

PRESUMING

E-1 Thank you. Thank you, brother. God bless you. Let's remain standing just a moment, and bow our heads.

Our heavenly Father, we are grateful this morning for the privilege of coming again to the house of the Lord, meeting these lovely people, this lovely pastor, his wife, his loved ones. We pray, God, now as we set down to study, to study the Word, that You'll meet with us, and give us food for our souls. We are longing for this, Father. In Jesus' Name we pray. Amen. May be seated.

E-2 We deem this a privilege to be back here again this morning for this class. I kinda run down unexpectedly just for a few moments to talk with Brother Littlefield and to have some fellowship. We had such a great time last night here praying for the sick. And this morning I told him I would try to come back and address the Sunday school class before we leave. So a little late. I had some friends that just come to see me, and I spoke with them out there.

And then, while I had the opportunity, I dropped down in the basement to see how this church was—was fixed down there, 'cause we're trying to build one at home ourself. And we like this real well, this pattern, the way it's made. I like this acoustic-bouncer here, ever what you call it. It seems to be able to take care of the acoustics real well.

E-3 And then again, I—I hope, if none of them's here (if they are, it's all right), I want to thank this here motel down here: City View Motel, where I stayed last night. It's very few times in my life I ever stayed in a motel free of charge, but I did last night. They wouldn't even charge me for it. Now, that's really nice. My son also, over at the—at the Lehi Motel, they didn't even charge him for that. And I understand that the people that's connected, coming here at the meeting, or something last night, that they made them a discount, and things. If you're still here, and go to check out, you really thank those people.

And sometime we'd like to come up here on a—on a convention sometime, you know, in a—in a meeting. I hope them men are packed out every night from here on. You know, it's written, "Insomuch as you've done unto the least of these, you've did it unto Me."

E-4 And for—talking to the manager this morning, the fine compliments he passed on Brother Littlefield, our brother here. He said, "Well. . ."

I said, "I want to pay you."

He said, "No. It's done taken care of."

I said, "Do you mean Brother Littlefield did that?"

He said, "No. We just want to give it to you."

I said, "Oh, my." I—I said, "I don't want to do that, sir."

And he said, "Yes, yes." Said, "We have a great respect for Mr. Littlefield, the way he takes care of the people around here—the poor and things and tries to help everybody." Said, "We respect that. So the least we can do is just put in our little part like that, to help him out."

E-5 That's really nice. Tried to make him take the money for the motel, and he wouldn't do it. So that's nice. I just pray that God will bless them fellows for that. Billy said over where he stayed at the Lehi, that was one of the nicest ladies he ever met that was there. And he had to stay a little longer after checking-out time. Said, "That's all right. No extra charge, nothing. There's no charge at all to it."

I—I like to live with people like that. That's really nice. And, you know, with that kind of a spirit, you can work with them. It's them that's got that spirit that's real bad that you can't work with, you know. That's—that's the kind you have to watch, that, you can't tell them nothing. They're just set now, there's no need of talking. They just got their way, and that's all.

E-6 Well, usually Sunday school lasts four or five hours at home, so . . . We can't do that because we just got about forty-five, fifty minutes here that we'd like to speak just a little this morning on the Word.

Now, you that's got your Bibles, I want you to turn with me in the Bible over to Numbers the 14th chapter. I want to read a portion of the 14th chapter of Numbers. And let's begin about the 37th verse. Now, listen close to this reading.

Even those men that did bring up the evil report upon the land, died by the plagues before the Lord.

. . . Joshua . . . (Joshua), the son of Nun, and Caleb, the son of Jephunneh, which were of the men that went to search out the land, lived still.

And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD has promised: for we have sinned.

And Moses said . . . (Now, listen to this.) . . . And Moses said, Wherefore now do you trespass the commandments of the Lord? But it shall not prosper.

Go not up, for the LORD is not among you; that ye may be . . . smitten before your enemy.

For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

But they presumed to go up unto the hill top: nevertheless the ark of the covenant . . . (and) . . . the Lord—of the lord, and Moses, departed not out of the camp.

And the Amalekites came down, and the Canaanites which dwelt in the hills, and smote them, and discomfited them, even to Hormah.

E-7 Now, this is a Sunday school, so you got a great teacher here, Brother, our precious Brother Littlefield. And I'm kinda feel a little reluctant about approaching a Sunday school class. But I'd like to get a little background on this.

We all know, now, that these . . . All that happened in the Old Testament was examples of what is going on now. As I said last night, God throws a shadow of a negative before a positive comes. And the Old Testament was a shadow of the New Testament; just like the moon reflects a shadow of the sun until the sun rises. Now, we walk in the shadow of the moon in the night. But when the sun rises, then we have the actual sunlight. But the moon only reflects the sunlight to give us what light we have.

Now, the Old Testament was a type and a shadow of the New Testament to come. The people walked in what Light they had, as the moon reflected. But now that . . . Hebrews 1, "God in sundry times (old times) . . . divers manners (many manners), spoke to the fathers by the prophets; but in this last day he spoke to us through His Son, Christ Jesus." Now, that's glorious.

E-8 Now, Israel had sinned, and they had been grumbling and complaining. And they came to a place called Kadesh-barnea. And that was really the judgment seat, for out of there went judgment. And there's where Israel was judged: Kadesh-barnea. We're told it's a little place in the desert the other side of Jordan, that's—that's got

a few palm trees. And that they . . . In there, there's one great spring of water, and several small springs, which means a beautiful type we could get here of God's throne being the house of judgment, and the little judgment places coming up, because Kadesh-barnea means judgment.

And there's where Israel was judged because of their chiding, and disobedience, and interruption of the program of God: a very type of today. The church in its differences interrupts the program of God. God wants us to gather as a one heart, one soul, one mind, a real repeat of Pentecost.

E-9 But you see, we get so different, and we want it this a way, and we just won't go unless it goes this a way, and this one . . . Oh, you know how it is. We just . . . we . . . that's what . . . God brings us to that judgment seat again (See?), that we must stop that.

God's got a program, and let's just get right in it and move on. Don't wait and try to get this and that. You move yourself. God will move those who He's ordained to move that way. See? You just take your own. It's your—your stand. You take your stand. If the next fellow doesn't, how do we know he . . . It might not be for him to take it. "My sheep hear My voice. All the Father has given Me will come to Me." Now, if that's not so, then Christ told something that's wrong.

E-10 Now, I'm going to teach on the subject of "Presuming." It's just "Presuming." Now, if we were . . . The Webster says to "presume" is to "venture without actual authority, or to take it for granted." That's what the word "presume" means: "go without authority, or just taking it for granted." Now, there's so many people does that: just take it for granted. "That's all right. Oh, it's all right to do that." Just take it for granted; now that's to presume.

Now, Israel made a fatal mistake when they did this. Not only Israel, but everybody else that does it. It will be a fatal mistake when you presume to walk with God, when God has not called you to walk with Him; or when you presume to venture out upon things that's not Scriptural, thinking it'll be all right. It's not all right.

Eve presumed. She presumed it would be all right, because Satan presented something looked awful nice. But she presumed it. It wasn't the Word. You don't want to do that. You want to stay with the Word. Don't move from that. Stay right there. No matter if you stand, and . . .

Remember, men that's ever done anything for God stood alone with God. On the road there's only room for two. That's you and

God. You . . . Men that's ever done anything under the convictions by the Word, stood alone: Martin Luther, John Wesley, so forth, Finney, Sankey, Calvin, Knox, Spurgeon, whatevermore. See? Moses, Elisha, all of them stood alone on the Word of God. And that's the way you've got to do. It's an individual affair. You got to stand on the Word, take God's Word.

E-11 Now. We find out that Israel had come to this place where God, in His grace and mercy, had forgive their sins of all their disobedience after miracle after miracle. God said, "I've showed mighty signs among them . . ." In the preceding verses, "I've showed mighty signs, and they have ignored all these signs." They just walked right on through it anyhow, and did what they wanted to do, what they thought they ought to do. Not what God said do, what they thought they ought to do.

Now, that's where the difference is: Where we think we ought to do, and God says do it some other way. We got to come back and do it God's way, or we'll never pass that spot. That's it. You got to come right back where you left off.

E-12 I was told not long ago by a chaplain . . . He said he was called in; there was a man had been machine-gunned across the chest, like this, a captain. And he was laying dying. So the—the chaplain was called in to him in the tent; the man was struggling, trying to get his breath. And they'd just got him off the field. And he said, "Are you a Christian?"

He said, "I—I once was."

He said, "Well, you better be right away. You're dying."

He said, "I know it." ('Cause machine-gun bullets had cut him across the lungs some way, he told me. And said that he was dying, his lungs was filling up, gurgling in his throat.)

And he said, "Well, now," he said, "you once knew Him?"

Said, "Yes."

Said, "Now, think real hard. Wherever you left Him, that's right where you're going to find Him: where you left Him." That's right. How true that is. Right where you leave Him in the Word, right there's where you'll have to come back.

E-13 If God says . . . You—you go to church (That's all right.), you pay your tithes (That's all right.), you do these church things (That's all right). But then, when it comes back here to receiving the Holy Spirit, or a certain thing in His Word, and you walk away and say, "I—I don't know about that," right there you leave Him, right there.

