

FELLOWSHIP

E-1 Let us remain standing just a moment for a word of prayer while we bow our heads. Our heavenly Father, as we're approaching Thee tonight, Lord, in this time of fellowship, we thank Thee for the Blood of Jesus Christ, and for this time of fellowship.

Now, laying before me is some handkerchiefs that's been sent in here, Lord, to the convention. It represents people who are needy. And we're told in the Bible that they took from the body of St. Paul handkerchiefs and aprons, and unclean spirits went away from them, and the sick was healed. We realize that we're not St. Paul, but You're still the same God. And You have provided a way today, for You are the same yesterday, today, and forever. We pray that You heal these people.

E-2 And may, as one writer said, that when Israel was blocked off by the Dead Sea from the promised land, that God looked down through the Pillar of Fire with angry eyes, and the sea got scared and rolled back, and Israel went on the journey. God, I pray that when these handkerchiefs are laid upon the body of the sick, may God look, not only through the Pillar of Fire, but through the Blood of His own Son, Who makes, and may the sickness move back and give place for the healing power of Christ.

Bless this convention, Lord, in its finishing up tonight. We pray that You'll just visit us in a great way, as You have been doing, and give us of Thy blessings. We ask in Jesus' Name. Amen. May be seated.

E-3 The Lord bless. I was so stirred by the—the compliment just paid me by Brother Carlson. How I would like to take time to say a few things about that. But I know that you've been. . . Today and all through the convention, there's been many preaching, and much preaching of great preachers that has spoke to you. And I—I appreciate them all. And I know you're tired now, and you'll be going home after while, and maybe to your churches tomorrow. And I—I won't take much of your time. But as Brother Carlson in just such a noble statement. . .

E-4 Last night when I left here I put my arms around Joseph. I said, "What's the matter with me?" I asked my wife the other day, "Am I a madman?" I can't help from saying those things. There's an impulse within me that drives it, and I—I can't help that. It's something, it's. . . I look around and upon the church.

This afternoon in the motel I'm staying in, there was a bunch of people come in drunk, and women, grandmothers, and wearing shorts, and dressed immorally, and drinking, and smoking. And I—I thought, "God, why should I speak to my sisters in the way that I do, and not wanting to say those things, but why should I do that, and looky here?"

And just as sweetly, not a audible voice, but something inside me said, "I don't want My children looking like that." There you are. See? You are different people. When I seen Him say—heard it in my heart, "Don't want My children. . . ." that done me good. "My children. . . ." I love the church. That's what Christ died for, the church. And I believe in the church. But some of the things that goes on in the church when you constantly preach against it, and lay the Word out to it; and then see the church still grope on in that, it's. . .

E-5 See, honestly, I know I'm called everything from an archangel to a devil. I'm your brother. I'm your brother. And those things might be said about me. I can't help what's said. I must be honest. I want to say as Paul, "I was not disobedient to the heavenly vision" that came to me as a boy. And since then the Lord has worked—having confidence in God, faith in Christ.

E-6 Here a few weeks ago—last time I was in Chicago, rather, I was having the Business Men had made a little panoramic with different ministers around the city. And then I was to speak the—the off-show, the—the last part of it, at a—at a ministerial rally. And I was getting ready for a great spiritual gastronomical jubilee, I guess I would call it.

And one night, about three or four nights before the—happened, I was in the hotel room. The lightning was flashing; there was a storm on. I'd just come from the meeting; it was about one o'clock in the morning. He said, "Go to the window." There was that Light shining in the room, that you've got the picture of, and know about. Said, "Move over to the window and stand by that third plate."

E-7 And I stood there, I looked out across. And He said, "They've got a trap set for you. But don't you worry, I'll be with you. Tell Mr. Carlson here, and another man will be with him, which will be Tommy Hicks; they'll not get that auditorium they're planning on. It'll be at another place with a brown room. And when they come in, there'd be a colored man set to your left." And then He showed me where everybody'd be setting. Said, "Now, tell that. You'll meet Mr. Carlson tomorrow for breakfast." Here he sets.

And in the room the Holy Spirit described every bit of it. And that meeting, where they was going to have it, was canceled. They had to take another room. And when they all come in, every person set right to their place. There's Brother Carlson. He never says anything but what it's right, perfectly right.

And I said to the ministerial association, "I know what you have against me. It's about my teaching about Christ. Now, I heard you introduce yourselves as Dr. So-and-so and Dr. So-and-so. I have not even a grammar school education. But I want some of you all that says the teaching's wrong, to, if the Doctor to get your Bible, and come here and stand by me before these ministers; or keep off my back from now on," See? That's right. "If it's a meal ticket to you, then don't try to discuss it with me. I have one thing; that's to please Christ and His Word, and that's my purpose in life."

E-8 And friends, it's not easy when you love people, and yet you just have to cut them to pieces. You don't mean to do that. But how can a man that's going to preach by inspiration say anything but what inspiration comes? If I ever say anything that's contrary to the Word, then you call my attention.

'Course, many times among the people, out when I'm in circles of conventions, I speak not nothing but just the great fundamental, evangelical doctrine. Sometimes I try to speak against sin, and the rebuking of such things I see people doing, and trying to live like the world and still pretend to be a Christian. It's the greatest stumbling block the church ever had is such as that. We ought to either be in or be out. We are—but not pretend something when we're not. And so it makes it very hard.

E-9 Some time ago, a friend just wrote me a letter. There was a person standing there by this friend, said, "Brother Branham is a prophet when he's under the anointing." But said, "Don't listen to his teaching. It's wrong."

Now, could you imagine a person say that? A prophet? Why, that's who the Word of the Lord come to. They had . . . They was the only one that had the interpretation of the Word. I'm not a prophet. I don't claim to be any prophet. But I say . . . If—if any person that wouldn't admit that the Word of God is right, regardless of how we have to cut ourself.

We can't cut our—our . . . We got to cut ourself to match God's Word. We can't cut our—our—God's Word to match what we think. We got to keep in the Word.

And someone come not long ago and said, “This doctrine, this thing that you believe,” said, “if the Angel of the Lord told you that, we’ll believe it.” A group of ministers.

I said, “The Angel of the Lord? If he said anything different, I wouldn’t believe him.”

