

# Why Are We Not A Denomination?

1 Privileged to be back here at the pulpit again after about, I guess, almost three months absence. The squirrels has had a hard time, so have I. Oh, it's relaxed though now, and you feel more like entering into the service again. And expecting now to start this coming week, this coming Wednesday night, for a—a revival right here in the Tabernacle. And if God's willing, I have kind of, the Lord has promised me a different and new type of ministry. And if He pleased to do so, I hope to begin that—that new type of service this coming week here at the Tabernacle for the first place.

And then I have no scheduled meetings, but just Australia and New Zealand for this coming January. And then Brother Osborn is calling for a joint meeting that I kind of promised him here sometime ago in Tulsa, but a little later on, but we're not sure of that yet.

3 It was certainly good, Brother Jeffreys, to get to shake your hand back here, and also to hear your boy sing that song, and you play. I kind of like that, father and son. Don't you like that? "Bring up a child in the way that it should go." That's right, Mr. Guenther, you—you know that that's right, both of you. "Bring up a child in the way that it should go, and when he gets old it'll not depart." And that's true. There may be some times that he may depart from it, but it won't depart from him. See? It'll—it'll always stay with him. That early training and whatever he's been brought up to do, it'll—it'll certainly stay with him. Now, this is . . .

4 I met Brother Jeffreys out there, and I said, "Brother Jeffreys. . ." I thought, you know, I'm always glad to see any of my visiting brethren in, but such a night for a visiting brother to come. . . This is the night of just the folks that comes to the Tabernacle, just prayer, this revival, this is the night. We want to take tonight, and tomorrow morning, and tomorrow night, just on what we believe here at the Tabernacle, to—to rehearse it over again. We have some awful odd beliefs, very strange, but somehow or another we find them in this Bible. They seem to be there all right.

5 And now if there would be a strange brother or sister in, that belongs to a—a certain denomination, or—or disagrees,

just setting in on this for tonight, we want you to know that you're perfectly welcome. See, you're just as welcome as you can be. But now, I hope. . . And we make this pretty rough. So if—if it seems that you don't agree with it, well, now, and you do that like I do when I'm eating cherry pie. And when I'm eating cherry pie, which is my favorite, I always, when I'm—when I eat the pie, if I run into a seed, I don't throw the pie away; I—I just throw the seed away and—and just keep on eating pie. So, or like eating chicken, now, all of you all like chicken. See? And when you hit the bone, you don't quit; you just go around the bone and keep eating chicken. Well, that's the way you do tonight, what I'm saying here; you just—when you eat something, you say, "Now, I—I just don't. . . I'm just setting in this as a little church doctrine for these next three meetings; they're just kind of rehearsing what they—what they believe, and going over it."

6 And the only way you can nearly make a person believe It, is drive it home so hard till they'll have to know that that's the thing that's right. That's the only way you can make it stick. And just like a friend of mine, Mr. Woods I've been with, if—if you just drive a nail halfway in, and the board's all loose, the wind will blow it down pretty soon, but you got to drive her in and make it stick hard. So now, if I just make this real rude on some of these places, to you visitors tonight that's setting on, I'm not—I'm not trying to throw you off; I'm just trying to drive home to this church what we believe. All understands that now real good, say "amen." [Congregation says "Amen!"—Ed.] All right, that's—that's okay. And I'll get this off of my hands. And then—then the—the. . . They're recording it, and so forth, that later on if they wanted to find out then what we really stand for, and what the grounds that we stand on, these recordings will tell it. And then we do this every so often, 'cause there's new people comes in and—and we go ahead. And now we won't be able to go over all the church doctrines, but just some of them that we want to—to speak on. And now Wednesday night though, starts. . .

7 Now, Monday and Tuesday, I'm going away to pray, get ready for healing service. And you can get on the phones, or wherever you wish to, and bring in anybody that you want to for this coming revival. And tell them not to come in a hurry now, not come, say, "Well, now I'm going to run in and

be prayed for tonight, and tomorrow night it's all..." You don't do that. You come in and listen awhile, 'cause we want to take our time and lay that Word out so close that the devil won't even have one little speck of room to ever move.

And then when you let your faith run out to its end, till you begin to believe, then let your subconscious go to acting, then the faith of God will back it up; then you'll go right on out. See? 'Cause your faith won't do too much; your subconscious has to move in the direction that your faith is moving, and then God's faith moves in behind and confirms it all. See? But if it's your faith, "Oh, yes, I got it right now"; and even your subconscious rolling back here, saying, "I wonder if it'll work on me." It—it won't do it right then. See? So we want this to be a real healing service. And before I get anyone into the rooms and so forth for the healing, or this new services, I want them to really understand what they're coming there for.

So just remember, and come and visit us, and we'd be glad to have you.

8 Now, remember now, in the morning we're going to continue on with the church doctrine, and tomorrow night the same way. Now, you're welcome to come, and anybody can come. We're always glad to see anybody. But now this tonight is just directed home to the people that's of the Tabernacle here, that—that's raised up in this doctrine. For, out in the fields, the evangelistic fields, we just take the real fundamental evangelical doctrines of the Scriptures. But here at the Tabernacle, we got our own thoughts and our own beliefs, as a—as a—as a church, and that's what we're to go over tonight.

And before we open His blessed Word, then can't we just bow our heads for a moment of prayer.

10 Almighty and powerful God, Who, before the world ever started whirling on the first atom, You were God. You haven't changed a bit. And when there is no more atoms to hold it up, and there's no more world to be held up, You'll still be God. You're for everlasting, and from everlasting Thou art God. You never had a beginning of days nor ending of life; You'll always be.

And, Father, You being infinite, and we finite, then we ask for Your Divine mercy, God, realizing that this spirit of ours is to blend into the eternity out of this time element into

eternity. Therefore, Lord, we're here to check up on our salvation, to see how we're standing in the sight of Thy Word, and to see how we are situated in our experiences. Are we living that which is pleasing to Thee? Does our spirits bear record with Your Spirit? And does our teaching bear record with this Bible? And, Father, may we examine both closely in these next three coming services. Grant it, Lord.

11 Bless the pastor here, the deacons, the trustees, and all the laity, the people who come to this church. Since my days here, Lord, there's many, many that I don't even know their names or where they come from, but I'm sure that You know all about them. And we're here for that one purpose tonight, Lord, to fellowship around the written Word. And give us the Holy Spirit in our lives, that we can set peacefully and soberly and in the fear of God, and examine our lives by His Word. Grant it, Lord.

And in this building tonight, Lord, there is my brethren of different phases of the—of the church. And, Lord, I'm so thankful that they are here to fellowship. Maybe we might disagree upon little principles of doctrines. But in that one great major principle, we're standing as united brethren in a front that, O God, may it strengthen our—our fellowships, and our—and the bonds of God's grace and love rest upon us richly.

Now, realizing, Lord, that this is too much of a job for a man to do, because we have here under consideration tonight the destination of souls that's eternity bound. So we pray that the Holy Spirit will get right into the Word, and will lay It out, and explain It in His Own way to us, the things that He would have us to know. Grant it, Lord. And when the three—the times of service is over, may we go as a strengthened church, as a united together to put our hearts and our aims all together, with our fellow citizens of the Kingdom of God, and move forward like never before.

13 I want to thank You, Lord, here in the Presence of the church and—and of the peoples that's here, that You gave me now several weeks of good rest. I feel wonderful tonight because of Your Presence and Your blessing. And, O God, we pray for brother here, our brother that's going overseas, way down into those dark, dingy countries, where his very life lays as—as a target. And, O Lord, bless our Brother Jeffreys as he goes, and his son, and his wife, and give him great increase.

May he cut holes through the darkness until the Gospel Light will shine far and wide. Hear us, Father, for we ask this petition in the Name of the Lord Jesus, Thy Son. Amen.

14 Now, tonight reading in my small Scofield Bible. . . I've just passed twenty-five years old recently. And I can still read it, but it gets pretty dim, so I've got me a pair of reading glasses when I study. And I'm going to see how it works tonight for my first time. Now, I have subjects like this, that, "Must the Church. . ." Oh, many things, if we can get to them. One of them, Why are we called the church? Why are we not a denomination? Why—why do we believe in the eternal security of the soul of the believer? Why do we condemn women preachers? Why do we baptize by immersing? And will the church go through the tribulation? And many of those subjects here, I guess I got fifteen or eighteen of them for the next few nights.

15 So I'm thinking tonight to begin with, to start with, it seems to be the Lord lays upon my heart just for this subject, the—"Why Are We Not A Denomination?" The reason that. . . Now, we have nothing against other people who are denomination. We have nothing against them, but I want to explain why that we never went in with any denomination. I was ordained in a little Baptist church, as you know. And the Baptist is not a denomination, wasn't till just recently, and now it's becoming just as much denomination as the rest of them. But the reason that we never become a denomination. . .

16 Now, we are an organization. We are an organization, recorded here in the—in the courts as an organization, a group of people that's organized together to worship Christ, but we're not in a denomination. No one is going to dominate over us. You see? It's not a denomination. It's—it's just an organization of fellowship amongst Christian believers. People come here to the church, and this becomes their home church, if they wish to come as long as they live.

17 And they can come here and disagree with everything that we preach. That's perfectly all right. You still, as long as you are a Christian, you've got fellowship and a hand out just the same as the rest of them. See? If I said I believe in baptizing by immersing by water, and you believed in sprinkling, and stayed right on it, we'd still be just the same as we was if we both agreed. We might not be able to see eye to

eye alike, but as long as you are a Christian brother or sister, you're perfectly welcome (See?), everybody.

18 So we don't have any denominations, because I think that denomination separates brotherhood. Some of them say, "Well, we ain't got nothing to do in that revival; that's a Methodist revival. Well, that's Baptist; we ain't got. . . We're Methodists; we ain't got nothing to do with that." Brother, if Christ is in it, we got—we got all to do with it. We got to put our. . . It—it's the body of Christ that is—is suffering. And I see that so much in the lands today, to how that we have. . .

Now, Christ never did at any time ever organize any denominational church. Now, just let that be well assured.

19 Now, now, I'm going to ask you tomorrow night, if any of these things you want to know, like some history that I'm quoting, or something another, I don't have time just to drain that through, I won't get to another subject, 'cause you could spend weeks on that very same subject. . . But if you want to know the place, anything, just ask me and lay it up here on the—on the desk, and I'll get it, answer it for you.

20 Now, the oldest denomination, and the first denomination church that we ever had, is the Catholic church. And it was organized three hundred and something years after the death of the last apostle. And that's right. You get it in the early Nicene Fathers, and you get it in this writings of Josephus, and, oh, many of the—of the great historians. See? And as far as in the—the—any of the church ages, down through until the death of the last apostle, and three hundred years the other side of the apostles, there was no denominational churches. And the Catholic was the first denomination of a church.

And the Protestant church are the denominations who has pulled out of a denomination. The first reformation come was Luther; after Luther come Zwingli; after Zwingli come Calvin, and just on down like that. And down to the Wesleyan revival, and on down to Alexander Campbell, John Smith, and whatmore (See?), on down. And the last movement that we have up now is the different phases of the Pentecostal age.

22 And I believe that God has dealt in each age. But did you ever notice that every time a church ever fails, and as soon as they denominate they start failing right then? And whenever they fail, God never raises that church again. It goes

right straight to seed. Now, you just. . . If you want to know the history on that, we—we can produce it, that—that no church, not ever in the history of churches, has any denomination ever fell that ever rose again. Baptist, Methodist, Presbyterian, Luther, and whatever it may be, when they fell, they are gone. Now, that's right. Now, this, I—I told you now, put on the jackets, 'cause we're going to make this stick. See?

There has never, at one time, when a man come out as an individual and organized a church, it started. . .

23 God deals with individuals, not with denomination. God in no age ever dealt with a denomination. He's always dealt with an individual. In the Old Testament He dealt with individual. In the New Testament He dealt with individual. In any age He's always dealt with individuals and not denominations. So therefore, if God isn't in the denomination, what's the use of me having anything to do with it as a denomination? Now, I'm not talking about the people in that denomination; I'm talking about the denomination itself, 'cause God's people's in all those denominations.

24 Now, God never lets anything happen unless He gives a warning to it. I don't believe there's anything that. . .

Now, like we have issues that comes out of the churches, such as we've had one recently about blood and oil, and so forth, and you know the "Dear Brother Branham" letter, and so forth. But the reason that I stood against that, because it's not in the Word. And that's the reason that I'm against denomination, because it's not in the Word. And it has to have something we have to base our faith upon. And if we can't base it upon some denomination, we've got to base it upon God's Word. For That is the only Foundation, is God's Word.

26 And then if God's Word doesn't speak of a denomination, but speaks against the denomination, then we must speak with the Word. Regardless of what bishop, what anyone says, what anyone thinks, what a good man says, what anything says, if it's not according to God's Word, then it's wrong. See, it must be; the Word must be the last thing. God's Word must be the final Amen.

Now remember, I'm not unchristianizing anyone (you understand that) in denominations. There's tens of thousands of precious souls in all those denominations, who are God's

children. But to separate them and segregate them, I'm against it. And God's Word's against it.

28 And I believe that there isn't an "ism" that's in the land today, there isn't an "ism" that's ever been in the land, but what that it was foretold coming by God's Word. I believe that God's Word supplies everything that we have need of, right here in the Word. From the—our beginning to the end, it's found right in God's Word. And then I—I believe that if it's in God's Word, then we should . . . It foretells. And God's Word is a warning.

29 Now, you don't read God's Word just like you read a newspaper. You read God's Word by the Holy Spirit (See?), because the Holy Spirit Itself speaking through Christ . . . Christ thanking God that He'd hid these things from the eyes of the wise and prudent, and would reveal them to babes such as would learn. So, you see, there's no way of ever being educated; there's no way of ever denominating; there's only one way to get right, that's be led by the Spirit of God, and that experience you had must cope with this Word (See?), then you got it. See?

30 Like when we get down here in a few minutes now, we're dealing with people who are—are—some of them are radical Calvinists, some of them are radical Arminians, and—and different ways. Now, there's always, no matter how thin you slice it, it's got two sides to it. That's exactly right. And they've both got arguing points. But the thing of it is, where lays the truth of it? That's where we're coming to, where we think, by the grace of God, we can show you the truth of it. Now, let's just take . . . And this is just where I got some of these church doctrines wrote out.

31 Let's turn in your Bibles just a few minutes, all of you now, and let's get over to Revelations the 1st chapter, or Revelations the 17th Chapter to start with. And let's just start reading and find out now where these churches begin at and what—what started it.

Now, the Bible forewarns everything. It forewarns the days that we're—we're living in. And now, Revelations the 17th chapter, if you will. I said 13th; I didn't mean that, that's on the . . . We get that after while too, that's in the prophecy of the United States. But listen real close now.

*And there came unto me one of the seven angels which had the seven vials, and talked with me, saying... Come hither; and I will show... thee the judgment of the great whore that sitteth upon many waters:*

Now remember, this sounds mysterious. Now, this ill-famed woman. . . Now, if we're going to teach this, you got to find out first what these symbols mean. Now, a woman, in the Bible, represents "church." How many knows that? We are a Bride; the Church is a Bride.

33 "Come here and I'll show you the judgment." Now, there's going to be a judgment spoke upon the great whore, the unclean woman that sets upon many waters. Now, the woman symbolizing, a "church," and water symbolizes "people." Now, if you'll notice it, also look at the 15th verse while you're there, 15th verse, the same chapter.

