
WISDOM VERSUS FAITH



Thank you, Brother Neville. The Lord bless you. Morning, morning. Brother . . .

² Morning, friends. [Someone says, “Morning, Brother Branham.”—Ed.] Happy to be back in the house of the Lord!

³ I just called back there, a few moments ago, to pray for an old minister. And he had just had a blackout, like. Nothing find wrong with him. He just is old saint of the Lord. On the road down here, Satan tried to make me sick, to vomit, too. I said, “We just going to have to pray for one another.” That’s right. Yeah. So, it was Brother Coggins. We know him very well, here at the tabernacle. He comes from up in Carolina. And he’s been very, very sick, just—just stand and black out. But don’t seem to be one thing wrong with him, not physically. So, it just the devil trying to tempt him. So, he’s a great tempter, and he’s a good one, too.

⁴ You heard the story about the old sister that went to church, wouldn’t say nothing bad about anybody. Said, “What do you think about the devil?” Said, “Well, he’s a good adversary.” So that’s what he—what he is.

⁵ We are happy, this morning, to be in the house of the Lord again, this week, waiting for the Coming of the Lord Jesus.

⁶ And now, I was going to speak on the subject, this morning, “Sheltered by the Blood,” and seemed like that the Holy Spirit kind of changed my mind on that. And I have another subject, of teaching. Because, then, after, I said, last night, “Why would He change my mind on a subject of that type, ‘Sheltered by the Blood’?” You understand where the text would be, “Israel under the blood, marching to the promise,” you see. And may speak it, some other time.

⁷ So I remembered, in a dream that I had here, not long ago. And I, in this dream, I was supposed to be storing up Food in the tabernacle, you see, here in this dream. How many remembers it, a few weeks ago, having the dream? [Congregation says, “Amen.”—Ed.] I couldn’t give you the interpretation of it. And if it won’t take me very long, I’ll just tell you, if you’d like to hear. [“Amen.”] All right.

⁸ It’s seldom that I dream anything that’s just got any sense to it. It’s, usually, I go to bed late, and then wake up. And be nervous or tired, you dream, then go to sleep and dream, then wake up. You know how it is, a nervous person like myself.

⁹ And I was out with Brother Woods and Brother Sothmann, and the Lord had just been giving people . . . coming up with . . . down . . . And this was at Tucson, Arizona. And the Lord just perfectly, in every case, giving dreams' interpretations.

¹⁰ Now, you see, when anyone gives, tells me about a dream, the only way I can give the interpretation, I see that dream over. And many of you here know, that some of you telling me things, that you didn't tell me all about it, in the dream. But when I got it, over again, I got what you didn't tell. See? And so you have to see it over again, and then He tells you. Therefore, sometimes it's cutting. Sometimes it's hard, disagreeable to the person. But you must be truthful, because it's the Word of the Lord. See? Cause, they're expecting that. And It's never . . . Lord has been good to me, to let It always be right.

¹¹ And so that night I—I went to sleep, and I dreamed, myself. And I thought I was . . . A fellow I used to box with, years ago. Many, you old-timers . . .

¹² I was just thinking of Brother Roy Slaughter, standing up there at the door. He been with it, I guess about one of the oldest members here, in the church. Brother Slaughter, I guess, is right around one of the oldest members. And I—I just . . .

¹³ While I'm talking about him, there is many good points about Roy Slaughter that people don't know about. That's right. He's my brother, and I'd rather give him a little bouquet now, or a bud, than a whole wreath when he's gone. That's right. There's many fine points. Brother Roy has been a real brother to me, him and his family, live out there, and worked hard for that little family, and raise a fine bunch of children. I knowed all of his girls and his boys, and preached his little boy's funeral when it died.

¹⁴ And I remember, one time here, we had a fellow working on the church. And the . . . And he was supposed to do it, just as a carpenter. We didn't have much money. And he was going to put this interior in here. And somebody come along that wanted to work, and he didn't do it. And set around, he claimed he worked a half hour, or something, and hurt his foot. And then he, just enough to bring suit against the church, and sued us for ten thousand dollars. Well, we didn't have nothing. We didn't know nothing about it till they already got judgment. You see, they sued. The—the man, he didn't have insurance, and so then it fell on us. We didn't have, to pay.

¹⁵ And I never forget the night, setting right along, back in *there*, that Roy went down in the pocket. An old . . . Excuse me, Brother

Roy. Old, ragged pocketbook, and pulled out what checks he had from his slop-hauling, things like that. Said, "Well, Brother Bill, I'll put this on it."

¹⁶ Little old Evelynna, his sister, she is probably setting right here, somewhere now. She, "Brother Branham, my little old house, only worth three hundred dollars, but we'll just put that on it." See? That's genuine, real material, if you talk to me. That's in my book, that's real.

¹⁷ I remember then, a little later from that, I'm on my first meeting out. I was in St. Louis, in one of my first big meetings. And a telegram come in, "My little girl is laying at the point of death. Brother Slaughter. Come at once." I just walked over, started putting my clothes in the suitcase. That's all there was to it. I just couldn't turn him down. And here we come. I come home, walked into the room. Nurses, down, the hospital there, at the Catholic hospital in New Albany, give up his little girl. Just as we walked in the room, the Lord Jesus healed her. There she was, you see. See?

¹⁸ And like bread upon the water, it'll return to you someday. Off of my subject; but going back to the beginning.

¹⁹ And I used to box. And there was a fellow named here in this city. The poor fellow drinks very bad now. One of his boys is on the police force. Smith, George Smith, they call him, "Six-second Smith." He went to training me for boxing, when we had . . . 'fore the Golden Gloves started. We was out here at the government. And in that, why, he was the roughest person I ever seen. He'd just hit me, and I'd just go winding through the air. And I come back. I said, "You don't have to be so rough about it. See?" I said, "You knock the breath out of me."

²⁰ He said, "I tell you, Billy," said, "no matter how well trained you are, and how much athletic experience you have, and how strong you are, for your size, or anything like that," said, "a lick stops the blood when hits like *that*." [Brother Branham claps his hands once—Ed.] And said, "You might hate me now, but when you get up there in the ring, yourself," said, "you'll appreciate it." Said, "Your body builds up that, to come back quick. If you get hit and just fall over, and you lay there and take a count. But if your body is built and can stand the licks," said, "then, when you hit it, hard lick hits you," said, "then when you can come back quick," said, "back to your feet again. Get knocked out of the ring, jump back in." He had just got through knocking me plumb out of the ring. So he said, "You have to just do that. See?" And he liked to killed me. He was about thirty or forty pounds heavier than I was. And he could . . . He

was a fighter and I was just a student, so he was almost killing me. He said, "But you'll appreciate that when you get in the ring." I found out that was the truth.

²¹ Then, I've heard those sergeants in the army train them boys, and rugged. They'd hate that sergeant. But when it come to combat, they loved him, because rugged training.

²² That's the way I tried to train Christians. "Don't bob off your hair. Don't wear makeup. Don't do *this*." Get it rugged. You'll appreciate me when I come to—to the end of the road. See? Training, see, getting that training right. But let's—let's keep right with the Word. It might be rugged, cut denominational differences to pieces, but you'll appreciate it when you come down to the end of the road. See? You stood by the Book.

So, wife, took, had her arm in mine, and we walked up.

²³ And George Smith now, he's, I guess, he's a gray-headed man. I guess he's seven or eight, ten years older than I. And he was back in the ring, and he was battling away. And these young fellows that come up, great wide-shouldered boys, they couldn't match him, at all. They just . . . He would just whip them in a minute. And a young fellow said, "I can whip that old man. I know I can." So he, great big athletical fellow, jumped into the ring there. He didn't last a half a minute. He come back out, said, "I don't know where it comes from, but he sure is a man."

²⁴ And just then, I looked at my wife, in the dream, and I said, "Wife, you know, he gave me my first training."

²⁵ And then, you know, dreams are funny. I come down to a—a big sea, and the waters was real choppy. And the boatman . . . Now, Meda wasn't with me then, my wife. And then, in this, the—the boatman come over there, and he handed me a little canoe about two-foot-and-a-half, three-foot long. And he said . . . It was real white, just plastic, and white. He said, "Here is your boat."

"Oh," I said, "I couldn't cross, for that, in that."

²⁶ He said, "Well," said, "that'll run fifty miles an hour, up-and-down *this* way."

²⁷ I said, "It might, up-and-down the shore, but it won't out *there*. See?" I said.

²⁸ He said, "Well, go with them." And I looked, and here set Brother Woods, and Brother Fred Sothmann, the two brethren was with me the night I dreamed the dream. And they were setting in a green canoe with a lot of rigging in it, camping rigging, tents, and so forth. And they were setting there. He said, "Go with them."

29 I said, "They're not even boatmen." I said, "I know that." I said, "I am a boatman. And I—I know about the canoe, to handle it. But," I said, "they, they'll never. They couldn't make it. I wouldn't go like that, anyhow."

30 "Well," he said, "they love you." And said, "Why don't you go back up here and store up?"

31 So, I went back. And the little place where we been out at, a little place called Klondike, about forty miles from any civilization, one little store for the ranchers and things. Looked like it was at Klondike, and it turned out to be this tabernacle. I was standing right here. I was calling in, great barrels of the prettiest food I ever seen. Radishes, looked like, three-foot long; and turnips, and greens, and potatoes, and everything.

32 He said, "Store in plenty of it." See? And I was standing there, just storing it in.

33 And I woke up. I couldn't understand it. I thought it was just a dream, and went on. Bothered Brother Woods and many of them. So, here was the interpretation. I had to wait, just like I've told you many times. Things has to happen before you can; certain things that bring it in line. Here was the interpretation. They . . .

34 We had been anticipating overseas. Brother Miner Arganbright, a bosom friend of mine, was going to pay my wife and I's expenses, to tour Palestine. And we were going to go into Switzerland, and on down into Africa, and on a campaign in June. And my wife, and Rebekah, and them, was certainly thrilled to know they get to go through Germany, England, France, and Palestine. They was to wait there till I made the African campaign, then pick them up on the road back. And they were all under great anticipation. You heard me say, "If the Lord is willing," alway. "If the Lord is willing, I aim to take that campaign overseas. I don't know exactly yet." So I was waiting on it.

35 But here is what it was. This Mr. Smith, George Smith, that was my first trainer in there, and was more than a match for any of the young people that was in the land today, in his fighting. Was my first training, in the prayer line. See?

36 Many times, I bring the people up, there's visions. Wait. Yeah. *This* one, vision. *That* one, vision. It never did work just good. Now, when I first started out, I never let a person. . . 'Less I found something in the line, that wasn't just exactly right, and He stopped me, Hissself, see, and told me about it, I'd go ahead and pray for the people. And, my, the—the results was a hundred times, 'cause I got

to . . . I'd pray for four or five hundred in one night. This way, maybe twenty-five or thirty, maybe not that many. Maybe ten or fifteen visions, and I'm . . . you had to pack me out, nearly.

37 Going back to that same thing again, see, back to my first training. After all, there's nothing on the field ever stood with It, or can, see, 'cause it's the Word. It ain't some denomination. It's the Word. See?

38 And then, there, then you notice the next part after that, Meda went away from the dream. When I come to the sea, that was: going overseas.

39 Now, Brother Arganbright called me, other night, all thrilled, and said, "Brother Branham, it'll be one big vacation. Brother Shakarian has had a heart attack, so the overseas meetings are canceled out." And they . . . The Switzerland meeting, he wanted me go over there just for one night, and was to have that one night's meeting. Then the rest of it was all going to be vacation, just rambling around over the country. Oh, it, now, which is very nice; Brother Arganbright is just tops, of a Christian, a bosom friend to me and my family.

40 And, but, you see, the little, white plastic canoe that he wanted me to go in, was the Word of God. And there's not enough preaching in it, to call me across the sea. I said, "Huh-uh, not that. Just for that? Huh-uh."

He said, "Then go, go with them, like they go."

41 I said, "They're not boatmen, preachers. I am a minister. If they went, it would be vacation, altogether, with the camping rigging in it." But I wouldn't do it. I turned it down. So there was the interpretation of—of the dream. See?

42 And then Mr. Arganbright called me, a few nights ago, and told me that—that the—the . . . Course, we heard that the overseas meetings had been canceled, on account of Brother Shakarian. And then there is no . . . There, the one in Switzerland, I only had one night. And I . . .

43 Meda had to tell me, first, that she didn't want to go. So I called her, from Florida, the other night, or Georgia, and I told her. I said, "Brother Arganbright has called and said we have to leave on the twentieth of May."

44 She said, "That's out. That's out." See? "Children is just taking their examination then. Can't go." See, she had to turn it down, herself, 'cause she was the one included. It was her vacation. And there it was.

45 Even dreams, everything, is for a meaning. Everything has got something somewhere. So, dreams have interpretations.

46 Now, coming back. . . I might say so that you'll understand, and this is taped. On the road, coming home. . .

47 Just before I went out there, how many remembers me repeating it here, that a Voice came to me, in the room one morning after a vision, and said about, told about the serpent, and it being bound, and not to fear anything? [Congregation says, "Amen."—Ed.] He said, "Do not fear." Said, "Haven't I proven to be with you wherever you go?" Said, "Haven't I proved to be with you on your hunting trips?" Remember when I told about what I was going to get, 'fore I left, and all that? ["Amen."] See? Said, "Haven't I proved to be with you?" Then a real sweet Voice came, said, "The never-failing Presence of Jesus Christ is with you wherever you go." And I know, by that, we're moving up to something. I don't know what it is. I can't say.

48 Coming home, the other night, or the other day, or just 'fore I come home, I was fell into a vision. And I seen some little fellows, thin, looked like young boys, or something, had on caps. And we were standing, hunting. And I had shot a mammoth, big brown-looking bear. And then they turned around and said to me, said, "But there is some confusion about the meeting."

49 I said, "No matter what the confusion is, if I was supposed to go, wherever was, I'll go anyhow, see. It doesn't matter." And the vision stopped. I don't know where that's at. But, this is on tape. It's going to happen. See? Just remember, it's going to happen. It's a vision.

50 So, now, next Sunday, I'm going to be in Tennessee, the Lord willing, next Saturday night and Sunday, with Brother M. E. Littlefield, at, oh, that church of God headquarters up there at Cleveland, Tennessee. Brother M. E. Littlefield, at his church, the one I dedicated for him here, two or three years ago, at Cleveland, Tennessee, next Saturday night and Sunday morning. Just be Sunday morning service only, on Sunday. And give me time, my family go up with me, and we come back. I promised him, come up and preach again in his church. That's next Sunday.

51 Then, the following Sunday, Brother Arganbright is going to be here with Brother Rowe, that diplomat of Washington, that's been, served under three or four presidents. They're to be here on that Sunday, and with a new picture. I want everybody try to be here, if possible, for that time. I want to be here, myself.

52 The following Sunday is Easter. We expect a great meeting here, Easter. The Lord willing, I want to be here Easter Sunday. For. . . And we have sunrise service, as usually. Baptism, all you that's going to be baptized, the Name of our Lord Jesus, be here for Sunday. And it's been anticipated, or spoken, a while ago, being that we

don't have seating room, we may take the Boy's Club, seats seven or eight hundred, just above here, right around, a new club right around the corner here, come back down here for baptismal service then. And go back up there, so everybody can have a comfortable seat for Easter morning. We're going to try to look about it, this week, and find out.

⁵³ Then the following service, beginning then on . . . I leave here on the twenty- . . . on the twenty-fifth or twenty-sixth of the month. And then the seventh . . . sixth, seventh, eighth, and ninth, and tenth, I'm way back up on the . . . out of Van- . . . or Victoria Island, way back among some Indians, where you have to go on a boat, to get to them.

⁵⁴ A little missionary friend of mine, brother, I was with him last fall on a hunting trip. And out of a lovely home, him and his wife. And his arms, everything, is all raw, different places. Well, that's what that was. It was from fleas, bedbugs and things, see, that they had living right out there, where they just had to live in anything, amongst those Indians. He had brought some of them over to the meeting, the chief. They're all Catholic, practically all. And the Holy Spirit went down through there and picked out that chief, and all the ones with him, and healed every one of them right there in the meeting. They just simply burnt that coast, up-and-down, with their boats going out. They're commercial fishers, up-and-down the coast. And Brother Eddie is calling, and I have a little feeling to go, see, to go over there.

⁵⁵ And then we leave there, and have one day's travel from there, and have two nights or three nights in Fort St. John. That's way up on the Alaskan highway. And two nights there.

⁵⁶ Then, coming home, and the . . . I think it's the seventh, eighth, ninth and tenth of June. Now, here is a place that you all could go, to these meetings here, will be at Southern Pines. You know the brother that give such a nice write-up here, not long ago. By the way, he sent me some more magazines. I ought to have brought them. I'll have them here next Sunday, the Lord willing. And that's at Southern Pines, just about, oh, six or eight hours drive from here, Southern Pines, North Carolina. Or, is that South Carolina? North Carolina. Yeah. That's right. Then, right, then we'll leave there on the tenth.

⁵⁷ And on the eleventh and twelfth, with Brother Bigsby at Columbia, South Carolina. And that's the man, the Presbyterian that wrote the article. To me, it struck me better than anything they ever had wrote about me. He was a Presbyterian, doctor of divinity. And he came into Chicago and wrote the article. Of . . . I forget what it was now. It was real nice. I've got it somewhere, and in a

magazine. Something about “a Presbyterian, meeting at Pentecost,” or something like that, “pentecostal prophet to a Presbyterian,” something. And will be with him.

58 Then, last night, we called Brother Roy Borders, that’s already on the West Coast. And there’s some of the people out there has got as many as thirty-five and forty churches to cooperate in meetings; Sedalia, California; and over at Grass City, and from there . . . or Grass Valley, rather. And from there, on into Oregon; on up in to—to Washington.

59 And then Brother Arganbright, coming in, we’re going, planning on now, in the last week of July, to be in Anchorage, Alaska, to organize a chapter there for the Christian Business Men, following about a six- or eight-day revival that I hope to have, that hard, rough Alaska. You know how it is, just prospectors and miners. And ham and eggs cost about three dollars and fifty cents for a plate. It’s—it’s really a rough place, but they need the Gospel.

