are dead, and God has recognized our repentance, He's recognized our baptism, He's recognized the Blood of His own Son, which by faith has been applied, He recognizes His foreordination, and knowed that I'd do it, and has recognized me in Christ, dead. . . . And Christ died in my place when He was slain before the foundation of the world. My name was put on His Book as a Christian. Hallelujah! Christ died my death. Christ is my Sacrifice. And God could not impute to me sin anymore. He's give me the Seal of the Holy Ghost as a witness that I've passed from death unto Life. Whew! That does it.

¹³⁷ Then they that are borned of God does not commit sin, for he cannot sin. In the Old Testament each year there was a remembered of sin. But Christ, by one sacrifice He has perfected forever the worshipper. “The—the worshipper once purged (Hebrews 10)—the worshipper once purged has no more conscience of sin.” So you take these people that run in the church and jump up and down, and shout, and speak with tongues, and act just exactly like a Christian, and run

out, and the next year they got to come back again, next week. They've never come anywhere to begin with. They're only impersonating, for the Bible said that the Holy Spirit seals us into Christ until the day of our redemption. Hallelujah! That's what makes me rest assured, 'cause God promised it.

¹³⁸ No more sin. The sin question's settled. That's the reason sin looks so dirty to a Christian. That's why women out here with these shorts on look so dirty to a Christian. That's why vulgarity, that's why dirty things, that's why smoking, drinking, gambling, all these uncensored programs on television, all that stuff seems filth. Why? You're of a different Kingdom. You're borned into the Kingdom of God and sealed by the Holy Ghost until the day of your redemption.

¹³⁹ He that's borned of God commits no sin, for he can't sin. The seed of God is in him, and he cannot sin. As long as that Holy Ghost is in there It takes every desire of sin away from you. Amen! You can't sin; there's no more desire.

We could take a long time on that, but let's hurry. We ain't going to get through them, I'm afraid.

81. Why do churches who baptize in the name of the Father, Son, and Holy Ghost and admit women preachers to preach, why do they have so much power and authority?

¹⁴⁰ Now, that's a ticklish thing. Now, I know that I'm speaking to people that'll differ with this, but as a Christian I must say it. There is no Scriptural authority in the Bible for water baptism in the name of Father, Son, and Holy Ghost. There never was one person ever baptized in the Bible in the name of Father, Son, Holy Ghost. That is a Catholic tradition taught in the sixth century.

¹⁴¹ Sprinkling never was in the Bible, for people to be sprinkled or poured, but immersed. If you want to know that, I've got both Greek and Hebrew here on it.

¹⁴² And on the Day of Pentecost, Peter required that man must repent and be baptized in the Name of Jesus Christ for the remission of their sins. And Father, Son, and Holy Ghost is no name. Father, Son, and Holy Ghost. . . Matthew 28:19 said "Go ye therefore, teach all nations, baptizing them into the Name," not into the names, in the Name, singular of. . . Not in the name of the Father, name of the Son, name of the Holy Ghost, but in the Name of Father, Son, and Holy Ghost. *Father's* not a name; *Son's* not a name; *Holy Ghost* is not a name. They're titles that belong to a Name.

¹⁴³ Now, ten days later Peter said, “Repent, every one of you and be baptized in the Name of the Lord Jesus Christ.” Father, Son, and Holy Ghost, see how the extreme trinitarian idea . . . See, they try to make three gods out of that. There’s no three gods. I’d like to read that to you out of the original Greek here. The only way they were baptized in Jesus Name was, and the Bible said in the original Greek, was to make them recognize that He was God.

¹⁴⁴ Father, Son, and Holy Ghost is offices of one God. He was the Father; He was the Son; He is the Holy Ghost. It’s three offices or three dispensations, the Fatherhood, the Sonship, and the Holy Ghost dispensation. But Father, Son, and Holy Ghost has one Name, the Lord Jesus Christ.

¹⁴⁵ Every person from that day on was baptized in the Name of Jesus Christ, and they found some that was baptized in no Name at all, and the original Greek says right here and both the Hebrew, that the baptism in the Name of Jesus is for the forgiveness of sins, both Greek and Hebrew. *Remit* means “to forgive,” of course. If I *remit* anything, is to take it away. *To remit it*; “take it away.”

¹⁴⁶ But there is no Scripture in the Bible. . . And Paul the apostle passed through and found some Baptist brethren, Acts 19. They were having a great time; they were shouting; they were having great joy and great things; and they were preaching, had joy in the camp.