You'll never go no further. If you ever find Him again, you'll come right back there. You leave the highway, you take a bypass, you come right back to the highway again, you find Him waiting right there.

Now, that's the way that chaplain. He said, "This man, I told him," said, "Think fast."

He said, "Well, I can't think."

He said, "You better think." And the—said, "A light come over the captain's face, said, 'I remember.'"

Said, "Start right there."

He said, "Now, I lay me down to sleep. I pray the Lord my soul to keep."

Where did he leave Him at? The cradle, at his mother's knee. And there's where he found Him again. See? You'll have to come right back where you left Him.

E-14 And Israel had started, but had failed. And God's mercy, His grace, just kept holding for them, and holding for them. And then he come to Kadesh-barnea. And Moses chose one man out of each tribe, and sent twelve men across to spy out the land. And when they got there, oh, what a turmoil there was among them. Oh, my.

Here they come back and said, "Why, there's . . . Why, we couldn't take them. Why, the Amalekites, and the Canaanites, and Perizzites, and what all kinds, their great walled cities, and some of them are so large, these people, until we look like grasshoppers to them." Oh, they were discouraged. We . . .

Now, isn't that just a type of the church today? "We—we just can't do it. We . . . Why, I tell you; it's—it's impossible. Now, we have become this, and we've got to be a little like this, and . . ." Where's the street meetings at any more? [A brother answers, "No, there ain't very much, brother."—Ed.] That's true, young fellow. There's not very many no more. Where is the all-night prayer meetings we used to have? What's happened to it? Where's that deep sincerity and pressing on with God? What's the matter? We've been cut away from it. We just laid it, little by little . . .

Sin is so—so enticing. Oh, it's glamour. And it's got a very appetizing appeal, sin has. It's so innocent. Why, it looks so . . . it looks so innocent. Don't you listen to it.

E-15 After while, when Joshua took the land, God told him, "Utterly destroy everything there is there. Don't leave nothing."

Why, could you imagine some of them Israelite women picking up a little baby? “Oh, isn’t it cute? Look at its . . . it ain’t even got teeth yet.”

Joshua said, “Kill it.”

The mother said, “Oh, I’m a mother. I can’t kill that baby.”

“You must. Hand it here.”

Why? It might look cute now, but it’ll grow up and be just like its daddy. You can’t baby sin. It’s got to be handled with—not with gloves on, but barehanded. We want to be nice. Everybody does. We want . . . But what is nice? We want to be humble. What is humility? We want to be full of compassion. What is compassion?

Jesus, a man full of compassion, passed through two or three thousand people, water-head babies, crippled, blind, halt, withered. He had compassion. What did He do? Walked over where the Father showed Him, a man that had maybe prostate trouble, or something, and healed him and walked away, and left the rest of them: a Man full of compassion.

E-16 Now, people today . . . Our English words turn the people around. See? That’s human sympathy; that’s not compassion. There’s a lot of difference between sympathy and compassion. They’re two different words altogether. And we use them the same.

Now, the Word doesn’t use any compassion; it’s got to be obeyed. Stay with that Word, no matter how bad it cuts. How would you think it’d destroy babies, and innocent women, and things like that, so-called? One little leaven leavens the whole lump. That’s the same thing started back there with Eve. It looked awful cunning.

“Why, you’ll be wise. Surely you’ll not die. He’s too good. He wouldn’t kill you. But surely you’ll not die.” But God said you would die. That started the whole thing, right there. See? You’ve got to stay with that Word, regardless.

E-17 Don’t presume; believe. Don’t reason. Knowledge has reasonings. Faith has no reason. Faith just holds onto it. What if Abraham would’ve reasoned? Think. What if Abraham would’ve reasoned? Hundred years old, lived with his wife (it was his half sister) since she was about seventeen years old. They married. Why, nature showed all his young manhood and womanhood coming together, husband and wife, not a child. He was sterile, and she was barren—forty years a past menopause, totally impossible.

Why, your reasonings would’ve—would’ve showed that he couldn’t have done it. But faith in the Word held onto it. See? Faith don’t take reasonings. Faith holds the Word.

Somebody say, “I—I believe . . .” I’ve met many ministers, say, “Brother Branham, I believe that’s the truth you’re saying. But if I did that, you know what I’d do? I’d be begging. They’d kick me out of my church.” They’d just have to kick me. “Nobody else would have me.” He will have you. You can’t live here forever; you got to go there. See? Faith knows no reasons; it just believes, separates you from every—every tie—there’s nothing. You stay right with faith. Reasonings drop away.

E-18 Israel said, “Now, reasoning shows that, why, if we go over there, why, them . . . One of those men could whip ten of ours, and we’re not a military nation. We’re not military people. We got some sticks, and spears, and things we’ve picked up, spoils. None of us are trained men. What would we do?” That was reasoning.

But Caleb and Joshua (Amen. There you are.), men of faith, men of integrity, men who knowed God said down in Egypt, “I give you the land.” That’s good enough.

They run through the people. The people were moaning, and crying, saying, “Now, our children will die in the wilderness. Our women will be ravished, and here we are. We’ll perish out here in the wilderness,” when God had promised He’d give them the land.

Now, remember, He gave them the land; but they had to fight for every inch of it. God told Joshua, “Everywhere the soles of your feet sets, that I’ve give you.” Footsteps meant possession.

E-19 Now, to you people that was prayed for, all of you last night was here, laid—somebody laid hands on you, we prayed. The Presence of the Lord came down, revealed Himself right with the Word, to show that it was true that He’s here. There’s no fooling; there’s no mistake. It’s there. It’s the truth. We don’t presume anything else. We lay aside reasonings. We cast them down and take the Word. Take the Word, move on. The Word said so.

Now, you say, “Then the promise is mine.”

Sure. But you’ll fight every inch of it till you’re well. You’ll take every—you’ll take every step of it. It’s a battle. The promise is yours. That was a promised land; they had to fight to get every step of it. And the promise is yours, but you’ll fight every inch of it.

E-20 I was called to—by God to preach the Gospel thirty-one years ago. I’ve fought ever since. Every inch of ground I’ve fought with the Sword of God, taking the promise, and cutting away.

Somebody come say, “Now, we belong to the Baptist group.” Said, “Well, you can’t believe that. That wasn’t for us.” What do you do? Take the Sword, and cut free from it, and keep marching on.

I come with the Pentecostals, said, “You go with this group, we’ll have nothing to do with you.”

The other group said, “If you go with them, we’ll have nothing to do with you.”

Cut loose. Just keep marching on. Yes. Just keep . . . Had to fight every inch of it.

E-21 But what is it? It’s a promise. God made the promise. Let’s stay with it. God promised it. No matter . . . You’ve got to have a battle. If everything comes lazy, why, you’re . . . What are you overcoming? They overcome by the Word of God and their testimony, the Blood of Christ.

You’ve got to overcome something, and you’ve got to have some obstacles. And people that different, and fuss with you, and tell you you’re holy-rollers, and things, you—that’s put before you, it’s a trial. If you haven’t got that, then you’re not even in the battle. What did you join the church . . .

What did you join the Army and get training for? To lay around, strut up and down the streets and show off? That’s the way some Christians act, that we want to be looked up to. You ain’t going to be looked up to. You’re going to be looked down on. “For all that live godly in Christ Jesus shall suffer persecutions.” Pick up the Sword, cut everything free from you, and keep going on.

E-22 Joshua, Caleb, stilled the people. They said, “We can’t take it, we just can’t do it. That’s all.” See, they were looking at the Amalekites. Joshua and Caleb was looking at the promise. That’s the difference. Depends on what you’re looking at.

Joshua said, “We’re more than able to do it. We’re more than able. Why,” said, “they’re only bread for us. Why, they look great. They are great. But we’ll have great bread.” Said, “God gave us the promise, and the fear of us is upon every one of them. Yet they different with us; yet they’re scared of us.” Sure. Said, “The fear—fear of the Lord’s upon every one of them. They’re scared to death of us.” Said, “Let’s go take it. God give it to us, so it’s ours. Let’s move on and take it.”

E-23 Oh, if I could get that Pentecostal group together. That uncircumcised Philistine standing out there, and say, “We have to have all this, and all of that.” Nonsense. “We’ll have to kinda go in the World Council of Churches to have fellowship with them.”

Our fellowship is of—from God, not with no council of men and man-made dogmas. We are—we are people of God who expect fellowship from God. That’s where our rights is, is with God. How

can we fellowship with God 'less we fellowship in His Word? Because the Word is God. And the Word's made flesh when it becomes you. "If ye abide in Me and My Word in you, then ask what you will." There you are. See? But the Word's got to abide in here. If it don't, the shower falls, and, why, it can't produce, because you don't believe it. No matter how much you profess to believe it, you got to believe it. All right.

E-24 So Israel . . . God called Moses out and said, "I'm going to destroy the whole nation. Just step aside." Moses interceded, threw himself in the breach. It was Christ in Moses. You see? God would've killed the whole world one time for sin, but Christ threw Himself in the breach for the whole human race. Moses threw himself in the breach for Israel.

And he said, "You made a promise, God. You made a promise that you'd take them to the land." That's right. What did Moses do to God? When looked like God was going to do something contrary, he threw the Word in His way. Amen. Oh, I love that. Now, I feel like shouting just talking about it. Put the Word in the way. God can't walk over His own Word.