60 Now, what I aim to do, is, these things that I’m teaching on here, storing up this Food and getting them out, I want to go now. I have no definitely leading to any place, but I’m going, sowing seeds, sent by somewhere, started.

61 My wife, she is here somewhere. She got a letter from a lady over here in Illinois the other day. It just burnt into my soul of my heart. This lady said, “Sister Branham,” said, “there’s no doubt but what many times, and down through, since you been married, that you have to suffer a lot, Brother Branham being gone, having those children.” And said, “The children, of course, cry for their father and so forth.” And said, “I know what you mean, because I have a lovely husband, myself.” She said, “But, I tell you my condition.”

62 She said, “I—I’ve had four major operations, the last four years.” She said, “I take around, some fifteen or sixteen tranquilizers a day.” And she said, “I take three different Lexron shots, and so forth, a week.” And said, “I put a bunch of sleeping tablets, and the latest thing, and quieten the nerves. And them shots, and take as much as two, double sleeping tablets at night, and can’t sleep.” And she said, “My doctor has told me to go on to the insane institution before I cannot return. There might be a hope that I can save my mind.” And said, “And there’s nothing in medical lines nowhere could touch me.”

63 And she said, “I was anticipating suicide, planning it, to leave my lovely husband and my little girl.” She said, “We live in Kansas. I love it, because I see the grain ripening, and think of the harvest.”

64 I think she was a Methodist. And said where . . . And then, over at the Methodist college in Bloomington, Illinois, they picked up a paper, that I was to be there, eleven months ago. Many of you remember the Bloomington meeting. You were there.

65 And she said, "My husband got me, and some friends, and took off." And said, "The Lord knew I couldn't stand it one more day." She was so far gone. And said, "I was the first person. Your son, Billy Paul, give me a card. And that night, when your—when your husband called the numbers, I was the first one in the line, to be prayed for." And said, "As soon as I come to the platform," said, "he told me my life and told me what I done, and ever what all about it, and said, 'THUS SAITH THE LORD, it's over.'" Said, "That very split minute, I've never had another pain." Said, "I weighed seventy-something pounds. I weigh a hundred-and-sixty-something now." And said, "Sister Branham, when you're lonesome," said, "I know how you feel, sharing your husband with the world, and things like that. But," said, "just remember, a little Kansas housewife is free today, because he was willing to mind the Lord."

66 I showed Billy. I said, "Billy, I want you to send this over to that Methodist college."

He reached over and got a pile, said, "Read some of these."

67 I said, "I know. I know they're wonderful, but this one is enough. This has just set the place."

68 Did you hear that? "'Unclean! Unclean!' The evil spirits drove him," see, plumb out of his mind, "out into the tombs. When Jesus came, He set the captive free." And Jesus is the Word. So, take the Word, and It'll set the captive free.

69 Here I am talking, taking up my time, taking up your time, and so much to say.

Let us bow our heads.

70 Lord, as mortals, we know we don't have too much more time to talk. When I look out over this little, hungry-hearted bunch of pilgrims that's come from the field, from farming, some of them has come from the public works, from working. And some of them drove across the mountains, the deserts, and the fields and swamps, and gather here, then have to stand up. But they are pilgrims. They don't belong to this world. They're only here as testimonies, as lights that's set on a hill, that gives Light in the community where they're living. And then when they come together, to be rededicated, and charged with the Word, they stand, they cramp in their limbs, and the—the old and the young, alike.

71 They love You, Lord. That's why they're here. Anyone knows that a person wouldn't come, and drive for miles, and stand along walls, leaning, and legs cramping, just to be seen. And with this bunch, Lord, we're—we're poor people. We don't come in dainty dress. We come here to worship You. One purpose in our heart, one objective and one motive, that's You, Lord.

72 I pray, God, that You'll richly will reward them. May there not be a one pass through these doors, today, but what will have Eternal Life. "Then the toils of the road will seem nothing, when we get to the end of the way." If they're sick, heal them, Lord.

73 And now we just spoke of other meetings, or without a definitely knowing, then I'm going, if it be Your will, just scattering the Seeds. They'll come up, if They fall on the right ground. I pray, Lord, that You'll direct Them to that right ground.

74 Laying on the platform, or the pulpit, I should said, here this morning, is handkerchiefs, little parcels. It means that people are sick, needy. O God of Heaven, Who raised up Christ from the dead and has presented Him to us in this last day, in the form of the Holy Ghost, may He Who is omnipresent look down; omniscient, knows all things; omnipotent, all powerful. Watch over these little parcels. And may they, when they touch the sick and afflicted, may the Holy Spirit quicken that prayer to the ears of God, and may they be healed immediately.

75 Lord, think of that poor little woman. I just quoted her testimony, "Out there in Kansas today, happy, not a pain. No doctor can find anything wrong with her. No more pains, no more tranquilizers, no more sleeping pills; sleeps good and sound. Everything is all right." O Lord, truly, when You come, everything is all right then. We thank You for that.

76 Now, Father, as we turn to the Word, bless Thy Word. May It not return to Thee void, but may It accomplish that which It has been purposed for and dedicated to. In Jesus' Name we ask it. Amen.

77 Now, can you hear all right, everybody? Back in the back, it's all right? Which is the best, if I talk like *this*, or talk like *this*? Over *here*, this side over here is better? Is that better for you all back there? All right, I'll pull this around here, just a little closer then.

78 Last Sunday, is a week, I—I was a little late, had quite a lengthy service. I don't like to be that way. And now, once in a while, it won't bother me a bit, if someone is setting down, sees those standing up, would like to swap places with them, a little while, rest them. It would be a very fine Christian act. And now, now, maybe, by—by this Easter, we may have another place to hold the—the—the main service.

79 Now we want to turn, this morning. All you soldiers get your—your Sword now, and we're going to declare war on the enemy. Used to sing a little song you know.

The fight is on, O Christian soldier,
Face to face in stern array.

You've heard the song.

Armors gleaming, colors streaming,
The right and wrong is engaged today.

See? That's right.

The fight is on, but be not weary,
Be strong and in His might hold fast;
If God be for us, His banner over us,
We'll sing the victor's song at last.

80 That's right. We want to turn now to, first, to read the Scripture reading found in Saint John 10, the first five verses.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth . . . by the door is the shepherd of the sheep.

To him the porter openeth; and—and the sheep hear his voice: and he calls his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

. . . a stranger will they not follow, but will flee from him: for—for they know not the voice of strangers.

81 Now, the subject this morning, that I chosen to teach on for a little while, is: *Wisdom Versus Faith. Wisdom Versus Faith.*

82 Now, there's only two sources, or by two sources, which we must live. Did you know that? Now we . . .

83 I got many Scriptures written down here. And I want you . . . We will probably refer to them, as going along. And—and I'll try to be out as quick as possible. And won't try to . . . Just lay it out, so you can take it from there on. See?

84 But there's only two sources that we can draw our life from. And one of them is wisdom, and the other is faith; and if we think what wisdom produces, and then what faith produces. But, those two sources, we're going back this morning and pick them up for the Sunday school lesson, and bring them up out of the Bible; and show what they are, and what they are going to do, and what they have done, by the help of the Lord.

85 Now, faith and wisdom. Now, to begin with, we'll notice, that, in Genesis, the 1st chapter, we find that—that faith was introduced, and wisdom was introduced. And, today, them two sources is still introduced to the human race. We find out, that, God was the Author of faith, to believe, for the people to believe and to trust His Word. And Satan is the author of wisdom, trying to get the people to accept his wisdom, and pull them away from the faith that's in God's Word. Those two sources.

86 We find it so strange that Genesis, this seed chapter, starts off that way. And we see that all things that we have, today, originally began in Genesis, 'cause the word *Genesis* means "the beginning." And if we see these things that we're, today, the way they are, they had to have a beginning somewhere. You'll have to chase everything back to a beginning.

87 And here's a little thought for you. Everything that had a beginning, has an ending. But it's the things that did not have a beginning, that doesn't end, the only things that's Eternal.

88 Therefore, I'd like to ask the question. How could we ever make sense out of the word of "the Eternal sonship of God"? If He was a Son, He had a beginning. If He was Eternal Son, how could He be a Son and be Eternal? For, *son* is—is a product of something. But, if He was—He was, could not be an Eternal Son. There's no such a thing, "Eternal Son of God." Cause, if He—if He never had a beginning, then He cannot be nothing but Eternal. But, if He was a Son, He had a beginning, so He cannot be an Eternal Son.

89 It was the Eternal God manifested in a Son. Uh-huh. See? Eternal God, 'cause God is only thing that's Eternal.

90 And the only way that we can ever live is because we have Eternal Life. This body dies, all of our parts die. But the part that's Eternal is God, and cannot die. Now, now, the Word, the Bible, is Eternal, because It is God in Word form. And what was in God, in His thoughts, before there was any spoken Word, it was God. You see it? [Congregation says, "Amen."—Ed.] It was God. Therefore, being predestinated, we who are; saying "we," trusting I'm along with you that was predestinated; was the—the things that was with God in Eternity.

91 And then, if you are a born-again child of God, you are, and got the Holy Spirit in you, you are the manifestations of God's spoken Word before It was a Word. It has to be a thought before it can be a Word. A Word is a spoken thought. And the thoughts was in God, and then we were in God in Eternity, and we were spoken into existence by the Word. Oh, what a . . . By what Word? *This* Word, God's Word.

⁹² Now, God is the Author of faith. Satan is the author of wisdom. For, God gave His first children His Word, and told them they must believe This; and put a death, separation, punishment, if they fail to believe It.

⁹³ And Satan comes around and tries to offer to Eve, wisdom, “You will be wise, knowing right from wrong, like God.” Now, see, to start with, you see right quick that wisdom comes from the devil. That’s strange, isn’t it? But it’s truths. Wisdom come from the devil. He is the author of wisdom.

⁹⁴ Now, of course, anything that the devil has, is a perversion of the original. Sin is a perversion, perversion of righteousness. Adultery is the perversion of a—of a legal act. A lie is the perversion of the truth.

⁹⁵ And so the—the wisdom that I want you to get straightened out on, ’fore we start. There is a wisdom of God, a wisdom of God, is, stay with His Word. But Satan, in his wisdom, tried to twist the Word, so that’s the wisdom I’m speaking of.

⁹⁶ There’s a certain amount of faith that goes with Satan. In order to—to accept Satan, you got to believe Satan, so there is a perverted faith to a perverted thing. And anything that would try to twist the Word of God, to make It say something that It doesn’t, is the wrong spirit, see, offering wisdom against God’s wisdom. So, we’re going to refer to it as wisdom, and not Satan’s faith.

⁹⁷ Many of those people that believe that, are sincere, and believe, just with all the faith that they got, that they’re right. See? You have to watch. The blanket stretches two ways now. But, he, they are . . . The only way to be sure, is come back to the original Word. There is where everything is based, on the Word.

⁹⁸ Now, we find that these two factions, or sources, is: one, wisdom; and the other one, faith. And they versed one another since creation, in the garden of Eden.

Now, there is children on both sides.

⁹⁹ Now, what is the—the wisdom we’re talking about? Something that will not agree that all this Word is the Truth. It’s something that will take away from the Truth, expressing itself as a higher knowledge, more wisdom. And if wisdom of that sort come from Satan, his children live by that wisdom.

¹⁰⁰ And if the faith of God came through God, and God is Word, God’s children lives on faith. The Bible said, “The just live by wisdom”? [Congregation says, “No.”—Ed.] Faith! “The just shall live by faith.” Not what he can learn, but what he can believe. All right.

101 Now, now we find out. Let's take wisdom, first. Wisdom has reasoning. Faith has no reasoning. But wisdom has reasonings. Let's just start turning in the Bible, and let's turn now to Genesis, the 3rd chapter in Genesis, and just teach this.

102 Now what are we doing, trying to do this morning? Follow what the Lord said, "Lay up Food." You're going to need It, one of these days. "Lay up Food."

103 Now, Genesis 3:1, let's read now, see how wisdom has reasonings.

And the serpent was more subtil than all the beasts of the field which the LORD God had made. And he said unto the woman, Yea, has God said, (believing, saying the Word), Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But . . . the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, (quoting the Word), neither shall ye touch it, lest ye die.

104 Now, faith holds to That. See? Now watch.

. . . the serpent said unto the woman, Ye shall not surely die:

105 A reason, reasonings, "God is too good. God is too merciful. He loves you too much." You hear that same old devil today. "God is too good to do *this*. God won't do *this*. God won't punish." He will do just exactly what His Word said He'd do. See?

106 "Ye shall not surely die." See? What's he trying to do? Getting her to reason with him. In a minute that you reason on God's Word, then you're losing faith. See? Don't have no "yes, no's, maybe so." Stay right with It. See? Eve had the right approach, but she listened to his reasonings.

107 There's just so many people today that has the right knowledge, that knows that this Word should be God's Word, and It is God's Word, but they stand and let some seminary student reason them out of It, away from the Holy Spirit, away from the things of God. "Reasonings, we're to cast them down."

108 Now, 4th verse.

For . . .

I'm going to tell you why Satan said. I'll read the 4th verse, first, then the 5th one.

And the serpent said unto the woman, Ye shall not surely die—die:

For God knoweth that in the days you eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil.

109 See, he's giving her a reason, "Will you like to be equal with God? Take..." Other words, "You want to really be right with God? Take my advice. Listen to me. God don't mean That. He just didn't."

110 When you hear that, get away from it. That's right. That's the hiss of the serpent. It sounds reasonable. But don't reason, at all. Just believe it, what God said. Now, when the . . .

And when the woman saw that the tree was good for food, . . .

111 See what it was? His reasonings brought her to know that it was right, it was true.

. . .and that it was pleasant to the eye, and a tree to be desired . . .

112 "To make one have faith"? [Congregation says, "No."—Ed.]

. . .to make one have knowledge, make one wise, . . .

113 See what it was? Satan presenting knowledge, knowledge that was contrary to the Word, "one to make one wise."

. . .she took of the fruit . . .and did eat, and gave also to her husband with her; and he did eat.

And their eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

114 Now, what started it? Reasoning. See? Faith has no reason. You don't reason, at all. You believe. When you're prayed for, and accept God's Word for healing, don't reason with your feelings. Don't reason with nothing else. There's no reasoning to it. God said so, and that settles it.

115 Oh, how I'd like to stop here a few minutes, and rest on that, and take a text out of it. Can't do it, and preach these, about forty or fifty texts I got wrote down here. But reasoning . . .

116 When the Lord gives a vision . . .I'll just tell you, my own little infant way. The Lord gives a vision of something is going to happen, why, I don't care what is contrary to it.

117 And remember, everything that can be presented, contrary, Satan will do it. He'll try to reason, "You can't do it."

118 For instance, that what I just quoted a few moments ago, about going . . .Now, this was kind of off the beaten path. Just before my

mother went. And the Lord knew I wasn't going to be able to keep those appointments with those brethren, about going hunting. And gave a vision, and sent me all the way into British Columbia.

119 And when we got there, the guide said, "I've never seen a silver-tip. I've lived here all my life. And besides, we're going plumb up into sheep country, on horses. There's no silver-tip's. There's no. . . You ain't going to get it up there." See? See? Trying, see, trying to move away; reason.

120 Satan said to me, "It'll be, you just—you just misunderstood the vision."

121 "But I didn't. It's going to be. THUS SAITH THE LORD." And when the caribou came up, and we got that, which was in the vision, as you all know.

122 Then he said, the guide said to me; very fine brother, to be with him now in a few weeks, young Christian. He said, "Brother Branham, my brother had the epilepsy. And you rode up on that horse that day, and told me a certain thing to do, and my 'brother's epilepsy would cease.'" He said, "When I did exactly what the Holy Spirit told you to tell me," said, "he's never had a spell, from that day."

123 He said, "Now here we are, on top of this mountain. And for three miles right down, there's not even a bush four inches high. Nothing but caribou moss, a few blueberries, and they only get two or three inches high." He said, "Caribou moss and blueberries, plumb to the timberline, and our horses were hitched in the timberline. And now, according to what you told me before we come here, that, somewhere between here and where that boy is standing, with that checked shirt on, you're going to kill a nine-foot silver-tip grizzly bear."

I said, "That's THUS SAITH THE LORD." See?

What was it? Satan trying to get me to disbelieve that.

124 We started down the mountain. Closer we got, he kept saying, "Brother Branham, we're only about a mile from it now."

I said, "Are you doubting, Bud?"

"Not at all."

125 We got within about a half a mile. Said, "We're only half a mile now."

126 I said, "That's right." Said, "Just think, in a half a mile!" Casting down reasonings.

127 He said, "Look. We can see everything right before us. There's nothing out there."

¹²⁸ “But,” I said, “the God Who gave me the Word can create one there. Don’t reason. Just believe it. Don’t pay any attention to reasons. That has nothing to do with it. Just believe what He said. That’s all.”

¹²⁹ I was standing there, looked up on the hills, everywhere, just yellow caribou moss; sun going down; hills, beautiful. You could see any little spot anywhere, for three miles up the mountain, right above me. And when I turned to look, about two miles ahead of me, or a mile and a half, or two mile, stood a nine-foot silver-tip grizzly. How he got there, I don’t know. But he was there. See?

¹³⁰ Don’t reason. Believe. No matter what the circumstances, don’t pay no attention to circumstances. Believe.

Now God said, “The—the day you eat thereof, that day you die.”

¹³¹ Satan said, “Let me tell you something, see. Now, That, that’s. . . Oh, yeah, we say God is true. Sure. That’s right. We believe that Word. Oh,” Satan said, “I believe That, real sure. But, listen, let me tell you, He didn’t exactly mean That.”

He did mean That. He meant just what He said.

¹³² Satan said, “Now, look, I’ll tell you why He did it. He really. . . You see, you’re—you’re—you’re not wise, yet. You haven’t got any wisdom. See? You’re just like a sheep, to be led. You’re not your own.” That’s the way God wants you. “You’ve never. . . You ain’t got no Ph.D., yet. You—you—you just don’t have enough education. See? But I’ve got wisdom. I’ll prove it to you. Now, look, you don’t know what is right and wrong. You know there is such a thing, but you don’t know what it is. Let me show you how it’s done.” That’s all he wanted to tell that woman. That’s all he wanted to do. “Let me show you how it’s done.”