¹⁴⁷ Aquilla and Priscilla in the 18th chapter had visited these people, Apollos; they were Baptists. And Paul went to them, and he said, “Have ye received the Holy Ghost since you have believed?”

And they said, “We know not whether there be any Holy Ghost.”

¹⁴⁸ He said, “How was you baptized?” I know in the King James it says “unto what”; in the original it said, “unto how.” “What or how was you baptized?”

¹⁴⁹ They said, “We’ve been baptized by the same man that baptized Jesus, John.” Paul said, “That won’t work no more. You got to be baptized over again.” And when they heard this, they come back into the water and was rebaptized in the Name of Jesus Christ. Paul laid his hands upon them, and the Holy Ghost came on them. Now, if that—if Father, Son, and Holy Ghost, says here, and the Lord Jesus Christ, says here, I can’t hit both targets. It’s got to be right.

¹⁵⁰ Now, Matthew 28:19, that's the last chapter and the last verse in Matthew. If you read a love story, and it said, "John and Mary lived happy ever after," who is John and Mary? Go back to the first of the book; find out who they are. See who John and Mary was that lived happy ever after. If Jesus said, "Go baptize in the Name of the Father, Son, Holy Ghost," and *Father's* no name, *Son's* no name, and *Holy Ghost* is no name, then what was He talking about? Who is Father, Son, and Holy Ghost? Go back to the first of it and read. I'll quote after the genealogies of Jesus Christ, 1st chapter, 18th verse:

Now the birth of Jesus Christ was on this wise: . . .
(Now watch real close. That post, we're going to call it *Father*, this pulpit, *Son*, this, the *Holy Ghost*. Now, Who is the Father of Jesus Christ? God is. Do you all admit that? God's the Father of Jesus Christ. That's God the Father. This is God the Son. That's God the Holy Ghost.)

Now the birth of Jesus Christ . . . on this wise: . . .
(Matthew 1:18) *When . . . his married—mother Mary was espoused to Joseph, before they came together, she was found with a child of the . . .* ([Congregation say's "Holy Ghost!"—Ed.] I thought God was His Father. I thought He said God was His Father. Then how can God and the Holy Ghost both be His Father, if they're two different peoples, two different persons, personalities, anyway you want to place it? They've got to be the same self Person, or He had two spiritual daddies.)

. . . birth of Jesus Christ was on this wise: When . . . his mother Mary . . . espoused to Joseph, before she came together, she was found with a child . . . (not of God the Father, but of) *. . . the Holy Ghost.*

And this was all done, that it might be fulfilled as spoken of the Lord by the prophet, saying,

Behold, a virgin shall conceive, and bear a child, . . .
(See?) *. . . and they shall call his name Emmanuel, which is by interpretation, God with us.*

¹⁵¹ And His Name was called what? Jesus. All right. Father, Son, Holy Ghost. Now, Father and the Holy Ghost is the selfsame Spirit. What is Ghost? It's the Spirit of God. And when it was, He came on the baptism of Jesus and dwelt in Him, "This is My beloved Son in Whom I'm well pleased to dwell in." He came down and dwelled in Jesus, and that

made Him Emmanuel on earth. So what was the Name of the Father, Son, and Holy Ghost? [Congregation answers, "Jesus Christ!"—Ed.] Certainly it was.

¹⁵² So Peter had the same revelation. Now, we got our sights trained in. We're hitting the bulls-eye. Let's see if the disciples used that kind of a shooting. Every time they come together, every time a baptism was mentioned, they had to be baptized in the Name of Jesus Christ, for he said, "There's not another Name given under Heaven among men whereby you must be saved." It's a false conception of the devil and is no Scripture at all for such. That's right.

¹⁵³ And now, I hope that didn't hurt, but it's Truth. See? It's Truth, brother. You can't make that . . . You can't hit Father, Son, Holy Ghost one place and Jesus in the other, when nobody was ever baptized in the name of Father, Son, Holy Ghost. Every person in the Bible was baptized in the Name of Jesus, and those that wasn't baptized that way had to come and be baptized over again before they could even get the Holy Ghost. You might act like you got a lot of power. You've got to follow God's infinite plan. That's exactly right. All right.

