

# The Thyatirean Church Age

1 Now, tonight we're . . . Just before we go into this great church age. . . I—I just hope our Lord pours out His Spirit upon us just and blesses us again. And we can only hit the highlights now, because in the great event of coming on, we'd be here all week long. And, oh, last night we had such a glorious time.

But now, just before we read the Scriptures, could we just change our—our position for a few moments and stand for a word of prayer.

3 Our gracious heavenly Father, we come in the all-sufficient Name of the Lord Jesus, knowing that someday You will come. And we are trying to prepare the hearts of the people to receive this great revelation that You are the living Son of God, not dead, but alive forevermore; and living in Your church as the witness of Pentecost, of that great time when the time of refreshing would come from the Presence of the Lord. We're so glad to enjoy them times down here after nineteen hundred years.

And, Father, we humbly bow our heads in respect of these great men down through the ages, those stars that You held in Your hand, which You said was, angels of the church ages, the ministers. How we thank You for great Saint Paul of Ephesus. How we thank You for Irenaeus, O Lord, Irenaeus the great servant of Yours; and for Saint Martin; and tonight for Saint Columba. Lord, how we thank You for these men. In the midst of dark Romanism, paganism come in the church, they stood gallant for the Pentecostal message and blessings, speaking in tongues, and—and great signs and wonders, the healing of the sick, and raising the dead.

5 Many of them, Lord, was pulled apart, and killed, and fed to lions; great things taken place. The earth is bathed with the blood of the righteous. And, Father, their blood cries out today against that wicked adulterous church. And You said, someday when You poured—the Angel poured his vial upon it, and the—the blood of every martyr was found in it.

Lord, help us to have—be ready to stand now, because the time is closing in. As we see this two-horned beast rise up out of the earth, not out of the thickness and multitudes of people,

with horns like a lamb, but it spake like the dragon. . . We believe that hour is close at hand now, Father, when these churches is confederating themself together, making a image unto the beast; and it'll be terrible on that group, Lord, that won't join it. The very boycott will come, but in that hour You promised to take Your church. Help us, Lord.

7 Before one drop of water fell, Noah was in the ark. Before the fire could strike Sodom, Lot was gone. Father, we believe, before the atomic powers ever blow this earth to pieces, the church will be gone. We're so glad, Lord. And we know that the bombs are hanging in the hangers tonight.

And we can look towards heaven and see the Son of man rising from His throne to start towards the earth for the rapture of His church, and know that His precious feet won't touch this sinful earth at that time; for as Rebekah rode the camel and jumped off the camel right between the house of Abraham, out in the field she met her bride. O God, and the church will meet our Bride in the air, "For we which alive and remain shall not prevent or hinder those which are asleep. The trumpet of God shall sound, the dead in Christ shall rise first, and we shall be caught up together with them to meet the Lord in the field, in the air, and forever be with Him."

Oh, help us, tonight, Lord. Give us sweetness of our spirits, and take all bitterness and indifference away from us, and may we be so melted with the Holy Spirit. Let the Angel of God rule tonight.

Lord, I don't know what to say to these people. Now, I've got the histories and things wrote down of what You did, but it takes You to interpret the future, so I pray that You'll grant it through Jesus Christ's Name. Amen.

11 Now, let us turn now to the Book of the Revelation. And we're tonight on the church age of—the fourth church age, Thyatira, great church age known as the dark age. This church age started in at 606 and ended at 1520. I. . . Was all that I could do, picking out. Many scholars take—take Saint Patrick to be the star or the. . . each. . .

Seven stars was the seven angels of the seven church ages. We know tomorrow night, beyond a doubt, Luther; and then Wesley. We don't know who this Laodicean church star will be. It's. . . We're in the age now, been since 1906 at the beginning of Pentecost. But there will be an angel rise that'll

smother out all the dogmas, take the church ready to go home. Now, some master of—of—in Spirit, that'll rise with signs and wonders. Now, I pray that God will help us to know this.

13 In picking this out, looking through, Saint Patrick was a great guy. And getting some of the old ancient manuscripts, Saint Patrick was not a Catholic. He protested the Catholic church. And during the time of the Reformation, that dogma that they had was dug up, and proved that Saint Patrick protested the Catholic church. That. . . Saint Patrick was more like an organization man; he had his own school. He first. . . When he was kidnaped on the banks of the sea, him, and his two little sisters that he never heard of no more. They were taken off, probably to Rome and sold for slaves. He was taken also and sold as a slave and was given a job of herding pigs.

14 He trained dogs to take—take care of his pigs, and so forth; and they would come at different grunts and things that he'd give the dogs. And that finally was a way of escape in the bottom of a boat, when the dogs covered him up until he got out into the sea. Later come to his own lovely place, Ireland, and found his mother and father still living. . . And Saint Patrick was a—a nephew of the great Saint Martin. Which, was one of the greatest as we've ever had in the line of men since Jesus Christ, was Saint Martin.

His churches was all filled with the Holy Ghost; they all spoke in tongues, had signs, and wonders, and miracles, just all kinds of miracles taking place. He kept the Pentecostal faith in the midst of that church age that was wedding to Catholicism; paganism and the Nicolaitane wedding together, making an organization, and making the—the Nicolaitanes. . . And we call them “Nico,” means “to conquer, conquer or overthrow the laity,” and take the Holy Spirit away from the congregation, and just the priest is holy, just the man. See? And then they live anyway they want to, I guess, and just as long as they confess it to the priest. Then they. . .

16 Found last night, that—that they set them up, that Constantine set up the first bishop, and put it—give this buildings to them, as we give you the dates and everything that you've got down. And then they had the great solstice feast there, which was the 21st day of December, the shortest day in the year, and brought in then this heresy, being, that He was the sun day (See?) the—the day of the sun's birthday,

they brought the birth of Jesus Christ from April up to December the 25th.

December 25th, through that five days was when the Romans had their big celebrations, the circus, and so forth, and that's when they had this great pagan feast. And they put this man as a god himself up there and dressed him up and everything. And they had their god right with them. And the—that's when the post-millennium people come into existence, right there, 'cause they thought the church was in the millennium right there (See?), 'cause they was rich, had need of nothing, state and church all together. "Millennium is on," is still a Catholic teaching till this day. See? Now, the Millennium on, well, we know that that's wrong. The millennium: the second coming of Christ brings the millennium. That's right.

The earth is groaning, crying for that day of  
sweet release,

When our Lord shall come back to earth  
again.

18 Now, this great saint here was Columba. He was a great man of God. Now, I've got his history kinda written down here. First, the fourth church age, "Thyatira," it means "to be laxed, loose, or hazy." See, it was just a illegitimate time from 606 to 1500.

The star was Columba, from Ireland and Scotland, which was a nephew to Saint Martin; and lived about sixty years after Saint Patrick, and so his ministry begin about sixty years after Saint Patrick. His . . .

He never did accept the Roman doctrine. He was a great man of faith. He rejected the Roman teaching, never did go to Rome, and rejected it altogether. As I couldn't see where they'd ever canonized him, like they did Saint Martin and them; they didn't canonize him and Irenaeus because they were still in that church that had signs and wonders of Pentecost, but believed. He never took the Roman teaching, on their teachings. He took the Bible for the teaching after his godly mother, the sister of Saint Martin, and never took the Roman teachings at any time. He taught that signs of Mark 16 should follow every believer. Amen. I . . . That's the kind of guy I like, believers. Yes, sir.

He—he heard God’s audible voice calling. That’s another good sign too. See? Then nothing could stop him after that; he was gone . . . ? . . . he was on the road when he heard the audible voice of God.

23 One miracle . . . I got several wrote down here, but if we just take this one. One miracle was that when he had went to a certain city that the Lord had sent him to, and the city didn’t want to receive him, so they went out there and tried to—took the musicians, and so forth, and closed the gates and tried to drown him out by playing, the musicians. And he begin to preach, and it drowned out the musicians and the gates come open; he went on in and preached anyhow. He got the whole bunch converted.

Here’s another little one I’d like to just kind of speak about. He went into a city. They had their cities walled in those days, of course. So he went to the city, and they turned him out. He was going away, and the chief’s boy fell violently sick, and they sent down the road after the good saint. He come back and laid hisself across the dying boy, and he come to life.

25 His church was filled with the Holy Ghost; he would have nothing less; for every member of his church must be filled with the Holy Ghost. And he protested and highly hated the hierarchy of Rome. I believe he was the star of the age. What was he doing? With speaking in tongues, the baptism in the Name of the Lord Jesus, carrying out the very things that they started. If the God is infinite, and that’s the way He set up His church at the beginning, it has to remain the same, and it has (even in the minority) all the way down; almost squeezed out here, comes back again through Luther.

26 Now, we want to start now, and see if we can start to get some of these verses off now as we begin at the 18th verse.

*...unto the angel of the church of Thyatira  
write;...*

Did you notice these—these addresses? These messages are addressed to the angel, or the minister bearing the Light of that church age. See? Now, last night we found out in the closing of this other church age of—of Pergamos, that the angel of the church (in the overcoming of this church age) would receive a stone. And in this stone . . .

Now, we've took that stone and symbolized it, means a "rock." What is it? The angel would be one like Peter, called "stone."

29 Find out that your name has a bearing on your life. Now, I can't go too much of that, 'cause the devil has a false numerology; we know that: starts people feeling, and so forth like that, which runs into spiritualism. And spiritualism is of the devil; we know that. And that's the way, you have to watch. Like they . . .