She said, “But we’ll die.”

¹³³ He said, “Surely God won’t do that. But He knows that you’ll be wise too.” See?

¹³⁴ Putting his wisdom against God’s Word. There is the wisdom that I’m talking about. See? Wisdom against faith, versus faith. There is the first battle. And God’s Word held steady and true. When they partook of the forbidden, they died; and have, ever since. See? There is where, proved right there, beyond a shadow of doubt.

¹³⁵ Now we’re going to run it for a little while. Now, I had Genesis 3:1, 17, and now. . . or 1 to 7, rather, and now, now, where wisdom has reasonings. How many believes that now? Say, “Amen.” [Congregation says, “Amen.”—Ed.] See? You say now. . .

¹³⁶ The doctors say, “Well, I’ll tell you.” Now look, take this little woman I just gave the testimony of. Doctor says, “Nothing you can do. You’re done gone. There’s no hopes for you. Go on to the insane institution. Take her over there.”

¹³⁷ She said, “Before I go over there in one of those cells, I’ll kill myself.”

¹³⁸ And then what? God come on the scene. And through her advertisement, somewhere in a paper way over in Kansas, from Bloomington, Illinois, she heard. “Faith cometh by hearing.” See? Well, her husband got her together. They was real sweethearts, loved one another.

¹³⁹ Think. Four years, and four major operations; fifteen, sixteen tranquilizers. That’s enough to kill a mortal. See? And all those shots, two or three times a week. And I know one of them was Lextron, and I forget what the other one was. It was something for mental condition. She was taking these shots, and, besides that, two sleeping tablets. And couldn’t even sleep, with that. Misery, sick all day, all night, year in and year out. Nothing could be done.

But, “Faith cometh by hearing.” See?

¹⁴⁰ Now, when she got there, God placed her on the platform, first one. See? And in what . . . Why, what? When I walked up to her, and I said, “How do you do, sister?” “How do you do?” She never heard nothing about this. She know nothing of it. But said, “You are Mrs. *So-and-so*. You come from Kansas.”

¹⁴¹ Now, quickly, that gets her to—to thinking. “Wait a minute. I just heard him say, that, ‘Christ was the same yesterday, today, and forever. And here we proved, in the Bible, tonight, that Christ promised to appear in the last days, in His Church, and the things that they did down at Sodom, and so forth,’ as he preached on.” Which is my opening sermon. “For, now, here I see it going on, right here.” See? “Now, yes.”

¹⁴² “Now, you have been to several doctors. You’ve had four operations.”

¹⁴³ “Where is he getting that information? Where’s that come from? That little, bald-headed man don’t know that. Where’s it come from?”

“And on your road over here, *such-and-such* a thing.”

¹⁴⁴ “Say!” See? “Now, that’s exactly what he just got through preaching about. That’s the Word.”

145 But, you know, Satan said, “You know, you accept that, your pastor . . .” That don’t have nothing to do with it. See? Cast away reasonings. See? “But your doctor said you’ve got to go to the insane institution.” Cast away reasonings.

146 “I’m waiting to see what God is going to say about it.” See? Then God . . . I didn’t know what to say. Then the Spirit picked it up and blasted it out.

147 She believed it. She never reasoned, “Year after year, after year, nervous breakdowns, mind gone, operations and everything, all these things; why, it’s unreasonable, think I could be healed here, in a second.” But she didn’t think about reasonings. She just believed. Faith did it, and she was healed, that instant.

148 You’d like to write to her, why, Billy can give you her address. All right, now. Now, fa- . . .

149 Wisdom will reason. Now . . . But faith don’t have no reasoning. It does nothing but hold to the Word. It holds the promise.

150 Now let’s read a little bit. Let’s turn to Romans, 4th chapter, and read just a little. And it’s until we get pinched really for time, we’ll just read these Scripture, Romans, the 4th chapter. Cause, I really like to read the Word. It does you good to—to read It. Romans, the 4th chapter, and let’s begin with the 17th verse. Listen.

151 Paul, writing the commentary on Abraham’s life, you know, there’s nothing said about Abraham running down into Gerar, and nothing in the commentary, you know. It’s just, “Abraham believed God,” Paul, that great apostle, writing a commentary on Abraham.

152 17th verse, “As it is written . . .” I like that: Paul, staying with the Word.

(As it is written, I have made thee a father of many nations). . .

153 “I have.” Abraham was seventy-five years old. Lived with his wife since she was a . . . both of them were young. It was his half sister. No children; he was sterile and she was barren. But God met him and said, “I have,” past tense, before the foundation of the world, of course, “have made you a father of many nations.” Not of many children, but many nations. Just think of it.

. . . before him whom he believed, God, even God, who quickeneth the dead, and calleth those things which be not as though they were.

154 Don’t reason, at all. Listen.

. . . calleth those things which were not as though they were.

Who against hope . . .

155 My! “Not even a hope.” What if he would have reasoned? “Not even a hope.”

Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

156 No matter what thing else is said. “God said so, and that settles it.” Oh, if Eve would have only stayed with that! See? But she stopped, to reason, get some wisdom. Abraham didn’t want any wisdom. He just wanted the Word. “God said so, and that finishes it.”

157 You know, I’ve preached on it, many time. Went and bought up all the diapers and the pins, and everything, got ready for the baby, and Sarah made the booties. And year after year passed. “Bless God, we’re going to have it, anyhow. That’s right.”

158 “Why, she,” the doctor would say, “well, she can’t have it. You can’t have it.”

“And don’t tell me. We’re going to have it, anyhow. That’s it.”

159 “Against hope, yet believed in hope.” Hopes is all gone, yet he believed in it when hope was done dead, to him. Hope was dead to every scientific search, every resource of wisdom. Hope was gone, but still he believed in it. What was it? Faith in it; faith in hope when hope wasn’t there. Hum! I’d like to linger on that a while. Faith in hope when there was no hope there, yet he still believed in hope. See? Cause, he said, “He told me, ‘So shall they seeds be.’”

160 Now, 19th verse. “And being not weak in ‘wisdom, knowledge, had his degree’”? [Congregation says, “No.”—Ed.] No.

...being not weak in faith, (ha, there you are), he considered not his own body now dead, . . .

161 Hope was gone. His body was dead. Listen, next.

...when he was about an hundred years old, neither . . . the deadness of Sarah’s womb:

162 Hope was dead. His body was dead. Sarah’s womb was dead. What did he do? Next verse, “He staggered not.” Oh, my!

He staggered not at the promise of God through unbelief, wisdom; but was strong in faith, giving glory to God;

163 Oh, my! What?

And being fully persuaded that, what he has promised, he was also able to perform.

164 Hum! No matter how, there’s no reasoning to it, at all. He just takes the—the Word and holds onto It. Now, if *this* is the Word of God, you believe It? [Congregation says, “Amen.”—Ed.] Then why

doubt any Word of It, any promise of It? ["Amen."] How can you say that *This* is part, and *This* is no good; and *This* is *that*, pick out what you want? Can't do it. It's either all good or there's none of It good. Right. So, as soon as you see that It's the Truth, take a hold of It. Don't turn It loose, no matter what circumstances, how they try to reason, "Why, you can't." Don't, don't do that, at all. Stay right with It. God promised it.

¹⁶⁵ If I'm going now to take my stand for Christ, and He's give me the Holy Spirit, His Spirit bears record of His Life in me. Then when I come to die, Satan tries, say, "Now, you see, you didn't belong to an organization." Stay right with the Word. "You didn't do *this*. You didn't do *that*." No matter *what*, *that*, Satan has got no reasoning about It. It's God's Word. Stay with the Word. See? It casts down all reasonings. See? You don't have any reasoning; just holds onto the Word. See?

¹⁶⁶ Now, faith simply trusts in His Word. See? That's what He wanted them to do. That—that, now, you get the background now. That's exactly what God wanted the human race to do: to trust in every Word He said.

¹⁶⁷ And Eve trusted a whole lot of It. But one little thing she accepted, "Well, if I become full of wisdom, maybe—maybe it was that way. Maybe it's supposed to be *this* way." See? Then right there is where she lost her hold. That's where she started sinking, right there. That's where the whole human race went right down to the grave, from right there, because she doubted one Word.

¹⁶⁸ Some of them say, "Well, I believe *This* is true. I believe *That's* true. I believe God can save, but I don't believe He heal. I believe the Holy Ghost, sure, fell on the Day of Pentecost, but there's no place where there's anything that says the Holy Ghost fell, after Pentecost."

¹⁶⁹ Oh, brother! That's the way they say it; call themselves the churches of Christ. See? "Having a form of godliness, but denying the Word thereof." Huh! Uh-huh! That's it. See?

¹⁷⁰ You must believe. Don't reason. Believe. Don't try to have wisdom. Just believe the Word.

¹⁷¹ Wisdom tries to reason and present a better way. Now, that's exactly what Satan told Eve. "Now, you're not going to die. Surely you won't, 'cause God is a good God."

¹⁷² He is a good God. And the only way I can trust Him, to be a good God, that He will stay with His Word.

¹⁷³ How can you expect me to be truthful when I'm not truthful? If I tell you one thing, do something else, my word is pretty shaky. See?

¹⁷⁴ Though, what makes Him a good God, is because He spoke the Word, and we're to live by that Word. "Man shall not live by bread alone, but by every Word of God, proceedeth out of the mouth of God." Then, God has got to stay with that Word. That's what makes Him a good God.

¹⁷⁵ Now, if He say, "Well, I'll let them get by with *this*. I, I'll let them do *this*. Well, *that's* all right. Oh, I, I'll—I'll move over *here*," why, He's a wishy-washy, see; He isn't God; He's—He's just an ordinary man. See? But, to be a good God, He has to stay with His Word. That puts every child. . . If He will let *this* one commit adultery, *this* other one drink a little, and—and *this* other one could do lie a little, *this* other can steal a little, and this other can do—do *this*; then make me just toe the line, to come in?

¹⁷⁶ He's got one way, and all that goes in is going in that gate. "Strait is the gate, and narrow is the way. No defilement will enter therein." Over in Revelation, said, "All without are sorcerers, whoremongers, and dogs, and so forth." "Blessed are ye that doeth all His commandments, that he may have a right to the Tree of Life." That's right. There's one way, that's God's.

¹⁷⁷ We don't reason it out, no other way. Well, the Roman church says, "We are the Church. That—that Bible is not even worth the. . . Why, why, It, you couldn't. . ." Bishop Sheen said, "To try to live with It, was like walking through muddy waters." See? See? How you going to do that? See? Then, if he's right, then the Bible is wrong. The Bible is right; he is wrong. Now what are you going to say? If God's Word is right, it's either Bishop Sheen or—or the Bible. Not only Bishop Sheen, but Rev. *So-and-so*, and Dr. *So-and-so*, and *So-and-so*. I wouldn't have called the man's name, 'less he said it on the radio. So, he said it out on the radio, so I guess I can call his name. Dr. *So-and-so* and *So-and-so*, said *so-and-so* and *so-and-so*. Now who you going to believe, God or them?

¹⁷⁸ "Well," say, "It really doesn't mean it just *This* way." It means it just the way that It's written.

¹⁷⁹ Well, that's the first lie of the devil. He said to Eve, "It just really doesn't mean *that*. Surely God is too good to do that. You won't die." But they did. And they will, every time. Got to meet the Word!

¹⁸⁰ Wisdom tries to take a—a better way, the way of modern, the way of popularity, the. . . an easier way, find itself around.

¹⁸¹ Just now, you take a fellow here, maybe God go to dealing with him. Now, he thinks he has to come up. He has to make his wife come right to the line. He has to quit his card parties. He has to quit going to the dances. His wife has to let her hair grow out. She

has to quit wearing makeup. He has to quit smoking, drinking. He's got to get out of that big society that he's in. Got to humble himself at the altar. He's got to stand and be called a fanatic, holy-roller, Beelzebub, anything can be called. "I'll be religious, but I'll go down *here*, join this church down *here*. You're too narrow." There you are. See? There's a reason, reason.

¹⁸² Now we're going to get to a great point, in a few minutes, on that. See? How you going to know which is right and wrong, then? See?

¹⁸³ Now, tries to make the Word say something, knowledge does. Knowledge, wisdom, tries to—to reason. Wisdom finds a better way. There is no other way but God's way. Wisdom tries to point out, say, "Oh, well, now, you know, we couldn't do that in *this* time." We must do it, anyhow. See? Tries to find an easier way. Tries to make the Bible say things that It does not say.

Now you say, "Oh, Brother Branham, now you're . . ."

¹⁸⁴ Wait just a moment. We'll go back to the seed again. What was it the devil tried to do with wisdom? Make God's Word say something that It didn't say. That's right. He tried to make God's Word say something that It didn't say. So that's the way it comes today, when they try to make God's Word say something that It doesn't say.

¹⁸⁵ Well, they say, "Well, I'll tell you, Brother Branham, you ain't got the right interpretation."

¹⁸⁶ The Bible said, that, "Prophecy is of no private interpretation." Why? Why ain't it a private interpretation? Why? "The Word of the Lord came to the prophets." It is interpreted by the prophet. Can't be of an interpretation, private. The prophets already interpret It to you. There it is, written right There. That's the way it's supposed to be.

¹⁸⁷ God has got to have some fundamental something that all people has got to be judged by.

¹⁸⁸ If it's by a church, which one is right? About nine hundred of them, nine hundred different organizations. [Brother Branham coughs—Ed.] Pardon me. Which one of them is right? How you know you're going in? What if you're a Methodist, and the Baptist is right? What if you're a Pentecostal, the Presbyterians are right? What if you're a Catholic, and the Lutherans are right? What if you're a Lutheran, and the Catholics are right? See?

¹⁸⁹ There's got to be some foundation somewhere. So if the Word . . .

¹⁹⁰ "In the beginning was the Word, and the Word was with God, and the Word was God." See? The Word was in God. It was God. It was His thoughts that was with Him, always There. God's thoughts

is as Eternal as God is. Amen. That ain't skim milk, brother. See? Here it comes. "God's thoughts was His Word, in the beginning," that's, "in Eternity," now, when "beginning" first started, time. "In the beginning was the Word, God's thoughts, and the Word was with God, and the Word was God." See? His thoughts is what He was.

¹⁹¹ That's you, too. What your thoughts are is what you are. No matter what you try to live, by something else, your thoughts is what you are. You might go along, act like a nice fellow, but in your heart you're an adulteress and whatever is. That's what you are, your thoughts.

¹⁹² And God's thoughts was His Word that was with Him and in Him, and It was God. "In the beginning was the Word, and the Word was with God, and the Word was God. And that Word was made flesh." God's thoughts was expressed in a human body, "Made flesh, and dwelt among us." There you are.

¹⁹³ Now, if you have Eternal Life today, you are in God. By God's Being in you, you are God's expressed thought. Whew! Then, don't listen to any reasonings, lest your crown be taken, give to another. Don't take any reasonings, at all. Just believe what God said is the Truth, and stay with It.

¹⁹⁴ Reasonings, through wisdom, tries to make the Word say something It doesn't say.

Now you say, "Is that true, Brother Branham?"

¹⁹⁵ Well, let's just go back to Genesis and find out. Let's go to Genesis, the 3rd chapter of Genesis, and we're going to read the—the—the 4th verse, see if—if wisdom tries to make the Word say something that It isn't. The 3rd chapter of Genesis, the 4th verse.

And the serpent said unto the woman, Ye shall not surely die:

¹⁹⁶ See what it presents? What is it? Trying to make the Word say something that It doesn't say. See?

God said, "You shall die."

¹⁹⁷ Wisdom, as Satan was presenting to her, said, "You shall not surely die." See? It's trying to make the Word say something, that, "It isn't so."

¹⁹⁸ That's what wisdom is today. Oh, brother, how we'd tarry on that! Seminaries, schools of theology, that's their very nest. That's their grass roots, is trying to make God's Word say something that It doesn't say.

¹⁹⁹ I challenge anybody to show me the Apostles' Creed in the Bible. I challenge anybody to show me "communion of saints" in the Bible.

Both Protestant, Catholic believe it. I challenge you to show me any of those things, in the Bible. See? It's the grass roots of wisdom trying to reason.

²⁰⁰ "Our warfare is not carnal, but mighty, casting away all reasons, see, pulling down the strongholds of Satan." That great, flowery, beautiful creature! Not a slick greaser; no, no, that's on the inside. But, outwardly, sin is twice as pretty. You know, sin is beautiful.

²⁰¹ How many men in here, and women, is past fifty years old? Raise up your hands. I didn't. . . I oughtn't to ask the women. But I. . . We all admit the truth. I want to ask you a question. Do you see today that women are twice as pretty, nearly, as they used to be, on the run, the average across the world? If that's so, raise up your hand. Sure. They're twice as pretty as what they used to be.

²⁰² Get some old pictures. Look at grandmother; her long skirts; braid of hair hanging down her back. She wasn't so attractive to look at.

²⁰³ Look at the modern one today. Little skinned-down dress, that, every form, she can't move without sinning. Walking, tipping down the street, with all the makeup and cosmetics a Max Factor can put on her, nearly. Fixing her hair like some little girl. Wearing a little skirt just up, about, above her knees, if she's got on any, at all. But, you look at her, she is pretty. Satan knows how to do it. He's the author of beauty, that type of beauty which results in sin.

²⁰⁴ The earth, itself, is a womb. Where did God place His seeds? Where is seeds put? In a womb. God put seeds. And what does man do? Like devils, in a womb, he'll make a child deformed if he can. That's what devils has done on the earth, hybreeding, making creatures, is not so. I'd better leave off of that; I'll never get to the rest of this here, I got wrote down. You know what I mean. That's the reason there's a deformed creation about to be cast. God is finished with it. The world is all out of order. Everything is wrong. The streams are polluted. The air is polluted. Filth! Stink!

²⁰⁵ An old Indian, not long ago, said, "White man, I don't want to live any longer. I'm through with fighting." Said, "Where is my babies? Are they starved to death? Where is my wife?" Said, "Before you come here with your women and whiskey, and sin, we lived in peace. It's our grounds. God give it to us, but you're taking it away from us. You'll pay for it, someday."