¹⁵⁴ Father, Son, and Holy Ghost is wrong. Now, for women preachers, anyone knows that's wrong. If you don't know no more than that! I wished I had time to read that from the Greek here, what it said. Said, "If your women want to know anything, let them ask their husbands, because it's shameful and disgraceful for a woman to even speak in the church. The Greek says that—I mean, the Hebrew. "As also saith the law let them be in silent with all subjections to the pastor (See?), for it's sinful and disgraceful for a woman to speak in the church." My, anyone ought to know that. And now . . . Which all the way through the Scriptures, and Timothy, and different Scriptures, I have it wrote down here, it's Truth. All right.

¹⁵⁵ Now, then why do they have power? You say, "Why does that do?" Look, brother, let me ask you, or sister, ever who it is that's asking this question, look. I have seen some of the most powerful meetings amongst the Mohammedans, screaming, jumping, take a knife and run it right straight through the heart like this, and pour water through it in the back, walk through fire with their bare feet, everything else like that, lay on beds of spikes, and—and take a sword and stick it right in their mouth and run it right smack down like that—you can take it yourself and draw it back out, and blood on it and everything

else. Don't talk about them things. See? That isn't Truth; that isn't vindicating anything. See? Jesus said. . . Let me read the Scriptures I got wrote out here to you, Matthew 7:21-23: "Many will come to Me in that day. . . Not all that saith, 'Lord, Lord,' will enter into the Kingdom, but they that do the will of My Father which is in Heaven shall enter in. For many shall come to Me in that day and say, 'Lord, have not I preached in Your Name. Have not I cast out devils, and prophesied, and done all these other things.' He'll say, 'Depart from Me, you workers of iniquity, I didn't even know you.'" See?

¹⁵⁶ So don't. . . See, Truth can only come one way, brother. Now, I'm not saying that the people who baptize people in the Name of Jesus Christ is all going to hell. I don't say that. God is the Judge; let Him do whatever He wishes to, but there is no legal Scriptures in the Bible for anybody to be baptized in the name of Father, Son, and Holy Ghost.

¹⁵⁷ Paul commanded everyone that was baptized any other way than the Name of Jesus to come and be baptized over again in the Name of Jesus, and said, "If an angel from Heaven come and preached any other doctrine (Galatians 1:8), let him be accursed." And Paul said, "As I have said before, so say I again, if an angel from Heaven would preach anything else to you, let him be accursed."

¹⁵⁸ Now, that cannot. . . You cannot make a target hit here and a target hit there. Father, Son, and Holy Ghost, say, "Let them go, they're all right!" And Jesus Name, let that go and say, "They're all right." There's got to be something that's got to hit right. God's not a author of confusion.

¹⁵⁹ And you run that through the Bible anywhere you want to, and you'll find out that it's a false baptism. Then go back to history, and down in the sixth century when great Agtobus, I believe it was, that baptized or one of the. . . I wouldn't say it was Agtobus; I forget what his name was that baptized. . . If you want to get it in the—the *Ante Nicene Fathers* before the Ante-Nicene meeting, 325 A.D. they were still baptizing in the Name of the Lord Jesus. And when the Catholic church come into power they picked up the name of Father, Son, and Holy Ghost. Never one time from that back, was anybody ever baptized in the name of Father, Son, Holy Ghost. It's a Catholic tradition.

¹⁶⁰ Luther brought a lot of it out with him. Wesley brought the rest of it, and we still go to it. And the Catholic catechism,

what's called *Faith of Our Fathers*, I believe it is, on page 144, I think it is, he said—they said, “Will any protestants be saved?” Said, “Perhaps some of them. They claim to live by the Bible, but they still take the Catholic teaching.” Said, “The Bible, the early Catholics, baptized in the name of Father—in the Name of the Lord Jesus Christ, but we taken the solemnity from that and place it upon the Father, Son, Holy Ghost, and the protestants recognize it.” Said, “Maybe some of them will be saved.” Not by that they won't! All right.

82. Is there more than one world?

¹⁶¹ Yes, there's worlds of worlds, Hebrews the 1st chapter the 2nd verse, Hebrews the 11th chapter and the 3rd verse. There's worlds of worlds. God created the worlds, w-o-r-l-d-s, worlds.

83. Is there more than one heaven?

¹⁶² Yes. In First—in Second Corinthians 12:3 Paul said he knew a man that was caught up into the third Heaven. And over in Revelation and so forth, there's more than that. I'm just going to have to hurry, 'cause it's—it's right now past time for me to close. Would it be all right if I'd just read the rest of these off and just (all right!) comment them?

84. Will a babe in Christ go up in the rapture?

¹⁶³ Absolutely, if he's a babe he's born again. No matter how young he is, he'll go up anyhow. You see?