E-10 How can you base yourself upon an experience, or some sensation? The devil can impersonate any sensation you can—you can crop up. I’ve seen all this stuff. I’ve seen people . . . I’ve seen heathens dance in the spirit, speak in tongues, and drink blood out of a human skull, and call on the devil. I’ve seen people shout, and go in . . . Mohammedans run splinters through their fingers till they couldn’t even feel it, take a lance, and up through their face like that, shouting, screaming, praising their god. You call that God? I’ve seen them run fishhooks through them, balls of water hang like that, and walk through fire fifteen feet deep and four feet across like that, back and forth, and not be a scorch of fire on them, not even the smell of burn. Do you call that God? Certainly not. God is the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.” And the Word’s still God. How we going to judge?

E-11 My own mother, going to heaven not long ago, she said, “Billy, you’ve been my support in spiritual things, I—and you’ve taken care of me and seen that I didn’t go hungry.”

I said, “Mother, we are Catholic background; we know that, being Irish.” I said, “When I was a young man and had felt the call of God. We didn’t go to no church, none of us.” Never was in a church in my life, I guess, till I was a man. And I said, “I went over to the Catholic church, and they said, ‘We are the church.’ I go down to the Lutheran and they say, ‘We are the church.’ Over to the Baptists, ‘We are the church.’”

Well, which one is the church? There’s nine hundred and something of them. No one can base a faith on that. No one can base a faith upon a sensation. There’s only one is right, and that’s God’s Word. “Heavens and earth will pass away, but My Word shall not.”

E-12 Eve just misinterpreted, or Satan did to Eve, just one little fraction of God’s Word, just a little bitty thing, and it’s caused all this trouble. Is that right? Every death, every—every baby, every water-head baby, every crippled man, every—every death, every graveyard, and everything, was by one person just misbelieving God’s Word in one little twist. And if God wouldn’t let it get by then, how much more now? We’re going to come to the Word, or we won’t come at all. That’s right.

So you can imagine, loving people, lovely people, and how it takes to stand up there and not think of what you're going to say, and see the Spirit blast those things out, but yet, the comfort of Him being with you to see Him come, show things. I can take . . . Anybody that thinks I was a fortuneteller, soothsayer, do you know that's the very reason they put Jesus to death? The very thing, 'cause He perceived their thoughts and so forth.

E-13 If I'd read the thoughts here last night, I'd—I'd have had a such a . . . If the Holy Spirit would've permitted me to speak last night of such things that was going on, you'd have throwed me out of the country. People pat you on the back and say, "Brother," and think you're a fortuneteller. Don't you think I know that? I can't have the Spirit of God without knowing it. "He that believeth in Me, the works that I do, shall he do also; more than this shall he do; I go to My Father." See what I mean? Let us pray.

E-14 Heavenly Father, let the Holy Spirit now speak to us in these next few words. God, I pray that there'll not be one missing at the day of the judgment, that we'll all be there, and all be covered with the Blood of the Son of God. Forgive us of our trespasses. We hear You say one time when You was teaching us to pray, and You come to the spot, "Forgive us our debts as we forgive our debtors." Then You stopped and said, "If you from your heart don't forgive every man his trespass, neither does your heavenly Father forgive you." So we see the place we're in.

God, I hope to live to see the day that I can see the church of the living God all lined up as one great army of Christ, all covered by the Blood, every sister and brother a saint, marching forward in the power of the Word of God. You said You would restore all that the cankerworms, and locusts, and caterpillars had eat up. I believe You will do it, Lord. I'm holding forth that You do it, and I hope to see it in my age. If not, I'll sow the Seed of Your Word. And then when the Holy Spirit falls, It'll . . . We know the righteous—the rain falls on righteous and unrighteous. The same rain that waters the wheat waters the weeds.

But, Father God, let us in our lifetime sow nothing but the genuine Seed of God. Therefore, when the Spirit comes and falls upon It, may it bring forth a reproduction of Jesus Christ, being a son or daughter of Christ. I ask in Jesus' Name. Amen.

E-15 God richly bless you all. My blessing's with you, my peace upon you. And I don't . . . I hope and trust that someday in a

more . . . If no more in this land, in that land that is to come when we're called to face Christ, that the trumpet sounds, the dead in Christ shall rise, that together one great unit we'll go to meet Him.

I want to speak just for . . . I got a watch here that I can set and make it exactly thirty minutes, and—and that'll be just exactly ten o'clock. And if God willing, I'll get through right then. Just for a moment of your time, if you'll spare it, just a little bit . . .

E-16 Now, tomorrow afternoon, to you people out of Chicago, bring out your sick and afflicted. Tomorrow afternoon at the Mather there's going to be a healing service. That's all right, Brother Carlson, isn't it? I asked Brother Joseph if it'd be all right, and he was sure it would be, so that's all right. And then Monday is the missionary rally for Brother Joseph, this kind little fellow that we all love.

Just speaking to a brother here that . . . I believe he'd taken me over to Brother Hegre that time—Hegre—when I got such a sharp letter from him, and the Lord gave us that great words. And I think maybe forty or more received the Holy Ghost out there at a Lutheran college. Could you imagine that? But when he come to . . . He thought it was a soothsayer polished up something. But when he was honest enough to set down by the Word of God, then it come to him. And that made a difference.

E-17 Now, I'm going to read out of Saint John, the 1st chapter of . . . not Saint John, pardon me, of First John, 1st chapter, 1:7. Let's all read this verse.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.

I want to speak just a moment on the thought of "Fellowship." At this being a convention, we all know that a convention is a fellowship time. And we have . . . I like fellowship. I love to come to a fellowship meeting where we can have fellowship.

(And if you'll excuse me, after reading my text, that I—I make a remark to a brother setting here, Brother Tommy Nichols. I'm so glad when you printed that article or—or in the—your Business Men's "Voice" about the vision of going to heaven, you put it just exactly the way it was. Thank you, Brother Tommy. God bless you for that.)

E-18 Now, on fellowship. On the fellowship, everyone wants it. Tonight there at the motel, they were having fellowship. What was it? Around drinking. They were having. . . They went and got some more bottles and beer, across at the taverns, and here they all was,

grandmothers and grandfathers, drinking and carrying on the most immoral things till I had to, in the hot room, had to pull down the windows and shut it up, to keep from hearing the loud carrying on. And looks to me like, if we live in a Christian nation, that ought not be permitted even. But I tell you one thing, you start screaming and shouting, and watch how long that lasts. There'll be something said about that right quick. Yet we're in a Christian America.