²⁰⁶ Look at it, today. Them big, pretty deserts and mountains strowed with stink, sin, whiskey bottles, beer cans. Every place is full of taverns and tommyrot. Reno, Nevada, that great desert yonder, is nothing but a prostitution. The great cities are, till even the air and the atmosphere is contaminated. Where once the pretty mountains growed, now she

is cut up with all kinds of everything else. Where the trees grew, they're cut down. Where the deserts, the waters flowed free, it's contaminated. The whole world is going to have a—a cast. The earth is going to give forth her child from the seed. Been perverted, by devils tearing it up, working it up, sure, it is—is perverted creation. God will cast it away and start over again. That's right.

207 What did it come from? One person believing one little . . . disbelieving one little phase of God's Word.

208 The whole earth is groaning. The Bible says, that, "Even nature itself is groaning for that day of relief, waiting for the manifestations of the sons of God." The trees are striving, in vain. The flowers are trying to brighten the way for the . . . But, they're groaning and crying, and know there is something wrong. Perverted! The womb can't bring forth that perfect, because she is perverted. The ground stinks. She is bathed with innocent blood. She's got . . . She's like a . . .

209 I could say something, might be too flat. It's—it's—it's stink. God said, "It stinks," before Him, so filthy. Walk into a rest room, the urinals, and just stink, contaminated. That's exactly what the world smells, too, like God smelling to it. Filth, the whole thing is filthy.

210 God will burst her to pieces. "I'll create a new heavens and earth," He said. Yes, sir.

211 What is it? Her womb hasn't brought forth a Millennium. She has brought forth a perverted thing. Why? Trying to be wisdom.

212 Got nothing against Florida. I don't mean this for you people from Florida. But when I crossed and went in Florida the first time, and come back to Georgia line there, I stood right there and I said, "As an American citizen, I give my part of it back to the Seminoles where it belongs." Why, they take better care of their yards than I do my hair, everything feather-edged. The palm trees has got lights all over it. Big swanky yachts and things, trying to bring a Millennium without repentance. To me, it's a bunch of nothing.

213 A million times more, I'd rather climb in British Columbia, to the top of a hill, and look across the mountains that God created, and man's hands never touched it. Certainly.

214 Go into these cities, the big homes, that, that don't attract me. I hate that kind of stuff. See?

215 But I know that one day, one day, it'll be changed. She'll cast forth her afflicted child. The earth, it'll be changed, one day. Okay.

216 Faith believes that it is written, and says, "The Word has no flaws."

217 Did you ever hear ministers say, “Well, I tell you, the—the King James Version, or this Revised Version, or *this* here, it’s just—it’s just a little different. Really, it didn’t really mean That”? Have you heard that? [Congregation says, “Yes.”—Ed.] Oh, my! The world is contaminated with it. See? But faith don’t believe that.

218 Faith believes, a God that can make me, can keep that Book in the order for me to live by. If the God Who made me is going to judge me, can’t keep His Book in order, then He’s a very poor God. There you are. I believe every Word of It is the Truth. Yes, sir. What does this do, to believe that? It gives faith a perfect resting place in It. See? You cannot disbelieve, that that Word is messed with, in any way. You got to believe It just the way It is.

219 If you try to use wisdom, to say, “Now look here. It’s not reasonable that God said it would do a thing like *this*.” But God did do it. See? That’s right. Now, if you say, “Well, now, if God did *this*, if He took a man’s life because he wasn’t a Levite, and put his hand on the Ark when It was about to fall.” No matter how much he was, He took his life for it.

220 God said, “Just Levites, alone, would touch That.” He took it. That’s what got David stirred up, you know. See? A Levite, wasn’t nothing but a Levite was supposed to touch that Ark. And here the Ark was, coming right back for a revival, and one outside of that tried to handle the Word.

221 That goes to show that only the anointed of God is to touch that Word. These creeds and denominations got no business tampering with It. Just the Holy Spirit has got a right to that Word, and it’s death for any other to touch It. Or, to disbelieve any of It, or teach it, “The same will be taken, his part, out of the Book of Life.” Don’t put your hands on It. Stay away from It. Listen. Believe just what It says. Don’t take nobody else’s word. Take what It said. Stay right with the Word. It’s death to do anything else to It. Now, ’cause it . . .

222 What does faith do? It believes It just the way It is. That’s the way God has preserved It down through the age, and here It is. It’s the Word of God, for me. God honors that. It gives a perfect faith in Its trueness.

223 How could you ever marry a woman if that young girl had—had—had run out and done everything, and lived in prostitution and everything else? And—and, yet, you went and got her in a house of prostitution. Come out, and she was . . . She say, “Well, I’ll—I’ll try to be a—a better girl.” You can’t have faith in

that woman. See? You can't do it. How can a woman have faith in a man that's did the same thing? You just can't build your faith there. There's nothing to build on. See? You can't do it.

224 How could you go out here and say, "Here's a boat that's got a lot of holes in it, and I'll put some grass sacks in it. Perhaps, maybe it'll—it'll stem the tide, to cross the river"? And I wouldn't want to take a chance on it, when there's one setting here is built right. Sure.

225 Why will we take some man-made theology with holes all in it? It's proved that it's wrong. See? When, *here* is one setting here, that's really the Word of God, Who stemmed the tide, through every hard storm and gale. She has held just as true as she could be. It always will. All right.

226 "Heavens and earth will pass away," said Jesus, "but My Word shall not." Why? They're Eternal. They was in the beginning. He just come here to express God's Word. He was God's expression. God was expressing Himself through His Son.

227 These all started in Genesis, the seed chapter, and has been ever since. Ever since, been on the scene, it's been the same thing, a fight between wisdom and faith, always fight. So, wisdom is of the devil and for his children.

228 Did you ever notice? All of you seen sheep. All of you seen goats. But, you know, the bleat of them two is so close, it takes a real shepherd to tell the difference. You put an old goat out there, let him bleat, bleat. Then you go over here and put a sheep there, and let him bleat. Listen at it. They sound just alike. But a real shepherd can catch that voice.

229 Jesus said, "My sheep know My Voice." See? They can tell whether it's a goat. Well, He's a sheep, Himself. Uh-huh. He ain't. . . "My sheep know My Voice. Strangers they won't follow." What is His Voice? Here it is, the Word. See? "My sheep know My voice." See?

230 They won't let anybody say, "Oh, now, here. I'm talking, the Voice of God, too. This says *this* there." But it's, see, Satan. We'll get to that in just a little bit, cool that off for you. See?

231 Now, now you see that the seed Word cannot grow in the atmosphere, then, of knowledge. That right? [Congregation says, "Amen."—Ed.] See? As soon as knowledge mixes with faith, it dies right there.

232 Eve come and said, "The Lord God said: 'The day we eat thereof, that day we die.'" Then she stopped to see what he would say.

233 He said, "But, listen, my dear, you lovely little thing. See? Surely God made you for a purpose. You know that's right. See, you're

a woman, you were made for this purpose. That's what it is. You don't know it now, but you were made for this purpose. Oh, you're a lovely little thing, dear. Uh-huh. Look at those dainty little hands. See? Why, sure you will. Surely."

"But He said, if we—if we did, we'd 'die.'"

²³⁴ He said, "But, oh, you think that a good, loving Father, God, would do a thing like that?" What'd she do? She listened to reason, took his wisdom. Said, "It's a tree, delight. One can be desired of it." And she fell for it. That's exactly. And when she did, what happened? Like it would to any woman. As soon as you fall for it, it finishes right there. That's right.

²³⁵ Now, you see, the seed that she was holding, and would have finally become a mother, by the will of God, through a spoken Word. She would have finally become a mother. But, she couldn't wait, went into that.

²³⁶ Now, see, then, as soon as she did that, accepted wisdom with the Word, and wisdom was contrary to the Word. . . You understand, say, "Amen." [Congregation says, "Amen."—Ed.] See? If wisdom is with the Word, and proves to be with the Word, and the Word produces Itself by the same thing, then it is the Word. But if wisdom is against the Word, and not with the Word, but trying to find something to add to It or take from It, it's of the devil. ["Amen."]

²³⁷ And Holy Ghost seeds of the Bible cannot grow in the atmosphere of wisdom. That kills every seminary in the country. That knocks the holes right out through them, punctures them, and the—the judgment flows in. That's right. It certainly does, see, because the Word cannot grow with wisdom, worldly wisdom. Won't do it.

²³⁸ Eve was to believe the Word as It was given to her. That right? [Congregation says, "Amen."—Ed.] She wasn't to listen to anybody else say anything about It; just the way It was given to her, that's the way she was supposed to believe It. There'd have never been a death, if she had believed That. That's right.

²³⁹ And a man or a woman that will take God's Word just the way It's given to us, hold It the way God said It, It's Life. But to mix it with some wisdom of some organization, you die right there, just like it did in the first. That's the Seed. That's the way, that's the way It acted the first time, that's the way It'll act every time. It always has. God permit, we'll prove that through the Bible, this morning. That's the only way it can grow, is to separate Itself from all reasonings, or anything else, and just believe the Word.

Eve was supposed to take It just the way God give It to us.

240 And I've expressed and told you that I believe God has preserved and kept this Bible, and that's the way God give It to me here. I don't want no other wisdom. I want just the way God said it Here.

241 Now, I hope I don't hurt you. But if the Bible said that I must "repent," It means repent; not do penance, but repent.

242 The Bible said for me to be baptized, the Name of "Jesus Christ," It didn't mean something else. Didn't mean "Father, Son, Holy Ghost." It said That.

243 "Well," you say, "Matthew 28:19 said, 'Baptize them in the Name of the Father, Son, Holy Ghost.'" That's exactly what it was.

244 Now, if that isn't right, if they haven't got the right thing, then the faith that Peter had, to baptize in the Name of Jesus Christ, and all the rest of the Bible, then they had a—a false revelation that God blessed. That brings Him right back: He should have blessed Eve in the beginning, then.

245 The name of "the Father, Son, Holy Ghost," that's three titles. There's only one Name. You cannot be baptized in the Name of Father, Son, Holy Ghost until you're baptized in the Name of "Jesus Christ," 'cause that is the Name of the Father, Son, Holy Ghost. And the whole Bible is wrote out like that. Every person in the Bible, was ever baptized, was baptized in the Name of "Jesus Christ." Nobody in the Scripture, ever baptized them in titles of "Father, Son, Holy Ghost." And every one was baptized in the Name of—of "the Lord Jesus Christ" was baptized in the Name of Father, Son, Holy Ghost.

246 Every one was baptized, the titles of "Father, Son, Holy Ghost," is baptized in no name at all; a title, like minister, reverend, doctor, whatevertime; father, son, and human, wife. Titles!

Said, "Don't make any difference."

247 Then put your title on your check, and not your name, and see where it goes. Uh-huh. Say, "I sign this check in the name of the housewife." Well, that make just as much sense as it would to disbelieve God's Word when the revelation is laying right there before you. Sure would. See? Sure. All right.

248 It's supposed to believe It the way God said It. It does not contradict Itself. If It does, you come show me. Uh-huh. It don't contradict Itself, not at all. Satan might contradict It to you, but he can't to the Word. No. So, the Word won't stand that. No, sir. That's the age-old thing, and it's been thought of, but it's never been proven yet.

249 Let's follow these two sources, or what you might call atmospheres, and see what they create. Let's follow them for a few minutes. Atmosphere; both of these sources will create an atmosphere.

250 I want to ask you something. Did you ever go in a church . . . I—I say this reverently now, and with . . . just to make a point; God forbid. Did you ever go in a church where the pastor is real starchy? The congregation is the same way. That's right. See? What is it? It's that atmosphere that brought it. Go into a place where the pastor says, "Now, wait a minute, there's no such a thing as that nonsense. I don't believe in such a thing as Divine healing, about the baptism of the Holy Ghost." You know, you'll see every one, them, congregation. If they ain't . . .

251 If there's an eagle in there somewhere, he'll get out, amongst that bunch of chickens. Uh-huh. Sure will. Exactly the truth. He'll leave it. Yeah. Yeah. He sure will. He can't stand that. He's an eagle. He's a sky-built bird, not a barnyard. Yes, sir. Now, here he is.

252 And now we find out, that, those atmospheres. And you get in wherever the . . . those things, where faith is taught in a church, you'll find a church in that atmosphere.

253 O God! Let—let me get this to you, so, you, if you can see it. See? Go . . . That's the reason people come among the saints where they're praying, believers. Paul said he didn't find any in the city, only Timothy, that was like precious Faith that he had, you know. The rest of them are all denominationalists. See? But when he got into that atmosphere, see, he, you find things going on, that the atmosphere has created. You find people living by faith when you get into a place where it says, "My, why, the Bible is true. God heals." You walk around their congregation, you find, "Why, I was dying with cancer. I was healed." "I was once blind. I see."

254 The stranger say, "Whew! My! What, you mean . . . ? What was the matter with you?"

255 "I'll show you on my record. Come home with me. Come, eat dinner with me and I'll show you something. I got a record up there. My neighbors know that I was in this kind of condition. I was paralyzed, for years. I was prayed for." See? What is it? That—that Word in that church, that group of believers, has created that atmosphere.

256 Now, how is the Word, in Its simplicity but yet in Its completeness, ever going to grow in a place where knowledge overshadows That and says, "It can't be so"? See? It can't. So, where knowledge is preached from a seminary, the children die.

257 Where faith is preached from the Word, the children live. Amen. That's the difference, just Life and death.

258 The same thing happened in the garden of Eden. That's exactly what happened to them; two atmospheres there. When Eve got off the right One, on the wrong one, she died. See? It'll do it, every time.

259 So, they cannot stay. If your church has got that kind of an atmosphere, oh, child, if you want to live, you believe the Word.

260 Now, here is going to be a little stinger now. And I don't mean it in no harsh way. I just. . . This is teaching. You have to, when you hit these places, you have to sting and burn, a little, you see.

261 Now wait. Just like branding a calf. I used to hate to do that, to brand a calf; poor little fellow. We'd run out there. And I don't know whether you ever calf-roped, or not, and—and—and—and tie them. You hog-tie them, see, across. And the poor little guy! You run down there, take this hot branding iron, sock it on him. Oh, brother, it looked horrible. When you got up, he really had a running spell. He just run and kick, and holler and beller, and go on. But, I tell you, they knowed, from then on, who he belonged to. That's right. They knowed what—what pasture he belonged on. There's no joke about it then.

So, let's brand. Let's brand. Yes, sir.

262 When they said, you know, the. . . You, many of you, has read or—or sang the *Cowboy's Meditation*, you see. And the stray yearling, when they get him in, on the last there, at the round-up; the stray yearling, they just make soup out of him, 'cause he ain't got no brand on him, at all. And so the rest of them goes on to their own pastures. But the boss of the round-up knows his cattle, so if you. . . Brand hurts.

263 Now look. Satan could scientifically prove, by his wisdom. . . Now I'm going to play the part of a doctor here, for a few minutes. Satan could scientifically prove, by his wisdom, that the soil that he was going to give, for the human race to grow in, had vitamins. Sure did. He could scientifically prove it. They can scientifically prove anything they want to, almost. See? Sure.

264 It had vitamin P, "pleasure, popularity." That's in it. That's in his wisdom soil. Sure. Sure. All the worldly pleasure, all the picture shows, all the dances, all, anything, "Go ahead. That's all right. Won't hurt nothing. Sure." See? Popularity, "Oh, you're biggest church there is in the city." All right.

265 It had vitamin C in it, which he referred to as "common sense." "Makes reason, you see." Yeah.

266 It had vitamin R in it, which meant “reasonings.” Yeah, he could reason. But, you see, that won’t work.

267 It had vitamin beau, B, in it, which means “beauty.” Satan is beautiful. Sin is beautiful. And as sin begins to get more and more, more beautiful it becomes.

268 How much better house we got today than the log house? How much more prettier is it? How much prettier is our women today than they used to be? See? How much prettier is Florida, it was now, and the way God created it? See?

269 It’s got beauty. How many knows that Satan is a beauty? And he desired beauty, and tried to create a beauty, more beautiful kingdom, and so forth. Sure. We know that. Satan is in beauty.

Now notice. He had vitamin R, which is “reasoning.”

Vitamin B, which is “beauty.”

270 Vitamin M, which is “modern.” “Oh, you want to be modern.” Just take his knowledge and find out if you don’t believe that stuff. It’ll grow right in you. That vitamin will come right up where you’re setting.

271 Some fellow stand up, give you some of his knowledge, “Now look, friends. What would it be if we took this great, lovely cathedral here and had a lot of screaming, and crying, and speaking in tongues, and running up-and-down the floor, frothing at the mouth like mad dogs? And—and what do you think the mayor of the city would say, deacon board, if we permitted such a stuff as that to come in here?” Oh, sure, it’s modern.

272 “You think our people would stand down there on the street, with a tambourine in their hand? And what would it do if our sisters would come with big, long hair hanging down? And the rest of the church women going through town, ‘Looky there. Looky there.’ Why, the president of this church, or ever what it is, you know, ‘Well, look, look at there. She looks like an old model, don’t she? Her spare tire is going flat on the back.’” See? You know, something like that.

273 “We want to be modern.” See? That’s the devil’s wisdom. That’s what it grows. That’s the vitamin that’s in the soil, that comes out in the product that it produces. Go on, you modern Jezebel. All right. Modern, like the women of today. Sure. Oh, modern. “Well, the most modern people of the town will come to the church.” Sure. It’s got . . . Why? They grow in that modern vitamin.

274 Reasoning vitamin, all right, they grow in that. See? That’s what it is, reasoning. But as soon as you start growing in that, you’re dead to the Word. You have to deny the Word before you can be that. See?

275 The only way you can ever be a sinner is to deny God's Word. What is sin? Unbelief. Unbelief in what? God's Word. See? You have to deny the Word, first.

Now, oh, I got about ten more vitamins wrote down here.

276 But here is one vitamin that he failed to tell them. He had vitamin D in there. That's the biggest vitamin in there, results, "death." See?

277 It's the prettiest bunch of dressed people, most modern there is, most beautiful church, biggest organization, see, most modern there was, most beautiful there was, the most reasonable things can be said. "Why wouldn't. . ."

278 "If God made us a creature of His, why would He condemn these women from looking their best, to have short hair? Why would He condemn a little makeup?"