85. Why should Christ appear to me as I was about to take the Sacraments?

¹⁶⁴ Well, no doubt your heart was just in tune and you was coming sacredly up to God to do it; and that's why He appeared to you. See, that'd be the only reason I know. I couldn't say no more than—than what that. . . Let's see.

86. If we were saved before the foun- . . . (Oh, oh. We don't want to stop here do we?) If we were saved before the foundation of the world—were we?

¹⁶⁵ Yes, sir! Revelation 13:8 said that you were saved and your name was put in the Lamb's Book of Life before the world was ever created. And Ephesians 1:4 and 5. . . Let me just read that; it won't take but just a minute and just so you see that I'm not just—just quoting it, I'm—I'm. . . All right, here we are; let's read this.

Blessed be the God and Father. . . (Ephesians the 1st chapter the 3rd verse.)

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus:

According. . . (Listen!) . . . According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before Him. . . (As Christ died for us, of course.)

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to His own good will.

¹⁶⁶ Now, in the Book of Revelation . . . I got that here; let me get it right quick, so you—you see that I just never just coated it, I want to quote it. Revelation the 13:8, listen at this just quickly.

And all that dwelt upon the earth whose names—upon the earth shall worship him, whose names were not written in the book of life of the Lamb slain before the foundation of the world. (That's when it was. All right.)

87. Were—were we spirits then?

¹⁶⁷ No, we were not even nothing then, but in God's mind we were. And He spoke it and it materialized. Jesus was slain before. . . How many knows that the Bible teaches that Jesus Christ was the Lamb slain before the foundation of the world. Why? God spoke it, and when He spoke it, it was as good as finished. And when He saw me, He saw you before the foundation of the world, we were only figurative in His mind. Then when we come to the world, we were both man and woman, male and female. He separated the feminish spirit from the man and made a woman out of it and left the masculine spirit in a man.

¹⁶⁸ When you see a woman acting like a man, there's something wrong. You see a man acting sissy like a woman, there's something wrong.

¹⁶⁹ And then He took from the man's side a rib and made a helpmate out of him, and they two are one.

¹⁷⁰ But before the foundation of the world our names . . . When the Lamb was slain, our names were put on the Book, when in God's own mind He foresaw us and predestinated us by His foreknowledge before the foundation of the world. Oh, brother, if that wouldn't make the church get up and run through the aisles? Think of it. You who are born again, before the

foundation of the world, God put your name on the Lamb's Book of Life. Christ died and sent the Holy Ghost here to call you to Eternal Life. You have received It; He sealed you. You're there till the day of your redemption. Hallelujah!

¹⁷¹ Talk about holding on. It isn't, do I hold on; it's, did He hold on. It isn't what I done; it's what He done. It isn't, "I quit smoking; I quit lying; I quit stealing;" it's He died for me. And He took my spirit out of me and converted me into a new creature.

Now the next question right below that is . . . Quickly now so we get it.

88. What difference is there between body, soul, and spirit?

The body is the flesh that you look at; that must rot. It was born by sexual desire of father and mother. It must rot. It's no good. Therefore, in the new birth, in the resurrection when—when you're brought forth again in a new body, it'll be God's creative power that'll speak like He did to Adam and you'll come forth.

Job said, "I'll have a desire. He'll speak and I'll answer Him." See? Now, the body is what you look at, the spirit is what controls you, your soul is the motive of that spirit, or the nature of that spirit. "The soul that sinneth, that soul shall die." You're born in the world with a sinful soul. That is, the nature of your spirit is sinful. You long for the things of the world. Then the Holy Ghost comes down and baptizes you and changes the nature of that spirit. Then the nature that's left on you is of Heaven. Then you profess that you are a pilgrim and stranger. Then you are born from above. You're from above, you're a candidate of Heaven, you're a new creature in Christ Jesus, with the same body, with the same spirit, only it's changed.

And you are, or, your nature of that spirit is changed from unrighteousness to righteousness. That's soul, body, and spirit.

88b. Brother Branham, can any man do the works of Christ unless he is Christ?

No. Now, you, do you mean, dear person, that . . . ? Let me read that again.

Can any man do the works of Christ unless he was Christ?

That's what it is, "Unless he was Christ?" Sure. Let's take Saint John, just a minute. Saint John the—the 14th chapter and I want you to look at this, now, if you can catch it right quick, so you . . . Saint John 14:12, I believe it is.