I stopped in the room. I went today to eat dinner at a little place. If I ever come here again, I'm going to eat dinner over here if I can get in and get me a room somewhere. I went to eat dinner in a little place, and honest they had that old boogie-woogie, you know, rock-and-roller.

E-19 I'm a missionary. I come...I've been in—way in the Hottentots, and down in the jungles of Africa. I heard that back there, but I never would've thought I'd heard it in America. And there it was carrying on. And all of them carrying on. I just got sick. And Billy and I got up, and walked away, and went to another place. And—and they didn't have any in there. I said, "Look in, and if they got one of them little old jukeboxes we're not going in. Just leave it alone."

I took my family in one, one time traveling. They had it playing. I walked over there. I said, "Mister, I'm a missionary, and I need every penny that I got. But I got my family with me, and we're all hungry. We've been about three hours trying to find a place to eat. I'll give you a five dollar bill if you'll pull that plug out of there till I get through eating."

Made him so ashamed of himself, he said, "Just keep your five dollars. If you've got that much courage," he said, "just let it alone." So that's it. Oh, Christian America, of course. Yes, Christian America.

We tried everything. They have fellowship around them kind of things. Crows have fellowship on a dead carcass. But doves eat dove's food. They have fellowship in the wheat field. And so it depends on what's your—what you are. A dove can't...Now he cannot fellowship with the crows and vultures, because he has no gall; there's no bitterness about him. He couldn't eat it. It would kill him. And a Christian can't fellowship around like that. It would kill the very Spirit that was in him, grieve the Holy Spirit and It'd go away.

E-20 Now, we're trying to get fellowship with the nations. We're spending billions of dollars giving it to foreign nations to make fellowship, and communism is spreading all over the country just the same. See?

Here not long ago, why, we had a war. And some of the stuff was shot back at us was made in U.S.A. See, trying to send them over stuff, and things like that, and fire it back at us. You can't get fellowship like that. You just can't do it.

Now, we have tried then to educate people to fellowship. There's no way to educate people to fellowship. You get farther away all the time. The church lost its birthrights when it adopted education instead of salvation to try to bring people to a knowledge of Christ. They tried to denominate to fellowship. You cannot do it, because you draw a boundary line and cut the other fellow out. You cannot do it. There's no way to—to fellowship in denominational. You'll never be able to do it, 'cause each denomination . . .

E-21 This World Council of Churches, why, they're fighting at their own selves. They're cutting their throat. How can they ever get fellowship, when people in there don't even believe in God? Infidels and everything else, how can you . . . Jesus said, "How can two walk together, except they be agreed." How can you do it? There's only one way you can walk with another man; that's when you're agreed with him. So how you going to cut off in denominations and so forth, and make an agreement, when one separates himself from the other?

And yet, God wants us to fellowship. There's something in us to make fellowship. Man's always wanted to do it. But he's always tried to achieve by his own knowledge how to bring it. And he will never be able to do it.

There's only one place of genuine fellowship, and that's under the shed Blood of the innocent. That's the only way we can have it. We would to have fellowship with every church would be a Lutheran. If every church would be a Baptist, or so forth, we could have fellowship under the denominational rights. But we who read the Bible know that these things makes us disagree.

E-22 Now, the only thing we can have fellowship under, is like we set here tonight: Methodists, Baptists, Lutheran, Presbyterian, or whatevermore when we're under the shed Blood of the innocent. That was God's requirement, and God never does change His program. When God once makes a decision He has to forever remain with that decision.

Now, He's infinite. We're—we are not infinite. We are—we're mortal beings; so therefore, we are finite. So we cannot be—be infinite. So then we make promises. You make promises; you have to break them. You do something today and tomorrow you'd know more about it, so you can do it better tomorrow. Next year you still do it better than you did that day, because you learn more about it; 'cause we are finite, bound to—to this little three dimensions that we live in.

But God is infinite. Therefore, God can speak once and it—His decision is perfect, and it can never change. That's the reason, "My faith is built on nothing less, than Jesus' Blood and righteousness. When all around my soul gives way, then He's all my hope and stay. For on Christ, the solid Rock, I stand: all other ground is sinking sand."

E-23 And Christ is the Word. He is the Word. Upon . . . He said that heavens and earth would pass away, "but My Word shall never pass away." Not one word of It can fail, because it's God's Word. You cannot . . . In the last book of the Revelation it said, "Whosoever shall take one word out of This, or add one word to It, the same will be taken out—his part from the Book of Life."

Therefore, any creed, anything else that would add anything to the Word of God, or take anything out of It, it's death to do so, like it was to Eve in the beginning. It's a death penalty to take or add. Just take it the way It says. The Bible says, "It's of no private interpretation." It's already interpreted. Just read It and believe It. God watches over His Word to keep It. Therefore it's His Word, what we have to stand on.

E-24 Now, the only place . . . Therefore, believing His Word, the only place, under the shed Blood, is the place for fellowship, where everybody can rally around and feel the same; because it's under one place of the shed Blood. Now, to place your faith upon anything else besides the Word of God is sinking sand. No matter what it is, it's still sinking sand. It's got to be the Word. That is true. We believe that.

That's the reason I have faith to believe that everything that God promised . . . Now, I say God can do things that's not written in the Word. That's true. But as long . . . I'd have to wonder about that. But as long as He gives me what He promised here, I'll be satisfied with just what He promised. Then I'm positive to be right. Stay with His Word. His Word cannot change. For if He can change, then God can change, if the Word can change. If the Word needs altering, then God is not God.

E-25 If God met a man, and upon the basis of his faith under the shed blood, saved the first man, Adam, He has to forever remain under the same program. If He didn't, He done something wrong when He made His first decision. If God saved a man, and the only way that He saved him was by the shed blood of an innocent lamb, if that was the basis God decided to save man by, anything. . . If He ever changes it to somebody's creed, or a church, or some dogma, then God made the wrong decision in the garden of Eden. For the first man He ever saved, He saved him on the basis of his faith in the shed blood of an innocent lamb. That was the only place that he could come.

God chose a place, called Adam and Eve, and shed the blood of an innocent one and covered them with the substance of this innocent one, with the blood upon them. That was the basis that man could talk to God, and hear His Word, and get His Word, was under the shed blood.