*And he said unto me, The waters which thou sawest, where the whore setteth, are peoples, and multitudes, . . . nations, and tongues. See?*

Now, this great church, great woman, now remember she is an ill-famed woman. And if woman represents the church (and Christ's Church is a Bride, a holy Bride), then here is an unholy woman. Then it would have to be an unholy, pretended to be, bride. See? Now, and what does she do? "She sets upon," or, "to be above" means "to have the governing over many waters." In other words, she's got power through all the nations and tongues and people. She's a great person, this woman is.

*35 Now, whom the kings of the earth have committed fornication, . . .*

"For the kings of the earth have committed fornications," rich men, great men have. How would you commit—how would a king commit fornications with a church? It's spiritual fornication: spiritual. What is fornication? It's, well, it's like a woman living untrue to her husband; she's living with another man while she's got a husband. And this church then is—is pretending to be the Bride of Christ, while she's committing fornication with the kings of the world, with her unclean living, unclean profession. Oh, it's deep and it's rich; I just love the Word.

36 Now, notice.

*...whom the kings of the earth have committed fornications, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

Her wine is what she was giving out, her stimulation: "We are the church. We're the one that's got it." See? Now, just draw that in your mind now. All right. So he carried . . .

Like the angel told John, "I will show you this judgment that's coming to this great church." Now, watch.

*So he carried me away in the spirit into the wilderness: and I saw a woman setting upon a scarlet coloured beast, . . .*

"Scarlet," in the Bible, represents "royal." The color "scarlet" means "red." And "beast" represents "power." Did you notice the beast come up out of the sea; that was in the Revelation the 13th. And when you see the beast coming up out of the sea, it's meant that this power was raising up among the people. But in Revelation 13, when this lamb came up, he came up out of the earth, no people: United States. But then after he had two little horns: civil and ecclesiastical powers. And then he received power and spoke like the dragon did before him. So you just got to mark it down; we are coming into a religious persecution with the same things that they did in pagan Rome many years ago, for it's THUS SAITH THE LORD. Now, what is it, "setting upon a beast, a power."

39 Did you notice Rebekah, when Eliezer found her, it was in the evening time, and she watered the camel. 'Cause Eliezer said, "If the damsel that comes and waters this camel, that will be the—and gives me, a drink, that will be the one that You have chosen, Lord, to be the bride of Your servant, Isaac." And while he was yet in prayer, Rebekah come and drawed water and give him a drink, and watered the camel. Notice, the camel was a beast. And that same beast that she was watering was the one who packed her to her bride, Isaac.

40 And today, the power of the Holy Ghost, that the church is watering and worshipping, is the thing that'll pack it from this earth to meet the Bride. Sure, Isaac was out in the field in the evening. We don't meet the Lord up in glory. Ephesians the 5th chapter said that we shall meet Him in the air. Oh, that makes the Methodists get ready to shout. Think of it. See? The Lord . . .

Isaac had come out from his father's house, and was out in the field when he saw Rebekah coming on the camel. And she loved him at first sight, and jumped off the camel, and run to meet him. That's right. That's where we meet the Lord. And the very camel that she watered, packed her to her husband. And the very power that the church is worshipping, that the world's calling fanaticism, that the church is worshipping, will be the same power that'll take the church up in the air to meet the Lord in the air: the Holy Spirit. See? There it. . . And, look, Rebekah was a virgin.

41 And this woman is a prostitute, we're speaking of here. Now, you get what the power is now? The—the power, what the—means that the beast, she was on a scarlet. Now, what kind of a beast would it be? Scarlet, that would be a "rich power." What kind of a church is this she's going to be now? She's a rich church, and she's a great church, and she's a powerful church, and she—influence sweeps the multitudes and people. And the kings of the earth have committed spiritual fornications with her; that's the great men of the earth. Now we're going to find out who she is just in a minute, and find out about these denominations.

*And the woman was arrayed in purple . . . (kingly), . . . arrayed in purple and scarlet colors, . . . decked with gold and precious stones . . . pearls, having a golden cup in her hand full of the abomination and filthiness of her fornication:*

What'd she have in her hand? Her doctrine, what she was holding out to the people, "We are the church. We are this." And she's made the kings of the earth become drunk with her like that. "We are this. We're the great powers. We sweep every nation. We're the greatest church there is. Come on, drink of our . . . Here, pour out a little bit of it; you take it; you take it." There it is (See?), "and she had in her hand a cup."

43 Look.

*And the woman was arrayed in purple and scarlet colors, . . . decked with gold and precious stones and pearls, having a golden cup in her hand full of the abomination and filthiness of her fornication:*

Now, friends, we're not reading a daily newspaper; we're reading God's eternal and blessed Word. All heavens and earth will pass, but that Word will remain. That's right.

*And upon her head was written a name, was a name written . . . (rather,) . . . MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, THE ABOMINATION OF THE EARTH.*

44 Now, here sometime ago, I don't think to the church here, but I preached on a subject, "Handwriting On The Wall," and give the historical standing of Babylon. Now, every "ism" that's ever come up, every religion and every "ism" that there is in the world today begin in Genesis. Now, if you'll get Hislop's "Two Babylons," if you want to chase it in history, or some of those fine books, you can even find every "ism" that you want to find. I'm going to take you back there in a few minutes on women preachers (See?), and show you just where it first started from (See?), back in Genesis. And on these different things, just how they come up out of Genesis. "Genesis" means "the beginning." How many knows that that's right? Genesis is the beginning. So everything that is, had to have a beginning.

45 When I look at a tree. I've been in the woods for a couple, three, about two months. I see a tree, how pretty it is. I see it, it goes down; another one comes up in its place, perpetual life. And I think of that. But somewhere that tree had a beginning. It had to have a beginning. And the only way it could be designated to be a tree, or to be an oak, or a beech, or a poplar, or a palm, or whatever it was, there had to be a Master Intelligence behind it. Or if there just one, been one oak tree, everything in the world been all oak tree. But Something great Master Intelligence had to set it in order. Blessed be His holy Name. He's the One Who sets the moon and the stars in the solar system. He set everything in its order. And He'll set His church in order. It'll turn just like He wants her to turn, east, west, north, or south, or whatever it is, when we can get these denominational ideas out of our mind and throw ourself wholly into Calvary. He'll set it in order if we are just as submissive as the trees and His other creation. You never see the moon saying, "I ain't going to shine tonight; some of you stars shine in my place." But we, no, we're different. You see?

46 Now, Babylon, watch how Babylon appeared. It appears in the first of the Bible. It appears in the middle of the Bible. And it appears in the last of the Bible. Now, there's something . . . Now, it begin with Nimrod. Nimrod founded

Babylon in the Shinar valley, right close between the Tigris River and the Euphrates, and the Euphrates passed through. And—and how that every road through all that country led straight to Babylon. And each one of those gates were about two hundred feet across, those gates made out of brass. And when you got inside of the city of Babylon, every street led straight to the throne.

47 Now, you can go to Rome today, and every road will lead to Rome. And there's a little virgin Mary setting on every corner, in the turn of the road, with a Christ child in her hand, pointing that way towards Rome. See? It appears in the first of the Bible; it appears in the middle of the Bible; and here it is in the last of the Bible. Now, I just want to read on just for a few minutes, so you get the background of this. See? All right.

*And I saw the woman . . . (Now watch the church, when you see woman just think of church. See?) . . . I saw the woman drunk with the blood of the saints, . . .*

Now, where does the word "saint" comes from? The word "saint" comes from "sainted one" or "sanctified one," sainted. All right.

49 I saw her drunk with the blood of the saints, . . .

Now, if this woman is the church, she's persecuted the saints. And she's the greatest church; she has power all over the earth. She's over many waters, and she . . . The kings of the earth commit fornications with her. Well, who is she? Kind of a mystery. Now the Spirit's going to . . . You know, there's supposed to be nine spiritual gifts in the church, to wisdom, and one to understanding, and one for healing, and one for so forth.

*. . . and with the blood of the Martyrs of Jesus: . . .*

Looked like they didn't care much what Jesus said; it was what the church said. That's right. And that's correct too.

*51 . . . and when I saw her, I wondered with great admiration.*

"I wondered with admiration. I . . . It was a— a marvel thing about her, how that I wondered how that she . . ." Now, let me take John's place and try to open that up a little bit. See? John said, "There she sets. She's pretending to be a Christian church. She's got all the access to the moneys of the world. She's got the kings of the earth in at her feet. She's a rich and

colorful thing, and how can she be drunk with the martyrs of Jesus? How can she persecute the saints? How can she kill those martyrs of Christ, and yet she's claiming to be a Christian herself, a Christian church?"

52 Now, watch.

*And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman . . . and of the beast that carrieth her, and which had . . . seven heads and ten horns.*

Now, this is just common reading here now. You catch this, this will be very easy.

*The beast which thou sawest was, and is not, and shall descend out—ascend out of the bottomless pit, and shall go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they see, when they—when they beheld the beast which was, which is not, and yet is.*

Now, now, this has got to pinch, so here it is. He said, now notice, that when all, not just a few, but all that dwell upon the earth shall wonder, all of them will wonder. The whole world will wonder about this woman. There's just one group that won't be wondering about it, and that's those who had their name in the Lamb's Book of Life.

54 Now, I just might as well squeeze this in right here, 'cause we're going to get into it in a few minutes. See? When was their names put on the Lamb's Book of Life? From when? The last revival they attended? The night they went to the altar? The night they joined the church? I'm not trying to hurt you, but I'm telling you, the Bible said their names were put on the Lamb's Book of Life since the foundation of the world. It's exactly. When God, in the beginning saw that He'd send His Son, and He'd take a sinners place, when God's Son's Blood was shed, the Bible said His Blood was shed before the foundation of the world. How many knows the Bible says that, that the Blood of Christ was shed before the foundation of the world? When that Blood was shed, every member of the Body, whose names was written with that Blood on the Lamb's Book of Life at the foundation of the world. What you so scared about? Oh, brother. That unlocks the doors, doesn't it?

55 Well now, let's just read this right here and see if what if that says right. See? "And the angel said unto me, 'Wherefore didst . . .'" I believe it's the 8th verse.

*And the beast which thou sawest . . . (All right, that's it.) . . . The beast which thou sawest is, and is not; and shall ascend out of the bottomless pit, . . . (Now, we're coming back to that, but I want to get this other, 'cause we're getting on it.) . . . and shall go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, . . .*

There's going to be a bunch on the earth, in other words, that's going to be deceived, for he deceived them. And there was only one group that was not deceived, and that was the one that had their name on the Book of Life since the foundation of the world. We get in that a little later.

57 Now, notice the woman, the church; she was Mystery Babylon. We see her appear by Nimrod. What was Nimrod's purpose? Nimrod founded a city and caused all of the other cities to pay tribute to this city. Could we see such a thing today? Is there such a place today? Is there a church that has domination over every nation in the world? Certainly. Is there a place today that makes every nation pay tribute to it? Is there a place? Let's go ahead and read the rest of this, just a little bit, so you get the whole picture of it. All right.

*. . . which seen the beast which was, . . . is not, and yet is.*

*And here is the mind that has wisdom.*

Now, how many knows that wisdom is one of the gifts of the Spirit? Now, what kind of a group's He talking to then? He must be talking to a group of people that has the—the gifts of the Spirit operating in this church.

*. . . here is to the mind that has wisdom.*

59 Now, you stop, find that all through these church ages here, pulling out. The Holy Spirit speaking out how those gifts would be working in the last days. Now, we've got gifts of healing working. Oh, it's—it's going good. Well, brother, there's other gifts. That's just one of them. That's just a little minor thing. Why, here's a far greater gift right here. Which would be the best, the gift of the Holy Ghost of wisdom to put the Word of God together and to show the church where we're

standing, than just to get somebody healed? We all want to be well; but I'd rather have my soul well, than my body well any time. Oh, my. Hear the Holy Spirit speaking through John on Patmos, said, "Here's to the wisdom, let him listen to This." Now, we're getting a picture drawn out here.

*60Here is, and here is the mind which has wisdom.  
The seven heads are seven mountains, on which the  
woman sitteth.*

There is only one city that I know of in the world, there's two cities that I know of, that has seven or more mountains in it. Cincinnati is one of them, which is supposed to be the fiction story of Cincinnati, some other wolf, you know that, so forth. But it has more than that in it. But there's no one church dominates Cincinnati. There's only one place in the whole world that has a church setting on seven hills, that dominates the entire world. Now, I've just come from there. All those things. . . And I seen there where it said, "Here's to wisdom." Revelations 13, "Let him that has wisdom count the numbers of the beast, for it's the number of a man." Not a bunch of men, a group of men, but a man. "And his number is 666."

61 I've often heard that over the throne of the pope of Rome, it's wrote, "Vicarius Filii Dei." I often wondered if that was true. Draw a line, and draw it up in figures in Roman numerals, and see if it is. It's exactly the truth. I stood that close to the triple crown of the pope in a glass: Jurisdiction of hell, heaven, and purgatory. See? So, those things, I've just come from there, just come from Rome and know it's the truth. Now, we know it's pictured out.

*And here the seven kings: five are fallen. . . (which was at that time), . . . and one is. . . (That's the one that come now, which was Caesar), . . . and another is yet to come. . . (which was Herod, which was wicked); . . .*

Now watch, watch how perfect it is.

*. . . and when he cometh, he must continue for a short space.*

Does anybody know how long Herod reigned? Six months. Pulled his mother through the street on a single tree of a horse, and burnt the city, and laid it onto the Christians, and fiddled on the hillside while they were—while they were

burning the city. Six—six months. And see, “And the beast . . .” Now watch, look what a rascal that he was. See?

64 Now, watch.

*And the beast that was, and is not, even . . . is the eighth, and is of the seventh . . . (the nature of the seventh), . . . and goeth into perdition.*

Anyone knows what “perdition” means, is “hell.” And watch where he ascended out of: hell. What is it? The bottomless pit. There’s no foundation for a Catholic doctrine. There’s no Bible for Catholic doctrine. There’s no such a thing as any Bible for any Catholic doctrine, not at all. They don’t claim to be. The priest said up there, this little priest up here at Sacred Heart Church come over there, he said, “Oh, he . . .” I was telling him about baptizing Mary Elizabeth Frazier. He said, “Oh, you baptized her according to the way the early Catholic church baptized.”

I said, “When was that?”

He said, “In the Bible, your Bible.”

I said, “Did the Catholic church baptize that? Is that the teaching of the Catholic church?”

“Yeah.

I said, “In the infallibility of the Catholic church, why has it changed so much?” See?

He said, “Well, you see, you all believe the Bible. We believe the church. (See?) We don’t care what the Bible says; it’s what the church says.” That’s exactly right. If you ever come to a showdown to it, try it once. You see? They don’t care what the Bible says. That has nothing to do with it; they care what the church says. See?

But we don’t care what the church says. We believe what God says. For the Bible, it’s written, “Let every man’s word be a lie, and Mine be the Truth.” That’s why we’re not denominations.

69 Now watch, listen to this just a minute. “Five kings, which it was fallen, five kings.” If you want that on—on—from the history, I’ll show it to you. “And one is, and one’s to come.” Now watch, “the beast.” Now, the beast wasn’t a king. He was one which is, which is not; and yet he is, and is not; yet he is, and is not. What is it? Succession of the popes, a power, a beast ruling. That’s when pagan Rome was converted to

make papal Rome. Pagan Rome was converted, and then it become the papacy, which, they had a pope in the stead of a king, and the pope is the spiritual king. That's the reason he's a crowned spiritual king, claims to be the vicar of Jesus Christ. There you are.