We'll get it right quick, and look what Jesus said about this. All right, "Verily, verily, I say unto you, He . . ." whoever it is, "He that believeth on me, the works that I do shall he do also." Any man, if . . . The man himself can't be Christ, but the works of Christ will follow every believer. See? He'll do the works of Christ in any man. "He that believeth in Me, the works that I do, he shall do." Not, "I shall do," "he shall do, he shall," not, "I." "But he believes in Me and has confessed his faith in Me and died out to himself and My Spirit dwells in him and he becomes a part of Me."

Now that don't make him Christ. It makes him part of Christ with the rest of the Church. All right. He is not Christ, because that would be anti-Christ, you see. He would be taking away from Christ. But he can be, do the works of Christ, any believer. All right.

88c. We know that the blessed Holy Spirit is not given to vain repetition in laying out the Holy Scriptures, so please tell me why the word *Holy Spirit* is used sometimes, and the word *Holy Ghost* is used at other times. I know that there is a valid reason about . . . reason for this and I would like to know why.

It's the self-same word. A spirit and ghost is the very same thing. A ghost or a spirit, doesn't matter; they're just the same, self-same. All right. Now we're getting right down towards the bottom, now.

88d. What is that Pillar of Fire with you?

That's a good one! Christ! The Holy Spirit! It's not with me only, It's with you. It just appeared there. When the Bible teaches that the children of Israel was brought out of Egypt, what happened? There was a Pillar of Fire that followed them. It wasn't the children of Israel that done the miracle, it was the Pillar of Fire that followed them. Is that right? How many knows that that was the Angel of the Covenant, the Logos? Why, of course, we know it was the Angel of the Covenant. All right. That was Christ. Moses esteemed the riches of Christ greater treasures than that . . . the riches of Egypt. Is that right? All right.

Then that was Christ, the Logos, the Morning Star, the Alpha, Omega. He came to the earth. He was seen many times. And—and in what we would call, I guess, a theophany. That was back in the early testament where they seen This in form of man. But He was made flesh and dwelt among us, and the

fulness of God dwelt in Him. All right. Then He said, "A little while and the world won't see Me no more. Yet you'll see Me for I'll be with you. . . ." Is that right? "to the end of the world. I came from. . . ." What? "God; I go to God." Is that right? Then He came from (What?) the Pillar of Fire. Is that right? Then He returned to (What?) Pillar of Fire.

When Paul was on his road down to Damascus that Pillar of Fire met him and struck him blind. Is that right? And He said "Saul, Saul, why persecuteth thou Me?"

He said, "Lord. . . ." If you notice, that capital *L* means "Elohim." "Lord, Who are You?"

He said, "I am Jesus." The Pillar of Fire.

And here He is in the last days just before His visible appearance, sending forth His Spirit so dominant and so real until they taken a picture of It. Here It is comes into the church, can do it right now, by the help of the Holy Ghost, there can't be a secret on your heart but what It can reveal it. The Bible said, Hebrews the 4th chapter, that the Word of God; Jesus is the Word. "In the beginning was the Word, and the Word was with God and the Word was made flesh and dwelt among us." Is that right? "And the Word is sharper than any twoedged sword. Of. . . Quicker and powerful than a twoedged sword, piercing through the sunder of the bone, in the marrow of the bone, and a Discerner of the thoughts of the heart."

There it is. It isn't me. It isn't you. It's Him. That's the Pillar of Fire that follows. It's the Holy Spirit; the Lord of Heaven; the Logos; the Jesus Christ; the Alpha, the Omega; He that was, which is, and shall come; the Root and Offspring of David; the Morning Star; the I AM; the Father, the Son, the Holy Ghost; the Counselor; Prince of Peace; Mighty God; Everlasting Father; the Wonderful. That's Him. You couldn't find enough titles to tell Him. . . His Name.

I'll hurry on this, this is that big one.

89. Brother Branham: Would you please explain your theory that Eve conceived Cain of the devil?

¹⁷² I never said that; I said Eve conceived Cain of the serpent.

In Genesis 4:1's, 1st verse, clearly states that, "Adam knew his wife Eve; and she conceived, and bare Cain, and said, 'I have gotten a man from God.'"

Absolutely! All life has to come from God. John Dillinger come from God. Adolf Hitler come from God. Every . . . George—George Whitefield come from God, and so did Bob Ingersol. Every person come from God.