Said, "You promised to do it. You said You would take them to a good land that was flowing with milk and honey. I've told them what You said, and here we are. We're on Your hands."

God said, "I'll take that stubborn bunch and let them rot in the wilderness. But I'll take them children of theirs that they said that wouldn't go anywhere, they'd perish in the wilderness, and I'll take them over." That's right.

E-25 See, sin is horrible. What is sin? Smoking? Nope. Drinking? Nope. Lying? Nope. Committing adultery? No. That's not sin. No sin about that at all. See? No. Telling a lie is not sin. Cursing, using God's Name, that's not sin. Huh-uh. Unbelief is sin. Yeah. Why do you do that? It's because you don't believe. That's it. That's . . . Get back to the cause. See, see?

You lie, steal, commit adultery because you don't believe. Exactly. "But he that believeth not is condemned already." Before he even starts he's condemned, because he don't believe. Right. Now, you do that because you're an unbeliever. If you do that, and say you're a believer, you're not a believer. Your own testimony, your fruits prove that you're not. See? You've got to get rid of that before you're even a believer. See? Now. Sin is unbelief, and unbelief is sin, rather. And so, you see, that is the trouble.

E-26 And then they said, “Well, now, I tell you what. We’ve done a lot of this, so we’ll just repent. We’ll go up here, and mourn a few days, and cry a little bit. And—and—and God will forgive us for it, and we’ll go right on.”

Moses said, “Why do you transgress the commandments of God? I’ve told you, as His prophet, in the Name of the Lord, that you’re finished.” Amen. Now, that’s just as much commandment as John 3:16. “God’s through with you. Why are you trying to rise again?”

Like, I was talking to a fellow over getting after me about hitting the denominations. I ain’t got nothing against the people in them denominations. It’s that system I’m hitting at.

If I seen you floating down the river here towards the falls, and you were in a little old boat, and I knowed that that boat wasn’t going to make that falls, wouldn’t I scream at you? It isn’t that I don’t like you; I love you. It’s that boat’s going to wreck up with you. Yes, sir.

It’s those creeds and denomination going to wreck up out yonder, because they’re contrary to the Word. See? That’s right. It’s contrary. Stay with the Word. Don’t presume they’re all right. They’re not. They’re contrary to God’s Word. So stay with the Word. See? Now.

E-27 And when we see today the way the church has done, what’s been the results? This fellow said to me, “But, Brother Branham, you’re wrong.”

I said, “Prove it’s wrong. Who was a greater man than John Wesley?”

“You say you’re as great as John Wesley?”

I said, “I couldn’t bear his shoes.” But I said, “I want to ask you something. If the church would’ve stayed where John Wesley left it. . . But what did you do? You got a bunch of Rickys and Elvises in there, and what did you do? You perverted the very thing that he preached for and stood for. God’s through with you.”

He said, “I’m writing a thesis on this church.”

I said, “I don’t care how much thesis you write. God has rejected you.” I said, “God rejected every organization and every denomination.” He rejected your Pentecostals. Where are they at? Where’s the Methodists at? Where’s the Baptists at? Where’s the Presbyterian? Where’s the Catholic? Where’s the Lutheran? Every time they do that God lays them on the shelf.

And I'll ask any historian—and I've put years in studying history—I want you to show me any time that any church ever drew an organization, that God didn't let it die right there and never raise again. I want you to point the place to me. It died right there, because it rejected Him as Ruler.

E-28 That's exactly what Israel done when they wanted to look like the rest of the nations. They wanted a king. And old Samuel, the prophet, the one the Word of the Lord came to, he stood up there and said, "I want to ask you something," called them together. They wanted to look like the rest of the nations. He said, "I want to ask you something. Have I ever told you anything in the Name of the Lord but what was the truth?" There you are.

They said, "No. All you said come to pass." Oh. There you are.

He said, "Have I ever begged you for your money for my living?"

"No, Samuel. I don't guess you ever took up an offering for yourself." See?

"Well, then the Lord wants you to stay and let Him be King."

"Oh, we know all this is true. You're telling us the truth. But Samuel, we—we want to be like the—the Baptists." See?

Said, "Go ahead." And right there they lost their fellowship. Right there the church lost its fellowship.

If you'd draw up your creeds, your plans, your doctrines, your Bible doctrines, and then end it with a comma, "We believe this, plus as much as God will let us have, show us," that's all right. But you draw it up with a period, "We believe this, and nothing else." And then it shuts God right out when you make a period. That's right. The churches continually grow.

E-29 So there He was. See? So they couldn't go any farther. Israel couldn't go any farther. And so they said, "Well, we'll go up and repent, and we'll try again. We know that God's tender-hearted, so He will forgive us."

And he goes up, and Moses said, "You're transgression—trespassing the commandments of God. God has said He's through with you, and that settles it. Might as well make the best out of it. Stay right here, 'cause you're going to rot right here in your own—in your own situation. You've brought yourself into this; you've put yourself here; so there you'll stay."

Now, that's what . . . Here it is. I just read it. You put yourself here; you've died here; you're spiritually gone; so here you'll remain. That's where you're going to stay.

"Well, we will go try it anyhow." So went up and said, "Lord, forgive us. I'll tell you, Lord, we oughtn't to have done this." and cried out. And the next day they said, "All right, all you fellows, come on now, let's go."

But they couldn't take the Word with them, the ark. Neither did the prophet go with them. He stayed back where God told him to. They went advancing on for a million more, but they failed. Them Amalekites, and them, drove them plumb out of the country. They went forth presuming they—that God would be with them.

E-30 Now, I—I'm going to . . . Ain't got too much time. We're facing a holiday, and that holiday's called Easter. This American people that call themselves Christians . . .

I hope I don't act like a know-it-all. If I do, you—you forgive me, will you? But how in the world am I . . . If you drive a nail in that tabernacle, and let it stay halfway loose, you might as well not put it in there. The first . . . If all these nails are drove like that, I'm scared to stand under it. You've got to drive it down and clinch it, put the pressure on the hammer.

And we're building the house of the Lord. Drive the nail all the way in. Clinch it on the other side by a proof of it. "Upon this rock I'll build My church" (See?), the spiritual revealed truth of God. "Upon this rock I'll build My church." Oh, she'll stand forever, 'cause it's Gospel nails you're driving.

God clinches it on the other side by confirming the Word, making it prove what it said it would do. Amen. That's then you got it. The Word says so, and God stands right here before you, and proves that it's so. Then where you going to go from there?

E-31 Now, notice. Now, all will happen on Easter morning, there'll be thousands and millions of dollars will be spent on Easter flowers to put on the altar, just like Cain did. See? The altar wasn't made for flowers. Cain tried it. It didn't work. The altar's made for human souls.

God don't want your flower; He wants you on the altar. You're trying to make a substitute. You're the person belongs there. Me and you, we're the one belongs on the altar. But we presume that's all right. God accepts it, we say, and it's all right. We presume that that's all we have to do, is just do that.

Now, we notice that thousands of them won't even do that. They'll get out and get drunk. They know that they're . . . They know it's Easter. It represents Easter. So they've got a lot of trouble and sin behind them, so they think if they get drunk, and forget it all, that's—that's just what they ought to do. That's America. They think that's just what they ought to do.

E-32 I seen the strangest sight I'd seen in a long time, Friday, when I went to get my children down at the school. I seen one woman amongst that bunch wasn't smoking cigarettes. I went back and told my wife. I said, "I seen a miracle."

Every one of them women coming out, "Hello, Liddy." lighting up. Said, "See, I . . . [Brother Branham makes a blowing sound—Ed.]" Oh, my. Sing in choirs, belong to church. They presume that's all right. You're going to find out different at the end of the road. See where you're at now.

But they think, "Well, I tell you what we'll do. We'll—we'll . . ." Some of them is good-hearted enough to donate some money to charity. "I did my part." That's not what . . . that's not . . . That ain't Easter. That's not Easter. That's a good thing, nothing against it, to donate to charity. That's all right. But that's not your duty to God. That's your duty to your fellow man. Your duty to God is give your life to Him. Give your money to your fellow man. See? See how we get it? But they presume that's all right. "Oh, yeah. That—that's all right."

E-33 Oh. Some of them take the resurrection to Easter eggs, bunny rabbits. What in the world has bunny rabbits got to do with the resurrection? What's Easter eggs, and new hats got to do with Easter?

A preacher told me, said, "Brother Branham, I . . ." It was a Campbellite preacher, a Christian, he said, "I just had to hide my face and laugh at some of the funny-looking hats them women had on."

I said, "Where'd you take your text?" Take it where it needs to be. Don't baby around and pet it. You can't pet sin; you got to condemn it. That's right. Condemn the thing. It's wrong. Get away from it.

E-34 Of course, if he did that, the first thing you know, the deacon board would write to the headquarters, and he'd have to be moved right out of the organization. But to me, I'd rather . . . And then he wouldn't have fried chicken on Sunday. Oh, man. See, see? Couldn't

wear a tuxedo in the pulpit. Nobody else would have him. The organization. . . If he's kicked out of one, he's black-marked by the rest of them. See? So he's on the big board up there.

But I tell you, I'd rather have my name on the big Book up there, than the big board down here. Yeah. See? God will receive you.