The reason they called Jesus a Beelzebub, a devil, because (You see?), He could discern the thoughts of their mind. See, but He was the Word of God. And Hebrews 4 said the Word of God's sharper than a two-edged sword, even a Discerner of the thoughts of the intents of the heart, the mind. See? So He was the Word; He's the living Word; and the living Word comes into us and then It does the same effect on us. See, same. . . 'Cause It's the same Word. See? It's the same thing among us. That's the way. And sometimes those who are not in that bracket speak with tongues, and another one interpret it. What is it? The Word made flesh again among us.

31 And then, we notice then that this angel would receive—the angel of the church age that received the stone . . . It was a white stone, mean not his own righteousness, but God's own righteousness.

And in this stone was a name, a name that no one knowed but the one who received it himself. He knew it, but no one else could know it but him. When you hear these guys flatter you, telling there's—they're John, they're Paul, they're Mary, they're this, that, or the other. Don't you believe it, 'cause if it was, he'd never say nothing about it. See? That's right. He has to keep it to Hissself. He knowed; no one knowed but he himself, but he knowed because every perfect overcomer receives a new name in that—in that—that way.

33 Did you notice Abraham was called Abram, but when God went to use him, He changed his name to Abraham. S-a-r-r-a was Sarra, but when God was going to use her, He changed her name to S-a-r-r-a-h: Sarah, "princess." Did you notice Jacob? "Jacob" was "supplanter." Esau means "red, hairy and red"; red-headed, and red all over, is Esau. Now, and Jacob was "supplanter." And "supplanter" is a "deceiver." Didn't Esau say, "Isn't his name called Jacob,

‘supplanter’?” But when he wrestled with the Lord all night long, and overcome, and was blessed, God changed his name: Jacob, Israel, “a prince with God.” Paul was called Saul until he met the Holy Spirit in the form of a Light that shined down upon him; his name was changed from Saul to Paul. Simon, when he met Jesus, He changed his name to Peter. That. . .

And when Jesus overcome, His Name was changed. And He would reveal that Name, “He that would be with Him, overcome as He has, he received a new name; and I’ll reveal My new Name to him.” See? And every overcomer, I mean, among such as that, them leaders and so forth. Now, all the children of Israel didn’t get their name changed, of course. That’s right. But those high leaders, when they overcome, they had received a new name. See how it dovetails in just perfectly?

35 And now, we find out that He also got hidden manna. Now, hidden manna is typed to the shewbread. The shewbread was for priests alone. That is right. Shewbread was just for the priest. And they. . . It was a special thing made for the priest, that is, the leaders; and this man overcome. The whole congregation got manna, but he got a hidden special manna, or special revelation, oh, of Who Jesus was, and what about Him, all about Him. See, he got that revelation if he had overcome. To the angel, “Hold fast, for he that. . .” He had overcome. . . Addressed to the angel of the church. . . See?

36 Now, we find then, tonight, we start out:

*. . . to the angel of the church of Thyatira write;  
These things saith the Son of God, who has . . . eyes  
like . . . flames of fire, and his feet . . . like fine brass;*

Now, when we seen Him in the first, Ephesus age, or in the first beginning of Revelations, we seen Him in His sevenfold glorified Personage: “Hair. . .” We find that John found Him over in the Lord’s day.

When He comes now, He is a Priest. When He was here on earth, He was a Prophet, God’s Prophet. Now, He took His own Blood and went before the Father, which makes Him a Priest. When He comes back He’ll be a King: Prophet, Priest, and King. He was God’s Prophet; He was an eagle. He was God’s Priest; He was a Lamb. When He comes back, He’ll be the Lion, the King (the tribe of Juda) to reign.

39 But between His Priestly operation, when the sanctuary's left, then we find Him standing there. And John said he was in the Spirit on the Lord's day; not the seventh day, not Sunday; that's all mistaken. We found that out, searched it through the Scripture; it was the Lord's day. This is the day of man. The coming of the Lord will be His day.

And we find him in the Lord's day. And, when he seen the Lord, He had on a snow-white hair. And we know that that represents a Judge.

Another thing, He was not Priest then, 'cause the priest was tied around the middle, means service. But He was tied around the paps, up here, which meant that He was a Judge. Amen. And we see Him walking in the midst of the seven golden candlesticks.

And now, we took back to the Ancient of Days, being white at the white throne judgment when Daniel saw Him, "Come to the Ancient of Days Whose hair was as white as snow."

Now, white. . . The old English judges down through the years, used to be, when they went into the judgment seat they'd put on a big white wig, snow-white wig, because they were judges. And John saw Him in the Lord's day, when He was a Judge. Amen.

44 Now, we find out that He had eyes like flames of fire. That eyes then like flames of fire. . . Once them eyes was dimmed with human tears. It could stand and weep over a man dying, and knowing in the next five minutes he was going to live again; but just human sympathy. . . But behind that was such power He could look right through a man's life and tell him who he was and all about it. Because it was coming now in this reflection as fire. Eyes can look to and fro through the earth and see everything that's going on. Where will you stand in the day of judgment? Your sins will be naked before Him.

And you notice He had out of His mouth, a—a sharp two-edged sword, which we found was the Word.

We seen His feet was "fine brass, and so forth, which meant His foundation. He tread the winepress of the wrath of Almighty God, and tramped down and took sin upon Him, and waded out, and pleased God. That's right. And His foundation is our foundation.

On Christ, the solid Rock, I stand; (said Eddie Perronett)

All other grounds is sinking sands. (That's right.)

47 Now, we find here, each time when He meets a church age, He addresses him as one of His Deity Names. Now, we find out back there, the first in all revelations is the Deity, the Supreme Deity of Jesus Christ: "I am He that was, which is, and shall come. I am the First and the Last, the Almighty God." See, the first revelation . . . John turned to look what was talking to him. The first thing He addressed him at . . .

Any king, when he's addressed, he—he tells who he is; anybody. "I am So-and-so when I speak to you; you don't know me. I'm William Branham. I'm John Doe," whoever it is.

He said, "I am the First and the Last, He that was alive and is dead, am alive forevermore." Oh, my. The Deity . . . Here we see Him in His sevenfold Personage of His glorified state. In each church age He—He approaches them in a different one of those Deities, a different one of those glorified states.

50 Now, tonight, He comes with a flaming fire. He's looking down into Laodicea—or down into Thyatira. This is the age that the church is married into Catholicism and paganism, or Nicolaitanism and paganism wedded together and formed and gave birth to the first church, organized church.

And God said that the deeds of the Nicolaitanes (which was in the Ephesians), over in the little church of Pergamos became a doctrine, and said it was a doctrine of Balaam. And Balaam was the one who taught Israel to go over there and commit fornications, or they committed fornications with Moab, which was a lukewarm church member, or the common church, the great organization. And we find out that God said that Nicolaitane doctrine which was the—take the—put all the power up in a church and set it aside and make it an organization, He said, "You hate it, and I hate it too." He just keeps saying, "Hate it. Hate it. Hate it." And it's come into full swing here. See how the church squeezed out, right up here till just a little bitty thing, and that's the church we're on now.

52 Now, in this day that this revelation came, or was to this church, it was a day that Rome had built upon the great

stones of their place of hay and straw. But He's addressing this church that He still remains the flaming fires that looks down through the time, and His foundation is not hay, stubble, but it's a solid, tried brass in the fiery furnace. The foundation is sure. I love that. We know where we're standing,

53 All right.

*I know thy works, and thy charity, and thy service, and faith, and thy patience, and thy works; and the last—last to be more than the first.*

All right, the church seems to have almost completely been cut off, just a little dwindle, and they'd got away from the great spiritual meetings, and were kind of relying upon works. God don't want us to rely upon works. That's a—a sign of organism. "We take Miss Jones over some wood. And we'll take So-and-so, their children, over some clothes." And that's all right. But don't you depend on that; don't you do that. Brother, that—that—that's a good deeds; a good, decent citizen will do that. But what it takes to be a Christian is a borned again experience, the baptism of the Holy Ghost. All right.

Dwindled off, they was resorted to works instead of love and faith, getting the more and more all the time as it went on.

57 All right.

*I know your works, . . . I know your faith, I know your patience, and so forth . . .*

But now, we're going to take the 20th verse; listen at this.

*Notwithstanding 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 unto idols.*

Now, woman . . . What did we find out woman represented last night? The church. Now, now we find out here they were called Nicolaitanes, doctrine of Balaam; and now it's become to a Jezebel.

60 Now, Jezebel . . . If you'll notice, this is a great history. Now, if you want to write it down, start in I Kings, about the—I Kings, about 16. Jezebel was not a daughter of Abraham; neither was this group over here, the pagan Rome. The Nicolaitanes was the cold, formal bunch of Christians that had separated themselves from the real Christians, seemingly

not having the faith. And they wanted to make the church like a lodge, the same as they got today; like a lodge, no Spirit in it at all; "Days of miracles is past. All that was for another age. We got a brotherhood." A good Mason, Odd Fellow, or anything like that produces that. And that's all right, but that'll never take the place of a new birth in Jesus Christ, salvation to the soul, this truth.