¹⁷³ But what I said is this: And I want someone to just tear it down. See? The Bible said that He would put (in Genesis 3:8). I . . . The . . . When the question was asked when Eve had been—something had happened to her, she met the serpent . . . Now the serpent was not a snake; he was a beast, the most subtle of everything in the field. There was nothing . . .

¹⁷⁴ Today science is looking for a bone of some animal that connects man and monkey together. The closest they got is a chimpanzee. They can't find a bone. They'll never, because it's a serpent. It's a revelation of God.

¹⁷⁵ Watch! The serpent was a—like a prehistoric man, something next to God—or next to man. And that's the only thing. If any other animal would've happened to—Satan would've got on them, the seed would not have mixed with the woman. You can't mix a human seed with any kind of an animal seed. It won't work. But this animal that will mix the seed is complete—it's extinct. God turned him to a snake. But remember when . . .

Said, "Why did you hide? Why did you cover yourself with fig leaves?"

Then they begin to pass the buck as the army is. "Well," Adam said, "the woman that You give me enticed me to take of the fruit."

¹⁷⁶ And the woman said, "The serpent beguiled me." Now, what does *beguile* mean? "She—he beguiled me."

¹⁷⁷ And God said, "I'll put enmity between your seed and the serpent's seed." Seed! The serpent had a literal seed, and it come through Cain. Through Cain come all the smart, educated people down to the antediluvian flood. And behind that come Abel who was killed, and Seth was raised up in his place to represent the death, burial, and resurrection of Jesus. And from him come the humble people, shepherders and so forth, but the God-fearing people. And Jesus said the children of this world are wiser, smarter, than the children of the Kingdom. That's right!

¹⁷⁸ We can't compare with them. Don't try to put yourself up to be like them. Humble yourself before God. Don't desire to be smart and wise. Just desire to know Jesus and let it alone,

for there lays the seed of the serpent today. And people are glorying because scientists, and smart men, and educated, and great scholars belong to their churches. I'd rather have a man that really knowed God if he didn't know his ABC's to belong to my church (right!) as long as he's the seed of Christ.

¹⁷⁹ The woman's Seed, the woman's Seed which was Christ. Mary brought forth the Christ. And the serpent's seed which was Cain come down to Judas Iscariot. There was both Jesus and Judas incarnate right there, God and the devil. On the cross of Calvary there was four people dying. There was a thief on each side of Jesus, and Judas hung himself on a sycamore tree, which is a cross: "Cursed is he that hangeth on a tree."

There was one thief said, "If Thou be the Son of God, take us down."

¹⁸⁰ The other one said, "Lord, we do justly, we getting punished, but You've done nothing. Remember me when You come into Your Kingdom."

Jesus said, "Today shalt thou be with Me in paradise."

¹⁸¹ There was the—Jesus, the Gospel preacher, preaching on the cross. There was Satan going back to hell, taking with him the seed of the serpent, the unbeliever. There was God going back to Heaven taking with Him a repented sinner, the seed of the woman. Certainly!

¹⁸² It was not the seed of the devil; it was the seed of the serpent. And the serpent had a seed; the Bible said it had a seed. And it's still exists today, the seed of the serpent. So much . . .

Now, you can ask me another question on that. If we just had time, I got all the words for you, and . . .

90. Will you please explain what it means by, "Sinneth not" in First John 5:18?

My, we're right at it, I believe here. Maybe it . . . Got it; turned right straight to it. Maybe the Lord wanted me to read it. All right, First John,

We know that whosoever is borned of God sinneth not; . . .

¹⁸³ Certainly not! I just went through that. He can't sin; he's born of God. "Sinneth not," he can't sin, the seed remains in him. Another Scripture you might refer to here would be Romans 4:8, 4 and 5-8 where God . . . David spoke, rather, years ago and said, "Blessed is the man who God will not impute sin to." See? And course, he does not sin.

Now, we've got one more and then that's all.

91. Matt- . . . (Let's see.) Brother Bill, what is the difference between fornications and adultery, Matthew 19:9?

¹⁸⁴ Jesus said in Matthew 19:9, "Whosoever putteth away his wife and marries another, except it be for the cause of fornications, commits adultery." The difference between fornications and adultery, the word could be applied either way. But to make it clear what he was talking of there, that—a woman that's unmarried cannot commit adultery, because she has no husband to commit adultery against. It's uncleanness for her. She has to confess that to her husband before they are married if she's did that. If not and her husband finds it out later, he has a right to put her away, because she took a false vow. For the Bible said, "Be it well . . ." or ritual says, "Be it well known to you (I have it in mine) if any couples are joined otherwise than God's Word does allow, their marriage is not lawful. I will require and will charge you both as you'll surely answer in the day of judgment when the secrets of all hearts shall be disclosed, if either of you know any impediment why you should not be lawful joined together, do you now confess it." There you are. See?