E-26 And the only way that men, or churches, or peoples will ever know the real truth about God, is come under the shed Blood of the innocent One into His Presence. Then the Spirit that comes upon you will testify that this Word is right, every Word of It, and It don't need correction nowhere. That's right. It—it has to remain that way, 'cause He's God, and His decision has to be perfect, and forever perfect.

Let's run the thing just for a few moments. The first thing you know my thirty minutes will be up and I won't be started.

Now. And under the shed blood. . . Now, we realize that the oldest Book in the Bible is Job, the oldest written Book. It was wrote before Moses wrote Genesis. It said it was written before Moses wrote Genesis, rather.

E-27 Now, notice. Job, righteous man, godly man. Everything against him one day. Satan took a notion to make him deny God. And when he did, Job. . . I love to read Job. Many people say it's a riddle. It isn't. It's the Word of God. Jesus referred to Job about "Have you not heard the patience. . ."

No matter what was going on, how much he was persecuted, how much he was called that he was in the wrong path, Job stayed pat on the Word. I like that. He said, "Peradventure my children have sinned. I'll offer a sacrifice for them."

Now, the only thing the man knew was the burnt offering. That was God's requirement. And many people think, sometime, because disaster happens to a Christian, "Oh, he got off the will of

God. They left the church; they went out . . . ? . . .” Sometimes that’s not right, because God chastens every son that comes to Him. He cleanses him, and purges him, and tries, to see if he will stand. That’s what He was doing in the time of Job.

E-28 I preached on Job one time for about six months when I pastored. There was a lady had the honesty enough . . . I got him up to that ash heap, setting out there, you know, all full of boils and a piece of crock combing off his boils. And a lady said, “Brother Branham, are you ever going to get Job off that ash heap?” About three Sundays, but I was building around to make it.

There he was. He was a prophet. He was God’s anointed. And the only thing the man knowed to do was stay with the Word. That’s all. They come and they said, “Job, you know you’ve done wrong. Look what’s happened to you. Everybody’s turned their back upon you. And here your friends are gone and all. The only thing you can do is set out here, and look at, you’re a miserable looking wretch with boils and everything broke out on you. And look at your condition.” But Job said he had not sinned, because he is coming God’s appointed way under the shed blood.

E-29 Then God’s obligated to a man who will stand like that. He let him go right down to the last person, even to his wife come out and said, “Job, why don’t you curse God and die?” Just think, his own wife turned against him. And because someone will turn against us and think that we’re funny and odd . . . All God’s people are funny and odd to the world. Sure, they are. “You are a peculiar people, a royal priesthood, offering sacrifices to God, the fruits of your lips giving praise to His Name.”

Now, we notice that even Job’s wife turned against him. Turned her back on him and said, “Why don’t you curse God and die?” In other words, “You look miserable. Why don’t you just curse God and die?”

He said, “Thou speakest like a foolish woman.”

Now, he never called her foolish; he said she talked like one. He never said she was foolish. After, let me . . . I correct this. Sometimes I’m calling down you sisters; I’m not saying you’re worldly; but sometimes you look like it. So I—I—I don’t say you do wrong. But sometimes you dress yourself like—like looks like it. You see? So Job told his wife . . . I won’t get on that.

Job told his wife, said, “Thou speakest like a foolish woman.”

E-30 And after while . . . Oh, God’s always faithful when we’re coming God’s provided way. Job said, “I’ve made my confession.

I have burnt the offering.” That’s exactly what God required. He worshipped God under the shed blood. And all of a sudden then the Spirit come upon the prophet, and the thunders roared, and the lightnings flashed, and he said, “I know my Redeemer liveth. And in the last days. . . Though after the skin worms destroys this body, yet in my flesh shall I see God: Whom I shall see for myself.” See, under the blood. . .

There set the rest of them as far away as anything. But Job stayed under the blood with the Word (That’s it.), under the blood with the Word. No matter how dark it gets, just keep going on. Hold to God’s unchanging Word. Go right down. If you hold the Word, you got His hand. Go on down.

E-31 And then, him being a prophet, the lightnings flashed and he saw the vision of the coming of God. He knew that his skin worms would destroy his body, but he said, “Yet in my flesh shall I see God: Whom I shall see for myself. Mine eyes shall behold, and not another. For we brought nothing into this world; it’s certain we take nothing out. The Lord gave, the Lord taken away. Blessed be the Name of the Lord.” He stayed on that shed blood and the Word, the promise. He was spiritual. He was a prophet. Looked like God turned His back on him but just to try and see if he would stay with the Word.

We’re all tried. Every Christian, every son, every child that comes to God is tried by the Word, see if you’ll be loyal to It. When the showdown comes, what decision are you going to make? That’s it. And he that cannot stand chastisement, but goes on with the world, he is a illegitimate child, and not a son or daughter of God. Certainly not.

Now, but the spiritual-minded catches the Word, lines up with It, and the Spirit comes down under the shed Blood and takes that person.

E-32 Israel had one meeting place for fellowship, only one place that Israel could meet God, that was under the shed blood. No other place did God meet them but under the shed blood.

Now, we get over into Numbers the 19th chapter for a moment just to quote it. Won’t have time to read it, but just to quote it. We find out in Numbers 19 we find this, that God told the children of Israel on their journey, said, “Get Me a red heifer upon which has never come a yoke.” That is what? That means something.

If we had time we could go into those symbols: a red heifer. She must be red, not a spot on her: red. Red’s a bad color in one

sense of the word. But red is the color of atonement. Did you ever know, scientifically red through red looks white? That's right. Red through red, looking at red through red, it looks white. "Though your sins be red like crimson . . ." But when God looks through them through the—the shed Blood of His Son, you're as white as snow: red through red. No other color does it. Red through red looks white. And that's the way God looks at you, though you . . . No matter what you are, if you've come under the shed Blood, God don't see you, but He looks through the Blood. And though your sins be so many, yet you look as white as a lily to Him.

E-33 Red heifer with no spot on her, she must never have a yoke upon her neck. I could blast that to pieces right now. She isn't yoked up with anything (That's right.), no unbelieving organization. She stays free. Then she was to be what? The sacrifice. Then she was to be burnt, killed in the evening time, at—not in the morning, in the evening. And then she is to be burned, and her ashes was to be kept aside for the waters of separation. Oh, what a beautiful scene this is, if we just could get into it: how the waters, or ashes, was to be put with, made waters of separation. Therefore, then they was to take her blood and make seven stripes over the door where you enter into the congregation (out of the courts into the congregation), into the holy place. And then the Spirit was in the holy of holies.