70 Now, notice. And we're going to bring that Catholic doctrine out of there and show you how it's weeded right down into the Protestant churches (See?), how she's still laying right in the Protestant church, lot of it, contrary, exactly, to the Bible, absolutely contrary.

Now, "a beast which was, which is not." Now remember, all of them will be deceived upon the earth, whose name was not written from the foundation of the world.

71 Let's see.

*And the beast that was, and is not, . . . (the 11th verse) . . . and yet is the eighth, now the seventh, and goeth into perdition. (He'll continue on until he hits the bottomless pits at the end of the road.)*

*And the ten horns which thou saw are ten kings, . . . (Now watch here. If you want to see something striking, watch this.) . . . are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

They're not crowned kings; they're dictators. See, they never was crowned king, but they received power as kings one hour in the reign of the beast. That's just in this little shadowy time right now where dictators are rising up (See?), "Received power as king one hour with the beast." Now, all right.

*72 These have one mind, and shall give their power and strength unto the beast.*

*These shall make war with the Lamb, and the Lamb shall overcome them: . . . (Glory) . . . for he is Lord of lord, and King of kings: and they that are with him are called, the chosen, and faithful.*

Wish I could preach a sermon right now on that, the chosen before the foundation of the world, and abiding faithful in their calling. Hallelujah. That's it. They are called the chosen and the faithful. "And's" is a conjunction. See? The chosen and faithful, they shall overcome him, no matter how great they get.

73 And this great communism—communism move we got today, don't worry about that. That's working exactly into the hands of God. I can prove it by this Bible. He's going to make her suffer for every martyr she ever killed. Yes, sir. You watch these kings all agree together and will hate her. And the whole nation, the whole world sweeping communism. Why, it's got to be a move of God to punish it. You say, "Wait a minute, Brother Branham, communism a move of God?" Absolutely, certainly, it is a move of God. The Bible said so. But it's moving in to pronounce judgment upon a ungodly and disgracefully illegitimate people. What's left in this world? What have we got?

74 Here the other day...I'll stop on my subject just a minute if it's possible. I was reading in a piece of Scripture where that a illegitimate child will not enter the congregation of the Lord for fourteen generations. How many knows that? That's right, Deuteronomy 23, an illegitimate child. If a woman is caught in the field, that's away from the protection of man, and a man overcomes that woman, that man will have to marry her. And regardless if she becomes a prostitute, he has to live with her till he dies. And if this woman marries him, pretending that she is a virgin, and she isn't, then she can be killed for it. And if a man and a woman which are married, and they bring forth a illegitimate child, that—the congregation of the Lord he'll not enter to fourteen generations; and forty years is a generation, it'd be four hundred years before that seed ever gets out of Israel.

75 God hates sin. How do you expect to wade over the holy Blood of the Lord Jesus, just because you belong to a certain denomination and expect to go in? You're going to come God's grounds or you're not coming at all. That's right. Deacon, preacher, whatever we may be, has nothing to do with it. You come on God's term.

Fourteen generations...The person is setting present now who was discussing that with me. Said, "How do we know who would ever be saved then?"

I said, "There's where you ought to be a good Calvinist." Your name was put in the Book before the foundation of the world. God takes that blood stream; that's up to Him. See?

"Well, what's that got..."

78 Listen, you young people today. I don't know whether you come to this church, or where you come, you young boys and girls. Did you realize, the things that you're doing, if there is another generation, your children will be judged for what you do? Haven't you no respect or decency? You girls that's out here wearing these little old shorts and things around, you know, that's reflecting on your daughter. Did you know your grandmammy was a—a flapper, and your mammy a chorus girl, and that's the reason you're a striptease today? It's certainly. What will your children be? Yes, sir. God said He'd visit the iniquity of the parents upon the children and their children, to three and four generations.

79 And did you realize, my brother, every time you do that which is right, that'll be visited on your children?

Look here, let's take Hebrews the 7th chapter. The Bible said, when—when Melchisedec met Abraham returning from the slaughter of the king, and blessed him, and said. . . Now, Levi, is talking about paying tithes. Said, "Levi had an order from the Lord to receive tithes from his brethren." And Levi who received tithe paid tithe, for he was yet in the loins of Abraham when he met Melchisedec. And Abraham was his great-grandfather. Abraham begot Isaac, Isaac begot Jacob, Jacob begot Levi; Levi, father, grandfather, great-grandfather. And while Levi was in the loins of Abraham, the Bible said he paid tithes to Melchisedec. Hallelujah.

Don't let nobody tell you that any kind of a move in the world can ever interfere with God's great cog; she's moving right on. It was planned back there in the beginning. There ain't a devils or enough devils can interfere with His program.

82 Now, the Bible didn't say potentially he paid it; the Bible said he paid tithes when he was in his great-grandfather's loins. Glory. That's my Lord. Oh, He knowed it even before the world was ever formed. He knowed everything. And in Abraham he paid tithes.

And sister, brother, how can you run out here, and people live and run around with men's wives, and wives breaking up homes, and—and living the way you do, what do you expect another generation to be? Here's what it is: it's become now nothing but just a bunch of illegitimate, messed-up-born bunch of corruption. And there's one thing left for it, and

that's the atomic day that we're living in. That's exactly right. We're at the end time.

84 Setting this morning, way back yonder in the hills of Kentucky, a little old boy, you couldn't hardly get in ten foot of him, making sorghum molasses, probably didn't know hardly which was right hand or left, when he heard. . . I had got over on a posted grounds. I didn't know where I was at; I was just in some of the hollows. And I—I was just go to go squirrel hunting. And when I set down up there, got talking to him, and this boy said he was going in the Army. And come to find out, we got to talking about the Lord, and he said, "Preacher, don't you believe that we're at the end time?" Way back up there in them mountains. . .

I said, "Sure, we are. Sure, son, we're at the end time."

86 Here we are. This is the hour that we're living, brother. We're in the place. Can't you see how that mothers back yonder, and daddies, how they lived, and grandpa and grandma? Can't you see how papa and mama has lived? No wonder we're in the corruption today. No wonder you could preach your head off; they'll wear shorts just the same and spit in your face. They'll smoke cigarettes, and blow it right at you, and say, "Tend to your own business." Why? Because that's the tribe they come out of. I'm going to get to that directly. The seed of the serpent we'll find out where she moves in, see why they act like that. They're the devil's children since the foundation of the world. That's right. And we're nothing in, left for it; just—just judgment's the only thing is left. Can't have nothing else but judgment. God will just wipe the whole thing out, and man has done it themselves. God didn't intend it to be that way, but He knew it would be that way. That's the reason he said He would deceive all that lived upon the face of the earth, except those whose names were put in the Lamb's Book of Life before the foundation of the world.

87 Let's what—read a little further now. Now, I believe we're on the 12th.

*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

*These shall have one mind, and shall give their power and strength unto the beast.*

*And these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are—called, the chosen, and faithful.*

*And he said unto me, The waters which thou sawest, where the whore setteth, are peoples, . . . multitudes, . . . nations, and tongues.*

*. . . the ten horns which thou sawest upon the beast, these shall hate the whore, . . .*

88 Watch that now, these ten horns, these ten kingdoms. See, that's everything falling in, what these dictators are. Watch the way dictators lean to. Where's it leaning to? Just—just look—tell me a dictator that doesn't lean towards communism. See? And they shall what? "Hate the whore," the woman, the church. But watch. Watch what's going to do it.

*. . . these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

89 They'll blow that thing off the map, just as certain as I'm standing here. We just had time to take up that subject there of that church, and run it on down through the Scripture, where It said, read, "all the kings of this earth, and all the shipmasters, and all wail, for great Babylon met her desolation in an hour." One hour, her time had come. And, oh, how he said, "Rejoice, you saints, and all you holy prophets, for God has revenged the blood of the saints and your brethren upon her." See, that's right.

Sure, communism playing right into the hands of God. Just like King Nebuchadnezzar played right in the hands, to come take them Jews when they walked away naked.

90 And sin can kept corrupting, righteous seed can remain in there and seed can keep corruption, and corrupting and corrupting till after while it runs out. It gets to a place because their mothers and daddies and so forth has lived so before us, and by—and that, until there's nothing left for us. And you know what Jesus said? If He didn't cut the work short, there'd be not even any flesh saved.

91 Can you see? Can you see why we got these (I'm not making remarks.) Arthur Godfrey's and everybody, you know, being Elvis Presley's, and—and hips down with overalls and hair hanging down their neck, and all these way the teen-

agers are acting? What does it? What is it? Because it's coming out of a bunch of 'fore-lived, illegitimate people, nothing less Oh, they'll stand up and sing "Nearer, my God to Thee," like pea-picker Ernie and all those others like that, sing some kind of a hymn, and so forth like that. Brother, you know what? That, that's absolutely a hypocrisy. Yes, sir.

92 Man has got no business in this pulpit that gets out there and rock-and-roll and boogie-woogie and all that kind of stuff. He hasn't got one speck of business behind here. This is to the priesthood, the called of God. God's called ministers belong behind here, and don't belong back here for such as that. That's what's the matter with it today, they've made the church no more than some lodge. Lodge is all right, if you want to do that, that's up to you. But let me tell you; there's a lot difference betrying—between a lodge and a church. Yes, sir. You want to do those things in a lodge, and have all them kind of parties and so forth, that's up to you. But, brother, the church ought to be swept from the pulpit all the way to the basement. That's right. I don't mean swept by the new windows and so forth. I mean with an old fashion, God-sent revival that'll scatter the thing from one side to the other. Yes, sir. Like turning a light, electric light on a bunch of roaches around a cob of an apple. Yes, sir, they'll scatter when the light flies.

93 Now watch, "They have one mind, give their power." I'm below that now. "The ten horns . . ." Yes, now.

*For God has put in their hearts to fulfill his will, . . . (There you go.) . . . and to agree, and give their kingdoms unto the beast, until the words of God shall be fulfilled.*

Now,

*And the woman which thou sawest is the great city, which reigns over all the kings of the earth.*

Now, there's not no need of pushing around; we know that is the Catholic hierarchy. There's no need of anybody. . . I—I believe that just as firm as I believe that I have receive the Holy Spirit. I believe that just as good as I believe that I'm a Christian standing here today, that that Catholic hierarchy is the—the . . . The Vatican city is the—the city that sets on the seven hills. The hierarchy of the church is the beast which was, which is not, and she's Babylon. It's everything pictured

just exactly, just perfectly all the way through the Scriptures [Blank spot on tape—Ed.] . . . the Catholic church.

95 Now, now here's your shocking point. You say, "Well, you ain't hitting me, Brother Branham." But let me just ask you something. Let's go right back now to the 5th verse.

*And upon her head was . . . written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF ABOMINATIONS, . . . (or) . . . THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

What was she? W-h-o-r-e. And she was a m-o-t-h-e-r. What? M-o-t-h-e-r, she had begotten something. A mother of sons? Of harlots. What is a harlot? Same thing as a—as a whore: immoral woman. What made her immoral? Her doctrine. She was pretending to be a Christian church, but was giving out man-made dogma. And here she said that she had. . . If she was the first organization, then seems like there's some organizations come out of her. She was the mother of harlots. Is that right? A mother of harlots. Couldn't be a mother now of boys. Couldn't be a mother of. . . It had to be mother of women. And if they were women, they were churches. Now, let's find out. What come out of the. . .

97 What was the first organization? Catholic church. What was the second organization? Luther. What was the third organization? Zwingli. What'd it come on down to? Calvin. And then it come into Anglican, and the Anglican on down into Methodist. The Methodists, what'd the Methodists produce? Out of there come Alexander Campbell. And out of Alexander Campbell come John Smith; out of Alexander Campbell was the Christian church, then they had four or five Church of Christ and all those other little isms run out. Then here come the Baptist church, it had a lot of little pull outs. And out of the Methodist church come—out of the Methodist church come, first come, the Wesleyan Methodist, then they broke off four or five times. Then they come to another type of Methodist, and then they come off again, then they come to the Free Methodist. And—and then they come from that to the Nazarene. And from the Nazarene to the Pilgrim Holiness, and the Pilgrim Holiness on down. Just little "isms" running out like that, keep running on down, each one of them little—little starters back there, come right on down. And what did every one of them do? They finally wounded up in Pentecost.

98 And what did Pentecost do? The same thing their mammy did; they went right back and organized. And what'd it become? A—a denomination. Walk into one; the first thing, "What's your doctrine?" Boy, they comb you with a fine-tooth comb (See?), to find out what you are, what you believe. And if you don't just tally right up with them, brother, you're excommunicated right now. And that's right.

And don't think just because you say you're Pentecostal that you're secured. Brother, there'd be just as many Pentecosts off the road as there is on the road, I'm sure. See?

100 Now, all those organizations, if they'd just left the Pentecostal blessings go, not organize it, just keep it in a brotherhood and let the Holy Spirit do the segregation. The Holy Spirit segregates. Ananias, Sapphira come in one time said so-and-so, and the Holy Spirit said, "Why did you lie?"

But we say, "Now, that's Brother Jones, don't you say nothing bad about him now, he's the best payer we got in church. I know he got the Holy Ghost; I heard him speak in tongues and I've seen him shout in the Spirit." That don't have no more than pouring peas on a dry cowhide. See? Not a thing to do with it. God does the say. He's got to say whether he is or is not. Absolutely. "But we took it over to our denomination. Well, we kicked him out of the—out of the Assemblies, the Oneness picked him up." The Oneness carries him awhile, and then they kicked him out because... They carry him over there and the Jesus Only picks him up. Jesus Only packs him awhile, and then the next thing picks him up is Church of God, picks him up. Church of God of Prophecy picks him up, and the Tomlinson move gets him. Oh, my. Brother, if we haven't got run out. That's in Pentecost, the last revival. And now, they got the blue fame, and they got the oil worshippers, and the—and the blood in the face. And, oh, mercy, I don't know where they gone to now. Just one thing after... .

102 The whole thing has become corrupted. Did you know the Bible said it would come corrupted? Did you know the—the Bible speaks that this day will be here, when even the tables of the Lord will be full of vomit? And said, "Who can I teach doctrine? Who can I make understand it? For precept must be upon precept upon precept, upon line upon line." Who can He teach doctrine? Those that are weaned from the breast, the mammy. See?

103 Now, there isn't—there isn't a woman, a ornery woman in this town but what could bring forth a virgin daughter. She is when she's born. Now, and she can go good. But if you don't notice that her mother has been of that nature, that girl, nine times out of ten will act just exactly like her mother does. Now, you know that's right.

An old woman that runs a house of ill fame, could bring forth a little girl, and she could be sixteen years old, just as clean and moral as any living, but if she remains that way. . . But the thing of it is, she goes right back and acts like her mother.

104 Now, the Catholic church was the first old prostitute that's come up with doctrines that she made up of herself, superstitions, which, the Bible said, "She come out of the bottomless pits and will go back to perdition." The Bible said that. Now, they teach that it's wrong. It's wrong according to God's Word. And then here comes the Methodist church which was borned out of her, a beautiful young lady, but what did she do? She turned right back around and do the same things that her mammy does: Lets her congregation wear shorts; let them smoke cigarettes; let them carry on and act just like they should. There ain't nothing said about it. The little old half baked pastor back behind there, the pulpit back there, is afraid he'll run out of salary someday, or a pan of biscuits.