61 All right, this Jezebel, now, she was a daughter of Abraham, that's true, a princess of an idolater. At that time when the royal family, her royal family, was famed by cruel savage loyalty to Balaam. Her father was a priest of the idol of A-s-t-a-r-t-e (I don't know how you pronounce it; I just picked it up in the history). Ahab used his strategy like Constantine. This great powerful nation laid next to Israel, so therefore. . .

What did Constantine do last night? He wasn't converted. He was a politician. What was he trying to do? He took the Christians, when they told him they'd pray. . . And now there, remember, he's. . . We're talking now of the Nicolaitane. And he said if they would pray, and he'd win this battle, then he would—he'd be a Christian. He had a dream. Painted his shields white, that night, of the cross. Where the Knights of Columbus was born, right at that time; now that's where they take their stand. But he never did anything like a Christian. On one of the Nicolaitane churches, called Saint Sophia, he put a cross. As I said last night, that's the only thing he ever done that sounded anything like he was for the church, as far as I could ever glean out of any of the pages of the histories; and many other scholars say the same thing. We know nothing about his conversion. Now.

63 But what did he go into? The thing he wanted to do, he seen the most of Rome now. Now, look at this, watch this strategy. And watch how the Bible confirms it, God, hundreds and hundreds of years before it taken place. And Constantine used the same strategy, God said here, that Ahab used.

Now, Constantine seen a great part of his people were these Nicolaitanes, Christians. Some of them was called heretics, that's the Pentecostals; they were heretics and holy-rollers, and whatmore. There's where your real signs and wonders laid. But the church natural then was coming on up to the organization. What did he do? Constantine played a smart part. He goes over there, and he gets his pagan friends, and gets his Christian friends, and unites the churches

together, sets up a—a—brought paganism into Christianity. Christianity and paganism married in the Pergamos church.

65 Now, what did He say over here to this tonight? The same thing that Ahab did. Ahab, to strengthen his kingdom, married Jezebel, this idolatress: to strengthen his kingdom, to get more strength into Israel.

And that's what the churches is trying. You see where they're trying to make a Bible, have it out next year in '62? That it's a Bible that'll please the Jews, it'll please the Catholics, and please the Protestants. Oh, brother. I got the newspaper clipping. I haven't got it with me tonight; you heard me read it the other night though. There you are. See?

67 Oh, them things to try to increase, they take God's holy things and scatter them any way to increase and make a lot of numbers. That's what the church done. It accepted people into it on the basis of shaking hands, and got renegades and everything else, unregenerated people. But into the true Body of Christ, which is not an organization, but the mystical—mythical Body of Christ, you can only come in there under one way, and that's through the baptism of the Holy Ghost. That's right. And the same signs that struck them apostles, strikes the church. That's exactly right.

68 Now, we don't have to compromise and say, "Well, we'll go join with the Assemblies. We'll go join with the Oneness. We'll go join with this, or the Baptists, or Methodists." Let's join with Christ. Stay free from these things. 'Cause each one of those organizations are all right, but they—they get their doctrines and their things, and you have to go see if the general overseer will let you come in that country and have a meeting. If you don't teach just exactly like they do, oust you out; you can't stay with the Bible. God can't do it; He hates it. Any other borned again Christian would too. Many of those people out there are absolutely wants to do, wants to serve, and wants to fellowship. But you can't do it; they'd kick you out. Well, let them kick you out; go on and get the Holy Ghost anyhow. That's exactly right.

But, you see, they—they want to get that—that dogma. They want to get you to where you got a lot of money.

69 The Baptists had a slogan in '44: "A million more in '44." What did they get?

Just like the great evangelist Billy Graham said when he was in Louisville, "I'll go into a city. . ." Said, "Saint Paul would go into a city; he'll make one convert; come back next year he's—he's got thirty off of that one; great-great-great-great-great-grandchildren from that one conversion." He said, "I'll go into a city, call thirty thousand up; I'll go back next year and can't find thirty." And what he said, he made a good statement, but still I don't believe that our precious brother was right. He said, "You lazy preachers." Said, "I'll give you their names and address; you set with your feet up on the desk and write them a letter instead of going, talking to them."

70 I—I kind of admired him for that. I like a man to be what he is, not a hypocrite; stand right out and be what you are. And I like that. But I'd like to say, "Billy, who was up there to take that convert that Paul had? What it was, Billy, if you'd just quit letting them go back there and shake hands, and wake up and say, 'Yeah, I accept Jesus as my personal Saviour,' and let him stay there till he dies, and rots, and borned again of the Holy Ghost, he'll make new converts."

Brother, you're. . . He's a blooming with fire, and you can't put him out. He's like a house on fire in a high wind; you just can't do it. Oh, he's spreading everywhere, brother, a real convert of Christ; he can't set still. He's just. . . He's on the move. Oh, I'm so glad. Oh, my. The old fashion baptism of the Holy Ghost that sets your soul afire (Amen.), 'cause I can't stand still, wind fanning you, a rushing mighty wind just keep blowing you. I just keep feeding some wood and keep going. Yes, sir.

Nobody had to take Paul's convert; Paul taken them deep enough in Christ till he got dead to himself and alive in Christ, and He done the rest of it. That's right. That's what it is.

72 Baptist brethren are fine. But a million more, what good does it do? You got a million more names. Well, just set down and make up some if you want to put them on there. That's all right, but, brother, what we want is names on the Lamb's Book of Life, slain from the foundation of the world, washed in the Blood, filled with the Holy Ghost, signs and wonders following.

73 Search the histories. I wished you all would get the Nicene Council and read those things, to see how those martyrs held that flame of Pentecost. I'll tell you now, brother,

you Baptists, Methodists, and whatever you are, the true genuine Light. . . It's not the Pentecostal organization now; but the true, genuine Light is a Pentecostal experience. Now, I've been days and days now in those histories, dugged them—into all I can find everywhere, and it's that flame of Pentecost that stayed alive from Pentecost down to this time. Yes, sir. Been pushed out. . .

74 Some of them say, "Well, the great Catholic church has stood the waves. Why, it proves that she's the real church." Why, it's no strange thing to me, with the state and everything else behind her she could exist. But what's the—what's the strange thing, is that little bunch that's pulled off, that little minority, kicked out, thrown in jail, sawed to pieces. How did they ever exist? Because the Spirit of the living God moves in their being. And all the demons of hell cannot prevail against it. "Upon this rock I'll build My church, and the gates of hell can't prevail against it." There's the real thing. That's what give the Holy Ghost to these Methodist preachers and so forth here. It makes them rise up, does something to you. It'll never fail.

75 Ahab, that hypocrite. . . See, he goes over, he says, "Now, if I could just consolidate now and get this big nation. And if I marry that old boy's daughter down there, well, that—we—we'll be friends." What was he doing? Selling his very birthrights.

Now, when this Protestant church does go back and unite with the Catholic church, it'll do the same thing it did back yonder. Ahab lived in the day that. . .

It's been three times. He was in the midnight experience of the journey of Israel, and here it come to a midnight again, and we come to the midnight again here. Three generations before this went in here, in here, and in here.

78 Now, if you notice, Ahab married Jezebel to strengthen his people. That's exactly what Constantine did. He set up a great big church, and took the altar, and made a big marble, dressed this man up, pope, set him up on there. And he was a living god; he could talk to them, and—and they would tell her about their sins, and that just pleased that old lukewarm church, and away they went. Sure. That's it. Well, but that didn't please that man who was borned again, when they take that and then bring in pagan ceremonies of saying prayers.

What did they do? They've taken down Jupiter and put up Peter. They took down Venus and put up Mary. And it brought—it brought paganism into the Christian ranks.

79 And when Ahab married Jezebel, he did the very same...?...He brought idolatry into Israel. And what did Jezebel do? She killed every prophet she could get her hands on. Is that right? So did the popes. Every true Christian they could get their hands on, they killed them.

But there was a star of that age, old Elijah. Oh, yes, sir. He wasn't scared to tell them about it. Yes, sir. He was God's star of that age. He got down to one time he said, "Lord, I'm the only one left."

God said, "Now, wait a minute, wait a minute, wait a minute, Elijah. (Uh-huh.) I done got seven hundred hid out around in yonder. See? You don't know where they're at. They're out there, the Pharisees, Sadducees, Baptists, Methodists, and Presbyterians, but I—I'll get them out of there; you just wait. See? I've got them out there. There's... They're—they're—they're Mine, and they'll not bow their knee to Balaam yet." But old Elijah was the voice of God in that day. He sure was the very type of the voice of God at the first coming of Christ, and it'll be the type of the voice in the second coming of Christ again, according to the Scriptures.

82 Now, we find out that this little Jezebel, when she got over there, she was really going to cut down all of the altars of God and put up her own altars. And she had Israelites bowing before an idol. That's exactly what Constantine did when he formed the Catholic church. He brought paganism over into the—the Christian church, and had Christians bowing to idols. That's exactly the dark age again: dark age of Israel, dark age of—the church: bowing to idols. And Elijah was the star in his day.

And caused all Israel to worship Balaam, and so did the Catholic church at Thyatira.

84 Now, I want you to notice another thing striking here. I was getting my history here. Jesus said that she was—called herself a prophetess. "That woman Jezebel, who calls herself (calls herself) a prophetess." Now, you see, the Catholic church don't permit their people to read the Bible, because

they say that the priest is the only one that can Divinely Divine that Word.