E-34 Notice. Now, what a beautiful picture here. I hope these next five or six minutes you can catch it. Notice the holiest of holies, and the way of approach made for the unclean person. They had certain processes they must come through. The first, the unclean must come to the outer courts, and there be sprinkled with the waters of separation. What is the waters of separation? The Bible tells us that we are washed by the water of the Word of separation. Therefore the Word separates us from our unbelief. How could a creed do it? It's the Word. The Word separates us. It's the thing that lets us know that we are wrong. If you went to the church that says, "It's all right to do this," and went over here, and said, over here, "And do that . . ." Come to the Word. The Word's what separates us.

And now notice another thing. (I hope you forgive me if I run over this time.) Notice another thing. (It's just too good to let go.) The one that sprinkled this water of separations must have clean hands. And that must be kept in a clean place. The waters of separation cannot stay in a vile place. It must be kept in a clean place.

E-35 Outer courts, what is it? The sinner who comes and hears the Word and builds up faith in him that it's God. "Faith cometh by

hearing, hearing the Word of God.” Now, what are we trying to do? Get into fellowship. Now, the man heard the Word. He believed the Word, and he was sprinkled then with the water of separation. Yet he wasn’t in fellowship. No, sir. Now, you fundamentalists, I want you to look at this. He still was not in fellowship.

Remember. When Israel come up from Egypt, Moab met him and wouldn’t let him have a revival in his land; there was no cooperation. And Moab believed the same God that Israel believed in. They went and got their bishop up there, Balak, brought him down there, and he was just as fundamental as Israel was. Israel that wander, no place to go, this great, organized nation here together brought their celebrity out to curse that bunch of renegades (they said), coming up there.

They forgot that this bunch of people that had no place to go, but were wanderers and pilgrims and strangers . . . They failed to see that Pillar of Fire going before them. They failed to see that brass serpent, and that smitten rock following them, although they had done wrong.

E-36 Balaam thought, “Surely, me being a fundamentalist, I’ll sure do it.” And he built seven altars. That’s what God required, perfect number. He put seven clean bullocks, just exactly what Israel had. Seven altars is what Israel had, seven candlesticks, and so forth, the perfect number. And here was this bishop done the very same thing, seven clean sacrifices, and also seven rams, speaking of a faith that a—the Son of God, the Lamb of God, was coming.

Talk about fundamental, he’s just as fundamental as Israel was. But he didn’t have the Spirit. He wasn’t in fellowship with God. If that be so, God’s got to answer to fundamentalism, then He certainly refused the wrong person. Why, He’d have to accept Moab, and He had to accept Israel too. If God only takes worship, a church, an altar, Cain was just as fundamental as Abel was. Cain built an altar; Cain made a sacrifice; Cain worshipped. A altar, church joining, sacrifice, creed, and all these things, if that’s all God requires, He was wrong when He condemned Cain, because Cain come that manner on the same grounds that Abel did. Exactly right.

E-37 But what was it? By revelation, by revelation, not by education, but by revelation. Abel saw that it wasn’t bananas, or apples that Eve eat, and he offered blood; and God accepted it. It was revealed to him.

That’s the reason Jesus said Himself, when He come off the Mount Transfiguration, said, “Who do you say I am?”

One said, “Moses, Elijah,” and so forth. The supernatural stirs such things. But Peter said, “Thou art the Christ, the Son of the living God.” The . . .

He said, “Blessed art thou, Simon, the son of Jonas: flesh and blood did not reveal this to you.” You never learned it in a seminary. It wasn’t just word altogether. “But My Father which is in heaven has revealed it to you.”

E-38 Now, the Catholic church said it was Peter they built the church upon; the Protestants said it was on Christ. To my way of seeing, it was neither one. It was upon the revelation of the Word. For He said, “Thou art Peter; and flesh and blood did not reveal this to you, but My Father which is in heaven has revealed it to you. And upon this rock I’ll build My church; and the gates of hell can’t prevail against it.” It’ll show that the whole gate of hell will be against it, but it’ll never prevail. The Word will move right on just the same. “Upon this rock I build My church.” Showed that everything would be against it but it, cannot prevail. It’ll move right on just the same.

E-39 Now, waters of separation, separating us, letting us recognize that we are sinners, that we’re trespassers. That’s the reason I could hammer the thing. That’s the reason any minister ought to stand against anything that God says is wrong to do. If he’s Spirit-filled he will, for it comes from heaven (See?), against the wrong—mustn’t do that. That’s the waters of separation.

Still that wasn’t enough. He understood. That was his knowledge, his mind, the womb of his mind, the battlegrounds where the battles is fought, in the mind. Then he cast it aside. He accepted that it is God’s provided way. Is he ready for fellowship now? No, no. That was Luther’s message. Along came . . . He’s going; he’s headed in the right way now. Which way’s he going? Towards the congregation. Here he is separated here, by the waters, washing of the water of the Word. He’s separated from his sins.

E-40 Now, he turns. Then he has to recognize the seven stripes. Wish we had time to go into that: seven church ages, seven candlesticks, the same. Every—every age, every church, everything else, has to recognize it’s the Blood. Every believer . . . He still is not in fellowship. The congregation’s inside worshipping. But he’s out here making hisself ready. He’s still arguing denomination and organization and everything else.

But when he comes under the Blood . . . What does he do when he looked at that Blood? It recognizes, makes him recognize that something died and shed its Blood, and went before him to make a way for fellowship.

Then he sees the Blood stripes on the door. He recognizes. . . After he knows the Word of God, then he comes to recognize the shed Blood. And he has to come beneath the shed Blood, like Israel in Egypt and so forth. He comes beneath the Blood. Then after he recognized himself. . . And Hebrews 13:12 and 13 said, "Jesus, that He might sanctify the people with His Own Blood, suffered without the gates." He was our Sacrifice. Every element that come from His body constitutes the new birth.