Let me tell you, brother; I'd rather preach the Gospel and eat soda crackers and drink branch water, and tell the Truth about it. If every one of my congregation got up and walked out, I'd tell them the Truth. Yes, indeed.

106 What's the matter? Oh, it's a meal ticket, "Well, you know, I'm the pastor of the biggest church there is in the city." You Baptists and Methodists, listening to a false prophet. Now, that's rough, but anything that teaches contrary to this Bible is a false prophet. I don't care how polished it may be, it's false prophecy. That's right.

"Oh, everything's all right as long as you got your name on the book." You might have your name on a dozen books; if it ain't on the Book of Life, you're lost. You can be ever so good; you can be just as loyal and clean and moral as you can be; that won't have one thing to do with it.

108 Esau was twice the guy that Jacob was when it come to being a man, taking care of his old blind daddy and

everything else. And Jacob was a little shyster hung around his mother's apron, little old sissy boy. But God said, "I love Jacob and refuse Esau," before either boy was borned. Romans 8 says so. That's exactly right.

God knows what's in man. And He knows what's in the church too. We live by the Bread of Life, the Bread of the Word of God. Now, that's why we're not a denomination.

110 Now, I want to give you another little . . . I want to give you a little illustration I had wrote out here. "The great . . ." Now, in Revelation 19:2, I got something marked out here, I want to look and see what it is now.

*For true and righteous are thy judgment: for he hath judged the great whore, which did corrupt the earth with her fornications, and has avenged the blood of his servants at her hand.*

That's the ending of the Catholic church.

111 Now, we also want you to notice, also here, that a denomination, that a denomination is also found out in the Scriptures here, that the . . . And the Bible never speaks of a denomination. The denominations come from the Catholic church. She is the first mother of denomination and each denomination has come right down.

Now, this is going to be just a little pinchy; it's going to get a little pinchier all the time. See? But I—I want you to see that denominations wasn't borned or ordained of God; it was ordained of the devil.

God's church is a . . . We are not divided; all one body we. One hope and doctrine, one in charity. That's the Church of the living God. Regardless of what they, them things, we're one together. That's right. Whether he's Methodist or Baptist, brother, if he's borned again and filled with the Holy Ghost, he's my brother, we're walking shoulder to shoulder. Right. Yes, sir. Don't make any difference.

113 Moses . . . Sometime might look around and say, "You know that bunch of fanatic Pentecostals, Brother Branham, why'd you ever go out of a bunch like that for?" You know what? Moses looked upon the children of Israel, he looked out of the same window that Pharaoh looked out of. Pharaoh looked at them as a bunch of mud-daubers, but Moses looked out upon them as the chosen of God. He knowed they had the promise. Why? He knowed it by the Word. And by faith with

his foot on the throne to be Pharaoh, with all the world laying at his feet, set there and pour wine in his mouth, and beautiful women to fan him, as the emperor, or the dictator, or king of the world, young Moses at forty years old had in his hand, when he looked out upon that bunch of mud-daubers; but he knowed he was one of them. Hallelujah. That's it. He knew he was one of them. And by faith alone he chose. . .

114 Everybody's got to make a choice. You got to make a choice. You're going to make a choice now. You're going to make a choice in the morning. You're going to make a choosing tomorrow night, if you live. You've got to choose sometime. Brother, a long time ago I chose this Bible was my dictionary; this Bible was my Book of Life; this Bible was the Word of God. The Bible is what I live by. This Bible is what I'll stand by.

115 Therefore Moses looked out upon the children of Israel, and not only did he say, "Oh, they're wonderful people. I have nothing against them. Oh, no, I wouldn't speak one word against them." That's the way a lot of people do today. "Oh, those Pentecostals and those people that's got the Holy Ghost, and those people who believe in Divine healing, oh, I—I—I ain't got nothing against it." But that wasn't Moses. He forsook Egypt and became one of them, he went out among his brethren. He was one of them.

116 Brother, that's where I take my way. I'll take the way with the Lord's despised few, if it's a handful or whatever it is. They got a promise, and I see their names in the Lamb's Book of Life. They're my brethren. That's right. Take your choice and stand with them. Right or wrong, stand there anyhow. If they're wrong help them to the right. That's right. You never make them any better by kicking them around. See, try to pull them out.

117 Charlie, like they said about Brother Allen about the fire they—the blood in the hands. I said, "Never, never did I disregard A. A. Allen." I said, "If I could preach like A. A. Allen, I'd never even have a healing service." Now, when it comes to disagreeing upon blood as being the evidence of the Holy Ghost in your hands, I'll disagree with that. But when it comes to brotherhood, he's my brother. I stand shoulder to shoulder with him in the battle. That's right. If he's wrong, I'll try to help him. And if he's not wrong, if I'm wrong, I want him to help me. And that's the way we'll get it—get along.

118 Now, watch here.

*...she was MYSTERY, BABYLON...THE  
MOTHER OF HARLOTS...*

Now do you see how the church today, friends, can you see how these churches today just live any way they want to live? "Perfectly all right, go right ahead," hog eat hog, pay no attention. "Why, there's no harm in doing that. Why, you just try to be old fashion." Now watch, their doctrine. Now, I want... Now, now watch. That's their habit. Do you see that a few years ago that the Catholic church was the only one who was permitted to go to a picture show? The Methodist church wouldn't think of such a thing, all them denominations, "No, that's the works of the devil." Well, I—I wonder what happened. Yes, sir.

119 And you know, you'd take them young Catholic girls, they come out with these little... (Now, some of you old boys is as old as I am.)... come out and go to this little thing where they had the knee-high. That guy, I guess, is in hell tonight. I don't know, I'm not his judge. But when he made that first little dirty song that slipped out on radio, without being censored, that "Roll 'em, girlies, roll 'em; roll 'em down and show your pretty knees." How many remembers that when that first come out years ago? That was the first slip-up right there. That's right. And when they got this fellow from Texas, and take them women out there and use them underneath clothes to make them look like they were something that they wasn't, and such things as that, and let them get by with it... And now what do they do? It went to creeping in. It's a spirit.

120 A man was talking to me the other day; said, "I don't know what I'm going to do. I had a good honest boy, and that boy's getting so he takes what he put his hands on."

I said, "Why?"

"He's associating with a thief."

You hang around with somebody that's a thief, you'll be a thief yourself. My old Kentucky mammy used to say, "If you lay down with a dog that's got fleas, you'll get up with fleas too." You take a—you take a woman that's no good, and let a girl, and put her with a—a good decent boy, and the first thing you know he's as ornery as a pup. Turn it right vice versa. You're knowed by your company. Separate yourself. "Come

out from among them,” said the Bible, “be ye separated.” That’s right.

122 If their denominations go back to such corruption as letting their people. . . Well, here the other day, a big fine Baptist church, they had to dismiss. Only could to preach twenty minutes, the man could, ’cause the pastor had to smoke. The congregation all went outside. All of them stood out there and smoking in chains, and come back again, pastor and all of them. I went to a Congregationist Church, there a man set, a big long robe on, standing there, said, leaned on the pulpit like this, talking about some kind of a flower he found up on the hill. That’s about all there was to it. And went back down, and his fingers was yellow with cigarette smoke. Yes.

And talking about that the women, that the man was going to play. . . What’s this German game they play with that, so much you—you deal out cards, you know? It had. . . Oh, I thought I’d remember it. Pinochle, they was going to have a pinochle game. I think that—that it’s where you deal, it’s regular playing cards. A pinochle game in the basement. . . My, goodness. That’s where its foundation is. No wonder. What do they do that, and then holler about the Catholic church out here at these rotary places and playing lottery. Why, you Protestants are just as filthy as they are, so what can you say about it? Pot can’t call kettle dirty. Certainly not. And you do, and that, they’d say, “Well, I’m a Presbyterian. I’m a Methodist.” You’re nothing till you’re born again. That’s right. And when you do that, you know there’s something within you tells you those things are wrong, and you’ll come out of it just as sure as you’re knee high to a duck. You know that’s the truth. Certainly. Yes, sir. That stuff go along that, why?

. . . *THE MOTHER OF HARLOTS* . . .

123 One of these days old mother is going to say, “You know what? After all, honey, we’re both the same.” And you know what it is then? The Confederation of Churches are going to all unite together as they are now. And you know what’s going to happen to a little group like this? You’re going to pay for it, boys. That’s exactly right.

But don’t worry, the Lamb shall overcome him. For He’s the Lord of lord and a King of kings, and God will go to leading His church, instead of a denomination. He’ll pour out

that golden Oil of the Holy Ghost upon that church, brother, Fire will fall from Heaven, with signs and wonders will take place like you've never seen before. Yes, sir. "Fear not, little flock, it's your Father's good will to give you the Kingdom." Yes, sir. "He that endures to the end. . ." There you go. Keep right down the road; keep your head towards Calvary. This Bible's right. Don't worry.

125 Now watch, there's some of the habits they have. Some of the morals that they have. We could just go on. First thing you know, it leaked into the Protestant churches. Then the Catholic women begin to. . ."Why, it wasn't no harm to put on little shorts, as long as you went to church and put a little handkerchief over their head," some kind of tradition. "Don't eat any meat on Friday." And, oh, where'd you ever find putting a handkerchief on your head to enter church? I want you to show me the Scripture. It's false prophecy. Where is it in the church you're supposed to wear a hat in the church? When you wear a hat on your head, you dishonor Christ, that's right; man, I'm speaking of. Women, you do have a covering, but I'll challenge anybody to show me where it's a hat or a handkerchief. It's your hair. And you've cut it all off. Now, what about that? Oh, they say, "That's old fashion." If it is, it's the Bible. God's Word's right.

126 Speaking here not long ago of the woman that washed Jesus' feet, and took her hair, you know, and—and wiped it with it. I said, "The only way a woman could do that, is stand on her head to get enough hair down there to wash His feet and to wipe it." That's right. Oh, it—it's—it's a disgrace to see the way you. . . Here, freezing weather, walking around with a little chubby coat on like that, and their naked body showing.

Why, say, "Why you picking on women?" You need to be picked on.

And you men that let your women do that, brother, I—I don't know what to think about you. Now, that's right.

And you pastors, I don't guess you're here. But if you see the guy, you tell him to come tell—see me. See? If he's got no more respect for Christ than to let his congregation get by with that without. . . Now, he. . . They might do it out there behind him, but if he don't tell them about it, he's not a fit servant for Jesus Christ. That's exactly right. He is not fit to be a servant of Christ. A servant of Christ should be fearless;

it's a cause that comes to the Bible. Certainly. But there they are; they go out and they do it anyhow.

130 And then, the first thing you know, the Protestants had to pick it up. You good Methodist, and you Baptist, and you Presbyterian and Nazarene, Pilgrim Holiness, and all of you. Same thing, got right out, six of one, and half a dozen of the other. There you are, "mother of harlots." Your denomination, "As long as they started at headquarters, what difference did it make?" See? Makes a whole lot of difference. They never started at that Headquarters. Might start at your headquarters down here, but not that One up there. Depends on where you're from. That's true.

131 Now, I don't think we have time to get this other one, maybe I better leave it for in the morning. All right, let's just take this little short one. We got here baptism in water; we also got predestination, and, oh, many things. So let's just take this— this little short one of women preachers, and get this one.

Now, now, lady preacher, I don't want to hurt your feeling, but I want to tell you something. You haven't got one speck of Scripture, not one in the Bible. Yeah, I know where you're going to, and I've done had all your . . . Yeah, "And your sons and daughters shall prophesy." Now, if your pastor don't know what the name "prophesy" means, he—he don't know, ain't got very much business behind the pulpit, trying to tell you to be a preacher. See? 'Cause it absolutely, it's condemned from Genesis to Revelation. Now, let me show you here. See?

133 Now I want you to turn with me to I Timothy 2:11. Just turn over here and we'll find out it's the Scriptures. Now, and we'll get that here, also your Acts 2. And just—just listen here what the Scripture has to say about this subject.

Now, somebody kept saying, "Well, Brother Branham, you're just an old woman hater." I'm not no woman hater. I'm a . . . I just don't like to see women trying to take a place that they don't belong in. You remember at Howard Shipyard over here, one of the most successful shipyards there is on the Ohio River, they put a woman over it, look what happened. They give the woman a right to vote; look what happened.

135 Let me tell you right now. Not just skinning women; I'm wanting man to understand you're in on this too. But let me tell you something, brother; this nation is a woman's

nation. I'll prove that by you, by the Scripture, by anything that you want to prove it by. This is . . . What appears on our money? A woman. Where's she found out in Revelation here, you see her? She's number thirteen, also, everything she started. Thirteen stars, thirteen stripes, thirteen colonies, thirteen, everything was thirteen to begin with. She appears in the 13th chapter of Revelation, a woman, thirteen.

136 And in 1933 when the Lord, when we was having meetings over here where that Church of Christ is standing now, the old Masonic home, the vision of the Lord came to me up here and predicted that, Germany would rise up and have put that Maginot Line there. Many of you remember. And how they'd be all fortified in there, and the Americans would take a great beating right there at that line. It also said what would take place, and about Roosevelt and them things, how he would run and make that fourth term. Perfectly, just exactly the way it come to pass. And also said that cars would keep getting more like an egg, until the last days they'd be just in the shape of an egg.

Now, I said, "It'll come to pass that those cars will not be run by a steering wheel; it'll be something another run." It's them cars they're bringing out right now, remote control, for safety. Correct. You won't be able to enter into a city then, a twenty-mile zone, you can just go twenty mile. You can't hit another car, because it's remote control. See, it's going like that right now.

And I said, "Remember, in that day, before the end time comes, before the end time comes, that a woman . . . Now, you all keep this wrote down. There'll be a great powerful woman raise up, either be President, or dictator, or some great powerful woman in this United States. And she'll sink under the influence of women. Now, you remember; that's THUS SAITH THE LORD."

137 See, and she's wrong. And what is it given away to? Let me tell you. Be spiritual; let's open up, look. Why is it doing that? To give the Catholic church a place to come in. See? You worship these movies stars and all these other different things out here. Remember the sermon I preached (Margie, you remember it.) years ago on the—the invasion of the United States and overthrow the American Government? And how that I said he raised up in Paris after we saved them over there from that women, wine, and big time, and he lit

right down in Hollywood. Now, instead of us sending to Paris to get models, they send here to get models. What did it do? It got. . .

We—you wouldn't let your children go to the picture show, but it got right into the television, moved right on out and contaminated the whole thing, run her right on out. And here we are today, all the little girls and boys all like some kind of these television actors. What is it? It's making a way.

Boy, one ill-famed woman can send more people to hell than all the bootleg joints you could put in a city. That's right. Watch her go down the street with her clothes all stripped down, don't care who the man is, if he's a healthy normal man, when he looks at the woman he's bound to have something to pass over him. Now, just be honest.

138 I don't care. I've had the Holy Ghost for years. You can't look at a woman and her half dressed. . . I—I carry a little cross in my car; many of you seen it. Somebody said to me, "Are you a Catholic?" Where did the Catholics ever get an option on the cross? The cross means "Christian."

Them little old Saint Cecilia's and things is the mark of Catholicism. We don't believe in such stuff as that. We believe in Christ. They have all kinds of dead people they worship. It's a high form of spiritualism. It's all it is, worshipping the dead. No such a thing, no.

140 I asked that priest, I said, "Why did any. . . If Peter was the first pope?"

He said, "That's right."