But they can't do it. They're afraid of it. Presuming that's all right, that God will understand. He does understand. He understands that you ought to do what's right. Right. People drink, try to put the past, and forget about it. You'll never do it.

E-35 Preachers today preach their doctrine, their differences, and everything, presuming that's all right. The headquarters said so. That's what they was taught in the seminary. They think that's all right, just presuming it's all right. Israel presumed too, didn't get anywhere. See? Don't presume. Be sure you're right. See? Right.

They say, "Well, it's okay. Go ahead. That's well, I belong to this certain thing, and we believe that. Our—our district presbyters teaches this. Our—our—our—our—our (what is it you call them little books, that they write up, you know?), our creeds and our—and our doctrine believes this."

If it's contrary to the Word, throw the thing in the trash basket, and take the Word. Have one law: love; one Book: the Bible; have one creed: Christ, and just keep going. See? That's right. That's the way to do it. See?

And the people, what do they do? They come and join those things. I hope I don't sound mean to you. But I—I got to make it stick. You—you've got to go down there somewhere till it clinches. Uh-huh. That's right.

E-36 When I first started training for boxing, before I got in professional fighting, there used to be a trainer called him "Six-second Smith." The first professional fight he had, he whipped the man in six seconds. And when I started training, that man liked to killed me. He'd knock me plumb out of the ring and everything else. And I was skipping ropes, and running seven, eight miles every day, and taking all the training.

And I said, "Six, why do you have to do me that way?" See? I said, "You just knock the breath out of me. Man, I went plumb over four ropes, come right out of there in—in amongst them chairs, and liked to broke my back on them."

He laughed, said, "That'll do you good."

I said, “Do me good? How can it do me good? You’re about to kill me.”

And he said, “Look, Billy. I don’t care how physically fit you are; your body’s got to be able to stand that, come back right quick. If you take a hard punch.” said, “if your body’s not used to coming back, you’ll lay there and take the count.” He said, “But if your—your body’s used to taking it, then coming back. . .” Every time you hit it, that shocks the blood, runs it back to the heart.

Said, “If you do that.” said, “then your body’s used to coming back quick. When you get knocked down [Brother Branham snaps his fingers—Ed.] on your feet again.” See? And said, “That don’t mean a thing when you get knocked down—up on your feet again, quick.” Said, “You hate me now. But you’ll appreciate me when you get out there in the ring.” That was right.

E-37 Brother, sometime I’d have to knock to who wouldn’t have it. But I found something. Don’t baby them; pour it on. You’ll appreciate me when you come to Calvary. See? When you come to the end of the road, you’ll say, “Praise God. I’m glad I took that old rugged way. Here I stand washed in the Blood of the Lamb.” See? Don’t palaver around them old creeds and things out there. Come on, get in the Way. God has a Way, a plan. It was wrote right here in the Bible. Let’s stay with that.

But the people come join what? They presume they’re doing what’s right. Then they say, “Where is God? Where is God of the Old Testament? Where is the God Who raised up the prophets? Where is the God that promised all these things?” Why, surely He ain’t going to work there. He can’t. There’s nothing for Him to work on.

My old southern mammy used to tell me, “How can you get blood out of a turnip? It hasn’t got no blood in it.” That’s right. How you going to get spiritual signs and wonders in a dead morgue, ecclesiastical froze-up?

You got to get Spirit in the Body of Christ; that’s His Word. “My Words are Spirit,” said Jesus. They are.

E-38 Now, people join. They think it’s all right (That’s right.), presuming it’s all right. Preachers go ahead preaching that kind of a dogma. And knowing the Bible says another thing, they’ll preach it anyhow, presuming they’re right. What is it? “Taking the tradition of men’s and making the commandments of God of none effect.”

They have—they have a part of the—the Gospel. They preach a part of it, sure, take a part. Satan took pretty near ninety-nine

percent of the Gospel that God told Eve, and admitted that it was the truth. But when it come to this one little thing, he said, "Now, I don't say it isn't true. But surely, you know that that was the days gone by. You—you'll be like this." See?

E-39 Don't add nothing, don't take nothing away from it. Just keep it the way it is. Don't presume anything. Just have faith in the Word. If that Pentecostal church would've stayed with that, the rapture would done been gone.

Oh, you say, "Wait a minute, brother. Now, now, you said something wrong."

No, I never. No, I never. I know what I said. In the days of Noah . . . The Bible said, "As it was in the days of Noah, so will it be in the coming of the Son of man."

In the days of Noah, God was long-suffering, went way past time (See?), no willing—not willing that any should perish. See? He went on, on, and on, long-suffering. The same thing today, as far as it was in that day, waiting for His church to come to recognition of His Word in the end. But they just keep on.

Every time God sends somebody and blasts away, just as soon as he's taken off the scene, a bunch of Rickys and Elvises gets together, you know, with their great D.D.'s. They add this to it, and add that to it, and the first thing you know it's just all gone out.

E-40 Our Pentecostals the same way: a big part of them denying Divine healing and everything else. See? The worst I ever was treated on—on Divine healing was Pentecostal ministers. Why, I—I rented a armory in a certain city, and I didn't have enough seats to put the people. And them poor people come off them hills of Arkansas from everywhere, coming to the meeting.

And I went to one of the greatest organizations of the—of the Pentecostal movement. And it was . . . Why, the spiritual thermometer was ninety below zero. Why, you ought to have seen it. And the man had about three hundred benches. They'd built a nice big church. Sure. People think that prosperity is a sign of spiritual blessing. That's exactly contrary.

And I asked him; I said, "Can I have these seats? I'll pay you so much for them."

He said, "I wouldn't let anyone set on my seats that believed in Divine healing." That's Pentecostal.

E-41 In Kingston, Jamaica, at the racetrack last year where the Lord was blessing, they had a Pentecostal minister there. And I was with the Christian Business Men. And I said, "We had from Cuba, from

Haiti, and from the islands around, businessmen setting there last night. And what did you fellows. . .” I said, “I’m ashamed of you. What did you talk about? A fleet of Cadillacs.”

“I was a little bitty fellow in business down on the corner. Glory to God. Hallelujah. The Lord give me this, and the Lord blessed this, and the Lord blessed that.”

I said, “Them men set and looked at one another.” I said, “I’ve been with you long enough, ‘till you know I knew their hearts. The Lord let me know it. I seen what they was thinking about. What are you telling them? They belong to these big formal morgues, and they’re prosperous; they’re billionaires.”

I said, “How different you are? Always bragging about what you got, and how much you accumulated in this much time.” I said, “How different it is from the original Pentecost. They sold everything they had and give to the poor.” I said, “You vice versa’d it. Them people knows all about what it means to be rich. They want to find something that satisfies and got some Life in it.”

E-42 That night on the ground, the place where I was talking to, the men, after I got them over there and was telling them about it, a little fellow walked up to me and he said, “How wrong you were.”

I said, “Wrong?”

He said, “Yes, sir, when you made that statement about the Pentecostals back there, how the people sold all they had.” Said, “That was the worst thing they ever done.”

I thought, “How worldly can you get.” See?

And he said, “That’s the worst. . .”

I said, “Then you mean to tell me that the Holy Ghost made a mistake? What kind of a God are you serving if He makes mistakes? He’s infinite, omnipotent, omniscient.” Amen. Sure. How can He make a mistake?

He said, “I’ll prove it to you they were wrong. That wasn’t the Holy Ghost.”

I said, “A act of the Holy Ghost in the Bible wasn’t the Holy Ghost?”

He said, “Look.”

I thought, “All right. You—you brought yourself out here. Now, just saw your own limb off.”

E-43 Just like putting a rabbit in a pen: if you know where every place is, and every hole is stopped up, and he’s got to come back here to get out, just stay right here. He will have to come back to it. He

will put his head in every hole, but he will never get through. Just pen him up. Stay right here. That's the way with one of them. Just keep moving with the Word. Just take the Word in front of you, keep moving. You got every hole stopped up out there anyhow. See? Just keep moving on, moving up.

I said, "Then the Holy Ghost made a mistake?"

He said, "Well, them people made a mistake."

I said, "They were inspired by the Holy Ghost."

He said, "Look, preacher. When the persecution come, and the fuss come up among them," said, "that wasn't the Holy Ghost."

I said, "No, sir. But the Holy Ghost was in the first move."

He said, "When the persecution come up, those people didn't even have a home to go to."

I said, "That's just what God wanted them to do. So they went everywhere preaching the Word. If they'd had a home, they'd have went back to it. But God was scattering the message. (Amen.) They got a home in heaven." See?

E-44 But that's the difference. What did they do? Presume that's the thing to do. It isn't the thing to do. Certainly it isn't.

Now. Ministers preach that, presuming that it'll be all right. It won't be all right. They permit their congregation, their women to wear shorts, smoke cigarettes, their men to have little friendly card parties, pool room; bunco in the church, soup suppers pay off the pastor, everything else that's worldly. People join, thinking that's all right.

Why, I live by the Presbyterian parish. And at midnight the other night there was so much boogie-woogie going on over there in the basement, till it was—it was a shame. Or what's this new winder, they call it? They're—they—them women breaking their legs and things, doing it? You know, what is that? The twist. They need a twisting. They need a—they need a Gospel plank to straighten it out of them. That's what they need: good old Gospel, Holy Ghost-sent revival. They need a twisting, all right, around the neck with Gospel cords.