Well, that's true interpretation of a prophet. A prophet has the Divine interpretation of God's Word. That's exactly right. How a person can call one, somebody a prophet, and then say they have the wrong revelation? Just as much sense as eternal sonship again. You see? See? See, it's—it's the . . . A "prophet" means "the correct Diviner, the one that the Word of the Lord came to, the revelation came to him." The word "prophet" means "a Diviner of the Divine Word." Jesus said, "If there be one among you who's spiritual or a prophet, I the Lord will speak to him. And if what he says comes to pass, then hear him; I'm with him. If it doesn't come to pass, then don't hear him." That's all. It was the—it was the Divine Word of God, and the Word of the Lord came to the prophets.

86 Now, they said that this church then was a prophet. Now, remember, it's changed from this Nicolaitane now; it's changed over to a her (You see it?), a Jezebel. Now, last night it was the doctrine of Balaam (See?), doctrine of the Nicolaitanes and doctrine of Balaam.

Now, Balaam was the one who made whoredom with Israel. And what did the—the—the Nicolaitanes do? Made the organization. So put them both together and you got a her, church. Sure. Revelations 17, "The great whore that sets upon many waters," woman, prostitute. . . What is she, or how is she a prostitute? She's committing fornications, spiritual fornications, misinterpreting the Word to the people. "Get away from that fanaticism." That's real fanaticism. That's right.

88 Now, see, she calls herself a prophetess, "We're the one. We're the council. We're the Laodicean council again, the council of men, and we have decided this, and this, and thus. So you listen to us." But . . .

That—that little priest up here, interviewing me about Elisabeth Frazier, or that Frazier girl. Said, "The—the cardinal wants to know if you—or the bishop, if you baptized this Frazier girl." Said, "She's becoming a Catholic."

I said, "Yeah, I understand that."

Said, "Did—did you baptize her?"

I said, "Yes, sir."

Said, "How did you baptize her?"

I said, "In Christian baptism."

He said, "Well, what do you mean by that?"

I said, "Christian baptism, the way the Bible says. There's only one way to be baptized in Christian baptism. Every person in the Bible was immersed under the water in the Name of Jesus Christ."

91 He wrote down, he started writing down like that. Said, "You know, the Catholic church used to do that."

I said, "When?" I said, "I have all the ancient histories here that I could ever get ahold of from London and everywhere else." So I could study when this hour will soon approach, when something's going to happen. See? I said, "I—I—I want to know where."

He said, "Oh," he said, "in the Bible."

I said, "Do you say that. . ."

He said, "Jesus organized the Catholic church."

I said, "Was Peter the first pope then?"

Said, "Most certainly."

I said, "I thought the church was infallible and didn't change, and all the masses was said in Latin so it wouldn't change."

He said, "That's true."

I said, "Well, you sure done some changing since that time." I said, "If that Bible is a Catholic Book, then I'm an old fashion Catholic." See? That's right. I said, "I'm an old fashion Catholic then." And I said, "It certainly had. . ."

96 He said, "Well, now (You see?), the Bible is just a history of the Catholic church." He said, "God is in His church."

I said, "God is in His Word." That's right.

"Let My Word be true, and every other man's word a lie." And here on this Book of Revelations is the only Book (Let me repeat it.) that Jesus put His endorsement upon. And the first thing He did was reveal His Deity, and He completely does it. And He said, "Anybody that'll take anything out of It or add anything to It, the same will be taken, his part, out of the Book of Life. Blessed is he that readeth, or he that heareth. And cursed is he that'll add one thing to It or take anything

away from It.” There you are, so you see the danger part. So don’t never add nothing to That; just leave It the way It is, and just keep on going.

99 The Spirit will reveal It to you if you’ll just be humble...?...You see? That’s right. Now, so It’s not complicated. God...Jesus thanked the Father, for saying, “I thank Thee, Father, that Thou hast hid these things from the eyes of the rabbis, and the bishops, and the cardinals, and the general overseers, and—and has revealed It to babes such as will learn.” See, that’s what you want; It’s a revelation of God that can only come as He said there, “Who does man say I am?”

He said, “Thou art the Christ, the Son of the living God.”

He said, “Simon, you never learned that in a seminary. (See?) Nobody ever told you that. That come—was a revelation from heaven. And upon this rock I’ll build My church, and the gates of hell can’t prevail against It.”

That’s exactly the revelation that Abel had in the beginning. It’s the revelation was then; it’s still the revelation; and it’ll always be the revelation. That’s right.

104 Now, we find out here that she was a woman now. And a woman represents a church. Is that right? Christ is coming for a what? Bride, a woman, chaste virgin. And the old woman here, she claimed herself to be the—the church of God; but what she was, she was decked in riches, and pearl, and everything, and had a cup of the filthiness of her fornications, that she made all the kings of the earth drunk upon the wine of it. Is that right?

Now, we find her here that she’s called Jezebel. And Jezebel, the evil that Jezebel did, as soon as she got a hold in amongst them Israelites, she put them to death, and done everything she could, and—and built up her own altars. Is that right? That’s exactly what the Catholic church did. That’s exactly.

105 But now let’s read just a little farther. This is going to stunt you. Sometimes you get stunted, you’ll eat a little more.

*...calls herself a prophetess, ... (Now, if she says, “I’m the only interpreter of the Word...”), ...and teaches and seduce my servants to commit fornications, ...to eat things sacrificed unto idols.*

That brother that asked about the serpent, about eating the fruit in the garden of Eden, you see what it is (don't you?) when He said, "eat," here. What it was, was spiritually. You see? And the . . . and . . .

*And I gave her space to repent for her fornication—fornication; and she repented not.*

*Behold, I will cast her into a bed, . . . (What kind of bed? Of worldliness. That's exactly what she'll see.) . . . and them that commit adultery with her into the great tribulation, except they repent of their deeds. (That's going into the great tribulation.)*

*And . . . will kill her children with death; . . .*

107 Whoa. Her what? This old gal had some children. Now, Revelations 17 . . . How many . . . All of you was here last night, I suppose. All right. Revelations 17, this old prostitute Catholic church, was a—called a whore, and she was the mother of harlots. Couldn't have been boys, they were churches.

Now, where'd the Lutheran church, where'd all these come from? Where'd every organization come from? Where's the beginning of it, Laodicea? Nicolaitanes finally formed into that; that's exactly the same thing again. You can't help it, brother. Old Elijah called out against the thing in his day. John called out against it in his day. Yes, sir. "Don't you think you say in yourself, 'We have Abraham to our father,' for I say God's able of these stones to rise children to Abraham." See? Just can't be helped . . .

109 Now, she had children. Did the real Jezebel have children? Yes, sir. Listen.

*. . . I'll kill her children . . .*

What? The Catholic church, her children is the Protestant denominations. See, it's exactly, 'cause they're doing the same thing: baptized right into her by their freak baptism, unscriptural baptism; shaking hands for the Holy Ghost; Father, Son, and Holy Ghost instead of the Jesus Christ. And just doing everything contrary to the Bible, still. And they walk right into it.

111 Her daughter was called Athaliah, A-t-h-a-l-i-a-h. She had her . . . She, Jezebel, had Athaliah married to Jehoram, the son of king of Judah, and soon the altars of Baalim was standing in Jerusalem. Now, you don't have to go to the

history for that; that's Bible. See? Her daughter, Athaliah, married Jehoshaphat's son, which was Jehoram. And her daughters did the same thing she did.

Oh, my. Can't you see it? See how them organizations has done, brethren? They come right back through Luther and them, just exactly, and organize themselves together instead of letting the Holy Ghost . . . And Pentecost did the same exactly thing. They couldn't just let the Holy Ghost go ahead and have Its way, and go ahead; and every light come, just examine it by the Word, and go on. They couldn't let the Holy Spirit lead; they had to make an organization and cut off from everything else that would come along. Went right straight back and married into the thing again. Just exactly. When we get to that age, you just watch what's waiting for you down the road here. See? Married right straight back in . . . Jesus said here, "Her . . . This Jezebel, she calls herself a prophetess, and I'll throw her in a bed of worldliness, and kill her children also (Don't . . . What kind?) with a death."

113 What is, what kind of a death is her children to be killed with? You see they're dead now, spiritually dead. They have no revelation. They know their organization; they know their catechism; they know their doctrine of the church; but when it comes to knowing God, some of them don't know no more about It than a Hottentot would know about an Egyptian knight. That's right. When it comes to really knowing the Holy Spirit, wondering, call—wanting to call the Spirit of God a soothsayer, a devil, of the discerning spirits, and things like that, and casting out evils. "Why, he don't belong to our organization. That group, oh, brroo [Brother Branham illustrates.—Ed.]" See, they just don't know. And then tag It with a name of Jesus Only, or some kind of a holy-roller, or—or some kind of a thing like that. Just don't know . . .

114 And the hour is close at hand when that thing's going to be exposed. That's exactly. God will do it as certain as I'm standing behind this pulpit, 'cause He'll jerk His children out as certain as I'm standing right here. God in heaven knows that. You believe me to be a prophet of the Lord, a servant of the Lord, you listen to me. She's close at hand. Yes, sir.

115 Her children will be killed with spiritual death. Look at them: cold and formal. Look at the . . . Look at our . . . We

don't have to talk about Baptists and Presbyterians; we know they been dead for years. What . . .