E-41 Listen, sisters, I'm your brother, and I hope you understand me. When a baby's born, what is the natural procedure of the natural birth? The first thing, if it's a normal birth, is water, next is blood, then's life. Coming from the body of Jesus Christ; they stabbed His side: water, Blood, and "into Thy hands I commend My Spirit." There were three elements come from His Blood: justification, sanctification, the baptism of the Holy Spirit. That brings you through the Blood into the fellowship.

Then when this man, separated by the Word, sanctified by the Blood, walks into Divine fellowship, then he's in the congregation of the people where the power of God is a falling. And the fellowship, they don't care what this, that, or the other, they're all under one place and one accord, "and the Blood of Jesus Christ cleansing us from all unrighteousness." Then we have fellowship one with the other. Amen. Oh, how I would we could hang on that for a while. Yes, sir.

E-42 But here's a reason. That's the reason I like these Business Men's conventions. Somebody made a noise not long ago that the Business Men was going to make a—join up with some organization. I said, "When they do, I hand in my fellowship card." That kills it right there: does every time. Certainly does. Yes, sir. No, sir. I'm with them because they're standing for the very thing that I believe in. I don't care if you're Methodist, Baptist, Presbyterian, whatever you are. When you come beneath that Blood, brother, we have fellowship one with another and every man looks the same.

When Jesus taught that famous parable, and talked about the wedding supper, He found one man there without a wedding garment on. You. . . We know the customs of the orient. I've been there and I know what. . . They give out the invitation. And every man has an invitation comes, whether he's poor, whether he's rich, whether he can dress good or not. There's a man stands at the door and (the bridegroom), and gives him a robe. When he comes in, he's dressed

with a robe. I don't care if he's ragged, whatever he is, he puts on the robe. And every one of them look the same, because they're under the robe, and they can't get a robe without the invitation.

E-43 And this man had slipped in some other way. He couldn't have fellowship for he wasn't dressed right. And when a man lets his creed or his denomination separate him from his brother, something's wrong. He's slipped in by some denominational gate or something like that. And the Bible said, "Bind him and throw him into outer darkness where there be weeping and wailing and gnashing of teeth."

Brother, it ain't creeds that takes us in. It ain't creeds that brings our fellowship. It . . . Education takes us farther away from it than anything else I know of. God . . . It wasn't educational program. It was a program of the death of His Son: death, burial, and resurrection, the shedding of the Blood. And through that, under that Blood, we all have fellowship one with another while the Blood of Jesus Christ, God's Son, cleanses us from all sin.

What is sin? Unbelief. Amen. There's nobody in that fellowship or worship will disagree with any Word God ever spoke. Why? The very Sacrifice that died for him is the One that wrote the Word.

E-44 In the Old Testament, when a believer come up to worship, he'd done something wrong, he could not unless he come by the blood. What did he do? He brought his lamb, walked up to the priest. The priest examined the lamb to see if it was a good lamb: perfect. Then he laid his hands upon the lamb and confessed his sins. Then the sins was transferred from him to the lamb. The lamb must die, because he's not a sinner any more, but the lamb. They cut its throat. The blood run out. It sprinkled upon—burned on the fire. All right.

Notice. Now, that would be good enough. But why, why didn't that work? It was showing that there's coming something greater, because the blood of a goat or a sheep could not atone for a sin. It could cover it, but couldn't divorce it. Why? The spirit that's the life that's in the blood cell, in the chemistry of the blood, in the life. . . In the blood cell was a sheep's life. And that sheep that died, that sheep's life could not come back upon the worshipper. Therefore it couldn't work.

E-45 But when we come to Calvary, by faith lay our hands upon the Lamb of God, and His Blood cell was broke . . . Which was not neither Jew nor Gentile, He was God. And we, on that unadulterated

Blood, not by sex, but by a creative act of Jehovah, Himself, Who created the Blood cell in the womb of the virgin and brought forth the Son of God. . .

He was not no Son of Mary. No, call . . . You Catholics calling “the mother of God,” calling her mother of God. He didn’t even call her mother one time. He called her woman. That’s what she was. She was a incubator that God used, just exactly like He could use any other person. She was no mother of God. God has no mother. He was God alone. “In Him dwelt the Fullness of the Godhead bodily.”

E-46 When we lay our hands upon there and confess that He is our Saviour and our God. . . And when we lay our hands upon Him by faith, and the Blood that was shed there on Calvary, we’re brought into the fellowship. And the Holy Spirit that was in that Blood cell returns back to the believer, making him a son or a daughter of God. Then we have fellowship. And if the Holy Ghost wrote the Bible, how can the Holy Ghost, under the Blood that you’ve accepted, ever come back and deny the Word? Amen. There’s the fellowship, under the Blood. Amen.

E-47 That’s as clean as I know the Gospel, brethren. That’s the only salvation I know of. That’s only where my faith is built, right there, the Blood of Jesus Christ, Immanuel’s veins, where sinners plunged beneath the flood lose all their guilty stains. And when we come into that, underneath that Blood and recognize ourselves sinners, and come out on the other side. And He seals our belief like that, by His Holy Spirit, and the same Holy Spirit that wrote the Bible and put every Word into it, how can that Holy Spirit turn around and deny that Word? How can It accept a creed instead of the Word? How can It accept a dogma instead of the Word? It cannot. The Holy Spirit will punctuate every Word of God with “Amen.”

Oh, my. That’s the fellowship I believe in. Then not only do you have fellowship with one another, we have fellowship with Christ. Why? We are—reckon ourselves dead, and buried, and risen with Him in the resurrection, and are setting in heavenly places now in Christ Jesus.

E-48 I read a little story not long ago (in closing). There was an American boy, like a whole bunch of them, that went to Rome to study art in the great art galleries of Rome. If you was ever there, marvelous! How many’s ever been in Rome? I guess many of you have. Was you out at St. Angelo? Didn’t that make you feel ashamed of yourself? When I got off at St. Angelo to go in, a Catholic-controlled place, there was a big sign (in Rome, where prostitution

is a . . .) but a big sign there said, "To all American women, please put on some clothes and respect the dead." That's our Christian America; Rome has to say a thing like that.

E-49 All right. In this country of Rome there was a young artist. And an old caretaker on the grounds noticed this young artist being different. All of them at nighttime, they'd do like they do here.

At a certain big Bible college the other day, we was coming up, going fishing, and went down to a place for afternoon fishing. Come back up, I never heard such a noise in my life: young girls out of this famous college, and young boys, shorts on down there. Oh, my, and talk you never heard, letting off the steam. And I guess they thought that was the way to do it.