279 Well, He had one in the Bible that did it, and He fed her to the dogs. So you just think about that, you see. That's exactly.

280 "Why would—why would God? Why, my, He don't expect us to live after that Bible." He sure did. He told Eve she must live. . . Or, He told. . .

281 Jesus said, that, "Man lives by the every Word, every Word that proceedeth out of the mouth of God." Who said that? Jesus. That right? He said, "If any other man said anything different, let him be a liar; His Word be true." "Heavens and earth will pass away, but My Word shall not." There you are.

So vitamin D lays in his formula, modern. That's right.

282 Now, but, the Word seed of the Bible can't grow in such ground as that. How could a person go into one of those modern churches now? The Spirit of God come upon it, and they—they want to holler, "Glory to God! Hallelujah!"

283 You know what? Why, you'd make the preacher swallow his sermon. Why, I'm telling you. I—I can just see him say, "Uhm."

284 And all them cranes there, stretch that neck around, you know, look around, to see. "Well, what said that?"

285 Then, a few minutes, the preacher would say, "Jesus Christ, the Son of God."

"Glory to God! That's right."

286 "Uhm," deacons. Huh! You, you're at the door, in a few minutes. They'll throw you right out. See?

287 The Word can't grow there, just can't do it. No, just can't do it. See? It just simply can't. See?

288 And then he comes, spraying his poison on top of It, to try to kill the germ Life in you. “Now there’s a group of people in the land today, that believes that God heals. Why, of course, we know, reasonable sense shows that God gave us doctors, to heal.”

289 Now, you ask a good, sensible doctor if he’s a healer. He’ll tell you, “No, sir. I can move a tooth, but I can’t heal the socket it comes out of.” That’s right. “I can set an arm, but I can’t heal it.” Certainly right. “God is the Healer.” See?

290 Now, how is something ever going to grow in such stuff as that? How can the seed Word ever grow in such as that? Just won’t do. It can’t grow in that kind of an atmosphere. Just certainly don’t.

291 But faith only grows in one vitamin. It only has one vitamin. Don’t have to have any mixture, at all. Faith grows in one vitamin, that’s the Word. That’s the only thing that faith can grow in, is the Word. And the only way that it can grow is because it believes the Word, and it has to take all the Word and believe It’s true. And faith vitamin is spelled in a little four-letter word, L-i-f-e, “Life.” It has vitamin L, faith has. Faith has vitamin L.

292 Wisdom has vitamin P; vitamin R; pleasure; and vitamin reason; vitamin, all these other vitamins. They, fa- . . . re- . . . Knowledge has all that. See? Wisdom has all that, reasons it out.

293 But faith only has one thing: Life. That’s all that’ll stay. “Thy Word is Life. Thy Word is Truth. He is the Word, the Way, the Truth, the Light.” Faith only hangs right there. That’s all. And won’t take it. Holy Spirit Life, Eternal Life, that’s where faith grows in: Word, Zoe, God’s Own Life. That’s only place that faith can work, is when faith hears the Word and believes that It’s God’s Word. Then, in that Zoe, It grows and It produces what the Word said.

294 God, how did He make the world? Do you believe the world was in God’s thoughts? Sure, it was, had to be. How did He make it? He just said.

295 “Where is He going to get the things?” How could you ever reason with God, say, “God, where’d You get the material, to—to make the rocks out of? Where did You?” They come from gases. “Where’d You get the gas, Lord?” See? “How’d You ever make water? What is the formula? H₂O. Where’d you get the hydrogen, oxygen at?” See? That’s it. See? It just doesn’t make sense.

296 What did God say? It was in His thoughts. And His thoughts is His Word, before It’s expressed. Then when His thoughts said, “Let there be,” and there was. That’s it. There is where faith lays.

297 “By...the...” Hebrews 11 said, “By faith the world was created.” The world was made by faith. “God made the world out of things that does not appear.” By faith God spoke the world into existence, because it was a—it was a premeditated Word. But as soon as He said it, it become life.

298 Now you can say, “I believe That, Brother Branham.” In your heart you can believe It. Then express it, “I believe It.” Don’t never change It, at all. Stay right with It. Watch what will grow out of it. It’ll produce the Word, ’cause it’s faith. See? Wisdom takes you away. Faith brings you to It. See that?

299 That cuts out every man-made creed, cuts out every school of learning, of man-made theology, just knocks them cold. There they are, their professor, D.D., Ph.D., L.L., Q.U.D., and all these fellows has to go to school and learn psychology and all these other things. There’s only one Thing he leaves out. How to present himself with psychology, and what kind of clothes to wear, and how he must say “amen” just so, and, oh, nonsense! Let the . . .

300 Be led by the Holy Spirit. Sons of God are led by the Spirit of God, not the wisdom of the seminary. But the Spirit of God leads the sons and daughters of God. Certainly. It’s true. Amen.

301 Now, lets out every creed, every school of learning, every man-made theology. No wonder they can’t believe; there’s nothing in there for It to grow on. See? They got vitamin R, reasoning, that we’re supposed to cast away. Vitamin popularity, vitamin pleasure, “Just got to have a little fun.” What kind of fun? “Oh, get out and get on a little drunk, once in a while, you know. Just have a little fun; it won’t make any difference.”

302 You know, little things like that there, they’re just all that, all that vitamin. See? And how is that kind of a vitamin ever going to grow a Word, that denies that vitamin? How you going to do it? See? The Word denies that. “If you love the world, or the things of the world, the love of God is not even in you,” said the Bible. See? So how is—how is God’s...How is God’s Word going to grow under vitamins like that?

303 It takes a certain vitamin in the soil to produce the grain. It’s got to be in the right kind of soil. We’re getting to it, just a little bit. See? Got to have the right kind of soil, or it won’t grow the grain. You take certain grounds, it won’t grow *this*, and will grow something else. Sandy ground, different vitamin, so forth, grows certain things. If it don’t, why, you ain’t got it, it just won’t grow it. That’s all.

304 Now, weeds will grow pretty near anywhere, any kind of ground. Isn't that right? [Congregation says, "Amen."—Ed.] Old denominational weeds will just grow anywhere.

305 But, I'm telling you, brother, if you want to produce the fruits of Life, she has to come out of the Word. That's right. That's right. Sure. All right.

306 I hope I ain't taking you all too long, this morning. [Congregation says, "No."—Ed.] See? Now, don't . . . See? All right.

307 No wonder they can't believe; they have nothing to live in. Jesus spoke of them in Matthew the 13th chapter and the 1st verse. Let's just turn over here and see how Jesus said about it, these things that we're talking of. Matthew the 13th chapter, and in the 1st verse.

The same day Jesus went out of the house, and sat by the sea side.

And great multitudes were gathered . . . unto him, so that he went into a ship, and sat down; and the whole multitude stood on the shore.

And he spake unto them things, and spake many things unto them in parables, saying, Behold, a sower went forth to sow seed;

And when he had sowed, some seed fell by the way side, and the fowls came and devoured them up:

Some fell on stony grounds, and when they had not much earth: and for with they sprang up, because they had no depths of earth:

And when the sun was up, they were scorched; and came . . . and because they had no root, they withered away.

. . . some fell among thorns; and the thorns sprung up, and choked them out:

. . . others fell in good ground, and brought forth some, brought forth fruit, some an hundredfold, . . . sixty . . . and thirtyfold.

Who has ears to hear, let him hear.

308 Not wisdom. "Ears," see, all right, "hearing." All right.

309 Notice. He said some went forth, when the Seed went forth, preached the Word.

310 Some fell by the wayside; just like water on a duck's back, runs right off.

311 Some fell upon rocky ground, stony, it had just a little dust that blowed up there. And sprung up, but it didn't have no roots, no place to put its roots. Now I'm going to make illustrations here, and I hope I don't hurt no feelings. See?

312 That was the Catholic church. They said they was built on a rock. I'll agree with them. I'll sure will agree with them. That's right. That's right. No earth under it, at all, no earth on it to grow from. Why? It couldn't produce a . . . They couldn't produce a Bible vitamin, 'cause they don't even believe in It. Their doctrine is dogmas, that's right, Roman dogma, no Word in it, at all. See? Fell upon rocks; that was a super wisdom. Oh, brother, I'm telling you, they had it in a super way. They present it in a way of psychology, and great big buildings, and fine dress, look like holy gods, of priests and everything else.

313 How many heard that testimony of that little nun that just got out? You got it here? I want that played some Wednesday night here at church, and every person here should have the testimony. One of them followed me for a long time. How they . . .

314 I went down there in Mexico, myself, and seen them lime pit, pits where them nuns' babies; when the priests would have them by them, babies; where they was burnt in them lime pits, and things like that. That's what made communism spring up in Mexico. They broke up that tommyrot. That's what made communism spring up yonder.

315 Don't you never fear communism. God is using communism. I don't believe in it. It's of the devil. But God takes the devil and comes right back around, like He did King Nebuchadnezzar, and come over and got Israel. See? Yeah. You watch and see if the Bible don't prove it. One of these days we'll go into it. God raised it right up, to avenge the children of God, on that old whore. That's exactly what the Bible said. Yeah. Said, "They'd burn her with fire, and she'd come to the end of her doom." That's exactly what's going to happen to her, too. There she is.

316 That's the one that fell upon rocks, just so little of soil till the thing couldn't grow. It died. Then, that was super wisdom.

317 Then some fell on the Protestant's ground, but, after while, the great wisdom of the big denominations choked it out, choked the Spirit out. "Days of miracles is past. Dr. *So-and-so* said *so-and-so*. See? No such a thing." Just perfect, choked all. Choked all the what out? Choked out the Spirit, for the wisdom. See?

318 The Holy Spirit fell in the days of Martin Luther. The Holy Spirit fell in the days of John Wesley. The Holy Spirit fell in the days of the early Pentecostal church. But what's the denominations done?

With their wisdom, have choked It out. Choked out what? The Seed. What is the Seed? The Word. "It doesn't mean That. It means *this*, there." See? They get it. . . .

319 Now, many honest-hearted men of those ministers, I've met them, set down and talked to them, even on the subject of baptism and many things. I've asked anybody to come, to discuss it. They said, "Brother Branham, if we'd do that, our church would put us out."

320 I said, "Who? Who is more to you, the Word of God or your church?" You'll never go no further, in that dust of denomination. See? See? All right. If it denies the Word, it's wrong. See? It shows it's man-made wisdom.

321 Now, the Protestants got choked out. It choked the Spirit right out of them, when they begin to take wisdom instead of faith in the Word; the wisdom in the organization, the organizational wisdom instead of faith in the Word. All that understand that, say, "Amen." [Congregation says, "Amen."—Ed.] See? Faith in what the—what the group of men, of the Methodist, Baptist, Presbyterian, Pentecostal, Evangelicals, and all got together. And soon they're to form up a confederation of church, which will be "the image to the beast." And he will have the same power in this nation, Revelation 13:11, that they had over there; and will cause a persecution upon the saints, just like they did at the beginning, the—the Roman church. See? That's where it's heading right up now.

322 And that's why the Word is being sowed right now, everywhere, "Stay away from it. Get out of it." See?

323 Now, wisdom choked it out. Their own wisdom strangle the Holy Spirit away from them. Let me prove it to you, in the Bible, Revelation, the 3rd chapter; where we just got through the church ages. Jesus had been strangled from His Church, and was on the outside; trying to knock on the door, to get back in. [Brother Branham knocks on the pulpit—Ed.] Uh-huh. That's exactly what It said. "I stand at the door and knock. If any man will thirst, if he'll just let Me in, I'll come." But nobody opened the door. See? They put Him out. What was it? They had the . . . The Seed fell on them. See? See?

324 But some fell in the valley of persecution. Some seed went over into the valley of persecution. Now, in the valley is where you find the water, the best soil. When you take somebody had been beat down till he's got all the theology beat out of him, laughed out of him, made fun of him, where he's been through the mills and ground it all out of him, till the metal has been ready to work, you'll find out there is some moisture around there. That's right. Into the valley, that fellow has been pitched over into the valley, kicked out

of his organization. He's "down in the dumps," they call it. See? Not the dumps, but "the valley," we're taught. Down in the valley, you know, that's where the Lily grows, too, you know. Uh-huh. Uh-huh. That's right, see, "In the valley." All right. Some fell in the valley of persecutions, hard trial. Some of them Seed fell in there, valley of persecutions, hard trials, be called everything like the Lily was called, "Beelzebub," made fun of.

325 But in this valley is the rivers of water. Psalms 1, said, "Blessed is the man." Let me just read it. Let me show what's in this valley. What, Psalms . . . I thought I wouldn't have time, but we'll just take time, see, to read this, see, to have this here. We're going to read this and see what this man is down here, that's just where he's planted. If he's planted on the . . . up on a dusty desert rock, where there's no ground at all, or is he planted in the valley? All right.

Blessed is the man that walketh not in the counsel, the wisdom . . .

Amen. Amen. Amen. Amen.

. . . walketh not in the counsel of the ungodly, . . . standeth in the way of sinners, . . . sitteth in the seat with the scornful.

But his delight is in the law of the LORD, the Word; and in the law, Word, does he meditate day and night.

And he shall be like a tree that's planted by the rivers of water, . . .

326 "Rivers." What is that? The nine spiritual gifts. Rivers of one "Water," one Spirit. One Water, but coming from nine different resources, rivers of Water. See?

. . . rivers of water, that bringeth forth his fruit, fruit of the Spirit, in his season; his leaves also shall not wither; and whatsoever he does, it shall prosper.

327 See, some fell down in that valley there, where these rivers are. And brought . . . Did you notice? I want to get something else. What was it done? It fell down, in the river . . .

328 It wasn't set out. He shall be like a tree that's "set out, transposed from *this* to *that*"? He was "planted." What? Predestinated. That thought of God, before the foundation of the world, placed him there. See? Not stuck out, not by chance; but was "planted," predestinated (what?) to the rivers of Water. Oh!

329 "His root shall not wither." Oh, hallelujah! "Though he dies, I'll raise him up again at the last day." That's right.

330 He is predestinated to be There, not just by chance. He was predestinated to catch that Word when It was sowed. And she'll be

right there. When it sticks, she is there. He's planted, not just stuck down. He's actually planted. That's right. Lot different: sticking a stick in the ground, than planting something. It's different. The Seed was planted; It found Its own root holes. When the Water begin to come in and break forth its Life, the Spirit, it begin to say . . .

You say, "There are nine spiritual gifts."

He said, "Amen."

"Jesus, same yesterday and forever."

"Amen."

"He still heals just like He always did."

"Amen. Amen. Amen." See?

³³¹ He's planted by the rivers, rivers coming from every side, rivers of Water. No wonder he can't wither. No wonder, he's planted. Some of them Seed fell over there. He can't die. It's right in the stream of Life. It keeps producing. That's right. It's drawing its Life out of them rivers, "rivers," the New Testament, the Old Testament. Amen. Just being fed, right on through! Oh, brother!

Are you going to love Him? Amen.

Are you going to praise Him? Amen.

Are you going to worship Him? Amen.

Amen. Amen.

³³² Yes, sir. Yes, sir. Oh, I love that! Don't you? [Congregation says, "Amen."—Ed.] Yes.

. . .brings forth his, brings *forth* of *his* fruits *in his* season; . . .(Genesis 1:11)

³³³ "Bring forth his fruits." What fruits? The fruits of what? His fruits. What fruits? His Own fruits. What fruit is it? The Bible. See? All of It is here. The fruit, love, is here in the Bible. Joy, here in the Bible. Power, Holy Ghost, all these things here, Divine healing, promises of God, that's the fruits. *Here* It is. And if he's planted in This, this is planted in the—the right kind of soil, in faith. What does faith do? Faith begins to grow It, amen, begins to move her up. See? That's it; moves it up. Sure. "He shall be like a tree that's planted by the waters; brings forth his fruit in the season."

³³⁴ Now, what kind of a fruit will it bring forth? John 14:11, John 14:11, He said, Jesus said, "He. . ." I believe it's 14:12. And Jesus said, "He that believeth on Me, the works that I do shall he do also." Why? The same Word is in him. He was the Word. Is that right? [Congregation says, "Amen."—Ed.] "And if ye abide in Me, and My Words in you, ask what you will."

335 I was talking to Brother Evans back there, not long ago. He come up here. He drives so far! He lost his car. Set over there at Miller's, left the key in it, somebody come along and stole it. He had everything he had, in it. He come up. He, him and Brother Fred, and Brother Tom, some of them, come up to the house. And said. . . Well, he looked like a little kid had his candy taken away from him; he, just all whipped out, you know. He said, "I just don't know what I'm going to do." I said, "Well, . . ."

336 Now what is it? Now, they're coming, what's the first thing? To the Word; ask the Father. "If ye abide in Me, and My Word in you, ask what you will." What? Stay with the Word, just stay right with the Word.

337 I said, "Let's pray." We got down on the floor, and got started, praying.

338 And while there, we were praying, I said, "Father, I come to Thee, in the Name of the Lord Jesus. Here is a brother that spends, works just a few days a week. His hands, all beat up, from fixing old wrecked cars and things like that, to get enough money to drive fourteen to fifteen hundred miles every Sunday, to come in to the meetings. Got a bunch of children to feed. It cost him about, around fifty or seventy-five dollars a week, to make that trip, just to come to church. See? Right. He come up here, trying to hear the Word, as we are trying to endeavor to contend for It." And I said, "Now, some evil person has stole his car." What was It? I said, "Now, Lord, I pray Thee, give him back his car, in the Name of Jesus Christ."

339 What did I do? I placed that Word, that promise, before God, sealed It with the Name of Jesus, and sent forth the Word. Right down the road It went, way out there, found the place where it started; like a hound on a rabbit's trail. See? Here He come, right down the road, howling. Got down there, just about half way to Bowling Green, Kentucky. What broke forth? The Word found him.

340 Just then a vision flew back. I seen a man, yellow-looking shirt on, driving, a young fellow, once been a Christian. The Word struck him. "You're doing wrong." The Word caught him. He sent forth His Word, see, see, and caught him. "You're going to get caught in this, someday, and the law is going to get you for doing this. Turn around and take it back." The Word got him. He had once been a Christian. I seen him bring it up here, set it on the side of the street.