When Luther had his revival, justification, if he would've . . . If he'd have kept on, this—this Pentecostal great move now would've been the Lutheran church. The Light would've come by sanctification, as Wesley followed It. See, Luther couldn't follow that. No, sir, they're already Lutherans.

117 So then Wesley come. After Wesley died, then what happened? They organized that and made Wesley Methodist, Primitive Wes. . . oh, all kinds of Methodists. See? And when . . . Had a great revival, but when they throwed in the organization . . . What happened when Pentecost come along speaking in tongues and bringing the restoration of the gifts? They couldn't move; called them devils.

Now, what's the Pentecost done? The same thing they did. And where they at? Just as dead as a doornail. Yes, sir. That's exact. "I'll throw her children in a bed of—in a bed of death, and kill them." Let—let me read that so that you'll see here; I believe it was the 22nd verse.

*And I will cast her into a bed, and them that commit adultery with her unto the great tribulation, . . . (the—the great tribulation) . . .*

119 That's what's going through. Now, remember, let me stop here just a minute, that great tribulation is that—that which is going to throw in there, is those people that are the sleeping virgins that didn't have oil in their lamps; yet they belonged to an organization, good people, went to church, everything; but they come for oil, but too late then. See, throw her into great tribulation; she'll go in that, the Catholic church goes in, all of her children goes in with her, in the great tribulation.

*. . . except they repent of their deeds,*

Now, not the children that's in there; but the church itself, that's her children is the organization, not the people that's in there, like poor Catholic, Baptist, Presbyterian, or Pentecostals. I feel sorry for them. Just, "Well, I . . ."

"Are you a Christian?"

"Well, I'm Presbyterian." Oh.

That's no more to do with it than to say a hog with a side-saddle on was a race horse. So what in the world could you do about that? Why, nothing at all. I didn't mean that jokey, that's—this is no—not no place for jokes; this is—this is the Gospel. See? I just wanted to give an illustration. See, but that—that's right. See, they ain't got no—no more to do with It than nothing.

“I'm Pentecostal.”

That don't have no more to do with it than nothing. You could belong to forty-eleven of their organizations, but are you a born again child of God? Really, do you love everybody with all your heart, with your soul, and you love God, and you're daily . . . No matter what anyone does to you? If you rear up, say, “Hummm,” like a buzz saw, it shows the Holy Spirit's departed, if you ever did have It.

123 Look.

*. . . lest she repent of her deed.*

*And I will kill her children with death; . . . (Her children, Jezebel's.)*

Now, what did Jezebel do? Married her daughter into the other rank of Judah over there, over into Judah. Now, watch the spiritual application. Maybe I can draw it out. Here, watch this real close now.

Here's Jezebel and Israel. But here's Judah, a different type over here, another one; this was Jehoshaphat over here. All right. Now, this here was Ahab; now, here's Jezebel right in here. Now, she come through here and caused all of Israel to go to idolatry.

That's exactly what Catholic church did back in her days when Constantine united the Nicolaitanes (the cold formals up in here) into the—to the—the church and to paganism, and made a pagan form of Christianity. I don't want to hurt your feelings, catholic people, but I'm responsible 'fore God. That's all the Catholic church is, is a pagan form of Christianity: superstitions, and idols, and everything else (That's exactly right.), just a pagan form. Now, that's true. If I was dying in this minute, that's the truth. And the Protestants right in the same thing, just in another category.

127 Now, watch what Jezebel done. Then, you see, the—the devil. . . She was so surrendered, she took her daughters. She

had a daughter born here, and this daughter goes over here to this great holy man, and takes and marries his son, and brings the same thing over in here from Jehoshaphat, over in this part.

Now, the real Nicolaitanes, the Nicolaitanes, the cold formals that wanted that organization, they married into it here. And now, notice the same thing. They took Jezebel here (the Catholic church), and down here she takes her daughter (her organizations) and marries it right into them down there, and does the same thing to them. "Kill her children with death," spiritual death. Organize themselves to death, and the first thing you know, all the Spirit's gone.

129 Tell me. Let me just ask you one thing, any historian here, which I know there's five or six of you setting here. I want you to come and produce me one Scripture, or—or—or one text of—of history, that any of them churches that ever fell and went back into the organization ever rose again with a revival. Tell me. When they organized themselves, did they ever have a revival after they organized? No, sir. The Spirit left them. I'm including Pentecost.

When the Pentecostal blessings fell, and you all spoke in tongues, you old-timers, having them great Pentecostal blessings and things, fell. After while you had what you called the General Council. Organism's all right, but not organization. First thing you know, you couldn't stand it; you had to go right back and become a child of Satan, and organized yourself.

131 And then another Light come on, about the Name of Jesus Christ. Then they got all stuck-up and said, "Bless God, if you ain't got Jesus' Name, you're going to hell. And we got It, and you ain't got It." What'd they do? Just died right there in the tracks, made an organization out of it. See? Instead of letting the Light just go on through the church, it'd automatically take its place. But you organize yourself. What is it? A child of Jezebel. And they all died together.

Now, I want to ask you something. Has the Assemblies of God, or the Oneness, or—or any of the rest of them ever rose in a big united revival? Not at all. This last revival just passed by, that the Holy Spirit come down on the river (many of you setting here right now) in 1933, and this great healing service was to take place, that would sweep the world, and it never

come through any different organization at all. God went outside the realms and raised up a heathen almost to start that revival. And look what it's done. See?

Them organizations, as soon as they organize, they're dead. He said, "I'll kill her children with death." Oh, my. I know you . . . Please don't feel bad at me, but I . . . If I know this and don't tell it, I'm a lowdown hypocrite, and God will hold me responsible for it. I want to be like Paul, to shun not to declare the whole counsel of God. That's right. All right. All right.

134 Now, and they built altars in Jerusalem. Now, I want to see . . . And when Jezebel married Ahab, she brought images for Israel to bow down to. So did the Nicolaitane doctrine, marrying into pagan; took down Jupiter, put up Peter; and Venus, to Mary; and as the Bible said, "She caused all Israel to sin."

So has the Catholic church caused all the daughters to marry into an organization, and the whole thing's sin, like Jezebel to her daughter. All right. And in doing this when the hierarchy was set up, and Pope Boniface the—Boniface the—the III taken his seat, and they had a—a god on a throne, they had no more use for a Holy Ghost baptism in the church. That's right. They got their creeds and formals and go on.

136 And when the organization accepted the same dogma, they stamped out the freedom of the Holy Ghost to the church: Baptist, Presbyterian, Methodist, and so forth. They certainly did. And gradually we see them withering and dying like Jesus said of the vine. Now, all the Holy Ghost signs and wonders was placed back in a day past. And they have gotten rich like she did. So she caused all the whole world to sin, because she has gone to every nation, her and her daughters. That's right.

Now, watch Him call her in another church age now. Watch Him call for her. Watch Him plead down here at the end and take out His remnant, the Elect's sake, just a few, that no flesh would be saved if—other not.

138 As it is written in Revelations 13:6 (You'd like to get to that just a minute?), that He said He—that "This woman caused all to receive a mark (this beast did), caused all to receive a mark (both poor, great, whoever they was), a mark of the beast," which was the Roman Catholic church.

Either that or they made an image. . . Revelations 13:14, they made a image unto the beast. You—you . . . I guess you all reading that. If you haven't, why, we'll turn right back and read it. Revelations 13:14.

*And he deceived them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast; . . . (that's this confederation of church) . . . and to do in the sight of the beast; saying unto them that dwell upon the earth, that they should make a image unto the beast, which had the deadly wound . . . (paganism) . . . and was by the sword, and did live . . . (through papacy, pagan Rome to papal Rome See?)*

140 Make an image to her, what would it be? Just what they're doing right now, just exactly, moving up in this confederation of churches: all the churches belong to this organization, all go into one group. Now, they're getting a Bible. And Pope John has invited them all back. The archbishop of Canterbury, all going around. . . First thing you know, the whole thing comes right back to mammy, because they're harlots to begin with. See, see, see? They say, "We'll all join together in one big cause to fight Communism." And don't know that God raised up Communism (I can prove that by this Bible.), and even put in their minds of them to avenge the saints, of the blood that they had shed upon the earth. God organized Communism just the same as He did King Nebuchadnezzar to—to chastise Israel. He raised up Communism, and someday she'll blow Rome plumb off the map. That's exactly. God said so. That's right.

I'm against communism; it's anti-God. Sure it is. But don't you place much sense in that Iron Curtain, but watch that purple curtain. Read the Foxes "Book of Martyrs" and you'll see that that's right.

141 Now, let's see where we. . . And you see here now that she caused all rich, poor to receive a mark; but there's one class that she could not touch. You know that? Revelations 13:8. Listen to this. Let me read this.

*And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, . . . upon the horns . . . crowns, and upon the*

*heads the name of blasphemy. (That's the seven hills; we took it all last night, you know)*

*And the beast which thou sawest was like unto a leopard, . . . feet like—like the bear, and his mouth . . . the mouth of a lion: and the dragon . . . (which was the red devil that stood before the woman to devour her child, which was Rome, we all know) . . . and gave him . . . power, and his seat, and great authority.*

*And I saw one of his heads as it was wounded to death; . . . (paganism. See?) . . . and his deadly wound was healed: . . . (papal take its place, joined in with Christianity, with the Nicolaitanes) . . . and all the world wondered after the beast.*

Catholicism has swept into every nation under the heaven. That's right. As Daniel said about the iron going into the clay, and so forth.