¹⁸⁵ So fornication is what a girl, when she lives unclean, that's fornication, 'cause she has no husband. But when she's married, and then when she lives like that, she commits adultery against her husband.

¹⁸⁶ A woman come not long ago, and she said, "Oh, I've confessed all that." She was nervous, and had a breakdown, and said, "I've confessed all that to God."

¹⁸⁷ I said, "You have to confess it to your husband. It wasn't God that you committed adultery against; it was your husband." That's right.

¹⁸⁸ And if a man marries a woman and she has lived unclean before she marries him, and then she comes to him, if they've been married ever so long, and then she comes to him and says, "Honey, I want to tell you something. I did run out with another man, I never told you," Jesus said he has a right to put her away and marry another, because they're not married in the beginning, 'cause she falsely told a—a lie against him.

Now, there's another thing here . . . Thank you.

92. Please explain First John 5:16.

First John 5, we got it right here.

If any man see a brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for that sin.

¹⁸⁹ All right. We go . . . Let's just take it right back and get it right quick, this is the last one. Let's turn right over to Mark, and this'll just explain it exactly what that sin unto death is. There is a sin unto death, and you don't even pray for that sin. How many knows that there's a sin unto death. You don't even pray for it. Take Mark, the 3rd chapter of Mark. And after we find the 3rd chapter of Mark, then quickly we shall have this one Scripture before closing. Let's go to 3 and 22.

And the scribes which came down from Jerusalem said, He has Beelzebub, . . . (They seen Him discerning the thoughts of the people.) . . . and they said, He has Beelzebub, and by the prince of the devils cast he out devils.

And he called them unto him, and said unto the—unto them in a parable, How can Satan cast out Satan? . . . (Now, if the devil can heal, how can he do it?) . . . How can Satan cast out Satan?

. . . if a kingdom be divided against itself, that kingdom cannot stand.

And if a house be divided against itself, that house cannot stand.

And if I . . . And if Satan rise up against himself, and be divided, he cannot stand, but has an end.

No man can enter into a strong man's house, and spoil his goods, except he will first bind him—the strong man; and then he will spoil his goods.

How can he go out into there, into them hearts and find what . . . (See?) lest it be of God?

Verily I say unto you, All sin shall be forgiven unto . . . sons of man, and blasphemy wherewith . . . they—whatsoever—soever they shall blaspheme:

But he that shall blaspheme against the Holy Ghost has never forgiveness, but is in danger of eternal damnation: (That's the separation!)

Because . . . (Why did He say it?) . . . Because they said, He has an unclean spirit.

¹⁹⁰ Calling the Spirit of God that was doing these miracles in Christ, they said it was the spirit of the devil doing that; Jesus said it is the unforgiveable sin. And if you see a man . . . Pray—don't pray for him if he's making fun of the Holy Ghost and talking against the Holy Ghost, you are forbidden to even pray for such a person. You understand it? For there is a sin unto death. There's only one sin. Jesus said all manner of sin shall be forgiven the sons of man, but to blaspheme the Holy Ghost shall not be forgiven.

¹⁹¹ Now people say, "Well, blaspheming the Holy Ghost, . . ." What is *blaspheme*? Means "to talk about, ridicule, make fun of, blaspheme." All right!

¹⁹² What did they blaspheme Him? Telling that Holy Spirit that was within Him, making Him act and do the things that He was going, they said, "He's possessed with Beelzebub, the devil. And that's the devil, a fortune-teller in Him making Him do those things. Seeing the secrets in the people's heart, and telling Philip He knowed where he was at before he come to the meeting, and casting out devils, and doing those things there, He does it by Beelzebub, and He is a devil." And Jesus said that sin shall never be forgiven, so that is the unpardonable sin never to be prayed for. It can never be forgiven. A man and a woman that does that has eternally sealed themselves from the Presence of God forever and forever, no forgiveness.

Do you love Him?

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

¹⁹³ Listen, you've been so nice, and these has been rugged, and they've been a long time. Now you've been setting in this church since seven-thirty, eight-thirty, nine-thirty, two and a half hours, setting in this hot church. You didn't do that just to be setting there. And I guess ninety-eight or ninety-nine percent of the congregation has stuck right in their seat since that time. I want to say this: Jeffersonville, I feel this; that it's sinned away it's day of grace. I do, that. I believe the whole United States has, but I've got some of the most loyalist friends that there is in the world right here in Jeffersonville. I've got people here that would die by me.