I said, "Then why did Peter say, 'There's no other mediator between God and man but that Man Christ Jesus.' And you've got five thousand dead women and everything else you're making mediators. Now, what's happened?" There you are. They ain't got an answer for that. That's right.

142 And now some of their doctrine, their false doctrine, a bunch of false Protestant prophets has come around and teaching that, and you Protestant people are swallowing it. That's exactly right. Denominations, and forms of baptisms, and different orders and things that you're going through, which is absolutely not Scriptural, it's against it in the Scripture, yet you knuck right down to it. It's the truth.

143 Now listen to this about the women preachers. All right, first thing would be, I want the—the I Timothy 2:11. Now, listen what it says here.

*Let your women learn in silence with all subjection.*

*But I suffer not a woman to teach, or to usurp authority over the man, but to be in silence.*

I'm not responsible for putting it in there. I'm responsible for telling you it's in there. See, see?

*Let your women learn in silence and be in all subjection.*

If you ever went into an Orthodox church and watch them . . . See, see?

*But I suffer not a woman to teach, or to usurp authority . . . (be a pastor, deacon, or anything like that) . . . over the man . . . (See?) . . . usurp authority over the man, but to be in silence.*

*For Adam was first formed, and then Eve.*

145 Did you know . . . Now listen, women. You good righteous Christian women are the best thing that God could give a man or He'd give him something different. Yes, sir. See? A woman was not even in the original creation. The woman is not a created product of God. She's a byproduct of a man. God made the man both man and woman. And He separated them. After the man had already lived on the earth and named the beasts and lived here a long time, He took a rib out of Adam's side as a byproduct and made a woman to it. "Adam was first formed, and then Eve." Now, watch.

*And Adam was not deceived, but the woman being deceived was in the transgression.*

146 God took the man; the devil took the woman. Look at it right straight in the face. What's doing it today? Look at the real Church of God, will say, "Jesus!"

The antichrist will say, "Mary!" Watch them spirits (See?), there they are. "Hail, Mary, mother of God, blessed art thou among women, and pray for us sinners now in the day of our death. Amen." Mary prays? Oh, my, goodness. See, there you go, "Woman," the devil's subject. Christ, the object of worship, and the only One . . . There you are; there you are.

147 Adam was first formed, and then Eve. Adam was not deceived. And how could you have a woman pastor, deacon?

Adam was not deceived, but the woman was deceived. She was actually. . . She didn't think she was wrong, but she was. The woman being deceived was in the transgression. Because they're. . . Every time that a—a funeral goes down the street, a woman caused it. Every time a baby screamed out, a woman caused it. Every time someone died, a woman caused it. Every gray hair, a woman caused it. Everything, and death, a woman caused it. Everything that's wrong, a woman caused it. And then put her head of the church, pastor, oh, bishop sometimes. Shame on us.

148 Now, let me turn you in just another one, just in a minute. See? Now, let's turn to I Corinthians 14:32 there, and see what Paul says over here, and then we're going right over to some more just in a minute. And then we don't want to keep you too long, so you'll be so tired in the morning you can't come back. All right, I want to read. How many believes that Paul was an inspired teacher? Now, remember, Paul wrote this to Timothy also. See? That's. . . Now, I Corinthians 14:32. Now let's start right in here and start reading here, 14:34, I believe.

*Let your women keep silent in the churches: . . .*

Did you hear what he said?

*Let your women keep silent in the churches: for it's not permitted unto them to speak; but they are commanded to be under obedience, . . .*

Have you got a marginal reading on that? If you are, run it back and see if it don't take Genesis 3:16, when God told Eve, because that she had listened to the serpent instead of her husband, that he'd rule over her all the days of her life. How can the woman come and rule over a man, be pastor or deacon, when the Bible said let her be obedient just like it was in the beginning when God. . . God can't change. You can't make the Word say one thing here and another thing over here. It don't do it. It's the same thing all the time. So in the beginning, that's where. . .

151 Before this is over, if I get a chance, I want to straighten out that marriage and divorce case for you. I've never done it in this church yet. Watch this double covenant. One says she can marry, and the other said he can't marry, and this one say this, that, or the other. Just wait a minute and see what the Bible says when we get to that. See? All right.

*152 Let your women keep silent in the churches: . . . it's not permitted to them to speak; but they are commanded to be under obedience, as also saith the law.*

Then in the Old Testament they wasn't allowed to speak, 'cause Paul said here they wasn't. Is that right? "Let your women keep silent, it's obedience." Now, if you want to run your margin reading there, it'll take you back to Genesis 3:16. See? All right. "Under, as under the law . . ."

*And if they . . . learn any thing, let their . . . ask—ask their husbands at home: for it's a shame for a woman to speak in the church.*

*What?*

153 Now, look at that question mark on each one of your Bibles, on that "What?" What caused Paul to say that and to act it like that? Now, if you'll ever get the letters that the Corinthians wrote to Paul (Now, you can get them in any good library. See?)—that the Corinthians wrote to Paul, they wrote and told him. After these women who was converted. . . They had a—a goddess over there was called Diana, and she was of Ephesus also. And the Corinthians worshipped the same, 'cause it was a heathen worship. And they found a rock out in the field one day; it looked like a shape of a woman. They said, "God is a woman, and she dropped her image down to us." And their temple was far beyond the Solomon temple, they said, the historians. Oh, it was all marble, inlaid with gold; where, Solomon's temple was made of cedar and inlaid with gold. See? And it was far beyond it. And that, then, if God was a—a woman, why, sure, she could have women priests. Sure, if God is a woman, then the woman preacher's right. But God is a Man, the Bible said He was a Man. He is a Man. See? And if God was a Man, then it should be men.

154 Now notice here, "What?" Now, some of them women priests, when they was converted from paganism into Christianity, they thought they could maintain their office as a preacher, just come right on over. If they preached over there about Diana, they come over here and preach about Christ.

He said, "What? Came the Word of God out . . ." Just listen to this. Brother, how can ministers do that? 36th verse.

*What? came the word of God out from you? or came it unto you only?*

*If any man thinks himself to be a prophet or spiritual, . . . (don't even have to be a prophet; just a spiritual thinking man) . . . let him acknowledge that the things that I write unto you are the commandments of the Lord. (You believe that?)*

*But if he . . . if any be ignorant, just let him be ignorant.*

Now, that's just as flat as I know to put it. See? He said, "If a man is a spiritual man, or a prophet, he'll acknowledge that what I write here is the commandments of the Lord." But said, "If he—if he's going to be ignorant, just let him be ignorant." See, it's the only thing you can do. If they want to go on to it, you just have to let them go, 'cause he seen it starting there.

157 And some woman told me, she said, "Oh, Paul was just an old woman hater."

He was no woman hater. You know, Paul was the apostle, and to the Gentile church. Look here. Did you know Paul . . . How many believes that's what Paul preached? Is that what he—he said here? And Paul said . . .

You say, "Well, wait a minute now, Brother Branham. Just a minute. Now, our bishop says that's all right. The general overseer, the assembly says it's all right. The oneness bishop says it's all right."

I don't care what they say, it's false! And I told you we was going to stick this hard. And false prophets would say so. For the Bible said, "If any man thinks himself to be a spiritual, or a prophet, let him acknowledge that what I say is the commandments of the Lord." And if his spirit don't bear record with that Word, he's a false prophet to begin with. I'd rather be a woman hater than a woman lover to go such stuff as that, to put up with such stuff as that in the Church of God contrary to the ordinances of God. And Paul said, get Galatians 1:8; Paul said, "If an angel from heaven would preach any other Gospel than that what I preached unto you, let him be accursed." Now, what are you going to do about that?

161 Now you say, "What about where It said, 'Your sons and daughters shall prophesy,' in Joel, and—and where Peter quoted on the day of Pentecost?" That's exactly right.

Did you know, in the Old Testament that the only way, and the only way now, that anybody can come into the covenant through, by . . . Abraham was the one was given the promise, and the—the seal of the promise was by circumcision. How many knows that? That was God confirming.

163 Like a Baptist brother, he said, “Brother Branham, why, we Baptists have received the Holy Ghost.”

I said, “When did you get It?”

Said, “The hour we believed.”

I said, “Paul said, ‘Have you received the Holy Ghost since you believed?’” See? I said, “Now, you Baptists come get some of That, and we’ll talk some eternal security with you,” I said.

“But, well, where do you get it like that?” See?

He said, “Have you received It since you have believed?” They were believers, and having shouting and joy and everything else. They hadn’t received the Holy Ghost yet; Paul said they hadn’t. See? “Have you received the Holy Ghost since you believed?”

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

Said, “Then how was you baptized?”

They said, “We been baptized.” But falsely (See?), so he had to be baptized over again. All right.

167 Now, notice this now, that these women preachers, when they come in, they thought they’d take their authority. But it’s absolutely not permitted by God to do so. And let . . . Just while we’re right on this subject here, this women . . . (See?), And he . . . Now, It said, “If there be any man among you who’s spiritual, or a prophet, let him acknowledge that what I write is the commandments of the Lord. But if he’s ignorant, just let him be ignorant.” And that’s why the—this Tabernacle does not stand and ordain women preachers, women deacons, or anything for a woman to do as an office of this church is because this Scripture lays here and it’s naked.

168 Now, the Bible did say, “Your sons and your daughters shall prophesy.” Now, what does the word “prophesy” mean? Look it up. It’s to “tell something, under inspiration,” or “foretell something.” It’s a compound word.

Just like “sanctify” means to be “cleaned, and set aside for service.” See? Or, it’s not . . . It’s a compound word meaning

more than one thing, like we got so much of it in the English here.

Like we say the word “board.” Well, what would board mean? You say, “Well, he means he paid his board.” “No, he never, he meant he bored a hole.” “No, he never, he meant he bored him.” Or, you see, just a word, and you have to know what you’re talking about. See?

And that’s the way it is this, this compound word, where, “Your sons and your daughters shall prophesy.” Now, the only way that God. . .

172 This Baptist said, “Well, we have received the Holy Ghost.” I said. . .”then when we believed it.” I said. . .Now (See?), he said, “God give Abraham the. . .” He said, “Abraham believed God.” That’s the way he put it. He said, “Abraham believed God, and it was imputed unto him for righteousness.” How many knows that’s the truth? Now, watch how—how easy Satan can slip that on a brother. See, just as easy. . . Now, that’s Scripture.

Brother, I’m telling you, in this, in up here, you should be anointed before you enter this. You should enter into a secret place and pray. People say, “Why don’t you go out and see the people?” Brother, if you’re going to talk to the people, or teach them, you’d better stay to yourself with God for a while ’fore you enter that pulpit. Certainly (See?), ’cause Satan is shrewd, very shrewd.

174 He said now, notice, he said, “Abraham believed God, and it was imputed unto him for righteousness.” That’s right. He said, “Now, what more can Abraham do but believe?”

I said, “That’s all he could do.”

He said, “How much more can you do or anybody else do but believe?”

I said, “That’s all we can do. But look, brother, then God reconciled, or recognized Abraham’s faith. He give him the seal, a sign of circumcision as a seal of the covenant. See, He give him. . . He said, ‘Now, Abraham, I recognize your faith, so I’m going to give you a sign now that I have received you.’” So he circumcised Abraham, and that was a seal of the covenant. And now in this day. . .

Now, a woman could not be in that covenant: only a married woman. Find out, couldn’t circumcise a female; so it

had to come in, so her and her husband are one. They're not no more two; they're one. How many knows that? The Scripture says so. So her being married, then she—she become one. And go on down here and look over here in Timothy, said the same thing, said, "Now withstanding she shall be saved in childbearing, if she continues in faith and holiness with all sobriety."

178 Now, but then, the circumcision of the Old Testament was in the flesh, but in this New Testament, Joel said, "I'll pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy." Now, the word "prophesy" does not mean to teach. The "prophesy" means to either "tell an experience, under inspiration," or "foretell something that's fixing to take place." And we know that there was prophetess in the Old Testament. They never could speak out in the building, speak out in the church, in the congregation, as a teacher. But, see, Anna and many of them in the temple, they were prophetesses, and Miriam was a prophetess or something like that. She had the Spirit on her; that's true; but she had her limitations of place.

Women can be prophetess today, absolutely; but not teachers, and so forth, behind the platform here. If you do, you make—you make the Bible contradict Itself. The Bible can't say one thing here and another thing over here. It's got to say the same thing all the time or It isn't the Word of God. See? So, "Your sons and your daughters shall prophesy," means that they shall either "foretell" or "testify." Now, you look that up, and you get the Bible dictionary and see if that isn't right. "Your sons and your daughters shall prophesy."

179 Now, the Bible also speaks of a woman who pretended her, or—or claimed that she. . . This would work both for the Catholic church, and would work also with the—with this little subject we're going to speak of now. Let's turn over to the Book of—of Revelations, and let's get about the—the 2nd chapter and the 20th verse, just while we're right here close to it, that you might notice here and just see how the devilish that thing can be, by speaking in this last days what will take place, how that these, what this woman would be. Remember, the Catholic church is a woman. We just read it, haven't we?

Listen to this now, how It says, Revelation 2:20, "Now withstanding. . ." He's speaking to this Thyatira church

(See?), “now withstanding,” which is a middle age church there, went through the dark ages.

*Now withstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calls herself a prophetess, to teach and . . . subdue my servants, and commit fornications, and to eat things sacrificed to idols.*

See?

180 Now, if you ever notice, watch these church ages; then we'll close. And then in the morning we're going to pick up these other things. Watch. In the . . . Under the—the golden candlesticks of the Jewish tabernacle in the inside, of the shewbread and so forth, there was seven golden candlesticks. All of you know that. See? There's seven church ages. That speaks of seven church ages alike.

Now if you notice in Revelations 1, we find Jesus standing in the seven church ages, the seven golden candlesticks, when he turned and saw One like the Son of man standing clothed with a . . . How it was, it was a Bride standing in the candlesticks drawn out.

Now, in the Old Testament, they would take these, this one candle and light it, take the other candle and light off of that one, light off of that one, one off the other one like that, till they made the entire seven candlesticks.

182 If you'll notice at the beginning, when God begin to deal with the Jews, and they went through the golden age. And then the darkest age of the Jewish dealings, God had with the Jew, was in the reign of Ahab. And if you'll notice, reading those church ages there, He gets right back to it again. He said, now, a few things ago, and said. Now, right in that dark age, fifteen hundred years there, or the time of Ahab, first, and the Jews, the darkest age they had, when Ahab married Jezebel and brought idolatry into Israel, and made all the people worship after Ahab, after Jezebel's god. You remember, they took, put up the groves, and took down the altars of God. And Elijah cried out he was the only one, and God had seven hundred who'd never bowed their knee to Baalim yet. You remember that? That's that type of that elect church coming out. See there, see how it is?

183 Now, in this church, if you'll notice the first church, the first church, the church of Ephesus, was a great church.

He said, "You got light yet." And if you notice each church, it begin to dim out, dim out, dim out, until it got to Thyatira, then the fifteen hundred years. Then He come out on the other side, "And you've got just a little light. Strengthen that which you have got, lest your candlestick be removed." And it come on down then to the Philadelphian church age, and then into the Laodicean church age.

184 Now, here's the beauty. Oh, my, I just love this, Brother Smith. See, look at this. Now, in this church age, as we went through . . . Now, watch this. The first church age was the Ephesus, the Ephesian church age. Now, each one of those church ages, till it got to this fifteen hundred years, if you'll notice . . . Read it now when you go home tonight, if you have time, or early in the morning 'fore you come to church, on the 1st, 2nd, and 3rd chapter of Revelations. You'll find out, each one of those church ages, He said, "You have a little strength, and you haven't denied My Name," until He got to this fifteen hundred years of Thyatira, the dark age. Then He come out on the other side, and said, "You have a name that you live, but you are dead."