144 And I'll give you a little thing on that, that iron and clay. Did you notice, or have I ever quote it to you, in that last great conference they had up here where Khrushchev took off his shoe and beat the table with it? There was five eastern nations gathered there, there were five western nations. Khrushchev headed the eastern nations; Eisenhower headed the western nations; there's the two main leaders, the two big toes. "Khrushchev," in Russia, means "clay." "Eisenhower," in Ameri—in English, means "iron." We're at the end.

*And they worshipped the dragon which gave the power to the beast: and . . . (That's our next message here at the Tabernacle, you understand.) . . . and they worshipped the beast, saying, Who is like unto the beast? and who is able to make war with him?*

In other words, look here. Eisenhower has got a big name here in this United States, but in Rome he ain't nothing, in Russia he's nothing. Khrushchev's big in Russia, but in the United States he's nothing. But there's one man that's big everywhere; that's that pope (That's right.), "Let us organize ourself together and come together."

*146 And there was given unto him a mouth to speak great things, blasphemy . . . power was given unto him to continue forty and two months.*

*And he opened his mouth and blasphemed God, . . . (“teaching for doctrine the commandments of men; heady, high-minded, and lovers of pleasure; having a form of godliness, denying the power thereof”) . . . and blasphemed his name, . . . (took Father, Son, and Holy Ghost instead of the Lord Jesus Christ. See?) . . . and his tabernacle, and them that dwelled in the . . . in—in heaven.*

*And it was given to him to make war against the saints, . . . (There comes the persecution rising.) . . . and to overcome them: and power was given to him over all kindreds, . . . tongues, and nations.*

*And all them that dwell upon the earth—earth shall worship him, whose names were not written in the Book of Life of the Lamb slain from the foundation of the world. (Oh, oh, oh, oh, oh.)*

“Foundation of the world . . .” Our names, if they ever was on the Book, was put on back there. Jesus said, “No man can come to Me except My Father draws him first, and all that the Father hath given Me will come to Me. My sheep hear My Voice (This is the Food. See?), and a stranger . . .”

Then he say, “Well, I just joined a church, I’m as good as you.” That ain’t sheep Food.

Here’s sheep Food, “Setting together in heavenly places in Christ.” Oh, He’s so wonderful. Isn’t He? All right.

149 Now, let’s finish up right quick because it’s—it’s past time now. All right. “But I say . . .” Let’s see now, I—I got the 23rd verse.

*And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

*But unto you I say, and to the rest in Thyatira, as many as has not this doctrine, . . . (What kind of doctrine was it? Organizations, bishops, and archbishops, and popes. See?)*

“Has not this doctrine . . .” Now, the Bible, we found out last night that Israel, coming through Moab, they was not a nation. They dwelled upon the face of the earth, and they was a people free. Is that right? A type, wanderers about in tents

and so forth. . . The Pentecostal groups is the same way, the true Pentecost, wandering about place to place. See? All right.

*151. . . and has not this doctrine. . . (but organize theirselves, and making a great organization out of it) . . . , which has not this, and which have not known the depths of Satan, . . .*

Now, remember we found out where Satan's seat was. Last night we took him plumb back to the beginning. Where was his seat in the beginning? Babylon. And Babylon. . . When the—the hierarchy, a king-priest of Babylon was being pursued by the conquering Chaldeans, he come to Pergamos and made his seat. . . ? . . . shifted his seat from the land of Shinar up to Pergamos. We just read that right in the histories last night. And now, there he begin, and there formed the Catholic church, which is still is mother Babylon. All right.

*. . . the seat of Satan—and the seat of Satan, as they speak; I will put none more burden upon you.*

“There won't be no more burden; just what you've already got.” This little minority that's in there (See?), that's all squeezed out in this dark age. Now, it's pretty near fifteen hundred years they went through that.

*But that which you have already hold fast till I come. . . (In other words, “You've got the Pentecostal blessing still in your hearts. Hold that till I come to give you the relief, for this next age is just coming up in the next time.”)*

*. . . he that overcometh, and keepeth my words unto the end, to him I will give the power over the nations:*

*And he shall rule them with a rod of iron; and as a vessel of the potter shall they be broken into shivers: even as I received of My Father.*

153 You see, that church, what will it be when that dark age church rises to stand in judgment against that pagan bunch of—back there? Will they be rode down. Them brass feet will tramp right through there; I tell you. “He'll break them into shivers,” the Bible said.

*And I will give unto him the morning star. . . (You know what that is, don't you? Christ is the Morning Star. All right.)*

*He that has an ear, let him hear what the Spirit saith unto the churches,*

154 Oh, my. Aren't you glad. It's just a little bit late. I have some more, I'll pick it up maybe tomorrow night, on this of the two thousand years there.

But He's the Lily of the Valley, the Bright and Morning Star,

He's the fairest of ten thousand to my soul;

The Lily of the Valley, in Him alone I see,

All I need to cleanse and make me fully whole.

In sorrow He's my comfort, in trouble He's my stay,

He tells me every care on Him to roll.

Hallelujah.

He's the Lily of the Valley, the Bright and Morning Star,

He's the fairest of ten thousand to my soul.

You love Him? Oh, I just . . .

I love Him, I . . . (Now, let's worship Him now, all them cutting Words and message . . .)

Because He first loved me

And purchased my salvation

On Calvary's tree.

156 Isn't He wonderful. I love Him. Now, the things that I missed getting to, will be in the books, of course, 'cause we can't bring the whole church age in one night. I kind of quieten it down a little tonight, on account of being a teeny bit hoarse. But oh, isn't He wonderful. Hmm.

There are people almost everywhere,

Whose hearts are all on flame,

With the fire that fell on Pentecost,

That cleansed and made them clean;

Oh, it's burning now within my heart,

Oh, glory to His Name.

I'm so glad that I can say I'm one of them.

Oh, one of them, I'm one of them,

I'm so glad that I can say I'm one of them,  
(Hallelujah.)

One of them, one of them,

I'm so glad that I can say I'm one of them.  
(Are you glad?)

157 I remember coming from Chattanooga one night; and the plane was down at—at—at Tennessee, down there at Memphis. They put me up in that big, fine hotel there, and called me, said, "The plane will go out at seven o'clock next morning."

And I was taking some mail down to put in the mail box, coming home, writing back to some of my friends. And going down, the Holy Spirit said, "Keep walking." I just kept on, got on down in the colored district.

I was standing down there, I thought, "My. Look here; it's time for that plane to go."

And the Holy Spirit kept saying, "Keep walking." Just like He did in the woods the other day down there, you know. "Just keep walking." So I kept on walking.

I happened to look way down there, in one of those little colored shacks where the colored people was living, poor, down there. An old Aunt Jemima, typically, with a boy's shirt tied around her head, leaning over the . . . like that . . .

And I was going along there singing:

One of them, I'm one of them,

I'm so glad that I can say I'm one of them, (O  
Hallelujah.) (And what do You want, Lord?)

One of them, I'm one of them, (You believe in  
being led by the Spirit? Yes.)

I'm so glad that I can say I'm one of them.

163 It's been about fourteen years ago now. She looked over the fence. I was about, oh, a half a city block from her, and I seen this old, colored lady eyeing me right down, you know. I just kept on, quit singing, started walking on down. I got up close to her, great big tears on that big fat cheeks; she looked at me, said, "Good morning, parson."

Turned, I said, "How do you do, auntie?" And she said . . . I turned around; she was laughing, that big smile across her face. I said, "How'd you know I was a parson?" Down south,

you know, a preacher's a parson. Said, I said, "How'd you know I was a parson?"

She said, "I knowed you was coming."

And I said, "How do you know that? Do you know me?"

She said, "No, sir." And she said, "I know you was coming." Said, "You ever hear the story about the Shunammite woman?"

I said, "Yes, sir."

169 And she said, "Well," she said, "It's is that kind of woman." She said, "And the Lord give me a baby, and I told her—told Him that I'd raise him." Said, "I'm a poor woman. I wash and work for the white folks for a living." She said, "And He told me that He—He give me the baby, and I told Him I'd raise him." Said, "I've raised him the best I knowed how," but said, "parson, he got amongst the wrong company. He got a disease, and we didn't know nothing about it till he got advanced stage. And he's dying in there on the bed." Said, "He's been unconscious now, two days. And the doctor-man come and said it done eat up his heart and so forth, got into his blood stream, so bad till it damaged him so that the stuff that they give him wouldn't help him now." And said, "He's dying." And said, "I just can't stand to see him die a sinner." And said, "I prayed and I prayed," said, "All night long I prayed." Said, "He's unconscious; he don't know nothing." Said, "He hadn't for two days."

170 Said, "I prayed, I said, 'Lord, You give me that baby' and said, 'like You did the Shunammite woman.' Said, 'Where is Your Elijah? Where is...'" Said, "Well, where—where is something to help me?"

And said, "I fell asleep on my knees." And she said, "The Lord spoke to me, and I dreamed," and she said, "'Go out and stand by the gate. And there'll be a man coming down the street, wearing a little tan hat and a dark suit.' He said, 'He'll speak to you.'"

And she said, "I been standing here since 'fore daylight." And her back was wet from the dew. And she said, "And I seen you coming in that tan hat," she said, "but you're supposed to be packing a little satchel."