341 I said, "Now, brethren, just take right out, a certain way *here*, you'll find your car. Wait here a while, though, till he gets it back. Now, you had a full tank of gasoline?"

“Yes,” he said.

342 I said, “Won’t be anything bothered. But there be half that gasoline, ’cause it take half of it, run. He was about half way to Bowling Green, about—about a hundred miles of it run out.”

343 When he found it, that’s the way it was setting, right exactly it. What was it? The Word went and got him.

344 Come back and said, not long after that, some man bought a car from him. He slipped off and didn’t pay it. See? Said, “Brother Branham . . .”

345 I thought, “The poor man!” Owed him four hundred dollars. I said, “I pray.” I sent the Word. The Word went, got on his track, found him.

346 When, we went down to find the man. He, never a Christian, see, he did—he did . . . He laughed. They asked him, go to church, one time. He said, “Well, while the preacher is preaching, I’ll look for pretty blondes.” So, you see, you can’t find . . . Yeah. That’s—that’s—that’s devil, that’s, see. So the Word couldn’t hold on to him.

347 But what did the Word do? It kept him in eye. See? Just don’t . . . Brother Welch just kept holding on, said, “It’ll be all right. It’ll be all right.” The Word went after him. See? “If ye abide in Me, and My Word in you, ask what you will.” See? The Word got after him.

348 First thing you know, one of his boys was driving along, down here on the road, and there it was. He seen the man in the car, got his number, turn, turned in, to Brother Woods. They called it, find out where it was. He was in Bowling Green.

349 God in Heaven knows, I never heard one word about it, knowed nothing about it.

350 Last Sunday, it was a week ago, afternoon, when we got through preaching here, went up there and changed my clothes, and got ready to go to Florida, for the . . . or down . . . Brother Welch, for the meeting that following night. When I got in the car, I seen that man. I said, “Brother Welch . . .” I couldn’t tell him, now. He’s got to make the move, hisself, see, just like Meda had to make her decision there. See? I said, “We’re going through Bowling Green.”

He said, “That’s about thirty miles out of the way.”

351 Went on down the road. I thought, “Oh, he—he, he’ll—he’ll get it. See? He’ll get it. See? He’s just got to get it.”

352 Went on down. Sister Evans and I . . . And after while, he said, “You know, Brother Branham,” he said, “have I been so thick-headed?” Said, “You said Bowling Green, a while ago.”

“Yeah.”

353 He said, “You know that man that got my money, run off with it?”

“Yes.”

354 Said, “He’s in Bowling Green. I been thinking about it. Just . . . I got a thing here. I’m going to turn it over, find where he’s at. Then I’m going to turn . . .” I said . . .

355 Said, “What would you do? Would you go on down there, get your money?”

356 Now, see, if I tell him, then . . . See, he’s got something to do, hisself. See? He’s got something to do. I couldn’t tell him. If I did, it would break the vision right there. See? So I had to let . . . See? Just like . . .

357 Why did Jesus stand there, say to Mary and Martha, “Take ye away the stone”? Why, He was God. He could said, “Stone, be no more,” and it wouldn’t been there. But she had something to do.

358 Why did He stand there, look upon the harvest? You believe He was the Lord of the harvest? [Congregation says, “Amen.”—Ed.] He said to His disciples, “You pray the Lord of the harvest, that He will send laborers into His harvest.” Other words, “You ask Me to do what I’m going to do.” See?

359 We’re buddies. We’re—we’re . . . It’s a Church. We’ve got something to do, ourself. You’ve got something to do. Here is the Gospel, I know It, but if you just set here and don’t preach It, what good is It going to do? See? You got something do. You got to make an effort. You got . . . You say, “Well, I believe God can heal, but I just don’t know.” Stand up and let that Word become your word. Believe It. Don’t reason It; just believe It.

360 I said, “Well . . .” I knowed, if he didn’t go, he was going to lose it. I said, “If it was me, if it was me, I’d go get my money right now.” And he did. When he got the man up out of the bed, he had some money. He just called over to the neighbor, got the rest of it, paid it off.

361 What is it? It’s the Word. See, if It can find a place, It can turn. Now, same thing on Divine healing.

362 Now, what if Brother Welch would have said, “Well, don’t think I’ll go down; just think I’ll go the other way.” What if that fellow say, “Well, I ain’t going out there where that car ain’t”? See? It won’t happen.

363 But you’ve got to believe. You’ve got to believe it. And that’s . . . Then that falls into an atmosphere of faith, and it’s got to produce it. It’s just got to. Oh, that’s . . .

364 Did you ever think about, when someone was raised from the dead, what happens? Did you ever think, in Finland there, that time that little boy was raised from the dead? His spirit was gone from him. Now, the Word has to go out, through endless space yonder, and pick up that little soul and bring it right back. How can It do it? It's the Word, "Heal the sick. Raise the dead." See? How is He going to do it? It has to come by a watered Word. He had showed the vision, and it has to happen. There laid the boy. There is everything laying there just the way He said it, two years before. And there it laid. That's the reason I say about the bear coming down the hill, whatever it was: it's got to happen, just got to be so. See? What'd It do? Word!

365 I said, "Heavenly Father, in the homelands, You said to me, about two years ago, that this little boy would raise from the dead. Therefore, upon the basis of Your Word, Your promise. The first, the Word said, 'These signs shall follow them that believe.' You sent Your disciples forward, You, and told them to 'heal the sick, raise the dead, cast out devils.' Then, by a vision, You showed me in the homeland that this little boy's . . . was going to return back to life again."

366 "Therefore, death, you can't hold him any longer. I got the Word of the Lord."

367 Not me; I ain't the Word. He's the Word. See? If I was the Word. . . There's only One Person could be the Word, that was Jesus. He was God's spoken Word, by a virgin birth. I'm a perversion, see, I'm—I'm the results of a union between my father and mother. *This* has to die; *that's* me, see, the body that has to die.

368 Wasn't so, with Jesus. He was the Word. He was born, virgin. Brother, there's no woman, man, or nothing else, had nothing to do with Him. The woman was the incubator, that's right, and He nursed her breast, and so forth. That might have been true about that. But, let me tell you, He was God. That's Who He was. Wasn't no sex about it, at all. He had to be free from sex, to bring forth Life through that Blood; as we'll get to, in a few minutes. And then, look, He was the Word.

369 "But the Word of the Lord. . ." The prophets wasn't the Word. "But the Word of the Lord came *to* the prophets." Not. . . They wasn't the Word. The Word came *to* them.

370 That's the way It does us today. When the Word came for that little boy, what was it? A vision. What was it for the bear? What was it for these other things? All, a vision. It's the Word of the Lord, came to it. Then what does it do? It holds there.

³⁷¹ Now, it's got to be spoke, first. "Death, give him back. In the Name of Jesus Christ, I send forth that Word." Catches, just like It caught that boy going down here to Bowling Green, with that stolen car. Here It goes over *here* and catches again. What does It do? It catches that—that little spirit, brings it right back here, and presents it in the body, just as the Word said It would do. There it is. What does it? Faith, not knowledge.

³⁷² You say, "Now let's see. The air is made out of *so-and-so*. There's so much acid. There's so much gas. There's so much cosmic light. I can figure that out. And maybe if I. . ." Oh, you're—you're. . . You're fooling away time.

³⁷³ Not wisdom; faith! Not wisdom; will tell you that can't be done. Faith proves it's done, see, that's right, shows He's the same yesterday, today, and forever. All right.

Let's hurry now. We got to hurry.

³⁷⁴ "Brings forth fruits of His kind." John 14 says, that, "He that doeth My. . . He that believeth on Me, the works, the signs that I do. . ."

Now, you say, "Is that the signs He does?"

³⁷⁵ He went into a house where a little girl, the only daughter of a minister, was laying; dead, cold, pale, laid out. She had probably been dead a couple hours 'fore He got there. They had her laying on a little couch, fixing to take her, embalm her. Jesus walks right into the room where she was, like that. They was lamenting and crying like that. He put them all out, said, "Get out of here. Get out." Said, "Come here, Peter, James, and John. I know you believe." Said to the father, "You believed, or you wouldn't come after Me."

And the mother said, "Lord, I believe." See?

Said, "Stand here."

³⁷⁶ He looked. Out there stood a little—little girl. Said, "Tabitha," that is, "maid." Hallelujah! He didn't have to pray. He was the Word. Uh-huh.

³⁷⁷ I don't have to pray, if I can see the vision, 'cause the Word is already made ready. I have to pray, to get the Word, get what God says. Then I can speak It, after I get what He said.

³⁷⁸ But He was the Word. Amen. "Maid, I say unto thee, arise." Picked her up, by the hand. That's it. See? Oh, my!

³⁷⁹ That's manifestation. "Brings forth of its kind." Jesus said, "He that believeth on Me, the works that I do shall he do also."

380 So, these, see, all these things of these denominations and things, they got such things in such a conglomeration of muck and sin, just like the womb of the earth has got the creation. That's right. Oh, my! How can it happen? How can the true Word of God grow on these bobbed-hair, short-wearing, cigarette-smoking, bowling-alley hangers, church-joiners? How can it do, when such pleasure-loving, -seeking crowds as that, hang out and love such things as that, and loving of the world? How can the love of God come in? How can the Seed of God grow in such a ground as that? It'll never take root. It'll never bring any Life to it. It'll lay there on them old dusty denominational rocks and rot away, but it'll never bring Life. Yes, sir. Yes, sir.

381 Pleasure-seekers, "Lovers of pleasure more than lovers of God." Terrible! Yet, they're smart. They are twice as smart as the—as the other class. Sure. Smart, educated, wisdom-seekers, just like Eve was, and they got the same dose she got, just exactly. It's the Truth.

382 How could a lily live, a lily Seed live and grow, when it thrives on waters, grow in one of those dusty denominations? How could it do it, when it thrives on Water. Water is the Spirit. "They have a form of godliness, but deny the power of the Spirit." See? Though the Word falls on them, It can't grow. It can't grow. Just like the Word was on Eve, but It couldn't grow. Why? She accepted wisdom, Satan's wisdom. The Word comes to them. The Word falls upon them. Sure, It does. Yes, sir. Grows. . . It, It'll fall on them. They can hear the Word preached.

383 Did you ever see people set in the church, they never will make a move? Preach to women about bobbed-hair; year after year, pass, still got bobbed hair. Talk to men about smoking, women about drinking; they drink right on, just the same. Just like pouring water on a duck's back. It ain't got no place to grow. See? It's that old pleasure-seeking, popularity, "Well, let the rest of the women do it first, then I will." I don't care what they do. It's your duty to follow the Word of God. That's right. See?

384 Though the Word falls on them, It can't grow. Satan's wisdom, see, so it just becomes denominational dust. They can't believe in Hebrews 13:8, all puffed up with the wisdom, nothing for It to grow in. See? How can they believe Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever"? Couldn't do it. See?

385 Oh, they say they believe It. Oh, you tell them That, they say, "Sure, we believe It." Then show me the fruits of it. Let me see it. Let me see it being done. Let me see the church that you're preaching to, do what they did in the first apostolic Church then, that believed the Word.

386 You twist your baptisms. You twist your evidences. You make it fit some kind of a creed; instead of taking the Word, let the Word bear Its own fruit. You make some kind of a thing you got to do, to bring you an evidence of It. And Satan can interpret every evidence that you want to put forth. Sure, he can, he certainly can. But he can't produce the Word. That's one thing that burns him up. He just can't do that. Yes, sir. Oh, yeah.

387 Now look at Cain and Abel. Both of them was sincere. Cain took, by his wisdom, after his mother church, Eve. That was his mother. How many knows that Eve was the mother of Cain? [Congregation says, "Amen."—Ed.] Sure. All right. Like his mother, he took reasoning, see, wisdom, his own wisdom. A beautiful sacrifice; he had the flowers. He had the fruit of the field. Said, "Well, now, surely, see," he said, "God. . . ." It was just like Satan said to—to Eve, "Surely, surely. . . ." "Surely God will receive my sacrifice. I built a lovely altar. I have it so pretty. It's so decorated."

388 Just like this Easter will be, they'll spend millions of dollars, across the nation, to put Easter flowers on some altars. Altar wasn't made for flowers; it's for sacrifice. See? It just shows that same old spirit of Cain, see, same old—old devil from Eden. See?

389 What—what happened? Cain thought, "Surely. . . ." You know the man was sincere, 'cause it meant Life or death, to him.

390 And, them people, don't think they're hypocrites. They're sincere. You say, "Then, they could be sincere and be wrong?" Sure. A man could take arsenic, sincerely thinking he's taking castor oil or something, something else. See? Sincere; that don't do it. It's Truth, not sincerity. Truth!

391 Them women over there in Africa, sacrifice their little babies to gods, the alligators. Are you that sincere? No. How many of them stand, the Chinese, break their bones, to kitchen gods! And how about the Mohammedans and up in there, and the fire-walkers? And put things, oh, hooks the flesh, in their mouth, and sew their mouth up.

392 And some of them put a stick. . . I got a statute up there, a little figurine, way he sacrifices to his god, to think he'd go to Heaven. A priest puts a stick in his mouth, wraps it around his head, with a chain; comes down, puts his hands behind him, chains his feet. He can't drink, speak, eat, nor nothing else, till he dies.

393 You see any Christians making a sacrifice like that? You won't even believe the Truth, the Word. See?

394 Now, "Beauty," he said, "surely God will receive. Look how pretty my altar is."

395 See that same spirit today, of wisdom? “Well, if we build this great denomination, surely God will receive us.” He won’t receive nothing but His Word. No. See?

396 “Well,” they say, “now, look, Brother Branham, if we—if we put out so many ministers each year. Our missionary program, last year, run to over a hundred thousand dollars.” That may be ever so good, brother, but you’re dead until you acknowledge that Word and come to It. That’s exactly.

397 “Why, Brother Branham, our church! What do you think you are, just a little peanut-brain down there?”

398 That’s true. Now, that’s exactly right. That’s true. But, whatever I am, let me stay with that Word. It’ll grow into something, someday. See? Just stay with that Word, no matter what it is. We ain’t got nothing but this little tabernacle here. That’s as much as we need, right at this present time, just a place to set, ’cause we’re looking for Jesus to come.

399 We don’t want no great big denomination to have spend millions every year, on buildings and things like that; and people trying to preach the Word, suffering out there, with nothing to eat, and things like that. What’s the matter with the people? Ain’t it . . . Oh, look like people could wake up.

400 But, anybody could accept Catholicism, could be blind enough to accept anything. I’ll tell you Truth. Anybody would let that go down their neck, could—could . . . “Wise men,” no wonder, the Bible said, “even the kings of the earth committed fornications with her.” And the wise men, knowledge, see, and they make it, them priests, smart men. Oh, man, you talk about educated? Boy, they have to have years, after years, after years, after years.

401 They say they don’t live with those nuns. Then I want to ask you something. Why don’t they become sterile then? Uh-huh. Uh-huh. Uh-huh. “They’re the Bride, that there. The nuns is the Bride. And that’s the Bridegroom, of course, you see.” That’s right. Mother Superior smothers the babies and puts them in the lime pit. You don’t believe it? Listen to a real one, has been in there, testify of it. Say, “Now come on, let the law arrest me.”

402 And said, “We’ll do the same thing they did in Russia, the same thing done in Mexico. We’ll bust that thing wide open, when it gets to the government.”

403 But how you going to do it now when we got the head of it right there in the government? See? See? That’s that Word has got to be fulfilled, “They organized an image over here, to that beast that set

there. And they both communed together and give power to this beast, to speak." Oh, brother, that Word is going to stand right there. Not communism is going to take over, but Romanism is. Uh-huh.

404 Now looky here at this. Cain said, "Surely He will receive my sacrifice." But what kind? He said "I made a sacrifice." But what kind of a sacrifice was it? Botany life: plants, flowers, vegetables. Botany life, (what?) there's no suffering to it, no penalty.

405 People don't want to suffer. That's what's the matter today. They come, they come right now and believe this Word, if didn't have to get out of their church, if they didn't have to be laughed at, made fun of. No. They want botany life, some kind of a wisdom. "Well, *this* life is just as good as *That*." It's not. I'll show you where that comes from, just in a minute, the Lord willing.

But, "Abel, by faith." Glory!

406 Cain, by wisdom, said, "Surely God will accept this. Here is an altar. I got a church." That's what a church is, an altar, place of worship. All right. "I got an altar. I will worship just as sincere as my brother. And I've got a beautiful something here for it. Surely God will receive it." That's the same thing the devil told his mother; same lie, wisdom.

407 Now, Abel. Hebrews 11 said:

By faith Abel offered unto God a more excellent sacrifice than that of Cain, . . . he being yet dead, yet it spake.

408 See? "Abel. . ." By what? Wisdom? By theology? "By faith offered unto God a more excellent sacrifice." By faith in what? By faith in what? By. . . Where did he have his faith?

409 There, just his father and mother, him and his half brother, how in the world could it be? Where could—where could he get it? What did he have faith in? Faith in botany, faith in *this*? No, sir. He had faith in the Word. Cause, he wanted to know why he was out of that garden. "Why were we put out?"

410 Mother would have to say, "Because I listened to a lie of the devil. Because *this* boy here was born *such-and-such* a way, that's why God put us out."

411 "Well," he said, "I can't even get around the gate. There's a Cherub there, with a sword, guarding that Tree of Life." So, by faith!

412 See, by wisdom, Cain offered, you know, not knowing the Word, but just thought, by wisdom. He made a nice place, and made it pretty and beautiful.

413 But, “Abel,” no one told him, now, just a boy, “by faith saw that it wasn’t botany life; it was a sexual affair, through blood.” There you are, brother. Wade over top of That, one time.

414 By faith His children still sees it. He never taught it by some wisdom now. It don’t come by wisdom. It comes by faith. The Bible said, “Abel, by faith.”

What did he offer? Blood, from living life, animal life.

415 We’re animal, ourself. We’re warm-blooded animal. That’s exactly right. Higher specie, the highest animal, but with the soul in there. That’s what’s life.

416 Now notice. By faith Abel saw the revelation, the vision, and brought a living, running blood, because life was in the blood.