What's the ministers there hatch out? What's the next generation going to be? If it's full of Rickys and Elvises now, what in the world would it be in another generation? What's it going to be? There you are. Oh, brother, that just—something gets in me; I can't help it.

E-50 Notice. This young man, he was different. The old caretaker followed him one day. Every day he'd go up towards the setting of the sun up on the hill, and watch the setting of the sun, rather. He'd look across the land, standing there with his hands like that. And the other kids would all get out after the day's service was over and they'd drink and carry on. Some of them had mixed bathing, and parties and everything, carrying on but this young man. One day the old caretaker, watched him each day, he got on his nerves. So one day he just followed him up, near. The young man was standing there looking across the sea towards this nation, towards the setting of the sun. The old caretaker said, "Pardon me, young man. I'd like to ask you a question."

Said, "Yes, sir. What is it, sir?"

Said, "Now, you been here over a year." And said, "I've watched you every day. You come up here about sundown when the services is over down there, your—your art lessons." And said, "You come here and watch the sun go down." He said, "I—I'm just a curious old man." He said, "I—I would just like to know why you do it? I'd just want to know. Maybe I'm just curious." Said, "You forgive me if I'm wrong," said, "for asking you."

Said, "No. No, sir." He said, "The first place, I'm a Christian."

The old caretaker said, "I am too." He said, "That tells me why you don't go out on a party, don't go out and act like the rest

of them, don't associate yourself with them." Said, "I understand that now, you being a Christian," said, "for I am too." He said, "I'm looking for the consolation of the coming of the Lord."

E-51 So standing there together, the young man reached over and put his arms around the old dad, hugged him up close to him, said, "Are you married?"

Said, "Yes, I've raised a big bunch of children."

He said, "Sir, the reason I watch that, I pray." He said, "You know, way across the land in America there's a certain state in that big United States. And in that state there's a certain city, and in that certain city there's a certain house, and in that house is a girl. She's a Christian too. And see," he said, "as the sun coming here, it's in a different position there. But we made a vow that we'd watch as God moved the sun across." And said, "I promised that I'd live true to her. She promised she'd live true to me through life." And said, "Someday I expect to go to her and make her my bride." Said, "That's the reason I try to live the way I do, because I have made a promise and I want to be true to my promise."

E-52 Oh, if we today as Christians, that's professing to be Christians, if we could separate ourselves from everything of the world (all our creeds and everything else), and stand towards—look towards heaven, separating ourself from the things of the world and live like Christians because someday. . . There's a certain place called heaven. "In My Father's house there are many mansions." Someday He's coming for us. And let's be true and faithful till that time. And the only way we'll ever make it, friends, is when we are borned again. And we cannot be borned again until we come under the shed Blood of Jesus Christ.

E-53 In the closing of this convention, I would like to take this opportunity with you, friends, my friends, my brothers and sisters. I hope you let me be your brother and sister. I hope I can be to you as a—as a real friend, you sisters can be my sister; you brothers, my brother. Can I be your pastor? Can I be one of your fellow citizens of the Kingdom of God worshipping with you?

Let us take this opportunity and say this. What all we've heard. . . Today, my good friend, Brother David duPlessis, they said, has preached three or four hours today. Another brother that I know not, said, "A young fellow preached this morning." Day after that Brother Brown, a noted speaker, a great brother, had just come into the way. The great messages you've heard from those brethren, let's not just let it pass over us. Let's not do it. Let's walk under the Blood of the Lord Jesus tonight. Let's dedicate ourselves to God afresh at

the end of this service tonight and say, "Lord Jesus, take me. Take me under Your Blood and let me see only You, Lord, and let me worship You."

E-54 Go back to the church you come from, to the denomination you come from. But remember, when you meet a brother or sister that's in another denomination, don't never separate yourself. He's your brother; that's your sister. You're all under the Blood of the Lord Jesus Christ. [Blank spot on tape—Ed.] Can't you do that?

Would you like to dedicate your life anew tonight? I'd like to ask you. Last night. . . I love you for that. After a scorching, hard. . . I got outside and wiped the tears from my eyes from having to say it. But I must be obedient to what was told me to say. I could only do it. Walked out, and even here where. . . I presume that about a great bunch of this people were Pentecostal people. But when the Word came out of the morals and things of the church today, I said, "How many of you recognize yourself wrong, and would want to come into this fellowship of Christ?" And about ninety-five percent of the congregation with enough real Christian conviction, with enough honesty in your heart to want to do right, raised up your hand right before your neighbor and wanted to be remembered in prayer. I got confidence in you. I believe that God will grant it.

E-55 Now, it don't have to be any certain time, any set time. It can be this time, when you're ready and willing to meet God on the basis of His Word and say, "God, mold me and make me after Your Own fashion." If you'll do that tonight in a consecration service, just before we close, I believe God will meet every one of you. And if I never see you again this side of the river, I'll see you on the other side, believing in the same Word, with the same message, that Jesus Christ is the same yesterday, today, and forever. And heavens and earth will pass away, but His Word will never fail. Do you believe it?

Will you? Will you join with me in a consecration? I'll join on myself in a consecration to rededicate my life to the service of Almighty God. May I never give in. May I stay loyal and true and preach the Word. Will you want—would you want to be that kind of a Christian? How many would like to be a real Christian, and just with a full Christian? Raise up your hands. Now, just be honest: just a real Christian? God bless you. Let's stand to our feet.

E-56 Oh, my. This is the time. Now, is the moment. Oh, I—I wish I'd knowed of what to say, and could've say it if I knowed what to say. You mean that? Jesus said, "No man can come to Me, except My Father draws him first. And all the Father has given Me will come to me." What made you stand to your feet? Did you really mean what

we said? “I’m ready to consecrate my life?” Are you willing to die out to yourself and everything around you, nothing but the Blood of Jesus Christ is all you crave? What can wash away my sin? Nothing but the Blood of Jesus. What can make me whole again? Nothing but the Blood of Jesus.