I said, "I left it in the hotel." See? And I said, "Your boy is sick?"

Said, "He's dying."

I said, "My name is Branham." I said, "Do you know me?"

She said, "No, sir, Parson Branham, I—I never heard of you."

I said, "I pray for the sick." She wasn't interested in that. She didn't want her boy to die a sinner.

175 I walked in; they had an old gate there with a plow point hanging on it to swing it back (Maybe many of you northerners wouldn't know what it is.), but it's to keep the gate closed. And I walked in the house, in a little, bitty, old, two-room (looked like the little, what we call a little "shotgun house") like, setting there; there's a room here, and that's the living room, bedroom, and all together; and the kitchen back there. When I walked in. . . It was a little whitewashed place, and nice, stripped down on the sides and clapboard. So then. . . No, I believe she had tar paper on top of the roof; I remember seeing them big bubbles, like of the dew, hanging on top of it.

176 Then when I walked in, there was a sign hanging there across that door, said, "God Bless Our Home." Right here in the corner was an old bedstead over here, and one over here. There laid a great big fellow (not a rug on the floor), great big boy, big fine-looking chap standing there. I guess he was weigh a hundred and seventy or eighty pounds, close to six foot. And he had the blanket in his hand, going, "Um. Um."

And she said, "Mama's baby."

And I thought, "Mama's baby." And yet he had a—he had a social disease, syphilis. And he—he was dying.

And she kissed him on the forehead, and patted him like that, said, "Mama's baby."

180 Why, my heart just went big. I thought, "Yes, no matter how deep you are in sin, you're still her baby." Then I thought, "See, no matter how bad off he was, it was still 'Mama's baby.'" And I thought, "God said, 'A mother may forget her suckling babe; but I can never forget you, for your name's engraved in the palms of My hand.'" See? How could it be.

I looked at that poor old saint walking around there. You could tell, brother, she didn't have nothing in the house; but she had something in the house that every house in Indiana,

everywhere else ought to have in it; It was God. I'd rather have that than have a big fine home with pinup girls, and all this vulgar, nasty stuff. Old Bible laying there where It's opened, old pages wrinkled in It . . .

I looked at her. And she said, "The parson come pray for you, honey."

He go, "Um. Um. Dark. Um."

And I said, "What's he saying?"

185 And she said, "He doesn't know. The doctor-man says he's out of his head." Said, "He thinks he's out in a big sea somewhere, and he's rowing a boat, and he's lost." And said, "That's what I can't stand, parson: to know my baby's dying, lost." And she said, "I knows you come to help me, 'cause the Lord's done told me so."

I said, "I'll pray for him," and I said, "maybe the Lord will heal him."

She wasn't interested in that; she just wanted him to raise up and say that he was saved. That's all, just so as long as he was saved. No matter, he has to go anyhow, so, sometime; as long as he's saved. Oh, if we could just get that attitude. That eternal home yonder, she knowed she'd live with him again then.

Said, "If I could just hear him say he was saved."

I said, "Let's bow down." And she knelt down. And I took ahold of his feet, and his feet was real cold and sticky. And I couldn't pull the cover over, a little—little thin blanket she had over him there; and just had on his trunks, you know.

190 And so he . . . And he was pulling that back like that, just thinking he was in it. He grabbed that, and thinking he was pulling oars. He kept saying, "It's so dark. Um. Um. It's so dark." So then she tried to talk to him; and he just kept saying, "It's dark and cold," just pulling.

Then I—I looked at her a little bit, and she knelt down there; I said, "Auntie, would you lead us in prayer?"

She said, "Yes, sir."

Just she, and I, and the boy, and the Holy Spirit in the room is all. That old saint prayed. My. When she talked to Him, you knowed she had talked to Him before. Yes, sir. She knowed Who she was talking to. She said, "Lord, I don't know

what You're going to do," she said, "but everything's just the way You said it."

194 Oh, my. Oh, I'm so glad. I'm so glad He's still the same Jesus was back there with those saints back in there. He's still the same Jesus today.

And I never asked her about her religion, whether she was Baptist, Pentecostal, or what. That wasn't my business. I was—I was just following the Holy Spirit, and she was doing the same thing. We wanted to see what He was going to do.

So we knelt down, and she started praying. And when she got through praying, she raised up and kissed his head, said, "God, bless my baby."

And then she said, "Now, will you pray, parson?"

And I said, "Yes, ma'am." And right then it was about half past eight, maybe quarter till nine, and I was two miles from the place, and—and the airplane leaving at seven o'clock; and didn't know when I'd ever get out.

199 So I put my hands over on his feet; I said, "Heavenly Father, I don't understand this. And You. . . I—I was suppose to catch an airplane awhile ago, nearly a hour and a half ago. You just kept saying, 'Walk,' and this is the only thing that I've found yet. And she said that You—she seen me coming. If that—if that was You, Lord, then I don't know what to do but just put my hands over on the boy."

He said, "Oh, mama," said, "it's getting light in here now." About five minutes from then, he was setting up on the side of the bed with his arms around his mother.

I slipped out, run down there, caught a cab, and run over to the hotel to get my suitcase, thought I'd go over and just wait, may have to wait a day or two in them days. You know how hard it was right after the war there to get a plane, so I thought, "I'll have to wait a couple days."

And I got in the cab and run out there, airport. Just as I got there, he said, "Flight number 196 for Louisville, Kentucky, now leaving." God held that airplane on the ground for me, like that. Oh, I believe it.

203 About two years from then, I was going down on the train, going over to Arizona, to Brother Sharritt's, there to a meeting. And so I was to pick up with Brother Moore and them. And so when I went over there, I stopped there at

Memphis. And the train pulled in, as you all know how it pulls in going west like this, and then backs out and takes the turn tables and switches off.

And them sandwiches on the train, they want about sixty cents apiece for them. And I can buy them for ten, fifteen cents, you know, out somewhere else. So I just waited till the train stopped to get me some sandwiches. I was going to get me a half sack full of hamburgers, and really have a jubilee going over there. So I jumped out and run down through there real quick to get me a hamburger stand; looking around, was going to layover there about thirty minutes.

205 And so I—I started to get me some hamburgers, and I heard somebody say, “Hello, there, parson.” And I looked around, a little red cap, standing there batting his eyes, you know, said, “Don’t know me, do you?”

“Don’t believe I do, son.”

Come over and said, “Look at me good.”

And I said, “Yeah?” I said, “I don’t believe I know you.”

He said, “I knows you.” Said, “You Parson Branham.”

And I said, “Yeah, that’s right.” I said, “You ever been in one of my meetings?”

He said, “No, sir.” Said, “You remember that morning you come down to the house and my mammy was . . .”

“Oh.” I said, “You’re not him?”

Said, “Yes, I is. Yes, I is.” He said, “Parson,” said, “I is healed, sound, and well. And not only that, but I’s a Christian now. Praise the Lord,” he said. Oh . . .

They were gathered in the upper room,  
 All praying in His Name,  
 They were baptized with the Holy Ghost,  
 And power for service came;  
 Now, what He did for them that day  
 He’ll do for you the same, (Aren’t you glad?)  
 I’m so glad that I can say I’m one of them.  
 One of them, one of them,  
 I’m so glad that I can say I’m one of them,  
 (Hallelujah.)  
 One of them, I’m one of them,

I'm so glad that I can say I'm one of them.  
 214 They don't have big educations and things.  
 So these people may not learn to be,  
 Or boast of worldly fame,  
 They have all received their Pentecost,  
 Baptized in Jesus' Name;  
 And are telling now, both far and wide,  
 His power is yet the same,  
 I'm so glad that I can say I'm one of them.  
 One of them, I'm one of them,  
 I'm so glad that I can say I'm one of them,  
 (Hallelujah.)  
 One of them, one of them,  
 I'm so glad that I can say I'm one of them.  
 Come, my brother, seek this blessing  
 That will cleanse your heart from sin,  
 It will start the joy-bells ringing  
 And will keep your soul aflame;  
 Oh, it's burning now within my heart,  
 Oh, glory to His Name,  
 I'm so glad that I . . . (Now, shake hands with  
 somebody in front, in back, and around.)  
 Oh, one of them, one of them,  
 I'm so glad that I can say I'm one of them,  
 (Hallelujah.)  
 One of them, one of them,  
 I'm so glad that I can say I'm one of them.  
 One of them, one of them, (God bless  
 you . . . ? . . .)  
 . . . one of them,  
 I'm so glad that I can say I'm one of them;  
 I'm one of them, one of them,  
 I'm so glad that I can say I'm one of them,  
 (Hallelujah.)  
 I'm one of them, one of them,

I'm so glad that I can say I'm one of them.

216 What's this old-time religion? It started back here, and she drips all the way down through with the Blood of Jesus Christ. Oh, my. Oh, how glad I am for the Gospel. Oh, yes, sir.

It's dripping with blood, yes, it's dripping  
with blood,

This Holy Ghost Gospel is dripping with  
blood,

The blood of (Martyrs, all down), who died  
for the truth,

This Holy Ghost Gospel is dripping with  
blood.

Now, what kind of a Gospel is It? Like It started at Pentecost. See?

The first one to die for this Holy Ghost plan,  
Was John the Baptist (He received It in his  
mother's womb, you know.), . . . died like a  
man;

Then came the Lord Jesus, they crucified  
Him,

He preached that the Spirit would save men  
from sin.