E-45 But they say, "Oh, He's a good God." He is a good God. But don't you presume on that. He's a God of justice too. He's a good God. Like a little teen-age boy said not long ago. Said, "You know, God's so good He just don't care what I do." Nonsense. He does care what you do.

Yeah, you say, “God’s a good God.” God is a good God but we hear too much of that today. God is a God of wrath. He’s a God of judgment. He was good enough to go down there and take Israel right out of the mouth of death; and turned right in the wilderness, and let them rot because they wouldn’t follow Him.

God was a good God to pull you Pentecostals out of them organizations. But you turned right back around and acted like your mammy. So you’re rotting in it. (There’s a tape recorder going on here; it goes around the world, you know. I’m not so much speaking here now.) But you rot right in it. Then come tell you the truth, then you don’t believe it. Here it is wrote right here in the Word. Yes, sir.

E-46 Oh, yes, they presume that He’s a good God. Yes, sir. See, they—they don’t—they don’t presume that He’s also a God of judgment. Here’s where Israel made her mistake. They thought He was so good. He’d done so many things for them. Sure, He brought them up out of Egypt. Sure He did that. He performed miracles. He drew a line, put the Pillar of Fire between them and the enemy. [Blank spot on tape—Ed.] Sure, God’s a good God. Sure. Let them cross over the Dead Sea, and over the Red Sea, and cross over into—to the wilderness, and—and so forth. He’s a good God. When any Egyptian started after them, why, He protected them in the hour of death: killed the Egyptians. Sure. He’s a good God.

But His patience run out. Then when He spoke that final Word, that was it. Moses said, “Why are you transgressing the laws of God? God’s done said He’s through with you.” Don’t presume too far, brother. That’s right. You might cross over that line. There’s no return.

You know, there is a line. You remember the borderline believers back there in—in Israel: just borderline. Hebrew 6 says, “It is impossible for those which were once enlightened, and made partakers of the Holy Ghost, and tasted the heavenly gifts, if they shall turn away, to renew themselves again to repentance; seeing that they crucified to themselves the Son of God, and put him to an open shame. And count the Blood of the covenant wherewith they were sanctified with an unholy thing, and done despite to the works of grace.” That’s right. God’s a God of jealousy. He’s a God of justice.

E-47 You’re a father and mother, and you tell your children, “You go over there, I’ll give you a whipping.” If you love that child, and he transgresses your laws, you’ll keep your word. That’s right. But if you let him go on, “Well, that’s all right.” Do it again. See? That’s what makes all these here little Melindas, and Rickys, and so forth around. That’s what makes juvenile delinquency.

Some of them talk about the ignorance of the people in the mountains of Tennessee and Kentucky. I tell you, some of them old mammies out there would teach some of these modern Jezebels how to raise a young'un. Right. Let one of their young'uns come in with their—woman, night, girl, with their clothes all twisted on her, being out with Ricky all night long somewhere, loved up in a car; and say, "Have a good time, dear?" She'd take a hickory limb off one of them trees, and she wouldn't get out of the house for another year. Certainly. Then say it's ignorance. They know more about it than . . . Oh, I better shut up there. All right. Go on.

E-48 Now, Israel was presuming. Uh-huh. See what we're hatching out today, presuming? Nest full of buzzard eggs. That's exactly right. They're not eagles. They know nothing about the high places, how to get up there. Their feathers are so loose; they'd strip themselves naked when they get started in the air. That's right. Altitude will pull the feathers out. And the eagle's the only one's got feathers to stand when he gets up there. His feathers are growed in, fastened down, nailed down. Amen. He can go so high till the buzzard, or crow, or chicken hawk, would die trying to follow him.

God said He was an eagle. "I'm Jehovah-eagle, and all My children are eaglets." They know how to fly in the high yonder, where he's just—up there where you just sail along. Amen. Oh, I like to watch them. Yes, sir. Yeah, presuming. . .

E-49 He said, "Oh, well, God forgive us so many times, He will forgive us again." So they went up.

But Moses said, "He's through with you. When you did this, you crossed the line."

Let's look back and see if we've crossed the line or not. Where did He draw the line on the Lutherans? Where did He draw the line on the Methodists? Where did He draw the line on the Baptists, on the Campbellites, on the Nazarene, on the Pilgrim Holiness, Buddy Robinson's group, and all that? Where did He draw the line on? The same place He's drawed the line on Pentecost. Rot there. God have mercy. That kills me, nearly, to say that. But I'm duty bound to this Word, to tell the truth. But it's the truth. You'll rot right there. She'll never rise again. That's the Word of the Lord.

E-50 Oh, you're presuming. You know, Samson presumed one time too. Samson presumed it was all right. God was a good God. He could run around with women, he could do whatever he wanted to do, and it would be all right. He could expose God's secrets to him, and it would be all right. See what it was? A woman, church. Woman represents church in the Bible. Delilah's that old Jezebel of

the day. That's right. So first thing you know, he got himself wrapped around her, and she wrapped him around the finger, and she done just exactly . . . And he found out all of his strength was gone.

That's exactly what's happened to the church today: wrapped itself around these creeds, and man-made things, and organizations, denominations, and getting away from the Word of God in formalism. And the church looks like the rest of the world, and acts like the rest of the world. And the first thing you know, you find the Holy Spirit's gone. The strength of the Gospel is away from you. What's the matter?

I hope I don't hurt you, but I hope I scorch you, so that you'll . . . I'd rather be scorched than burned, any time. So—so listen. Stay with the Word.

E-51 Samson, he presumed it was all right. God was still there. That's what the church thought, when they went out here. "Well, God's still there. He's a good God. He don't care." You old-timers here, when your mammy and pappy, back yonder fifty or sixty years ago, when they come out of them organizations, and things, to be free with God, to worship God, and follow the leading of the Holy Spirit, come up out of Egypt, why, if you'd have talked to them, if they'd ever went right back and done the same thing that Egyptians done, the world, they'd have laughed in your face. But they did it. They did it. "Oh, we presume it'll be all right." Don't presume. Stay with the Word.

You had to compromise. What did you have to compromise? Your great evangelical doctrine to even get in the—the World Council of churches. What are you doing? Acting just like they're doing. What's the churches, acting like they're doing. What's their schools, same thing. Even our holiness schools are getting so bad and things like that, the perversion and everything else setting in among them.

What we need is the power of God in there to call out that sin. And right here it's pouring out, say, "Here you are." That's what gifts are sent in the church.

E-52 But they teach so much theology, and science, and—and stuff, until they got the Holy Spirit grieved out. That's the reason that our "pre-mothered" girls, and so forth, is taking place. That's the reason so much sin among us. That's the reason you can't tell people. They're so smothered over with the things of the world, and the cares of the world, and the things of . . . "Just so we stand in good standing with the church, so we stand in good standing with the presbyters, so we stand in good standing here."

What difference does that make? Stand in good standing with God. Let the rest of them go. If they want to follow, let them follow. If they don't, let them stay where they're at. You're bound for the promised land. Like God said to Joshua (a very type of them new ones coming out), He said, "You've been on this mountain for forty years wandering around."

What'd they do out there them forty years? Did God curse them? No, He blessed them. Oh, they married wives, and grewed good crops, and raised babies, and... Oh, they—they had a wonderful time. God was with them. But it still wasn't the promise.

E-53 Listen, I'm going to say something now. It might scorch you, but listen. That's exactly what Pentecost has done. She organized down like the world, but she never did get to the full promise. She did come out of Egypt. She did... God took care of her, showed her wonders, and signs, and miracles, but never to the fullness. You know it's the truth. And the old fighters died. That's exactly right.

Now, that's where we got again. We've been wandering how long? About forty years.

"Bless God, I'm a Oneness. Hallelujah." "Bless God, I'm Assembly." "Glory to God, I'm a Church of God." "We're the this kind." "We're the that kind."

You're nothing. As long as you think that, you're nothing. The Bible said when a man thinks himself something, he's nothing. He is—he is nothing that he ought to be. That's exactly right. You think yourself nothing. Come down, so God can... Empty yourself out. You're trying to fill yourself up. You empty. That's the biggest job for the church and the individual, is empty itself. That's rough. But it's good.

E-54 Just remind me when mama... When we was little kids we was raised awful poor, and so we didn't have much to eat. And mom used to... Pop used to get some meat skins from the bakery down there, where they'd bake them hams and things. And—and they'd... Mrs. Goodman, an old German woman, she... They used to bake the hams.

They cut these skins off the hams, and papa would go down and get them. And mama would put them in the bread pan. Oh, they done forgot the bread pan long ago, up in my country. 'Course, not you southerners. And they put the old meat skins in there, and put them back in the oven and bake them out, you know, like that; and

get the grease out of it to go in the corn bread. And we made corn cakes for breakfast. We had sorghum molasses and corn cakes. And that's what we lived on.

Dinner time, we had poke-greens, if it was up yet, black-eyed peas, or something like that. And we had such poor eating and so forth.

E-55 Mom . . . Every Saturday night . . . in school . . . she'd give us all a bath, all in the same tub, same water, just add a little more, you know. Just come down from the . . . to the . . . Give the little one first, and the last one got the dirt of all of them, but we made it. We made it.