¹⁹⁴ Now, a hot night like this, the strangers that's in our gates, tell me where a person would set just to be setting to hear a person, perhaps, speaking on Scriptures that they don't even

believe the way I'd explained it, but they're reverent and godly enough to set and listen at it. And long may you live. When the stars is turned to dust, may you live on in Christ Jesus. May God supply everything that you have need of. May He give to you the desire of your heart. If you believe me to be His servant and believe that my prayers would help you, let the God of Heaven Who raised up His Son, Jesus Christ, to be the propitiation of our sins, to die in our stead, may He Who is omnipotent, He Who is omnipresent here at this building now, may He give unto you the desire of your heart is my sincere prayer for each and every one of you. And in a land where the sun will never light on you again to scorch you, where the hot winds will never blow, I hope to have years times millions of years to set with each one of you in the Kingdom of God and talk over the eternal things of this nights and things how we set together. I mean that with all that's in me, all my heart. I pray that God will give that to you, each one.

¹⁹⁵ May His grace be with you. May He heal you of your sickness. May He give to you the baptism of the Holy Ghost. And I say this now without any slighness, without. . . If I brought any offence by anything that I said about the seed of the serpent, the baptism in Jesus' Name, which those things. . .

¹⁹⁶ Now somebody says, "Brother Branham is a oneness." No, sir, I am not a oneness. I do not believe that Jesus could be His own father. I believe that Jesus had a Father, and that was God. But God dwelled and tabernacled in this body called Jesus, and He was Immanuel, God with us. And there's no other God besides this God. He is Father, Son, and Holy Ghost. And the Name of the Father, Son, Holy Ghost: *Father*, the Lord; *Son*, Jesus; *Holy Ghost*, Logos, Spirit of God. Father, Son, Holy Ghost: Lord Jesus Christ; that's Him. And in Him dwelled the fullness of the Godhead bodily.

¹⁹⁷ And I do believe without one shadow of doubt, loving you, and no matter if you remain baptized in the Name of the Father, Son, Holy Ghost, sprinkled, poured, whatever you will, I pray God with my whole soul and body that you and I will meet in the Kingdom of God, and God will, if I'm wrong, will overlook mine, if you're wrong overlook yours. But in—by my own convictions of the Scripture to try to make the target hit to be from Genesis to Revelation, I command you to be baptized over again in the Name of Jesus Christ if you haven't done it.

¹⁹⁸ And if you have not received the Holy Ghost, and your life does not feel sweet, no matter if you spoke in tongues, if you've

shouted, if you've jumped up and down, if you've laid hands on the sick and they recovered, if you have done all kinds of miracles and signs, if you haven't got the fruits of the Spirit of love, joy, peace, longsuffering, goodness, meekness, gentleness, patience, faith and all these things in you, then I command you and constrain you in the Name of Jesus Christ to not cease praying until the Holy Ghost comes on you! No matter how much you've spoke in tongues, how much you've shouted, how long you've been a church member, if you've been here, what all you've done will have nothing to do with it until Christ, the Holy Spirit, takes His place in your heart and you're dead to the things of the world and live anew to Christ.

¹⁹⁹ God bless you is my prayer. Let us stand now to our feet. Oh, this is a nice congregation. You been so good; I just hate to leave you standing like this.

[A brother tells Brother Branham about Sister Edith's birthday—Ed.] Little Edith back there has got a birthday. Edith, can I count your . . . I'm going to make Brother Neville put these in for you. (Just come here.) We'll find out how old this young lady is. [Brother Neville says, "Thirty-eight."] Thirty-eight years old. God bless you. David, give us a—I mean, Teddy, give us a little chord, *Happy Birthday To You*, all right, if you will.

Happy birthday to you;
Happy birthday to you;
Happy birthday, Sister Edith;
Happy birthday to you.

Now, all this congregation join in together, *Never Grow Old*. Come on, all together now.

Never grow old, never grow old,
In the land where we'll never grow old;
Never grow old, where we'll never grow old,
In the land where we'll never grow old.

In the sweet . . .
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.

You love Him? Oh, He is wonderful. Just so good, so kind.
Got a little dedication of the baby?



CONDUCT, ORDER AND DOCTRINE OF THE CHURCH
VOLUME ONE

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