417 Life is in the stem of the—of the flower. And it’s botany life, which has no feeling. I was in hopes that would soak in. [Congregation says, “Amen.”—Ed.]

418 “Abel, by faith,” staying with the Word. By faith, not by wisdom. “By faith he seen that it was sex, blood.” The blood cell comes from the male. The man has the blood cell in the sperm. The hemoglobin is the blood, comes through the male. And Adam knowed that it wasn’t apples, and peaches, and potatoes, or whatever it was, that brought them out of the garden of Eden, that caused the sin. It was sex, blood, and he offered blood back. By faith he done it, not by wisdom.

419 How is a man, through wisdom, going to understand it, when the whole Bible and the whole Church of God is built upon Divine revelation, by faith? “Upon this rock I’ll build My Church.” See?

420 Huh! “Oh,” they say, “sure, we believe That.” Then where is the Life of Christ in these forms? Where is the Life of Christ? Second. . . You want to put some of these Scriptures down. See? Where is the Life? If. . . They say, “Well, we believe. We believe. We believe.” If you do, then. . .

421 Jesus said, “These signs shall,” not they may be, “they shall follow them that believe.” Jesus said, “If a man believes on Me, the works that I do, he’ll do them also. He that believeth on Me, the works that I do shall he do also.”

422 He just won’t play around. He’ll do it. How can it happen? Because, there’s the very Life that’s in Christ, is in you. It won’t put forth any wisdom; it won’t grow in it. It’s got to deny the wisdom, to take the—the faith. Faith in the Word, not wisdom in the Word. Faith in the Word!

423 Satan has got more wisdom in that Word than any, all the preachers throwed together, priests and everything.

424 Got more wisdom, but he can't have faith. Faith will make It live. Faith would make him repent, will make him get away from his organization. Hum! He's got wisdom, so he just stays with it. All right.

425 "But Abel by faith saw it was a sex act, and he offered blood, the life of blood, and God received it."

426 Now, in Second Timothy 2, 3, it said the . . . The Word comes to them now. It'll fall on bad ground through. You see? "They have a form of godliness, but deny the power thereof," power of the Spirit. Second Timothy 3, if you're putting it down. All right. "Having a form of godliness."

427 The Holy Spirit signs of Eternal Life, they deny That. "People ain't to speak with tongues. No. No such thing as Divine healing, baptism of the Holy Ghost. That stuff was for the apostles." Having a form!

428 Paul said, prophesying it. "In the last days, the last times, these things would take place." Not in them days. "And the Spirit speaks expressly: in the last days, latter days, some shall depart from the Faith," and all these things. See? There it is, "Having that form of godliness."

429 Now, how can the Holy Spirit signs of Eternal Life grow in that ecclesiastical dust, where there's no Spirit of water, at all? See? Can't grow in the fields of denominational fun, and wisdom, and frolic. How can signs and wonders of the living God grow in a—a woman haven't the common decency to act like a lady? I want to ask you that. How can It grow in a man that'll stand in a pulpit and, for a measly meal ticket or some denominational favor, would bypass the Truth of God? How can spiritual signs follow that? Can't do it.

430 How can—how can It grow in a preacher that'll take his denomination down, strip them down, on the bank there? And here the other night, in a certain place I just passed last night, in a certain parish, and have a big shindig dance in there, carrying on, how can the fruits of the Spirit grow in such a place as that? It's on an ecclesiastical rock, that's right, and not in the valley of persecutions, to be laughed at and made fun of.

431 The lily toils hard. You remember my sermon not long ago, few years ago, on Mr. Lily. He toils. Where, Jesus said, "How he . . . toil, neither does he spin, and yet I say unto you: that Solomon, all of his glory, was not arrayed like one." How that lily draws, to make itself pretty, (what for?) just to be giving out. The pass-by smells the

perfume. [Brother Branham inhales through his nose—Ed.] The bee flies right into his heart and takes the very honey right away from him. He just gives it freely. Toils, to do it.

432 Hallelujah! That's a real man of God, Pastor Lily, Rev. Mr. Lily, yes, sir, that toils at the Word, lays on his face and cries out to God, "God, I can't see where *this* will meet *here, here*. It's got to come by the Word." When you see it, and God gives it to you, then go freely. Not to have some big campaign, "If you guarantee me so many thousand dollars, I'll come." But, freely, "If it's Timbuktu or wherever it is, God, where You want me to sow the Seed, I'll give It freely." Hallelujah!

433 Jesus said, "Solomon, in all his glory, is not arrayed like it." Said, "Consider the lily."

434 Poor little fellow, have to suffer like everything, to get what he get, and laughed at and made fun of. And all the big ecclesiastical kicked him out, and call him all kinds of dirty names. But he stays right with that Word, toiling, day and night, lays in a valley. What? He's—he's in a place where he can draw from "the rivers of Water." Toiling, (what for?) to give it out. "Freely you receive, freely give." Yes, sir. Oh, my!

How can it grow in that field of dust on that ecclesiastical rock?

435 Cain's children were wisdom, scientific. Watch Cain's children now as they comes up. Let's watch them a minute. Cain's children, what was they? Builders, inventors, great men of science. They had wisdom. See? They—they—they even built buildings, and made iron, and tempered stuff together. They were scientists, smart, educated, and religious.

436 But what did that crop of wisdom produce? Death, to the whole race, when the judgments of God fell. Is that right? [Congregation says, "Amen."—Ed.] What did the—what did the group do? Produced death. Though, in all their wisdom and smartness, what happened? They died. Every one of them perished in God's judgment. Is that true? ["Amen."] God said so. They were smart, highly educated, polished, religious, very fine. Smart, educated, depended on their wisdom, and killed the whole race of people.

437 The same thing they're doing right now, their atomic bombs and things, that this smart scientists and things will—will destroy the whole race. They got fallout right now. It's—it's... You just burn your eyes out, give you cancer, everything. They—they turned enough of it loose, in the ocean, they can't even find it no more. "When it gets loose, it'll destroy the whole world," they say. "People will burn up, in their own flesh."

438 No wonder, the Bible said, “And the fowls of the air will eat upon the captains’ flesh,” and so forth; rot, from fallout, everything else.

439 They’re doing it, themselves, their smart wisdom. That’s what caused death to come: smart wisdom. Be simple, believe God’s Word, and live. Take your wisdom, and die. All right. The harvest, the end time, they perish.

440 Well, Abel’s children were humble, farmers, shepherds; pastors, you know. Shepherds, farmers, humble, didn’t claim to be smart, but they just stayed with the Word. What did they produce at the end time? A prophet. It did. A prophet, what for? The last time-signs.

441 When Noah stood in that door, building on that ark, he said, “It’s coming, a rain.” He was called a fanatic, but he was a prophet. Amen. What did he do? Brought salvation to them that believe, and them that wanted to escape. That’s what the humble, uneducated race brought forth, that believed in faith. Others believed in knowledge, they brought forth death, to the whole race. What did—what did the humble do with faith? Brought forth salvation, a prophet of the Lord, who gave them a sign that the end time was there.

442 Do you think the educated would believe it? Snarl their nose and walk away, say, “Where is the rain coming from? Scientifically prove to me where there’s any water up there.” That scientists, bunch of smart alecks, trying, scientific prove there’s no God. Try!

443 When *that* picture was taken, that took them right off their stool where they were setting. He couldn’t understand. Said, “There’s some kind of a Light that struck the lens.” There is their own scientific instrument, took the picture of It, the camera. Like George Lacy said, he said, “Sir,” said, “this camera won’t take psychology. The Light struck the lens. It was there.” Said, “What It is, I can’t tell you, but It’s there.” Said, “I’ll write my name to it.” He did. And you’ve got it, yourself. Yes, sir. That was with the FBI. See?

444 Our God, in this last day, is not leaving one stone unrolled, but what He’s showing this world can’t stand. Wisdom and knowledge growing on, shooting through the air like flies, and—and jet planes, and fighting under the water. And all kinds of corruption, and living in sin, trying to build something that’ll protect them.

445 There’s only one thing: the righteousness of God stands in the Door of the Ark. Who is the Door? Christ said, “I am the Door to the sheepfold.” I read my text. “My sheep will hear My Voice. A stranger they’ll not follow.” You’ll never twist one in all those organizations out there. He’ll come out of it, as sure as the world.

"I'll take them from the fold, and I'll lead them. I'll go before them." Amen. "They'll know it's Me. No one can walk like Me, no one can do the things that I do," He would say. Amen.

446 "Rabbi, now we know Thou comest from God, 'cause no man could do these miracles that You do except God be with him." See? That's right. Nicodemus' confession. That's it.

447 That humble little race produced a prophet. And that prophet, in the last days of Abel's children, produced a prophet that showed the last-day signs and give the warning.

448 Just about the same now, I think. "He that has an ear to hear, let him hear what the Spirit says unto us."

449 So, see, the Seed Word of Life can't grow in that kind of an atmosphere of wisdom. It just can't do it.

450 Moses and Joshua had faith in the Word. The others wanted to dance and strip the women; Korah, (why?) by his Egyptian wisdom. Moses didn't want that.

451 Look at them Korah's today, making an easy way, dancing, all-night parties; women: bobbed hair, short dresses, anything. "Don't make any difference. That's all right." It isn't all right. The Word says it's not right. That's right. Same thing. See?

452 Though every one of them was baptized, every one, Korah and all was baptized, shows that there's that ecclesiastical type again.

You say, "Were they baptized?"

453 First Corinthians 10:1 to 2. Let's just read it. We . . . I know it's getting late, but dinner won't scorch. This dinner might last a little longer, if the Lord will just keep feeding us. See? First Corinthians 10. Now looky here. First Corinthians 10:1 to 2, I got. Now, I got Second Corinthians. First Corinthians 10:1 to 2.

Moreover, brethren, I would not—I would not that you should be ignorant, how that our . . . all our fathers were under the cloud, and all passed through the sea;

And were all baptized unto Moses in the cloud and in the sea;

454 Korah had the same baptism that the rest of them did. But what'd he want to do? Let the women just dance, and they drank a little wine and have a little time, strip them off and have adultery, and have that. You know the Bible said they did that. They took those women and stripped their clothes, and made them dance, and things like that. And Moses became angry with them. You remember the time? [Congregation says, "Amen."—Ed.] Why? They had Dr. Korah along, that had wisdom. He said, "I'll take you back to Egypt." That's where they'd have went, too.

455 But, Brother Moses, when he come down, it was different. Him and Joshua stayed with that Word. God gave a promise; they stayed with it. All right.

456 Others wanted to dance and strip their clothes, and from, by Korah's wisdom. And was all baptized, one.

457 Israel and Moab. Oh, I just . . . you . . . I been through that, once. We don't take that. I got to hurry. All right. Israel and Moab, you know how it was there. One, just as fine, one with wisdom, great big denominations. The other one, little, interdenominate.

458 Then, one day; where is what I get to now before we close. One day, these two great sources, or powers, met for a showdown on the Word of God.

459 Now we're going to come to the climax. We could go back. I could take a dozen. I could stand here for a week, never even touch the surface of it, how that I can prove that right there, what I'm talking about. But I hope you get it. See?

460 One day, it come to a showdown. Wisdom and faith come to a showdown. Jesus and Satan met. That's right. Jesus and Satan met. These two great forces, wisdom and knowledge, came to a showdown. See?

461 Now, both of them used the Word. That right? [Congregation says, "Amen."—Ed.] Oh, brother, this gets good, to me. See? Don't miss it, now. Oh! Say, "God, open my heart." ["God, open my heart."]

462 Both of them used the Word of God, same Bible. But It won't work in an unconverted channel. It sure won't. It certainly won't. Both of them used the Word of God. But Satan used It from a head knowledge, see, a head knowledge, and It didn't work.

463 I got a Scripture here. You mind if I read it? [Congregation says, "No."—Ed.] Let's take Hebrews, the 4th chapter, right quick, just a minute. I want to read this. It just looked so good to me, right here, Hebrews 4. And let's get Hebrew 4, and start, 1 to 2.

Let us therefore fear, lest, a promise being left us . . . to enter into his rest, as of you should seem to come short of it.

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with (knowledge, wisdom?) faith in them . . . that faith in them that (what?) heard it.

464 You can have all the Word, you can know that Word from A to Z, and It will never work for you. Have you seen men take that Word and try to make It work, say, "Brother, glory to God"? It

just won't work. You can't fool with the Word. No, no. No, no. No matter what you profess, the Word testifies of Itself. No matter what you claim, the Word gives the testimony. That's right.

⁴⁶⁵ Now, Satan knowed the Word. He knowed It from A to Z. Well, you know what? I imagine, if he'd have a degree, he'd have enough titles to stretch across four or five pages of paper, "Dr., Rev., Elder, Ph., L.L., Q.D.," all the alphabet in every way. His degree would be in that Bible. He knows every Word of It. Sure he does. See? So, Satan said, "Now, I know the Word." I know that he knowed the Word when he come to Eve. So, he had It by head knowledge, but It wouldn't work.

⁴⁶⁶ Jesus knowed It by faith, in the revelation of God's Word in His Own predestinated Life. Glory! I hope that soaks plum to into your heart. Jesus knew Who He was. Satan was wondering. He knowed that He was a predestinated Creature of God, that God Himself was manifested in Him. It wasn't Him doing the works. It was the Father that dwelt in Him. Amen.

⁴⁶⁷ Let the devil fly with all of his theology. Jesus; Satan knew It. He knew the Word. Now, he could quote that Scripture, boy, just like a walking Bible. He could just quote It like *that*. [Brother Branham quickly snaps his finger many times—Ed.] See?

⁴⁶⁸ But Jesus just stood still, for He knew where He was standing. He knowed that He was predestinated, "was the Lamb slain before the foundation of the world." He knowed He was that Person. Oh! Oh, brother! "He that has an ear, let him hear." He knowed that He was predestinated for that, and that's the way He knew the Word. See? And It worked. Sure.

⁴⁶⁹ Satan knew It by wisdom. It failed. He quoted the same Word Jesus quoted, same Bible. He quoted from Psalms. "He will give. . . It's written," Satan said, "He will give His Angels charge concerning You, lest any time You dash Your foot against a stone. They'd bear Thee up."

He said, "And it's also written. . ." Oh! See?

Satan knowed It by knowledge.

⁴⁷⁰ Jesus knowed It by experience. He knowed It by revelation. He knowed that He was that Son of God that was to come into the world. He knowed His standing. He knowed He was born in this world for that purpose. And that's the reason the Word of God could work through Him, because He knowed what He was. Glory! Have you caught it yet? [Congregation says, "Amen."—Ed.] He knowed what He was.

471 Satan, at the back of it, he knowed what he was. And he knowed he had no business, with his wisdom, on the Word, because the Word was God. You get it? [Congregation says, "Amen."—Ed.]

472 Now, if Jesus knew Who He was. . . He was a predestinated Creature of time. You believe that? [Congregation says, "Amen."—Ed.] Jesus, the body, He knew that He was the predestinated Word, the Person of God that was to stand in that day, to be the Sacrifice for sin. And He knew His adversary. (As I preached on, couple Sundays ago.) He knew His adversary; and He knew Who He was. Therefore, those two great forces come together, knowledge and faith. Jesus knew Who He was.

473 Satan knew the Bible as good as Jesus did, but It wouldn't work for Satan. See?

474 No matter how much knowledge you have, it won't work. Now, take that back to some of these big organization. Think of it, a minute. They say, "Well, we got the Word." Let me see it work. You Catholics, you say you're the original. Let's see it. Show me your works, without your . . . Or, show me your works, by, or, without your faith, and I'll show you mine, by my faith. See? See what the Word said.

475 Can you plant a seed without it manifesting what it is, if it's growing? Can you plant a grain of corn without making corn, if it grows? Can you plant a potato 'less it raise potato? Can you plant a flower without being that kind of flower? See?

476 Then, if you're sowed, and the Seed of God in your heart, It's got to produce That. Jesus said, "He shall do My works, if he believes Me." If he says he believes It, and these don't follow him, he's a liar. "He that believeth on Me, the works that I do shall he do also; even more than this, for I go to My Father." Why, It's strong! If they just don't hit the skidding place and slide off, over onto some rock somewhere! They just fall down in the valley so that the winds can't blow It away, and the fowls can't get It, It'll grow.

477 Hide It down in your heart. David said, "Thy law have I hid in my heart," so no denomination can take It out, the birds can't pick It up. "I got It hid *here*. I meditate in It, day and night. They're written upon my bedposts and everywhere. I got Them, got Them bound on my fingers. They're in the . . ."

478 And Jesus said, "Your name is in the palm of My hand." So, how, how is it going to be forgotten? Can't be. Now, all right.

479 Then, if Jesus defeated Satan upon the faith, knowing Who He was, He was a predestinated Creature. Are you ready?

[Congregation says, "Amen."—Ed.] What about the predestinated Bride of Jesus Christ now? You believe the Bride is predestinated? ["Amen."] The predestinated Bride of Christ now, the Church, the Word Seed, with everything that God promised to put in the Church, in It right now. It's in It now. Everything is in order. The Holy Spirit has been given. The Seed has been sowed. The evening Lights has been shining. The sign of Sodom, that Jesus promised, is here, and Malachi 4. A predestinated Church!

Oh, devil!

480 Church of the living God, here and on tape, too, do you know where you stand? Do you know that you were called of God, that the Holy Ghost reigns in your heart, and every Word of God is real to you? [Congregation says, "Amen."—Ed.] Oh, brother! How is Satan going to stand against that? How is he going to stop that from growing? How is he going to keep them signs from following It? Why, you could throw them in jail. They, if you could, I don't care what you do, they done tried it. They rotted in the jails. They was fed to lions. They were sawed asunder. They were jerked to pieces. You can't kill It, right, a Church that's predestinated. "Those who He foreknew," like He did Jesus, "He has called. Those who He called, He has justified. And those who He had justified, He has already glorified, predestinated."

481 And now, in the last days, with every seed sowed; everything in order, the world in its order, the time shaped up, the Church in Its order, the Seed, the evening Lights, the signs of like He said, "As it was in the days of Sodom." An Angel of God, the Holy Spirit, coming down, moving, performing the signs that He did then. Malachi 4 promised He would send, in the last days, what He promised. And we see all of that right here. Where? Where? [Congregation says, "Amen."—Ed.]