Cleanliness is not so much that you wash the outside; but what about the inside? Whited walls? Polish the outside of the sepulcher, but inside, dead men's bones. You're so close today, all the telecast and things, that you keep the dirt off your hands, and the nice detergent. And that's all a lie.

E-56 I come home the other day. Seen something on—on the television, or telecast, or something another, standing down at the filling station. This man said, "Oh, you don't even have to wash dishes no more. Just put it in there. It takes everything right out. Just set it up."

I said, "I'll do the dishes for you, Meda." I wanted . . . I went and got me a bottle of this stuff, and I said, "I'll do the dishes." And I dumped her in there, and suds raised about like this. And I set the dishes down, and let them set a half hour, and took out . . . The eggs was still on it. Nonsense. That's what they get all this . . . When you hear all this big advertisement, when anything's so advertised, there's nothing to it. If the product's any good it sells itself.

That's the way with old-time religion. You don't have to have great big things out, and big organizations. It'll sell itself, if it's got the power of God in it. Got a lot of sin remove you, called "Join this," and "We're the holy this, and the holy that." It's holy nothing. That's right. God is the only One Who can remove sin: the Blood of Jesus Christ. And He does it when you fall in His wash-pan. That's right. He's the only One can do it.

E-57 Samson presumed that everything was all right though. God had just done so many things for him. That's what we thought: God done so many things. Israel thought the same thing. "Well, God's did it before. What if we make—we do this. We don't care. God's with us." They presumed they was all right. But they found out. The battle went the other way.

Now, when we go up to take the land, we find out we're in the same position. That's right.

You know, Achan thought the same thing. He had the commandments of God not to take nothing out of that cursed city. (I just got about twelve more minutes. I got to get over to that motel. I want to drive this one down a little bit tighter. See?) Look here. That's exactly what we did. See? A nice Babylonian garment that Achan took, and a wedge. He thought . . . That city was cursed, and everything in it was cursed. And the denominations is proved cursed. That sounds horrible. But it's the truth.

E-58 I said awhile ago about my mammy, she'd make us every Saturday night . . . 'Cause eating that poor food, she'd make us take a big dose of castor oil. Every . . . I can't stand the smell of the stuff. You can get it in this room, and I'll gag. I just can't stand it, so much of it. And I'd take and hold my nose. I'd come up, and I'd say, "Mama, I just can't take the stuff. It just makes me gag." She said, "If it don't gag you, and make you right good and sick, it don't do you no good."

That's the way with preaching the Word. If it don't gag you, and get you stirred up, get to reading. . . Get out of them old creeds, and get down to the Word. Search and see if they're right. Right. Don't do you no good. It'll stir up your spiritual gastronomics. Yes, sir. It gets you started right.

That's rude, hard way to make an expression. But it's the only way I have. I'm rude myself, and I ain't got no education. I just have to . . . All . . . like John. The only thing he knowed was serpents, and axes, and things of the wilderness. And the only thing I know is just what I know, and that's all I know. So I—I just have to say it the way I see it, and the way—way it comes to me. It could be expressed a lot more cleaner and nicer than that. But you know what I'm talking about. That's one thing. See? You know what I mean. So that's it. You got to get back to the Word; get away from all this old stuff anyhow. All right.

E-59 Now, Achan thought that'd be all right. "I'll take this nice little wedge, and it'll be a nice little outfit. And I'll have this nice little thing here, and I'll be the presbyter, and so forth. And I—I'll . . . It'll be all right." But it was cursed. Everything in that fallen place was cursed.

And it is today. We don't want no Achans; we don't want no . . . They never could get going on and win a battle, until that thing was destroyed. That's right. Yes, sir.

E-60 The Egyptians presumed that it'd be all right. Israel went through the Dead Sea. Why couldn't they? Uncircumcised, didn't have the blessings of the covenant. They presumed it was all right. But they find out they drowned. You can't go through this...can...You cannot come into the fellowship with God bringing on world-made doctrines. You drowned, you perish with them. You've got to come God's way or no way. You've got to line up with the Word, or you're out. You die there.

So...But Egypt thought, "Well, they went through it. I'm just...We're better men than they are. We're healthier, stronger, smarter. Well, them guys can't even write their name. And we are masters." But the masters didn't go very far. God don't count mastery the way that people does. That's right.

E-61 Noah's time. They thought, "Now, if it does come a... Why, now, if it does come a big rain. There never has been one, but if they do, why, we've got ships and boats."

You say, "They didn't have them." They did have them.

Jesus said, "As it was in the days of Noah..." Same kind...They dig up cities and things now, that's sunken, with all modern water works; it was right here in Mexico, a few years ago, everything. Sure. There's nothing new under the sun.

"We'll just ride our own ships."

They presumed they'd be all right. But God had one ship was going to float, and the rest of them was going to sink. But they presumed that their ship would last, float any way that this thing would, no matter whether it was Scripturally made or not.

[Brother Branham makes a noise—Ed.] I could say something here. Listen. That's the way today. You think that the thing will float; it'll be all right, whether it's Scriptural or not. It's got to be solid Scriptural.

E-62 God told Noah to make that ark out of shittim wood, and that wood's lighter than balsam. There's nothing in it, just a great big hollow sponge. Why, I could pack a sill of it from here out to there, to the end of the place—the wall back there, and it be six foot thick. I could lay it upon my shoulders and walk away with it. Why, it's nothing but just a sponge. There's nothing in it: shittim wood.

What did He do after that? That represented you. You got to get everything out of you, all your creeds and doctrines away. Then what did He do? He said, "Pitch it, inside and out." How did it get pitch? They cut down a tree and beat it, beat the life out of it, the pitch out of it. And then took the hot pitch and poured it in there,

and all those empty places soaked up. Then it's a lot harder than any steel that there is. You couldn't flinch it. That's the reason it stood the judgment.

There was One had to be beat down: the righteous One, Christ. We empty ourself out, and let the Holy Spirit come in, the Word of God come in. That sets you. Judgments. . . "When I see the blood, I'll pass over you." Has to be. Oh, yes. But they thought it was just the same. You see? It was all right. They presumed it'd be all right.

E-63 That's the way today. They say, "Our denomination. . . I presume that's all right."

"Oh, you don't tell me. I'm. . . Days of miracles, there's no such a thing as this. Now, it'll be all right. Aren't we a church?"

Go ahead. Just drop right into the judgment. That's all right. There's so many different denominations, till it causes a confusion, people, just presuming that it's all right, go right ahead. We don't know where—which is right then, which is right? Give them the Word test. That's the One tells whether it's right or not. Let's see.

Deuteronomy 22:18, you know, said, "If there be one among you who's spiritual or a prophet, I, the Lord, will speak to him. Then if he's with the Scripture, it'll come to pass just what he says. It'll be all right." See?

Mark 16 said, "These signs shall follow them that believe." John 14:12, Jesus said, "He that believeth in Me, the works that I do shall he do also." There we are. Now, we're getting all right.

E-64 When John came out to introduce, which was the right way. . . The Pharisees had their way; Sadducees had their way; the Publicans had their way; different ones had their way: their denominations, their organizations. John didn't go to any of their schools. He went out in the wilderness and waited. He studied the Word. The first thing you know, God told him out there in the wilderness that this Messiah would have a sign following Him, as He always did (what we talked about last night).

So John waited. He didn't join any of them. He just waited, 'till he was sure. He didn't presume anything. He said, "Now, wait a minute. There's the Pharisees. They're good people, they're holiness people. Why, sure, they're all right." I. . . He didn't, "I presume they're all right." They wasn't. God. . .

John waited for the sign. John waited till he was sure. See? Certainly he did. He didn't presume. He waited till he seen the true sign of the Messiah.

Nathan, he was just as irritable as he could be. He just said, "Now, I don't believe it. I'll have to see it." When he got up there and seen that he was the Messiah, he was satisfied then. He didn't presume. He just waited till he seen it.

E-65 The queen of Sheba, she waited till she seen it. She said, "Now, it's a long. . . She was a heathen, you know. Said, "If I go up there, all these things, what I'd do?" and so forth. "I understand that—that there's a—that their God is living in a man called Solomon, their king. They've loved him so much they've made a king out of him. And I. . . If—if he's God. . . If I—I read these words. If—if that sign is in that man, then that man's talking about God. I'll go up and see."

So she saddled up her camels, and took out across the desert, and got up there, and pitched her tent out there, and waited, you know. And she waited. And the first day, maybe, she set way back in the back of the church. And she seen Pastor Solomon come out in—in the temple, and all of his men around him. And, oh, they had a great thing there. Now, she wanted to be sure that she was right.

So then, the first thing you know, he noticed that discernment was just perfect. Finally her prayer card was called, and she got up on the platform. And the Bible said there was nothing that Solomon didn't know about her. That's right. She didn't presume any more.

She said, "All I've heard is the truth, and more. It's greater than what I was even told." She said, "Blessed is the men that's here with you and can see these things happening day by day. Just let me take a little bit of ground out of here, back down here, so I can kneel on it when I go back. Let your God be my God." She wasn't presuming nothing. She watched and waited till she seen the true sign of God.