185 And these, none of these other church ages, that or the Philadelphian church age, never did pick up that Name again, never got that Name, 'cause it went out during this time. Now, oh, how we could lay that on to them false teachings now, right there, show you it's a mother, the Catholic church the mother of all of it, how she's "Mother, Mystery, Babylon." And that's that . . . Look, this church age here when she come out, she had a little light, then she went getting dimmer, dimmer, and then she come into an organization back here, this fifteen hundred years. And she come out now, not as a church of the Lord Jesus Christ, but as the Catholic church. What did Luther come out? As the Lutheran church. What did the Baptist come out? As the Baptist church. Not His Name, not His Name; another name: "you have a name." For there's not another name given under heaven whereby you may be saved, only the Name of Jesus Christ. "You have a name that you're living, but you're dead," that's with that denomination.

186 "Oh, I'm a Presbyterian," and you're dead.

"Oh, I'm a Baptist," and dead. You're only alive as you come alive in Christ Jesus. That's right. And your false baptisms in water, false baptism, sprinkling, pour, instead of immersing, using "Father, Son, and Holy Ghost" instead of

the Name of the Lord Jesus Christ. . . All those false things coming right down, the Bible speaking, like pouring it into it just as hard as it can. And here we tolerate right along with them, "Well, my church believes it this a-way." But the Bible says this. See? No such things, there's no such a thing.

187 And no place in the Bible did they ever stick out their tongue and take the holy eucharist, and the priest drink the wine and call it the Holy Ghost. Never in the Bible did they ever shake hands and give the right hand of fellowship and call it the Holy Ghost. Never did anybody raise up and say, "now I'm a believer," and receive the Holy Ghost. If it did, here's the way that Acts 2 would have to read, "And when the day of Pentecost had fully come, down the road come a Roman priest, and he had his collar turned around. He walks up, and said, 'All of you stick out your tongue now and take the holy eucharist, first communion.'" Wouldn't that be some way to read Acts 2?

188 Well, you Protestants are as bad. Come back there and say, "Now when we walk up to you Methodists, put them on the right hand, give them the right hand of fellowship, and six months on probation." Where do you read that in Acts 2? See? Where you getting that? See?

See, it said, "When they were all in one place and in one accord. . ." There never come up no bishop and done this, and there never come up no priest and done this. "But there came a sound from heaven like a rushing mighty Wind, and It filled all the house where they were setting." There's the way they received It (Yes, sir.), as a rushing mighty wind coming from glory, not up the road or from some denomination. "You have a name that you're living, but you're dead."

190 See, your creeds and denominations has barred God away like that, till. . ."We believe this, and we believe the days of miracles is past." It's a false prophet that says that. It's a false prophet that tells you that you can shake hands and receive the Holy Ghost. It's a false prophet that tells you you receive the Holy Ghost when you believe. It's a false prophet that tells you you should be poured and sprinkled instead of baptizing. It's a false prophet that tells you to be baptized in the Name of Father, Son, and Holy Ghost, when there's no Scripture for it in the Bible. That's right. There's not a Scripture in the Bible tells you to be baptized, where anybody was ever baptized, only in the Name of Jesus Christ; only

part—John’s disciples, and they had to come and be rebaptized in the Name of the Lord Jesus Christ to get the Holy Ghost. That’s right. Now, that’s not Jesus Only doctrine; I know Jesus Only doctrine; that’s not it. That’s this Bible doctrine. That’s right.

But there you are. What do you do with it? There’s your mammy. There’s the mammy of those creeds. . . .

192 Now, if you look right back in the Bible and tell me where anybody was ever sprinkled. Methodist, Presbyterian, Catholic, tell me where one person was ever sprinkled in the Bible. Tell me where one was ever poured in the Bible for remission of sin. Mention it. Can you find it? If you do, come to me, and I’ll walk down this street with a sign on my back, and say “a false prophet, I been wrong.” Or you find one place in the entire Bible where anybody was ever baptized in the Name of the Father, Son, and Holy Ghost, the way eighty percent of you has been baptized. Find me one Scripture where anybody was ever baptized that way, and I’ll put a sign on my back, “false prophet,” and walk down the road with it like this. And show me where anybody was ever baptized in the new church, that didn’t have to come and be rebaptized over in—not in the Name of Jesus only, but in the Name of our Lord Jesus Christ. That’s right. See if that isn’t right.

193 And here, what is it? She was a mother of harlots. What was made her a harlot? What made her a whore? Her doctrine. What made them a harlot? Her doctrine.

And that’s the reason we don’t tolerate with their denominations and their dogmas. We stay clean with this Bible. I don’t know how well you live it, but you’re taught It, anyhow. That’s right. That’s up to you. I can’t make you live it. I can only tell you what’s the Truth. That’s why we’re not a denomination. I wouldn’t—wouldn’t want to defile ourselves to get into such a stuff as that, have to knuck down to some kind of a dogma. I’d rather take the way with the Lord’s despised few. I’d rather stay clean and pure before the Word and God, and stand there, and say there’s no man’s blood upon my garment. That’s why we stay at the Branham Tabernacle. That’s why we’re not Assemblies. That’s why we’re not Oneness. That’s why we’re not Jesus Only. That’s why we’re not Methodist. That’s why we’re not Baptist. It’s just a—a little tabernacle here. We don’t have no denomination at all. We’re

free in Christ. That's why we stay the way we do. And God has blessed us and God helping us.

195 Now, we can tell you why we take communion, tell you why we take feet-washing, why we won't let the members take it if we know they're in sin. And that's why this last two or three weeks I've been going from one member to the other one, where you been having your little fusses around too: going around, one wouldn't speak to the other, pass one another on the road and turn your head, shame on you, who's took the blessed cup of God across this, the altar here, and 'cause you brothers and sisters and them get on the telephone and gad off about one another, you're not fit to be called Christian when you're that way. Right. You keep off them telephones, if you can't talk good about somebody, don't you talk at all. Remember, God's going to hold you responsible. As long as that kind of spirit's in you, you know you're not right with God. And if you don't feel. . .

196 If a man's in the wrong, go to him and be reconciled. If you can't be reconciled, take somebody with you. No wonder God can't discipline His church, 'cause you're not doing it right. Instead of getting on the phone and talking about this one, what taken place, and little cults and so forth, around like that. Instead of doing that, why don't you do what the Bible says? If some brother's been overtaken in a fault, go to him and see if you can't get reconciled with him. "Well, now he did me. . ." I don't care what he did, go to him anyhow. It didn't say for him to come to you. You go to him if he's wrong. You say, "Well, he was in the wrong, he ought to come to me." That's not what the Bible said. The Bible said for you go to him. If he's wrong, you go to him.

And then if he won't listen to you, then take somebody with you as a witness. And then if he won't see that witness, then, say, now I'll take your pastor. Then you tell him, say, "I'm going to tell it to the church, and in thirty days from now, if you brethren haven't made that up. . . This brother here's willing to be reconciled. You won't do it. And if you won't make that up within thirty days, then what's going to happen, you're no more one of us."

199 The Bible said, "If he won't hear the church, then let him be unto you as a heathen and a Publican." You see, as long as a brother is under that protection of the church, the Blood of Christ is protecting him. That's the reason we don't

get the church rolling on the way it does. Now, I. . . This is the doctrine of the Baptist—of the Baptist church, or the Branham Tabernacle here, if you'll do it. See, why can't. . .

200 You get here and say, for instance, two man, say Leo and I Well, you have to. . . And I say, "Well, you know, he wronged me." That don't make any difference; I'm supposed to go to him. Well, he's a member of this church. He—he's become a Christian. He takes the communion here at the rail with me. And we've been baptized in the Name of the Lord Jesus, walked upright as brothers before each other, then something happened.

It ain't the man; ninety percent of the time it's the devil got between the people. It ain't the people; it's the devil. And as long as you let the devil doing that, you're harming your brother. That's right.

202 Well, something's wrong with Leo and I; let's go make it up. And if you see there's something, it's your duty to come to us, and say, "Both you boys come here and get together; we're going to straighten this thing up." Now, then if it comes to there. . . And there, come to find out then, here we are. I say well, first thing, if we—we can't agree, then you come to the church like that.

And then if as long as you don't do nothing about it though, the Blood of Jesus Christ protects us both. See? But then that—that old cancer will start another cancer, and that cancer will start another cancer, and the whole thing will be sick all over the whole church. Then you get to a place you come into church, and just as cold, you'll have to have the janitor come break the icicles out 'fore the congregation can get in. Now, you know that's right. And cold. . . Somebody set around, you know, and just don't say nothing. "We used to be so spiritual." Well, what happened? You did run well, what was the matter? See, your sins separate you. God will hold you responsible for it, brethren. Now straighten this thing up.

204 Nothing's been wrong with me, nothing wrong with Leo; it's the devil got between us. That's right. Get the thing straightened out. Go to him. Then if he won't listen, or I won't listen, whichever way it is, then tell it to the church. If he don't come be reconciled to that church in thirty days, then he's brought from under the protection of Jesus. We loose him. That's exactly right. Then watch what takes place. Let God do

the discipline then. You got your hands off. You done the best you could. Then let God have him for a little bit. He'll turn him over to the devil. He will come then. If he don't, his life is just a short span.

205 You remember in the Bible where there was a brother that wouldn't get right with God? How many remembers the case? He lived with his foster mother, and they couldn't get him straightened out. Paul said, "Turn him over to the devil, for the destruction." You find out, in II Corinthians, he got straightened out.

206 I've got a brother, a good friend, I like here to call his name. He's a preacher brother, and this preacher brother, his name's Brother Rasmusson. Many of you ministers setting here tonight, his name's on your papers. It's that interdenominational out of Chicago. And look, He had a boy, minister, and he went and married a Catholic girl, started off like that, and he was going to do this, that, and the other. And—and what all, got in some trouble. And his daddy went to him, said, "Now look, son, are you going to be reconciled to daddy?" He called their church a bunch of holy-rollers, his daddy. He said, "Now look, are you going to straighten that thing up with this church?"

He said, "Now, daddy, you're my daddy, and I don't want to get in any trouble with you."

208 All right, went and got one of the deacons and went down to his house. Said—said, "Wesley, I want to talk to you." Said, "Are you going to straighten this thing up with the church?" And he give him a short two-answer like that. Said, "Remember, Wesley, I'm the pastor of that church. I'm your daddy, but I'm going to do what God says do. I'm giving you thirty days to make that right with that church, or we'll excommunicate you from the Presence of God. You're my own son; That's my Saviour." Said, "I love you. You know I love you, Wesley; I'd die right now for you, but you got to come straight with God's Word." See? He said, "I'm the pastor; I'm the shepherd of that flock. And if you're my child or whoever you are, you've got to line up with God's Word. If you don't do it, then I'm not fit to be His shepherd."

Boy, that's a pastor. That's a man. Don't you think so? That's a man. He told his boy that. It hurt him, he said. But said Who you going to hurt, the man or hurt your Saviour?"

210 So he said, "Then we went on."

And said, "He wouldn't do it. And we . . . I told the church, and said, 'My own son, Wesley, he refuses to hear me in this matter. He refuses to hear the deacon. You're a witness of this, Brother So-and-so?' 'Yes, I am.' 'All right, at eight o'clock next Sunday, four weeks from now, if he hasn't made that right with this church, we turn Wesley, my son, over to the devil for the destruction of the flesh; this Blood, the Blood of—of Jesus Christ and this church protect him no longer.'"

211 And that night come, stood on the pulpit, said, "He's got two more minutes." The time come, he said, "Now, as my son, Wesley Rasmusson, said to this congregation and to You, Almighty God, we've done all we can do, according to Your Words and instructions of Your—of Your Son, our Saviour, has left us, we now . . . I turn my boy, and this church with me, over to the—to the devil for the destruction of his flesh, that his soul would be saved." That's all was said. Nothing went on for a week or two, maybe a month or two.

212 One night old Wesley took sick. And when he got sick, he kept getting sicker. He called the doctor. The doctor come up and examined him. He had a fever of a hundred and five, couldn't find no reason for it. He just kept getting sicker. Doctor said, "Boy, I don't know what's happened to you." He didn't know what to do. Said, "We'll call a specialist." They called a specialist and the specialist come in there. They took him over to the hospital, examined him, everything else, he said, "I just can't tell you, the boy's just—just looks deathly." His wife standing there, crying and everything like that, and the children standing around the bed, and everyone like that. He said, "He's going, that's all." Said, "His pulse and respiration's just going down all the time."

He said, "Call daddy." Oh, yes, that's the way to do it. That's it. "Call daddy." And his daddy run out there to the hospital real quick to see him. He said, "Daddy, I can't now, but God hears my words. I'll make everything right. I'll make it right. Yes, I will." Yes, sir, brother, right then his respiration begin to come back normal.

And the following Sunday, he was up before the church; he said, "I have sinned before God in the presence of this church. I refused to hear the pastor's words. I—I refused to hear the deacon here." And said, "I 'm asking this church to

forgive me for the evil that I have done like that.” Said, “God has spared my life.” I tell you; he lined up right. Yeah. That’s what it’s got to be. See? See? You, if you’ll just do it God’s way . . . See?

215 Now, see, the way we do, we have a board meeting, and we say, “Well, now, should we keep . . .” I don’t say the Tabernacle, but I mean us Protestant people: we have a board meeting, “And what do you think about Jones? What do you think we ought to do with him? I think he—he’d make the Methodist a better member than he does us.” There you are. That—that’s wrong. That’s the reason we don’t have to follow their traditions and some bishop we have to call him, ever some, what is it you call them, district man in this Pentecostal Church, District Presbyter, call him in to see the conduct of this man.

The Bible tells us what to do. That’s the reason we don’t fool with their denominations. We stay free from that thing. Amen. Not mad at me, are you? Don’t you do it. I’ll probably get some awful good questions tomorrow night, but we are . . . That’s right. See?

217 Remember, no, I say this now. You people that’s here from different denominational churches, your denomination . . . And, brother, I’m not saying that you’re not a Christian. I’m not saying your denomination isn’t thousands of lovely Christians in there. I’m trying to say the reason that we are not a denomination. ’Cause I just wouldn’t stand for that. No, sir, I sure wouldn’t. They try to tell you what to do. If God called me to preach the Gospel, then I preach it the way God tells me to do it. That’s just the—the way it’s wrote here in the Bible. If it don’t line up with This, then it’s—that’s . . . God will judge me for it. But if I—if I—if I see the wolf coming, or the enemy coming, and I fail to warn them, then God requires me. But if I warn you, then it’s up to you then. See?

218 Remember, there in the last days, that perilous times shall come, men shall be lovers of themselves, boasters, proud, blasphemers (See?), blasphemers, “Oh, they’re a bunch of idiots. The days of miracles are passed. There’s no such a thing.” He’s an old false prophet. “Now, we know that our women has just as much sense as our men.” I’m not disputing that a bit, but God’s Bible said keep her out of the pulpit. That’s—that’s good enough for me. See? That’s right. All right. See? And said, “Well, now, our denominations, we got just as

many nice people as you got over there at the Tabernacle.” I don’t say that a bit, but the Bible condemns denominations. That’s right. And so, I ain’t saying you ain’t got fine members in your church. That’s wonderful. They are fine people. Some of the finest people, I meet them in all of them, Catholics and all through, all of them; I meet fine members.