Amen. Amen. Amen. Amen. Amen.

Do you love Him? Amen.

482 Sure, right here in the last days, a predestinated Church, knowing where they're standing, sowed with the Seed, the Holy Spirit in the Church.

Satan, be careful.

483 What happened? Just a minute now. What happened, with everything that's promised to It, even the promises of Malachi 4?

484 What—what did Satan do when he met Jesus? He flew into Him, with all the ecclesiastical force he had. "I know the Word, also," flew into Him. That denominational dust that he had! We

threwed It out onto him; but didn't have any Light. Did he ever fly off! He come off a lot quicker than he flew on. Why? He hit that hundred-billion-volt Wire there. He singed his feathers. He come off of Him. He come out of Him, 'cause that Wire had volt in It.

485 Remember, Satan had a wire, too. But, no matter how nice copper the wire is, it hasn't got no life in it, it's dead. She won't act. Same wire.

486 One has got energized from the Dynamo, and the other one has no connection, at all. That's right. That's the reason It'll work in a predestinated vessel. That's the reason the Word will work where It's connected. Connected where, with the denomination? No, sir. That's a dead socket, "Having a form of godliness, denying the power of." But connected with the Word, which never shall pass away, and can produce the same power that He had. That's where it's at. Glory!

Amen. Amen.

Do you love Him? [Congregation says, "Amen."—Ed.] Will you serve Him? ["Amen."] Amen. Sure.

487 Not hooked into some organization, but hooked into the—the—the—Dynamo here. Brother, I'm telling you, It works there, because It's hooked up, the same Word.

488 Moab was hooked in, too; and Israel was, also. Moab had nothing but a dead bunch of creeds and a false prophet.

489 But Israel had a smitten rock, a brass serpent, a Pillar of Fire, hallelujah, signs of the living God. Amen. That's exactly. It worked. Why? It was on faith. Yes, sir. Not on knowledge, some man creed; but on faith in the Word, the Word Itself. Life comes from the Word. "My Word is Life." That current comes through the Word.

490 Satan got off of there, right quick. His theological dust didn't go very good right there. Satan's wire had no current in it. It was dead creeds. It won't. It won't current.

491 Now, see, it's the same wire. Jesus used the Father's Word; Satan used the Father's Word. Satan was Satan. Jesus was God, that's the difference, that's the True. One is a creed, and the other One is the Word. One is True, and the other one is false. One will produce it; the other one can't produce it. Do you get it? [Congregation says, "Amen."—Ed.] Same kind of wires, now, that's exactly right, same wires. Hebrews 2, we just got . . . Or, Hebrew 4:2, we just got it. See? Like, denominational, like denominations say, by wisdom. See? Denominations, by wisdom, says this, "The days of the current is past."

Do you love Him? Amen.
Will you serve Him? Amen.
Do you believe Him? Amen.
Amen. Amen.

I believe Him. Yes, sir. *Amen* means "so be it."

⁴⁹² Lord, my prayer, this morning, take every believer in here and pull him into the current. Oh! Put Life in him, let him buzz and shine forth the glory of God. Yes, sir. Turn on the current.

⁴⁹³ You know what I believe? The Seed has been sowed (You believe that?) [Congregation says, "Amen."—Ed.] for that great Church. Just like the wires has been laid through a building, every socket been tested by the Word, oh, my, every outlet tested by the Word. "Think it not strange when fiery trials comes. It's to test you."

⁴⁹⁴ There's a little short there, it'd ground, blow the whole switch. God don't want them in His Church. Ain't going to be no switch blown and no fuse blown in this last days. No, sir.

⁴⁹⁵ He comes back and welds her in there right. Yes, sir. All right. Every light is hanging in its place. Only thing, waiting for the Master back there to turn on the switch. That's right. Yes, sir. In the Word! Sure. Could be right now, brother. If you need healing, just touch the switch. That's all you have to do, if you got a real wire. If your ground. . . "If your line is grounded, and connections, too, have been lost in Jesus, tell you what to do." Amen. That's right.

⁴⁹⁶ Now, the denominational wisdom says, "The days of miracles is passed." There's no current in the wires.

⁴⁹⁷ But faith knows better. They feel it. They see it work. They know it lights. They know what it does. Faith is the current, the current, Spirit.

And wisdom is the denominational forms.

⁴⁹⁸ Satan tried to tempt Jesus, from faith in the Father's Word. Here is what he did. He tried to show Him his great, big ecclesiastical organizations of the earth. But he couldn't tempt Him. "Come over and join mine. I'll make you bishop over all of them."

⁴⁹⁹ "It's written. . ." said Jesus. Yes, sir. Satan couldn't tempt Him. No, sir. He is past that. But, Jesus was the Word. His faith in the knowledge of Hisself, that He was the Word.

⁵⁰⁰ Just like Moses. Why, Moses knew who he was. Moses knew he was God's servant, knowed he was called of God. He knowed what he was going to do. That's the reason he wasn't scared what Satan said. Satan tried to tempt him, scare him out of it. But, no. Moses knew where he was standing. That's right.

Now I got to hurry. I'm skipping over, page after page, here.

501 Paul. One thing I want to get here, 'fore closing. Paul made it clear to his part of the Bride he will present. Paul will present part of the Bride. You believe that? [Congregation says, "Amen."—Ed.] Paul made it clear to his part of the Bride that he will present to Jesus Christ in the last days, about wisdom or faith.

502 Let's just read a little bit. I want you to turn to First Corinthians, the 4th chapter. First Corinthians, the 4th chapter, we just read. And we're going to close just in a—a few moments, the Lord willing. First Corinthians, the 4th chapter, and I want to read 18th to the 20th verse. All right. Here we are.

Now some are puffed up, as though—as though I would not come to you.

But I will come to you shortly, if the Lord will, and will know, not the speech of any of them which are puffed up, but the power.

503 You know, it'd take... Now, that was the Roman church begin to come, right in there, begin to come. See? He knowed what... You know, the Bible said, "They went out from us, because they wasn't of us," you see. That's right.

For the kingdom of God is not in word, but in power.

504 See, "Not in Word." Just say, "Well, I, I'm educated, brother. I got more education than you ever have. I'm—I'm a priest. I'm..." That don't have one thing to do with It. Means no more than you're a "pig," or anything else; see, see, don't have nothing to do with It. See? The devil had a lot of knowledge, too. See? All right. See?

For the kingdom of God is not... word, but... power. See?

What will ye then? will I come unto you with a rod, or in love, or in... spirit of meekness?

505 Now, the 2nd chapter. I want to finish this, just a minute, then, 'fore we close. The 2nd chapter; turn over the page. Let's start right here at the 1st. Now see what, Paul, what he's telling the Bride now. He's going to present this part of the Bride to Christ, and he wants them to know. Now, remember, Paul would have had some kind of smart. He was smart, he had, but he "had to forget it," he said. He had all kinds of degrees and education, but he had to forget it, now, look, to learn Christ.

And I, brethren, when I come to you, came, come not with excellency of speech or wisdom. See? I didn't come with wisdom, declaring unto you the testimony of God.

506 “I’m Dr. *So-and-so*, and I have all. I’m . . . We’re taught in the seminaries, *so-and-so*”? No, no. Paul said, “I didn’t come to you like that, with wisdom.” Now, and what . . .

What is my text? *Wisdom Versus Faith*. See?

507 “I didn’t come to you in wisdom,” Paul said, “give you a testimony of God by wisdom, say, ‘Now look here. I’ll tell you. We’ve learned in the seminary that the days of miracles is past. We learn in the seminary that these things didn’t really mean *This*.’” He said, “I didn’t come like that, brethren.” Now what did he say?

For I am determined not to know any thing among you, save Jesus . . . and him crucified.

And (if) I was with you in weakness, and in fear, and in much tribulation I was with you.

And my speech and my preaching was not with the enticing words of man’s wisdom, . . .

508 Huh? As Booth Clibborn said, “Hello?” Who knocked then?

I didn’t come to you with some seminary *wisdom*, *but in the demonstration of the Spirit and of power*:

That your (f-a-i-t-h) faith should not stand in the wisdom of men, but in the power of God.

509 [Brother Branham whistles—Ed.] Amen. You believe it? [Congregation says, “Amen.”]

That your faith don’t stand in the wisdom of some organization, but in the power of God.

510 Faith in the power of God! Your hopes are not . . .

511 These two sources has battled since Eden; God’s faith against Satan’s wisdom. God has proven, in all ages, that It will not mix. It must be separated, to grow.

512 Now, quickly, let me run over just—just a word or two, on each one, just take a few things I got wrote here.

513 Esau and Jacob was a perfect type: both of them, religious; both of them, twins.

514 Esau was the ecclesiastical type. He was a man that was smart. He had—had good moral stands and things like that, but he didn’t have no use for that birthright.

515 Jacob didn’t care what he had to do, just so he got the birthright. And as long as they were together, they could not produce. That right? One was against the other.

516 Have you caught it? [Congregation says, “Amen.”—Ed.] Amen. “Come out from amongst it. Be ye separate,” saith God. “And touch not their unclean things. I’ll receive you.” See?

517 Jacob had to separate himself from his denominational brother before God would ever bless him. God told Abraham the same thing.

Israel; and Moab.

518 The four hundred prophets of Israel stood before Micaiah. And Micaiah separated himself from them, and got the Word of the Lord, and come back with It.

519 Moses, and Korah, same thing, wouldn’t mix. They had to separate. Is that true? [Congregation says, “Amen.”—Ed.]

520 Abraham; and Lot. Lot was a religious man, type of the formal church. But as long as Lot was with Abraham, he journeyed for years with him. But He would...God would not bless him till he fully obeyed Him and separated himself from Lot, the denominational church. Then, as soon as Abraham separated himself and come out, to walk alone, God said, “Now, Abraham, stand up. Look east, west, north, south.” Said, “It’s all yours.” But He didn’t do it until he fully separated himself. That’s exactly right.

521 God could not bless Seth until He separated him from Cain. He marked Cain and sent him to the land of Nod. And Cain, with his smart wisdom, become scientists and everything else, grewed a crop of that. And Seth, under his righteousness, and the love and faith in the Word of God, he grewed a crop that produced a prophet that warned the last days, that’s right, saved every believer. And the wisdom destroyed every one of them. They, every one, died. Every one, no matter how many degrees and psychology they had, everything else, they perished in the judgments of God.

522 And everything outside of the true, born-again Spirit of God, that believes every Word of That and stands right on It, will perish in the judgments of God. You see these little twisters going down the street, and all this carrying on, and carrying on like that, remember, it’s nothing in the world but fodder for the judgment. It’ll rot. It’ll got to. It’s just bound to. Women, wake up.

523 I got a little testimony, but I ain’t got time to tell it, of a little lady here not long ago, in California. I was riding up the road, waiting to be called into the tent. Run along there, a little bitty...It’s—it’s disgraceful. No doubt, a pretty little girl. And she was going along there, twisting, this little cowboy hat on, boots and tassels hanging on, twisting up the road. Every man blowing at her, and waving, all them like that.

524 I thought, "I just ought to stop, if I wasn't a preacher. Meda was along, I would. Say, 'Look, sister, I want to tell you something. You may be pretty. You can prove that. See? You might be able to make cars slide brakes, and twist around here, and boys whistle like wolves, everything. But one of these days, that little body, the bugs and worms will crawl into it and eat it away. And maybe in six weeks from now it'll be that way, rotten, laying there in a grave. But that soul that's in you, feeding on that lust, will live in a devil's hell for—for ages to come.'"

525 Moses; and Korah. Lot; Abraham. John the Baptist; and the publicans. Jesus; and the denominational churches of His days. See? Faith; wisdom.

Well, them priests could stand up, say, "We. . ."

He said, "Yes."

"We have *this*. Oh, our father, we did *so-and-so*."

526 Said, "Yes. You, with your traditions, made the commandments of God of non-effect, teaching for Doctrine the commandments of men."

527 Said, "Well, who are You, to teach us? What school did You come from?"

528 He said, "The works that I do, testify of Me. If I don't do the works of the Messiah, then don't believe Me. And if I do the works of Messiah, then you know, you believe the works." Said, "They testify of Me. If I don't do the works, then don't believe it."

529 He had them denominational, too, back there, with their wisdom. Jesus had faith. Faith in what? What He was: God's Son. See? All right.

530 Saint Martin; with the Roman church, in the days of the reformation. But I mean when, they, when 'fore they went into pagan Rome, when she begin to come the Roman church. Martin stood out there and protested that dogma of that Catholic church; done signs, and wonders, and miracles. And—and his churches, all of them, spoke in tongues, and prophesied, and great things. And the power of God was with him. He raised the dead and healed the sick, and everything else. And there was that Catholic church over there, protest him like that, and trying to have him burnt, and everything else. What was it? Wisdom; faith. Same now.

531 Let us hear the cap of all of it. Zechariah 4:6 is where I'm going to close at, right here. The Bible said, "Not by power, not by might, but by My Spirit, saith the Lord. Not by wisdom, not by knowledge, not by nomination, but with My Spirit I will (what?) energize My Word."

The disciples had It sowed into them, then the Spirit come to energize the Word. See? “Not by power, not by might, not by wisdom, not by understanding, not by *this*, not by *that*, but by My Spirit I will energize My Word. By My Spirit, saith the Lord.” It’s the Water of the Word of faith that energizes the Word of God and makes It work.

⁵³² Which will win? It looks like, right now, of course, that wisdom is going to work. But, it won’t. It won’t.

⁵³³ It looks like, right now, that the little Church that believes the full Word of God is—is certainly in the minority. But don’t you worry. The Bible said, “Fear not, little Flock. It’s your Father’s good will to give you the Kingdom.” Uh-huh. That’s right. See? And don’t fear. Just stay in faith. Stay right with the Word. Don’t leave the Word. Stay with the Word.

Do you love Him? Amen.

Will you serve Him? Amen.

Will you believe Him? Amen.

Amen. Amen.

Let’s sing it.

Do you love Him? [Congregation says, “Amen.”—Ed.]

Will you serve Him? Amen.

Do you believe Him? Amen.

Amen. Amen.

Do you love Him? Amen.

Will you serve Him? Amen.

Will you believe Him? Amen.

Amen. Amen.

⁵³⁴ Oh, I love Him! Don’t you? [Congregation says, “Amen.”—Ed.] What is it? By faith, not by wisdom! “By faith are we saved.” Is that right? [“Amen.”] “Not by wisdom, not by knowledge; by My Spirit, saith the Lord.”

⁵³⁵ Now let Them soak down into that Church. That copper wire, that’s a conductor. Now, aluminum wire isn’t a conductor. See? It isn’t. No. A rubber hose isn’t a conductor; it’s an insulator. Wood is an insulator. We don’t want any insulations. We got too much of it now, and makes isolations. So we—we want . . . We want conductors, born-again men and women who believe the Word of God.

⁵³⁶ Now, what did the Dynamo said? “Ask the Father anything in My Name, I’ll do it.”

⁵³⁷ And what do you do? Plug in. Amen. That right? [Congregation says, “Amen.”—Ed.] Just plug in, that’s all you have to do, and the current comes flowing right down the line.

538 What happens? The Word starts growing. “And he shall be like a tree that’s planted by the rivers of water; his leaves shall not wither; whatsoever he doeth shall prosper. The ungodly is not so.”

539 “The ungodly is not so.” Now, don’t say, “the sinner,” now. “The ungodly,” see, that’s the one who claims to be, and is ungodly with It, you see. That’s right. “Ungodly is not so. They can’t stand in the judgment with the righteous.” No, sir. They certainly can’t.

540 So, the time has come. The Seed is sowed, though, those who are predestinated. “Predestinated” is the only way there. I could take Revelation 12, right now, and 13, and prove to you that, just those. The Bible said, that, “This antichrist that was coming upon the earth would deceive all,” (a, double l), “all that was upon the face of the earth, with these denominations and creeds. He would deceive all upon the face of the earth, every one of them, except those who were predestinated before the foundation of the world.” So, brother, you can’t do nothing about it. Just holler, “Amen.” [Congregation says, “Amen.”—Ed.] Oh, my! I love that. Yes, sir.

Do you love Him? Amen.
Will you serve Him? Amen.
Do you believe Him? Amen.
Amen. Amen.

541 Want you to practice that a little bit around here, you all. I like that song. Don’t you? [Congregation says, “Amen.”—Ed.] That was our Phoenix, conventional song. Oh! I love it. I love it. Let’s sing it again.

Do you love Him? Amen.
Will you serve Him? Amen.
Will you believe Him? Amen.
Amen. Amen.

542 Well, you can just keep on going, you know. “Will you worship Him?” And all them just keep on going, over and over. My! We got it started there in Phoenix; we like to tore the place to pieces. Yes, sir. “Amen. Amen. Amen.”

Are you plugged in this morning? Amen.
Turn the switch. Amen.
You got the current. Amen.
Amen. Amen.
Now It will grow. Amen.
Bear fruit. Amen.
You will show It. Amen.
Amen. Amen.

⁵⁴³ Oh, isn't that wonderful? [Congregation says, "Amen."—Ed.] Amen. It's so wonderful. Sorry to keep you all here, all this time, but I'm just having a jubilee, myself, just a wonderful time. All right.

Next Sunday, now, everybody that's around. . .

⁵⁴⁴ Now, now I'm going up to Brother Littlefield's, to spread a little Word, probably just take some of this Word here and scatter It up there amongst them, church of God, like that. And I'll probably just speak on something I did here. Course, you're welcome to come. But they got a little bitty church there, seats fifteen hundred. I just dedicated it, and about a couple years ago. It's going to be squeezed up. But I promised Brother Littlefield. He's a precious brother. And a man keeps his promise if he can. The Lord willing, I'll go up there.

⁵⁴⁵ There will be church here at the tabernacle. You people come right here at the tabernacle, that's around and things, and can. Come right ahead.

⁵⁴⁶ And then, the following Sunday, remember, Brother Arganbright will be here now with Brother Rowe. You'll sure enjoy Brother Rowe. [Blank spot on tape—Ed.] All right.

⁵⁴⁷ Let's turn the service now to Brother Neville, see what he's got to tell us now. Lord bless you.



WISDOM VERSUS FAITH

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