E-66 The woman at the well, she knowed there was a Messiah coming. She knew what He would do. So no matter what they did. . . She didn't presume, but as soon as she seen that, she looked, and she said, "Wait a minute. You must be a prophet." (He looked like just an ordinary Man.) Said, "We know there's One coming; the Messiah will do such-and-such things."

He said, "I am He."

Then away to the city she went, presuming nothing. "Come out, you fellows, and bring your—all your doctrines, and bring all your creed books, and so forth, and let us see if this be the Messiah. Let us. . . It—it possibly could be." She didn't presume nothing. She said, "Come, see Who I have found." Amen. Right. "Come, see.

We found it.” There’s no mistake about it. She wasn’t presuming nothing. She knowed what she was talking about. She knowed she was right.

E-67 The disciples—the disciples at Pentecost, what if they’d have said, “Now, wait. Let’s see. It’s a . . . Let’s see. Jesus give us a commandment. So He told us to come up here. We know our Lord can’t lie. (Look how innocent, how sneaking, sin is.) Now, He told us we would receive the Holy Spirit when we come up here. ‘I’m going to . . . Listen to this, doctor. Oh, you know . . . Andrew, come here a minute.’”

“Yes, yes, sir.”

“Matthew, what do you think?”

“Oh, John, come over here. Now, you know our Lord can’t lie.”

“True.”

“He told us to wait up here until we had been received the promise of the Father, and we was going to receive the Holy Ghost. You remember, He raised His hands upon us, and breathed upon us, and said, ‘Receive ye the Holy Ghost?’”

“Yeah. Uh-huh.”

“Well, I’ll tell you, brethren. I believe we got her. I presume we’ve got it.” Oh, you miserable hypocrite. See? “I believe we got it. I think we ought to accept it by faith.”

You Baptists. “We accept it by faith.” By faith, nothing, it’s an experience.

E-68 I can see Peter, that trained man standing up there, lived with Jesus. He said, “Wait a minute. That’s not Scriptural.”

“Well, I presume we have it.”

“Nonsense.”

“We ought to start our ministry. Well, we done been here nine days. What are we waiting on?”

“He said, ‘until,’ didn’t He? Until. Not nine days, ten days, or fifty, or a hundred. He said, ‘Wait until.’”

E-69 That’s where we made our mistake (Yes, sir.), presuming it’s all right. Lot of us presume because we got speaking in tongues that that was all we had to do. That’s right. We stayed there and spoke in tongues. And somebody encouraged us, and we spoke in tongues. We presumed that was all right, go on back out.

That's the reason you women still bob your hair, wear makeup, shorts. That's the reason you men still have your things, and go on the way you do it. You're just presuming. That's right. Stop it. Stop it. Come back to the Word. Remember.

I can see Simon stand up and say, "Wait a minute. Isaiah said, 'Precept must be upon precept, line upon line, here a little and there a little.' (Oh, my. I can see him call back to the Scriptures). We're not going to presume anything. We're going to wait here until something happens." That's right.

"Well, I'll tell you, brethren. Let them go do what they want to. We'll just organize our own little group, and we'll call ourself the "So-and-so." And let them stay if they want to be fanatically." There you are. That's right.

Stay with the Word. Paul said, "They went out from us because they wasn't of us." That's right. Yes, sir.

Oh, how many I could just . . . I got so many Scriptures wrote down here, it'd take me all day. And I just can't stay any longer. Just presuming, presuming—that's all they do, thinking it'll be all right, presuming that it's all right.

E-70 Daniel, they presumed there, down in . . . They presumed it'd be all right, take God's holy vessels, and drink out of them. They presumed it was all right to laugh at people that had the Holy Ghost, and it was all right to—to make fun of them. The Bible said, "It's better for you that a millstone was hanged at your neck, and drowned into the depths of the sea, than even to offend one of the least of these My little ones."

Brother, I see these people walking through the streets, these stretched-out, wanton necks, heels on about so high, women pushed out in front, and out in the back, and around like this.

And some woman said to me, said (a Pentecostal woman), said (wearing these little bitty skirts, you know, just about halfway down to their knees, said), "Why, Brother Branham." said, "that's the only kind they make."

They make sewing machines and sell goods. See, that old dirty spirit is in you. Why would a Pentecostal woman want to act like that? I. . . She's not Pentecost; she's just got the name of Pentecost. I better get away from that right quick, turn the next page. Oh, my.

E-71 Moses, what if he would've presumed? Don't presume; stay with the Word. Don't accept nothing different. Stay exactly what God said stay with. Stay with the Word. Amen.

God is obligated. God's obligated to His Word. And if the Word's in you, He's obligated to you with His Word. But when you do like Eve, doubt one little speck of it and move something in to substitute, you're out, right there. Stay with the Word. Let's not presume anything. Let's just take what the Word says and believe it. Will you do that?

E-72 Now, look, friend. That's rough, and I got to be at that place there in about five minutes, or ten, and I—I got to go. So I—I . . . Usually my talks are so much longer. But I got to move. But God bless you. I—I love you. I don't mean to be mean. I don't mean to have to cut and tear. Lot of times it cuts me worse than it does you. But, brother, sister, I got to meet you yonder someday. And if I stand there, and He looked around at me, and say, "You deceiver! Their blood's required at your hands." (See?), 'cause I know different. And woe unto me if I don't tell it.

Now, you can . . . I—I just pray that you won't fall out with me, but you'll just take the Word and set down and find out if that isn't true. Search these organizations, denominations. Go back. You—you owe it to yourself. Why, if there was something that was going to harm you physically, you'd do everything in the world, get lawyers, attorneys, and everything else to protect yourself, get a bodyguard if your life was threatened, everything else, you would do it. See? What about your soul, your Eternal Life is affected?

You ought to go back and see what happened to organizations, what's always happened to them. I'm not against organization, the people in there. I'm not against the Catholic. I'm not against the Baptist, the Presbyterian. Why, if I'd ask this morning in this church here . . .

E-73 I thank the Lord for giving me millions of friends around the world, and they're Catholic, Baptist, Presbyterian. What is it? Now, that Christian Business Men that I'm with right now, going all over the world with them people, why is it? I tell them just the same as I tell anything. And I said that the other day in a meeting. And one of the head men stood up, he said, "That's why we have you with us." Said, "You keep with the Word, and it keeps us lined up." That's right.

People admire you if you'll tell the truth. How many of you girls appreciate a good old mother that spared not the rod, but kept you lined up? You appreciate her? How about that old gray-headed daddy, that's out here in the graveyard today? Do you love him? Why? He was a daddy. That's right. But that one who let you . . . I seen a boy the other day, stole, and everything else, and carried

on. Why, his mother upheld him in it. He said, "If my mother (he was going to prison) would've made me take them things back, I wouldn't be going here today." There you are. See? It's that. Don't you be wishy-washy. God wants you to stand on what's truth. Amen.

Let's bow our heads just a moment.

E-74 Our heavenly Father, I don't know. We may never meet again like this. This may be our last morning together. I just don't know. I pray Thee to be merciful, Father. Grant Your blessings to this people. And, Lord, I—I know sometimes it's cutting, and . . . But it's a Sword, it's a sharp . . . The . . . Your Bible, in the Book of Hebrews, said, "The word of God is sharper than a two-edged sword." And this Sword can only be handled by the hand of faith, that is with a definite call, a Spirit of God behind it to back it up and show that it's God, with the Spirit that can make it prove that it's right. But God, may the people see it.

This humble little person of my brother here, Brother and Sister Littlefield, the two are one. And his love and his charity . . . I remember one time they called You to a—a man. He was a Roman. But they said, "He has done great things for our nation. He's built us a synagogue. He's worthy."

And, God, setting under the Anointing by the side of the man, I know down in his heart he loves me, believes it. He knows it, and I love him. You know that, Lord. And I've told him the hours couldn't get too long, and the nights too dark, or the rainfall too hard, but any time that I could join hearts with him to pray for his little congregation, do anything that I could . . . As long as it wasn't contrary to Your leading, I'd do it. He feels the same by me.

E-75 Now, Lord, may my blessings rest upon him. Grant it, Lord. His little church here . . . Standing here in the hall with the boys a few moments ago, and hear him telling about . . . when some person said, "What will you do with the poor?" he said, "I'll take them with me." That's right, Lord. That's the Spirit of Christ in him, as Moses threwed hisself in the breach and saying, "Lord, take me. Leave them," the Spirit of Christ in him.

I pray that You help Brother Littlefield and Sister Littlefield. Give them, Lord, the—the power of the Spirit of God. May they be blessed. May their . . . May they feed these people, Lord, physically and spiritually. Grant it, Lord.

Bless the little church, bless the deacons, the trustees. May the little church stand. And from this little place here, when the rapture comes, may there be literally dozens leaving here in the rapture. See

these old men, feeble; these old women, gray hair, wrinkled face; see her and dad with their kiddies around them, their grandchildren standing, all at once, see grandpa turned back to a young man, grandmother . . . leaving then.

Oh, this robe of flesh we'll drop, and rise, seize the everlasting prize. Shout while passing through the air, "Farewell, farewell." I pray, God, that You'll bless them.

E-76 And if I've done anything wrong, if I've cut or hurt anyone, Lord, I—I didn't mean to do it in that manner. Maybe there was something need to be cut. So I just lay the Word there. It's a Seed. Now, let it come forth as a great crop. May there come forth such a Spirit in this church, Lord, that the power of God will be known throughout all the regions around about.