E-57 There you have fellowship with Christ, with God, with the Angels, with the Holy Spirit, with all beings of heaven, and all beings of earth, because the whole body in heaven and earth is named after Him. That’s right. And you’re one great big family. You’ll have fellowship one with another. Let’s raise our hands now to God, and with our song of consecration:

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

[Brother Branham begins humming “I Love Him”—Ed.] (Just close your eyes. Now, with your hearts bowed:)

I love Him (That’s His Word.), I love Him,
Because He first loved me;
And purchased my salvation
On (Just be like a little child now, simple,
confessing.)
I (His sweetness, come into our hearts, Holy Spirit.)
Because He first loved me; (Simple now. Just accept
Him in. Keep my soul, Lord.)

...salvation ([Brother Branham speaks to the
organist—Ed.] “My Faith Looks Up To Thee”)

On Calvary’s . . .

E-58 Now, let’s bow our hearts and heads just a moment. Make your dedication to God now. Quietly, in your own way, pray your prayer. And, “God, take me now. I’m standing in Your Presence. This convention’s meant so much to me. Take me, O God. Take the stone from my heart. Someday I got to go, Lord. It may be tonight. I don’t know just when it’ll be. But I—I want to be in love with You, Lord Jesus. I want to be Yours.”

My faith looks up to Thee, (Just pray it as you
sing.)
Thou lamb of Calvary;
Saviour Divine;

Now, hear me while I pray,
 Take all my sins away,
 Oh, let me from this day,
 Be wholly thine!

E-59 Now, with your heads bowed, and the organ continually playing. Now, don't just halfway dedicate yourself. Just think now as you're going down. "Take from me, Lord, all that's unlike You. Let me be Your child from this time on." [Brother Branham hums—Ed.] (Now, as you go farther.)

While life's dark maze I tread,
 And grief around me spread,
 Be Thou my guide;
 Bid darkness turn to day,
 Wipe sorrow's fears away,
 Nor let me ever stray,
 From Thee aside.

E-60 Heavenly Father, the sweetness of the Spirit, the sweetness of the music. Be Thou our Guide, Lord, each one of us in our own separate way, knowing our weaknesses, Lord. And we confess them to Thee, praying that You'd forgive us, O God. Take us into the Potter's house tonight, wash us in the Blood of the Lord Jesus, and mold us with that chemical in us, Lord, that when You look at us it'll just be white. For we accept the Blood of the Lord Jesus. We ask that You'll reveal Yourself to us, Lord, in the Word. We know that this is Your program, Father. This is Your—this is Your prophet; the Word is a prophet. It foretells. Anything contrary to it would be disobeying the prophet, the Bible.

E-61 And we pray, Lord, that You'll break us up tonight, our stony hearts, our stony ways. And make us and mold us in the image of the Son of God by His own Blood, so our fellowship can always be sweet and great.

God, grant that You bless this great church that owns this grounds that let us come here, this American Baptist Association that opened it up, and let their doors come open that we could come in here as Full Gospel people. I pray God, that there'll be an old fashion revival break out among them, that the Holy Spirit will be poured out to every prayer tower, and all down through these woods will be filled with saints, singing, and praising, and shouting, great signs and wonders come among them, Lord. They are our brothers, we pray for them.

E-62 We pray for every church and every organization, every denomination, that they'll break down those fetters and cords, and flee to the Rock. Grant it, Lord. The hour is close at hand now when we look for Him to come, when we see the sleeping virgin begin to crave Oil. Then when they went to buy it the Bridegroom come. That's THUS SAITH THE LORD. And, Lord, we see it so close now. We pray, Lord, that You'll let us wake up real quick, have our lamps all trimmed and burning. The churches are beginning to realize that they've missed something. And we pray, Father, now that they're seeking for it, that we'll make ourself ready. That's what You said, "And while they were gone to buy oil, then the Bridegroom come." Help us, dear God.

E-63 We consecrate our lives to You. And as I've asked my brothers and sisters here to do so, I do myself, O God. I lay myself upon the Rock, like the eagle I spoke of last night. O God, with every prayer that I know how, beat everything ungodly away from me, Lord. I pray that You'll mold me until you—I—I can reflect Your life. Grant it, Lord. Help me to be true and honest. Help me to always be strong and brave. Help me, Father, to carry the Word to the unmissionaried lands of the world. Grant it, Father.

Bless this Business Men's Association. May it live, and may it prosper, and go on, and see the coming of the Lord, and get many souls ready. Men of honour, men of integrity, men that's great men, who spend their own living, take off their time, to bring the Gospel; support ministers to come in and spread the Word. God, we love them, and we pray that they'll be mighty in the land, and used in Your hand.

Bless every minister that's here. Bless our Brother Brown, our Brother duPlessis, and all the other brethren, Brother Joseph Boze, and all the others, the businessmen, and all together, Lord. And every sister, bless their hearts, Father. We pray that You'll be with them. And forgive all of our sins. And we consecrate ourselves to You now, as Your children. From this day on may we live different life. We ask it in Jesus' Name. As we present ourselves to Your hands, do with us as You see fit. Amen.

E-64 You may be seated now for just a moment. I love Him. Don't you love Him? You feel better now? Don't the Word just give you a scouring out, and just makes you feel all refreshed and everything? It's wonderful. We love the Lord with all of our heart. Don't you love Him? All right.

Now, I'm going to turn the service to Brother Carlson here, I suppose, our brother, chairman, and he will come and take the service now.

If we should gather a year from today, and I live, this probably will . . . I may not be living a year from today. Jesus may come before it is. But if I happen to come back to another one of the conventions here, the regional convention of this great state, there'll be some of us missing. We are pretty sure of that—our ages, and the way things are going, and the number that's here. And if I never see you again until I meet you at the river, God bless you and be with you till then. God bless you, Brother Carlson.

E-65 [The people pray for Brother Branham—Ed.] Lord bless you, brother. Thank you, friends. Thank You, Father. I receive it, Lord. I know that You'll hear their prayer. I believe You. Grant it, Lord. Help me now. O God may the Word be—hold me now. May it be my parish and may I be a partaker of You're blessing, Lord. I thank You for these noble people . . . ? . . . I receive and believe their prayer, in Jesus' Name. [Another prays—Ed.] Grant it, Lord.

Thank you, my Christian brother. My Christian friends out there, I'll depending on that. I'm going out into the fields. You know where I'm going, Just coming back—going, aim to meet our Brother Boze in Africa right away, as they go down through Africa and the different parts of the world, I'll be remembering your-alls blessings with me I'm sure. Pray for me and I'll continue to pray for you. God be with you. Thank you, brother.

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