219 Now, the way we’re going to bring this now, friend, if the Lord willing, in these next couple studies, maybe I’ll let you know tomorrow morning whether we have to run tomorrow afternoon or not (See?), to get it out. The reason we’re trying to do this, I want to bring it down to a spot now. Now, if you want to bring someone with you, you’re perfectly welcome to do it. But remember now, don’t—don’t go away just trying to find faults, or come here. I’m just talking to my—my congregation. You see? I don’t teach this outside my congregation here, ’cause that’s the other man’s business, that he’s the shepherd of that flock. And I’m just the . . . [Blank spot on tape—Ed.]

220 Right back to Genesis, he’ll pull it right through and see where it’s at. Now, we’re going back to Genesis to find out why that a illegitimate child would not enter the congregation of the Lord for fourteen generations. How it take . . . That’d be four hundred years for that sin to run out. How we’re going to find out how that the—the righteousness of the parents is visited to the children and children, how that started in Genesis, and so forth.

221 And then you’ll see how that, go all the way back, that God, before the foundation of the world, before one atom ever bursted back there before there ever was a light, meteor ever come into existence, God knew every creature and everything that’d ever be on the earth. Is there anyone here, you could not explain what the word, and break it down, and say what the word of “infinite” means? Just like turning your camera to—to infinity, it just—it’s just from there on. That’s all (See?), infinite. And we can’t, in the finite mind, ever comprehend what the infinite mind could conceive. See, we can’t do that. You—you can’t do it. See? But if—if you’ll just watch, hold in the Spirit, you can feel it way off there, and—and then get back here in the Scripture, and you’ll see now (See?), way before the foundation of the world was ever laid.

222 Now, the Bible said that Jesus Christ was the Lamb of God. Now, listen real close, so if some of you won’t be in

tomorrow to hear it finish up. The Bible said that Jesus Christ was the Lamb of God slain from the foundation of the world. Is that right? When was He slain? From the foundation. That's the world, if it's made out of a bunch of broken up atoms, pulled off the sun yonder, before it was that. Then before there was an atom ever first broke in the sun, if this was a meteor off the sun, which would be a hundred billion trillion trillion trillions of years back before there was even one light meteor, Christ was slain. When God's great mind settles on one thing, it's a finished product.

When God said, "Let there be," it's already finished if it taken a hundred billion years to run out, it's already finished as soon as He said it. And when the Lamb was slain from the foundation of the world, the same Bible, the same Spirit wrote and said, our names were put in the Lamb's Book of Life before the foundation of the world.

So the man that wrote the song, "There's A New Name Written Down In Glory," he had good meanings, but he was unscriptural. See? That name was wrote down in glory when the world—when before the world ever begin. When the Lamb was slain, our names were put on the Lamb's Book of Life.

224 Let—let me just get you one little Scripture, just . . . Will you—will you hold on just one minute? It just comes in my mind now. I think I can turn right to it. I'm not sure. And now, I'm sorry to keep you this long, but I told you it'd be midnight; it ain't quite that bad. But I—I just like to—to get this, just one Scripture to that. Turn with me now to the Book of Romans, and I want to—to read this with me now. Now, let's see, Romans, if I can find it, just about right here. Now, let's get Romans 8 and—and let's start 28th verse of the 8th chapter of Romans, and I want you to just read it prayerfully with me now. Listen here just what God said now.

*And we know that all things work together for good to them that love God, to them who are . . . called according to his purpose.*

*For whom he did foreknow, . . .*

That give ye . . . can you read with me? "For he . . ."

*For whom he did foreknow, he also did predestinate . . . (All right.) . . . to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

226 From the foundation of the world, when God looked down... Now, God don't run His office, say, "Well, now, I'm going to... Oh, what we going to do now?" See? There is nothing...

Remember, unrighteousness, sin is righteousness perverted. The devil cannot create. Does all—all understand that? That's a doctrine of this church. The devil cannot create. He can pervert what God has created. Now, what is perversion? Here, you all look like adults, mostly. Listen to this. We're married people. And you married men and you married women can live together as husband and wife, and them women are just the same as they never was... They're virgins as long as you stay with your husband. That's right. Now, that's legal and lawful, and it's all right; it's ordained of God to do so. Another woman can do the same act of your wife. One of them, you're righteous in the sight of God; and the same act to another woman, you're condemned before God to death. What is it? Righteousness perverted (See?), righteousness perverted.

228 Now, the devil cannot create, but he perverts what God has already created. What is a lie? Is the truth perverted. Somebody said, oh, "It was Saturday night, nine o'clock, yep, Bill Branham was in Jeffersonville (Correct.) down at Anthony's saloon, drunk." A lie. What was it? I was in Jeffersonville; that's true. It was the righteousness perverted to a lie. See what I mean? See, a lie perverts right. It's something that told where I was at. Now, if it said, "At the church, preaching." Correct. That's righteousness; he told the truth. "At the tavern, drinking." A lie. Perverted (See?), truth perverted. See what I mean? All unrighteousness is righteousness perverted.

229 Death, what is it? Life perverted. Sickness? Health perverted. You're supposed to be a good strong man. All right, if you're sickly, what is it? Your health is perverted. See? That's all there is to it. What is it? You used to be young beautiful women, and strong beautiful men; now you're wrinkling and getting old, what is it? Life perverted (See?), coming right back around again. See? And it has to come back. Blessed be the Name of the Lord. God has promised to bring it

back. And just as sure as it . . . And if it is, we know it's here; so just as sure as it is, God's going to bring it again. He promised it and swore He'd do it. That's what gives us . . .

230 Now, how—what kind of people ought we to be? Now, notice how these things take place. Now, those who He foreknew, He called; those who He called, He justified; those . . . When? Before the foundation of the world, before the world ever began. Now, if we could take this Scripture and really justify it, we'd take hours on it, but we—we don't want to do that. But all this unrighteousness here, is righteousness perverted to unrighteousness. That's what the devil does.

Now, when you come to the age of accountability, and you know what's wrong and right, you're supposed to turn from your wrong. Because you're born in sin, shaped in iniquity, come to the world speaking lies, that you're—you're actually born as a sexual desire, and then you must be borned again in order to receive a new birth to enter into Heaven. Because this kind of a birth you have here . . .

You see where the Jehovah Witness would be so far wrong there, to think that the new birth is the resurrection of the body. You see? It couldn't be. See? It's got to be something . . .

232 You, you're in a time space, and the only thing that's eternal is something that had no beginning or no end. Anything eternal never had a beginning, or it never will have an end. See? So if you're a part of God, the Spirit that's in you never had a beginning or it never will have an end, and you're eternal with the Spirit that's in you. See? Like the—the—the agapao love, then it comes down to phileo love, and then down to lust love; it just keeps going on down and on down, perverting on down till it's become to just conglomeration to what mess. Well now, the only way, Jesus came down that same ladder down here to pick up and take back again to the highest form: from the lowest form, from death unto Life, from sickness unto health, from unrighteousness to righteousness. See? He become from the highest to the lowest, that He might bring the lowest to the highest. He become me that I might through His grace become Him, an heir of the throne in glory. See what I mean, those things?

Now look, way back before this world started in them atoms back yonder, when God seen what was going to take place, right there He saw you, He saw me, He saw every flea,

every fly, every frog, every gnat, everything that would ever be on the earth, He saw it right then. Sure He did.

233 Now, He never said, "I'll send My Son down and let Him die, and maybe somebody will have pity on Him. And it'll be such a pitiful case, they . . . perhaps maybe somebody might get saved."

He foreknew who would be saved. Yes, sir. He said, "Esau I hate, and Jacob I love," before either one ever had a chance to prove what they was, because He knowed what they was. He knew. He knows everything. He knew what you'd do before you was born, and when the world began.

235 Now look, as you know, I—I—I'm a rifleman. I—I like rifles. And some woman in Texas (I believe it's Texas.) bought me a Swift, a .220 Swift. I always wanted one; I wanted to, investigate it. It's the most powerful shooting little gun. It's a .22 bullet, forty-eight-grain bullet, and you can hand load that. Now, the factory says, "Don't do it: too dangerous." But you can hand load that bullet to five thousand feet per second and still hold it in its place. Five thousand feet per second, that's a mile a second. In other words, a hawk setting at two hundred yards, you can shoot the hawk and see the feathers fly before the gun ever kick you. See? That . . .

But you take the flat part of a toothpick and get into your powder, and pour that much more in there, just enough that you could hold it on a toothpick; and you can shoot at a groundhog setting at the end of this building here, and he'd just set and look at you. What's the matter? The bullet disintegrates; it's going so fast. And you can put a sheet between here and there, and you'll never even see one little fossil fall from the sheet. It just turns back, not to—to ashes, volcanic ashes; but it goes farther than that. It goes back to the original acids that makes copper and lead that's in there. It goes back like it was a hundred billion years ago. Now, here is a little bullet, forty-eight grains of bullet, I'm holding in my hand, and the next second it's turned back to what it was a hundred million years ago. And if the world would probably stand another hundred million years, it would be back a bullet again, could be brought right back, for he formed right into copper.

236 Now look what God did, and then you'll love Him, then you'll go home, and in the morning you sleep a little late and—and you—you'll love Him more than ever.

Now, God is a Contractor. How many knows that? He's a Builder. All right, listen real close. Now, God back yonder, they say. . . Now, we're going to take the chronologists idea of it. God, a hundred billion years ago, when He was going to make the world, well, He just started. Now He had. . . He got an idea in His mind.

237 Now, you're going to say, "If He's that great, Brother Branham, how did He ever permit the devil to make sin?" Well, He knew before the devil was ever created that he would be the devil. Glory. Now I feel religious. Oh, my. He knew before the devil was created that he would be the devil. Now, you ask, "What about that?" You say, "Why did He let him be the devil?" That He might be proven to be God. That's why He did it. Why was there ever unrighteous?

238 Why, which was first, a Saviour or a sinner? Which was first? A Saviour. Which was first, a Healer or a sick person? Why was there permitted to be a sinner? Because the attributes of Him is a Saviour. If there'd never been a sinner, He'd never been known as a Saviour. Hallelujah. He can make all things wind around to His glory. "Can the potter say to the. . ." Or, "Can the pot say to the potter, 'You made me thus?'" Who's on the wheel? Who's got the clay? Who's hands is it in? Paul said, "Oh, foolish man, didn't He say He raised Pharaoh up for this very purpose?" Certainly, He knew it before there was a world, He knowed who would be what. And He let there be sin that He might be a Saviour. He let there be sickness that He might be a Healer. He let there be hate that He might be love. Sure, He did. He's God, and that's His attributes, and He has to have something to display His attributes.

How would you ever know there was a night, how would you ever know there's any; if it was all daylight, how would you ever know there was night. There's a night so it could prove daylight. Sure, there is. Amen. You see what He did?

240 But when He was back yonder before the foundation of the world, before He took this old sun and He moved it around this old star that we're living on now, this earth, and He mold it over here by the sun, and laid it around the sun. Say, here's

the sun. He molded it on this side and let her hang there for a hundred billion years. What was He making? Some gases. He moved around on this side; He made something else. What was He making there? Some potash. He moved around this way, and what was He doing here? Making some calcium. What was He doing? He was making you and me. What was He doing? Like the contractor laying out all of his two-by-fours, his two-by-eights, his sheeting, his siding; he knowed just how many buildings he was going to build. We're made out of sixteen elements of the earth, and He was making us all, and laying us out there before the world ever come into. . . And it—it might have been oblong at that time; I don't know what it was. What was He making gold, and copper, and brass, and water, and all those stuff for? He's a Contractor. He's may. . . He's a Builder; He was laying everything out there, had everything cut and fashioned. When He got it all made, it was just a great big volcanic eruption. He let them old volcanics brood up there for a hundred million years to make some calcium. What is it? It's part of you.

241 And then, before there was one speck of life on this earth, our bodies were laying here. Hallelujah. Before one drop of moisture ever come on the earth, we were laying here. When Adam walked up and down the garden of Eden, I was laying here. Amen. Yes, sir. Oh, glory. When the Cherubims, the morning stars sang together, and the sons of God shouted for joy, I was laying here just waiting for the breath of life to come. I was here. He made me here, had my body laying here. Yes, sir. It wasn't where you come from. My, how did it get here? God had it laying here. God made it. We're made out of sixteen elements, petroleum, potash and cosmic light, and whatmore. See, we were laying here.

242 Then what happened? Then God said to the Holy Ghost. . . We'll just take it in symbol form, "Now You go forth, and You go to making love to that world, because I'm Love and You're a product of Me, so now You go make love to the world." And the big Holy Ghost, we think, come out there, just in picture form now. It wasn't that way. 'Course the Holy Ghost and God is the selfsame, purpose same, self same purpose, Person. Pardon me. And just say He throwed His wings around the earth; He begin to brooding. What's that brooding? Like the hen to her chickens, cooing, making love, "cluck, cluck, cluck." Oh.

243 “O life, come forth.” He screamed. He looked around. “I want beauty on this earth. Come forth, light.” The Holy Ghost a-moving. . . And when He did, I look coming, there’s creeking down the hill yonder, yonder comes some calcium pouring down, and mixes with potash. What’s it folding into? “Life, come forth.” And a little Easter flower stuck its head up from under a rock. “Come here, Father, look at that.”

“That looks good; just keep on brooding.” He brood out the flowers. He brought out all the vegetation. He brought out the animal life, and birds flew out of the dust. After while, up come a man and woman; up come a man, and the man was both man and woman, not no hermaphrodite now; just—just in him.

245 There was a feminish spirit. When you take a man that’s so sissified, he may be all right, balanced up all right, but there’s something wrong. And when you take a woman, wants to chop her hair and wear a pair of overalls, and get out there, “Bless God, I tell you,” there’s something wrong. A woman has the feminish spirit, and a man is masculine. We know that, and you know that. Does a woman look right that’s trying to be, act like a man?

246 Why, I set one time, I was game warden here, and I set on the bus and went up there and was smacking that woman on the leg with my hand, talking to her, and I didn’t know it was a woman. She had on one of these welder’s caps and a big pair of goggles like that, and I was setting right back there, and she was telling something another about something done. She said, “You know,” and she said, “and last night,” just as rough looking as she could be, smoking a cigarette. She said, “Last night, I tell you, that fellow slipped up on top of that thing,” and said, “my he come sliding down under there.” Said, “I never laughed so much in my life.”

And I was laughing, you know, like that. [Brother Branham makes a slapping sound—Ed.] I said, “Boy, that was one, wasn’t it?” Setting there talking like that, and if she didn’t take that thing off and shake her head, and she had a mop up there that she was a woman. I never felt so little in my life. I—I said, “Are you a woman?”.

She said, “Why, sure.”

I said, “Pardon me.” I never seen such. Now, that—that’s the truth.

249 I seen a sign the other day liked to thrilled me. It had a big sign up, said, "Ladies, ready to wear clothes." I thought, "Praise God for that." See? But come to find out, it was just some kind of a clothes they'd already made, you know. I—I thought they was really going to put on clothes. I really did. Said, "Ladies are ready to wear clothes." I said, "Praise God for them. That's good. That's right. I sure thank the Lord for that." But, see, it was just some kind of clothes they had already made, I... Something, had be something funny (Wouldn't it?), in this country? All right.