May out of here go missionaries, out of here go famous pastors. Grant it, Lord. Give food, sheep food, to them, Lord. They desire sheep food, Thy Word. Magnify Thyself, Father, in our midst through Jesus' Name.

Now, Lord, if there be those here today who doesn't know You, may they accept You now in the Name of the Lord Jesus.

E-77 While we have our heads bowed, I want a real honest question to be answered. Do you feel that you're walking in the Light of God? I'm not going to ask if you're not; 'course you're—you're just presuming now. But down in your heart, you know that there's things written in that Bible for you to do, and you don't do it. And as long as you do that . . . Friends, don't presume. Let's be right.

You're not going to be judged by your creeds. You're not going to be judged by your feeling. You're going to be judged by this Word. And if you know you've been wrong, with every head bowed and eye closed, will you just raise your hands, and say, "Pray for me, Brother Branham? I pray now that God will help me."

God bless you. God bless you. God bless you, and you, you, you, you. God bless you. That's fine. Be honest. God bless you, lady. God bless you. Praise God. I see you. I seen a woman healed, right then, sick, setting right here, 'cause she raised her hand. She was honest, she got healed.

God bless you, sir. Right. You say, "Brother Branham, how do you know that?" I know it. Yes, sir. God be with you. Just be honest. I know I don't . . . God bless you, you, you. Yes. Dozens of them. God bless you.

E-78 He sees . . . He . . . I might miss your hand, but He don't. He's infinite. He knowed every gnat would be on the earth before the

earth was created, how many times it'd bat his eyes, and how much tallow he'd make. Sure, it's God's spoken Word, every bit of it. He knows . . . He's infinite. He knowed what . . . Infinite. The Word come from infinite. See? It's just infinite. There's no explaining to it; you can't explain it. It's Eternal. He's Eternal. He knows everything, even a thought. Every thought you'd ever think, He knowed it before you was ever born. That's the reason by foreknowledge He could predestinate. He knows what you're going to do. He can make it all work to His glory.

Bless you. I've come to you in the Name of the Lord. While you have your heads bowed . . . I've tried. I've preached awfully hard, but it's—it's true. Now, last night we had a healing service, but I feel led to do something right now. I see still people here that's sick, needy. Let God speak whether I've told you the truth or not. Let God speak to you.

E-79 Heavenly Father, now speak. I've spoke. Now, You speak, proving that it's true. Grant it, Lord, in Jesus' Name.

Now, I want it—everybody in here that's sick . . . I want at least, get two or three for a witness before I leave here, and turn the service to Brother Littlefield. Now, just be in prayer.

Now, you pray, and say, "Lord Jesus, it says in the Bible that we have a High Priest that can be touched by the feeling of our infirmities." Now, if that High Priest is Jesus Christ . . . All believes that say, "Amen." Do you believe Jesus is the Son of God, Jehovah's Son? Do you believe He's alive, and is He now setted—seated on the throne of God, ever living to make intercessions upon our profession? And if He's a living High Priest, how did He do . . .

When He was a High Priest here on earth, a woman one day touched His garment, and He turned around and told her that her blood issue had stopped. Was that the action of the High Priest? Then He's an eternal High Priest. Then He's the same yesterday, today, and forever.

E-80 Now, He's the Vine. Let me just take myself—if you will excuse it, and God be merciful to me—I'll be the branch. Let it bear its fruit, see if we're at the end time or not. Pray.

I see It shadowing a—a young man, but I know the man. I see that Light hanging right over a boy, looking right towards me, but I know him. He's been healed (I ain't go . . .) before. He's going to be all right now. I won't say a word about it.

Here It is right up here near me, about the second or third row back. It's over a woman that's got complications. I don't know her. I hope she gets it. Lord, tell me who she is. Miss Cox, believe. Do you? You can receive what you ask for.

Woman setting close, right close, she has choking spells. I'm a stranger to you. I don't know you. Mrs. Allaway. That's right. Never seen the woman in my life. Do you believe? Amen. Have faith. Don't doubt. Now, do you believe it? What happened? She touched the High Priest. Can you understand?

What about you setting there, lady that's praying, got domestic trouble? Mrs. Miller, he did wrong, run away with that woman. I—I never seen the woman in my life. God in heaven knows that's true. What did she do? She never touched me. She's thirty feet from me. But she touched the High Priest.

E-81 What is it? This Gospel I've preached to you is the truth. Do you believe it? Then walk in the Light. Walk in the Light of the Gospel. Believe Him with all your heart. Will you accept Him? Will you—will you get away from all creeds and everything else, and accept the Messiah, the Holy Spirit of Christ? You believe it with all your heart? Raise your hand. Now, what is it here?

How many was that? Was that two? How many? Three? Three. That's enough. That's enough. I see It over a man, hanging right here in the corner. See? What am I telling you? That's not me telling you; that's God telling you now. A man can say anything. We have so much bogus going around called discernment. "Lord tells me somebody in here's got a kidney trouble. Who is it, where are they from, what about them?" It's impersonations, presuming. Don't you realize what the Scripture says about this last day? Don't you realize the last thing we're supposed to receive. . . What did it say in Malachi 4, just before the evening shadows would fall?

"Oh," you say, "that was fulfilled in John." It wasn't. Malachi 3 was fulfilled when John came.

Malachi 4, He said, "Just before the day that the Lord will judge the earth and burn it with fire. . ." Then if God didn't burn the earth with fire when John came, then it isn't that time. He was Malachi 3. Malachi 4 is to be soon now. Now, is when it's supposed to be.

E-82 Now, we're not presuming anything. We see it. We know that God is here, the Holy Spirit, the great, the God of Elijah, the Holy Ghost, the Witness of the last day, pulling His ministry right into the church, the same thing that our Lord did.

The High Priest is descending from the throne to the church. And the church is heaping itself up with the Word, 'cause He can only come to the Word. He is the Word. The Word can't come to a—to a almanac. It won't fit.

So the Word has to come to the Word. "Ye abide in Me and My Word in you . . ." Man shall live all the Word of God. Here it is. You believe it; accept it then. Now, let's pray.

E-83 Thank You, Lord. If I never get back to this lovely church again, at that day of the judgment the blood is off of my hands. I've cut, and tore, and done everything, Lord. Look like was enough to kill a person. If they continue on, and these tapes right here, all of them across the world, if they continue on after they see this and know it's a magnetic tape . . .

These things happen, not guesswork, not something you're presuming; but something that's spiritual revealed in the Word, and proven to be. Then in our midst this morning is that lovely One, that Holy Spirit that shall stand there that day and bring this to our memory. God's big magnetic tape will be played that day.

God, have mercy on me now. Have mercy upon the church. Have mercy upon this congregation here this morning. Have mercy upon the poor people, Lord. Many of them are led in all kinds of way by false prophets, deceiving, lying wonders, unscriptural; blood, fire, smoke, O God, unscriptural, deceiving. The Bible said it would be that way. God, they think you're trying to push something over. What can I do, God? I don't know what to do, God. They think maybe you're trying to be a know-it-all, or . . . I pray that You'll straighten that in their hearts, Lord. Let them know that it's You. It's the Holy Spirit proving His Word to be right.

E-84 There's so many hands went up awhile ago, Lord, church members and everything, putting up their hands. You revealing each hand when they go up, there's their heart, that's what it is, seeing their condition, some of it unconfessed sin. O God, be merciful. I pray that every one put their hand up will never meet the judgment out yonder of God. May they escape the judgment, and go in the rapture like Noah rode over the judgment (grant it, Lord), like Abraham, be out of the judgment. Have mercy, I pray.

Bless these people now. Forgive their sins. May the sweetness, and mellowness, and tenderness of the Holy Spirit rest upon each of them.

You're our God, and I love You, Lord. Oh, I adore You, You Rose of Sharon, Lily of the Valley. Oh, if I could reach out my

arm and put it around You, Lord. I'm not worthy . . . Let me touch Your foot or something, Father. I know You're standing right here, right here at the platform, that glorious nail-scarred One, so close, so in another world, another dimension standing here. We see Your pressure and power of Your Spirit moving among our flesh, Lord. Oh, adulterous people as we are, and then, You moving among us, and sanctifying us with your Blood to fulfill Your Word, and pressing Your Holy Spirit into us to let us know things that's past, future, present.

E-85 O God, You're God. How I love You, Lord, how I adore You. Oh, no wonder we can't find a name for You. Wonderful, Counselor, Prince of Peace, the Mighty God, the Everlasting Father; oh, the Lily of the Valley, the Rose of Sharon; He that was, which is, and shall come; the root and offspring of David; the Word, the Life, the joy, the all: You're God.

How I love You, Lord. I praise You, adore You, You matchless One, You great eternal One, made flesh and dwelt among us, now here in a Pillar of Fire, moving around through here, showing Yourself, the same Pillar of Fire when It was in a body called the Lord Jesus, the first Son, the only begotten Son, now through adopted sons showing that You're still God.

We're not lost. We're saved. We're not in the fall; we're not in denominations; we're not in creeds; but we're in the power and the resurrection of our Saviour. How we praise Thee, Lord, for Thy goodness.

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