Kept dripping with blood, yes, dripping with  
blood,

This Holy Ghost Gospel is dripping with  
blood,

The blood of disciples who died for the truth,  
This Holy Ghost Gospel is dripping with  
blood.

218 You couldn't organize it. Huh-uh.

There's Peter and Paul, and John the Divine,  
They gave up their lives so this Gospel could  
shine;

They mingled their blood with the prophets  
of old,

So the true Word of God could honest be told.  
Kept dripping with blood, yes, dripping with  
blood,

This Holy Ghost Gospel is dripping with  
 blood,  
 The blood of disciples who died for the truth,  
 This Holy Ghost Gospel kept dripping with  
 blood.  
 There was souls under the altar, crying, "How  
 long?"  
 For the Lord to punish those who've done  
 wrong;  
 But there's going to be more who will give  
 their life's blood  
 For this Holy Ghost Gospel and its crimson  
 flood.  
 Keeps dripping with blood, yes, it's dripping  
 with blood,  
 This Holy Ghost Gospel is dripping with  
 blood,  
 The blood of disciples who died for the truth,  
 This Holy Ghost Gospel is dripping with  
 blood.

219 Now, from the time of Pentecost, and the martyrs at Pentecost, down in the church of Ephesus, down into Pergamos, down into Thyatira, over into—to the Sardis, in the Ephesian . . . or the Philadelphian, and on down into the Laodicean . . . And now what would happen down here? As the Bible said, everything come in, and this beast would rise up in the United States.

You remember the vision that was read here, 1933? I was going . . . The church wasn't even built. Didn't know what a vision was, called it a trance. I was just a young Baptist preacher, and we were . . .

All my life I saw those visions, and I'll ask anybody to rise and say if ever one of them ever failed. No, never did. It can't. See? It won't.

222 And now, and as I started to Sunday school I fell into a trance. We was having it over here at the old Masonic home, Charlie Kurn's place, little group of us. And I seen this President Roosevelt leading the world to a world war: predicted. I said, "And there's three isms: the Nazi, and the

Fascism, and Communism.” I said... (How many in here remembers?) I said, “Keep your eyes on Communism; it’ll all head up in there.” I said, “Ethiopia, Mussolini will go to Ethiopia, but he’ll fail.” And I said, “We’ll finally go to war with Germany,” but I said, “Germany will be fortified in, in a great big bunch of concrete,” eleven years before the Maginot Line was built, eleven years.

223 I said, “Then after the war... We’ll finally win it. And after the war is over, it’ll come to pass that science will be inventing great things.” And I said, “When they do, they’ll make an automobile, and automobiles will continually shape down (You know what they looked like in ‘33, now they...),” said, “they’ll become like eggs, look like an egg. For I seen on a highway, a great master highway, a car going down the road that didn’t have any steering wheel in it. It was controlled by a power.” They got it right now...?...

I said, “During that time... Now, they’re permitting women to vote; and women, in voting, will finally...” I said, “This nation is a woman’s nation; it’s marked by a woman. It’s a woman right down through prophecy, everywhere; and number thirteen everywhere in prophecy.” And I said, “It’s a woman’s country; she has her liberties here. And she’ll ruin it; she’s the ruination of the world.”

225 (And, Roy, I got your letters on that, that great woman that... “Every criminal case... We’ve X-rayed it down now to: every criminal case was ever done in this United States, a woman was behind it.” That’s exactly right. That’s immoral women. You see?... and things.)

Now, so then I said, “There will be in that time, during that time the woman will be permitted to vote, and they’ll elect the wrong person (They did it on this last election. That’s right.) which will start the stronghold. During that time it’ll come to pass that—that there’ll be a great woman rise up in the United States; she’ll be beautifully dressed (And I got in parenthesis, perhaps the Catholic church. See?), that’ll take rulership over the power, overpower the others in the United States. She’ll be beautiful to look at, but she’ll be cruel-hearted as she can be.”

227 I said, “Then I looked again, and I saw the United States just blowed to pieces. There wasn’t nothing left on it.”

And I predicted then. "Now, this, that was THUS SAITH THE LORD."

And think. Of five of those seven predictions has already happened.

The church to take ahold, the Catholic church. And the coming of the end time. . .

And I said, "I seen, looked like just stumps a-burning, rocks blowed out, and the whole United States just looked bare, laying like that, as far as I could see where I was standing."

And I said, "I predict, according to the way time is moving; it'll be sometime between this year '33 and '77." And it'll have to squeeze awful hard to get through there.

And we're setting on a powder keg, friend. Everything's ready.

234 Oh, but our precious heavenly Father Who promised, Who promised. . . Isn't it wonderful to be a servant of Christ? All the things that He promised, and think we have the privilege as living right here, Him right with us now, knows every secret of every heart, knows all about you; them flaming fires going right through our hearts, knows all about us, and loves us.

And aren't you glad to be in that little minority group tonight that keeps the faith? For it was His commandment, "Fear not, little flock, it's your Father's good will to give you the Kingdom. And except this work would be cut short, there would be no flesh saved." See, we're right at the end time.

236 The Pentecostals becoming cold off, lukewarm, spurted from the mouth of God. . . Just a little bitty group pulled out here, just a few, but in that will come the: "Behold, the Bridegroom cometh." And when it does, every one of these watches, every watch of these watches, to. . . Remember, there's seven watches of them. And we're right in this last watch. But every one of those virgins back through here rose. Amen. Oh, what was it? The same Holy Spirit.

Then when the church is gone in, like we took Sunday night, Joseph to make hisself known to Israel, his brethren, he dismissed his bride, everything, and sent them back into the palace. And he stood alone with the Jews and said, "I'm Joseph, your brother."

Put it right over in the Scripture where it said they'd set a day of mourning, and every house mourning to itself. They say, "Where'd You get them scars," said, "in the hands of . . . in Your hands?"

Said, "In the house of My friends."

"They that pierced Him shall look upon Him." There He stands, the Joseph.

He said, "Don't. . ." As Joseph said, "Don't be angry with yourselves, 'cause God did it to preserve life." What? The Life of the church, the Gentile, "For His Name's sake, a people out of the Gentiles."

244 Oh, we're at the end, my brethren. We're here. Blessed be the Name of the Lord. Let's sing this good old song, as Pentecostal brothers and sisters together. Now, you say, "Well, I'm a Baptist." But if you got the Pentecostal blessing, you're Pentecostal. All right. All right.

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

Now, listen, friends. If there's anyone here among us, that if anywhere down along life's journey, that a little bitterness has come in your heart (Hear me.), get it out of there now. Get that; don't never let nothing. . . [Tongues and interpretation comes forth—Ed.] Amen. [Tongues and interpretation comes forth again—Ed.] Amen. Amen.

246 Lord Jesus, we thank You for these messages. It stirs us, Lord knowing that we have not shunned but have kept the faith. Oh, I pray, God, that the Spirit will continue to stay in the church. Keep us close to one another, Father. Keep us with You. And walk among us, Lord, in this last candlestick age that we're living in. Be our Light. Shine forth upon us this great times of darkness, Lord, for we realize that candlestick and stars speak of darkness. And, Lord, we're glad that we're children of Light, walking in the Light of God. We're not earthbound with these things of the earth, but we're Your children. How we thank You for these things.

We thank You for sending these messages as a confirmation of Your Word. May You always be honored among us, Father.

May You keep us from all the bitterness of the earth. Keep us sanctified, that our lives will be pure and clean and holy before You. Let the Blood of Jesus Christ do this for every one of us, Lord. Take from among us, if there be anything at all that's not right. Take it from us, Lord. This is the hour of searching times. These meetings are meant for that purpose to search our hearts. You said, "Them flames of fire of Your eyes, searched out and know the reigns of the heart." You certainly do, Father. And speak back to us and then telling us to keep make—keep ourselves ready that the hour is arriving. Oh, how we thank You for this, Father. We will do that with all that is in us by Your grace. Amen.

250 Oh, don't you love Him? Now, if there would be a stranger among us, that's the way it was at the beginning. When Jesus was here on earth, He said, somebody asked Him about a marriage and divorce case or something, He said, "It wasn't so from the beginning." You have to go back to the beginning.

Then if the beginning was a Pentecostal church and He's the Vine, we're the branches, every time that Vine brings forth a church, it'll be a Pentecostal church—Pentecostal branch: same thing it was at the beginning (See?), each time. Now, you can graft other vines into it and it'll bear it's fruit. You can take a orange tree and put a lemon on it, and it'll bear a lemons living off the orange life. Put a grapefruit beside of it, it'll bear a grapefruit 'cause it's a citrus fruit.

252 So these organizations, denominations and things, stuck out there, call it Christians, they can live by the Christian life. That's exactly right, but they'll bear denominational fruits (That's right.), 'cause their stuck out like that. But if that branch itself ever puts forth a—or that Vine ever puts forth a branch, it'll be—it'll write a Book of Acts behind it. It's exactly right. 'Cause that's what happened the first time. Every branch it puts forth itself will have oranges, every one. And the Bible has spoken and it had twelve branches on it.

Oh, I'm so glad to be living under that branch, aren't you? Yes, sir. Oh, it's wonderful.

All right, remember tomorrow night now on the age of Philadel— of Sardis. The . . . ? . . . coming forth of the Lutheran organization, Martin Luther . . . ? . . .