250 Then when Adam come up... And then Adam looked lonesome, so He taken a rib from his side and made Eve, a byproduct for him. And He made... He taken the feminish spirit out of Adam and put it in the woman, the love spirit, feminish, kind, gentle. And He left the masculine spirit in Adam. Now, if there's anything different, there's a perversion somewhere. Now, and then they two was one.

251 And so let's just take a little drama then before we close. Here comes, here it's Adam takes Eve by the arm and they walk out. I just love this story. And they walk out, you know, and Eve said, "Oh, darling, you mean you have..."

"Yes, I named that."

"Well, what do you call that?"

"That's called horse."

"Uh-huh. What's that?"

"That's cow."

"You named that?"

"Yeah. Uh-huh."

"What do you call that—that, them two setting there with their heads together?"

"That's lovebirds."

"Oh, I see. I see." And they go on like that. "And what's this over here?"

"I call that that, and this here."

And, "Oh, I see. Uh-huh, that's beautiful." And a lion roars, "What do you call that?"

"That's the lion."

"What's this?"

“The tiger.”

And all like . . .” Oh, I see.” Just like kittens, you know, and meowing around.

256 So after while she looks around, and she said, “Darling, look at there, the sun’s going down, it’s time to go to church.” You know, there’s just something about when the sun sets, you want to worship. If you don’t go to church that night, you like to get in a room and read the Bible. How many likes to do that, gets off to yourself? See? It’s just in a man to do that. You should do that. “Time to go to church.”

Now, they never said, “Now, wait a minute now, now, Jones belongs to the Assemblies, and we belong to the . . .” No, it wasn’t nothing like that then, so they just went up. They didn’t have a church, a good seat to set on like that. They just went up under the great big cathedral of the woods and knelt down.

258 And that Halo was hanging yonder in the bushes. See? I can hear a Voice speak down and say, “Has My children enjoyed themselves upon the earth, the day that the Lord thy God has given thee?”

“Yea, Lord, we’ve enjoyed ourself today. Haven’t we, darling?”

“Yes, yes, dear, we have.” “Lord, we sure appreciate You. Now, I lay me down to sleep.” See? And he lays his big arm out, and she lays down on his arm, and he lays the tiger down and the lion down, and everything down to sleep, so peaceful.

So God comes down and He brings down, oh, a bunch of Angels, Gabriel, His creation of heaven. So they come down and they tiptoe real easy into the bedroom (See?), look around. Gabriel said, “Come here, Father. Come here, look here. Here he is. Here, here lays Your children laying here.”

262 How many in here ever went to the bedside, some of you mothers, you and dad together, and looked at the little boy and the little girl, and you just—just remind one another, “Don’t—don’t he look like you, this way and that way?” Did you ever do that? Why, many time I’d go and say to Meda, say about Joseph. She’d say, “Bill, he’s got a high forehead like you.”

“Yeah. But, Meda, he’s got big eyes like you.” Why? He’s a part of our product; he’s product of our—of our union.

Now, and Father said, can say this about this, said, "You know . . ."

And Gabriel said, "You know, he looks just like You." That's how God looks; look at yourself. That's how God looks, He looks like you. You're His offspring. How many knows that? See?

265 Now, watch. What's the lowest form of life we have? Frog. What's the highest form of life? Human. Certainly. And what is the highest form? It just kept coming from the lowest on up, from a frog to this and to that, and to the bird, and to, oh, so forth, just higher forms of life, until it come to the highest form it could come, then it was made in the image of God. There you are. And the woman was not made in the image of God, but in the image of man. See? Now, now, there they are. And God looks at her and said, "Yes, they look—they look lovely."

266 What—what was that, brother? They never had to die. That was just the first handful of calcium, the first potash, and everything started off like that. Isn't it beautiful? But sin come along and marred the picture. Now, is God . . . What did God permit it to do? Why did He permit it to be like we was talking about awhile ago? He permitted it so that He could prove that He was a Saviour. He done it. He let sickness happen so He could prove that He was a Healer. He let death happen to prove that He was life. See? He let all these bad things happen to prove that He was good, what He was. We'll . . .

267 You talk about singing the redemption story. Why, brother, when Jesus comes, this—this church will stand yonder on the rims of this earth and sing stories of redemption, when Angels will bow their head, not knowing what we're talking about. Why, they never was lost. They don't know what we've went through. We know what it means to be lost and be found. Oh, can we scream His praises? He's not a Saviour to them. They never needed any saving. He wasn't a Healer to them. No. Glory. He isn't—He isn't Life to them, certainly not; they never was dead in sin and trespasses. We were, then made alive. There we are. What will we say with our crowns off, "You're Reverend So-and-so"? Oh, no, no, no, no. All glory to Him. That's it. There you are. Then we'll tell the story how we overcome, we'll understand it better by and by.

268 Then there in that then . . . Then what happened? Did God then just say, "Well, I might as well just simply destroy all My potash and calcium, it's all ruined"? No, no, He knowed it was going to be that way. Now, now, if the Holy Spirit made me what I am, and I eat food and put it back in my body and build up to what I am now, I . . . Yet, I was made in form. Every picture that God saw before the foundation of the world mature—materializes. See? It come forth out of the woman, as He said it would. The next time it comes forth from God. It come that time by woman; it comes this time by Man. See? Comes that time by a sexual desire; it comes this time by a spoken Word of God? See?

And there, now, can't anything harm me. No, sir. There isn't nothing can harm us. Paul said, "There's neither things present, things come, sickness, death, nothing can separate us from the love of God that's in Christ." There isn't a thing can separate us.

270 As I've told a little story. I'm just about five hairs of being baldheaded completely. And I was combing those few here sometime ago, my wife said, "Billy, you're almost baldheaded."

I said, "But I haven't lost a one of them."

She said, "Where they at?"

I said, "Where was they 'fore I got them? See? Well, ever where they was before I got them . . ." Now, there was one time, a hundred years ago, these hairs wasn't here at all, but they were out here in the dust. Is that right? Then about fifty years ago, they begin to come on my head. They come from where? Out of the dust. And now they're returning back to where they was. Is that right? They was not, then they were, and now they are not. What is it? What made them what they are? God. There He is. He painted a picture, and that's the way I want him.

272 "O Death, where is your sting? Grave, where is your victory?" You may bury me one of these days from here. I don't know. But, brother, I'll not be dead. I tell you that. No, sir. Oh, we shall rise, hallelujah, we shall rise. On that resurrection morning when death's bars are broken, we shall rise, hallelujah, we shall rise. There's nothing can keep me from rising. There ain't enough devils in all hell can keep me from rising. There ain't enough nothing nowhere to keep me

from rising. I have the promise of God; I have the Holy Spirit. I got Zoe, God's Eternal Life, resting in here. This old carcass come from there, and God's brood me out of the ground.

273 And if He Who brood, me out of the ground, when I become of age now, every time I hear a church bell, something would speak to me, a little bitty Voice. An Angel spoke from a bush, said, "Don't you never drink or smoke; I got a work for you to do. Don't defile your body or run around with women and things, you, I got something for you to do when you get older."

"Who are You? Who are You?"

"You'll know more about that later." After while, here He come, He hangs yonder at the baptism. He shows Himself. He declares Himself. He answers. I see Him standing yonder everywhere, on every hand.

275 How you going to, if He made me what I am without having any choice at all. . . I never went back there and say, "Now, Charlie Branham, you marry Ella Harvey, and bring forth me out of the earth." No, sir. I never had no choice of that. God did that. And if He made me what I am without a choice, how much more when that Holy Ghost goes to brooding over me and I say, "Yea, Lord, You're my Creator, and I love You and I accept You as my Saviour," how you going to hold me in the dust? Just can't do it, brother, just can't do it.

276 God never formed one piece of this calcium, or potash, or anything else, that'd ever be—be wasted. "All the Father has given Me before the foundation of the world, will come to Me." Whew. I feel like shouting right then. "All the Father has given Me will come to Me, and none of them shall be lost, but I'll raise it up again in the resurrection." I heard Him call, and I come to Him. How can they keep me in the dust of the earth? There ain't enough undertakers in the world to pat me in the face with a shovel, would ever keep me in the dust of the earth. I shall rise someday and stand in His likeness, washed in His Blood, born of His Spirit. Hallelujah. Have all your denominations you want to; I'll take Jesus. Amen.

277 An insurance man come to me, Wilbur Snyder, a good friend of mine. He said, "Billy, I want to sell you an insurance policy."

I said, "I already got it." (My wife looked around as if to say, "What are you lying for, boy?")

Said, "You got insurance?"

I said, "Yes, sir."

Said, "What company is it with? What is it?"

I said, "Blessed assurance, Jesus is mine, oh, what a foretaste of glory Divine. Heir of salvation, purchased of God, borned of His Spirit, washed in His Blood."

He said, "That's good, Billy, but it won't put you in the graveyard."

But I said, "It'll get me out." Hallelujah. I ain't worried about getting there; it's getting out.

282 So I've got me insurance that tells me, "I bring all the Father has given Me, are Mine." I don't care what my daddy done, what my mama done, what anything was, "All the Father gives Me will come to Me, and no man can come 'less My Father draws him." Hallelujah. Why did He know them for? "I foreknew them before the foundation of the world. When I slayed the Lamb, I slayed him with Him." Amen. "I predestinated the Church." What's got predestination? The Church. How do you get in the Church? "By one Spirit we're all baptized into one Body." He knew before the foundation of the world that we would be there. And those who He foreknew, He has called. Those who He has called, He has justified. Those who He has justified, He's already glorified.

283 In God's Books He's done said He'll meet me right there. There ain't all devils out of hell can ever keep him anywhere else but keep him from coming right there, cause God has already said so, and that settles it. If a hundred billion years before the world was ever formed, the morning stars sang together and the sons of God shouted for joy, before there was a foundation of the world (See?), before there was a foundation. And them Angels and everything was happy, shouting about it, before there was a foundation of the world, how is the devil ever going to keep me in the dust of the earth? Just can't do it. You're right.

284 Let's see, now, this is democrat time I got over here. This is twenty minutes till eleven, that's only twenty minutes till ten. Is that right, Brother Wood? That's right, twenty minutes till ten. Everybody happy?

Oh, I feel like traveling on,  
 I feel like traveling on;  
 My heavenly home is bright and fair,  
 And I feel like traveling on.  
 Oh, I feel like traveling on,  
 I feel like traveling on,  
 My heavenly home is bright and fair,  
 And I feel like traveling on.

285 You like them old songs like that? There used to be an old one we used to sing about, something about “Grace and mercy found me, there the Morning Star shone. What is that, Sister Gertie? Let’s see. How, what is it, Brother Neville? See, something, “Grace and mercy found me, there the Bright and Morning Star showed Its lines around me.” Uh-huh, yeah. “In The Cross.” Give us a chord on that, sister. That’s “Near The Cross.” Come up here.

Oh, I love these. How many likes them old inspired songs? You can have all your jump up-and-down boogie-woogie you want to. Give me this, here’s where grace and mercy found me. That’s it. All right, sing it now.

Jesus, keep me near the cross,  
 There a precious fountain,  
 Free to all, a healing stream,  
 Flows from Calvary’s mountain,  
 In the cross, in the cross,  
 Be my glory ever;  
 Till my raptured soul shall find  
 Rest beyond the river.

[Brother Branham begins humming “Near The Cross”—Ed.] Oh, how beautiful. Think of it. What if there was no Saviour? What if we didn’t have this Word? What if He hadn’t called you? What if He hadn’t have foreknew you, and you was out here in this rest of the world tonight? Do you love Him? Oh, my. Don’t forget services in the morning now, at nine-thirty.

In the cross, in the cross,  
 Be my glory ever;

Till my raptured soul shall find  
Rest. . .

287 Now, give us a chord on “Room At The Fountain.” This good old song, “There’s Room At The Fountain.” How many knows it? “Room, room, yes, there is room, room at the Fountain.” And when you do it now, real quietly, just reach over each side of you, shake hands with that brother. You know, there’s room now for all Methodists; there’s room for Baptists; there’s room for the Pentecost. There’s room for all of us now at the Fountain. How many knows the old song? Oh, sure you do. Some of you old timers now, this is a good old Kentucky song now.

Room, room, (Let’s shake hands.), yes, there is  
room,  
There’s room at the Fountain for thee;  
Room, room, yes, there is room,  
There’s room at the Fountain for thee.  
Oh, room, room, there’s plenty of room,  
There’s room at the Fountain for thee;  
Oh, room, room, yes, there is room,  
There’s room at the Fountain for thee.

288 Now, I’ve got a little surprise for you. All the latest sermons, and the books, and everything will be on sale at the other end of the church next week at the meetings. The tapes and everything, and all in nice literature form. . . There’ll be a table back there at the back in one of the rooms, and the literature, the latest sermons, and some of the nice writings that’s went forth originally in new books, new editions, will all be set up in the—in the end of the building this next Wednesday night. And we’re expecting a—a good time in the Lord. Come praying now. Now, call your sick and afflicted; write them a letter; get them in here, and we’ll just. . . God will just move mightily. And we’re here and know that He’ll do it now.

289 And now I’ve went to everybody that I knowed of, have little something. If there’s anything out of the way now, you remember, I told you a long time ago, we was going to get it straightened up. And I know that you know there’s a different spirit here than what there was. See? See? See? That’s right. Now, don’t let it leave no more. I charge you

before Jesus Christ; don't let it leave. Stay right here with it (See?), just keep everything ironed right down and move right on. You are brethren. It's never your brother or sister that does anything wrong; it's that spirit of the devil gets in there. See, he goes to . . . ? . . . And just feel sorry for the brother or the sister, and know it's Satan getting between. And if you have some feeling about it, you get that out of you right quick, you see, 'cause it'll canker you. Yes, it will, so stay away from it. Just remember.

There's room, room, plenty of room,  
 There's room (for the Methodists, room for  
 the Baptists, room for the Presbyterian,  
 there's room for all);  
 Room, room, yes, there is room,  
 There's room at the Fountain for thee.

290 How many remembers our old dismissing song, that, "Take the Name of Jesus with you, child of sorrow and of woe; it will joy and comfort give you, take It everywhere you go"? Wish you could stay with us, Brother Jeffreys, you and Sister Jeffreys, and the boys there, and all of them. And—and then, "At the Name of Jesus bowing, falling prostrate at His feet." Oh, my. "King of kings in heaven we'll crown Him, when our journey is complete. Take the Name of Jesus with you, take It as a Shield today. Oh, when temptation draws near, breathe that holy Name in prayer." Oh, I love that, that wonderful Name of Jesus. Now, let's stand up right now, while we sing now. All right.

Take the Name of Jesus with you,  
 Child of sorrow and of woe;  
 It will joy and comfort give you,  
 . . . O how sweet!  
 Hope of earth and joy of Heaven;  
 Precious Name, (O precious Name) O how  
 sweet!  
 Hope of earth and joy of Heaven.

291 This is a little different now. Let's just bow our heads now, and real quietly let's raise up one hand, say:

At the Name of Jesus bowing,  
 Falling prostrate at His feet,

King of kings in Heaven we'll crown Him,  
When our journey is complete.

Precious Name (precious Name), O how  
sweet! (O how sweet!)

Hope of earth and joy of Heaven;

Precious Name (Yes, precious Name), O how  
sweet! (O how sweet!)

Hope of earth and joy of Heaven.

With our heads continually bowed, we say . . .

[Brother Branham hums, "Take the Name of Jesus With  
You"—Ed.]