

Blasphemous Names

1-1 Thank you, Brother Neville. This was kind of a—a surprise to me. I wasn't supposed to be here today; but tonight's Communion night, and I—and I thought I would drop down this morning. And I called Brother Neville, and he said, "Well now, if you're coming down," said, "why not just speak for us a little bit."

And I thought, "Well, if I did come down, and it was possible, I would not be preaching, but would just like to talk to the church a little while on matters that, you know, that I think would strengthen the church."

1-3 We have just returned from our—from our fall hunting trip (the brothers and I here), and we had a glorious time with. . . We're very grateful. All of us filled up and—and—and got our game that we were hunting for. And—and our pastor and I knows that venison's very, very good. And so, we had some fine deer. And I got a bear and two deer.

And we come back, and this is supposed to be the time that I'm to speak on those seven last seals. And they didn't get the church ready. And there's something, hindrance, that's caused it, that. . . I think the city's giving us a rough way, because of not adequate parking room for the amount of people that we're—that the church will hold.

1-5 We want a new church put up here, and we've got a good part of the money already designated and—and to make a—a bigger church. But when we have these services, why, you understand what it is. It's such a pitiful thing: the people are around the walls, out in the rain, and—and—and it's just awful. And even criticism comes from friends of mine, said, "Brother Branham, looks like they. . ."

A doctor friend of mine said, "Look like you could get some place that you. . . I feel sorry," said, ". . . pass by."

A nurse next door to me said, "Why, I come by there one morning at 5 o'clock. You was supposed to be there," and said; "the people are already gathering around that church down there at 5 o'clock in the morning. You was to be there at 9:30." So, see? And it makes it hard.

2-1 And we want a church that's got some room, and where everybody can set down. And we think we're living in the last days, believe that, that where the—we should be teaching the church of—of these things that is shaping up: the things that's been prophesied, some of them, thousands of years; and for at least twenty-five and thirty years right from this church, that's been prophesied would come to pass. And now, we have it coming right to pass. So we ought to be renewing these things, but we don't have adequate room.

So this morning I'd...Making my calls and things yesterday, and I got a—some more to make this afternoon and so forth. And then, I had a—some people that wanted to come in: a lovely young fellow that's just a nervous break, a minister brother in the field; and oh, several like that; and a brother from Norway. And—and we had the little interviews back in the back room, and I said, "Well now, we'll just step out."

And Brother Neville said, "Well, we'd come out and say a few words to strengthen the church a little."

2-4 The first—one of the first things that I want to say...I wrote down some things here on paper, that when I come to the church, I wanted to say. One thing I had wrote here was concerning the passing of our gracious Brother Taylor while we were gone.

Brother Taylor had been coming to this church for years and years. All of us knew him; I'm sure. But if there'd be some strangers here, it was that precious, old gentleman that always found you a seat to set down, Brother Taylor. Last time I saw him now, until I see him a young man, he was standing there at the door about three or four Sundays ago. He said, "I'd like to have some books, Brother Branham. I'd like to distribute these books."

2-6 So we...He...What I understand, he had diabetes and went into—in a coma and—and didn't—not knowing he had the diabetes and—and was...He died. He never died; he just went to be with the Lord Jesus.

And he was a faithful, wonderful brother, always mindful of other people. And his delight was to try to find somebody a place to set down when they come to church. And you know, maybe when we cross over the bar, wouldn't it be nice to see

Brother Taylor, there, find us a place to set down on the other side?

I think in commemoration of Brother Taylor. . . I wasn't here to speak at—with Brother Neville at his funeral, but I want to say a word of my appreciations to his widow. Sister Taylor, I suppose, is here somewhere this morning. Bless her loyal heart.

Brother Taylor, one day he said, "Come up and see me. I've got a little lake dug up there. I put some fish in it so you'd come up and fish." Always mindful of somebody else, and there was Somebody was mindful of him; that was Christ, to give him salvation. And I think in commemoration yet for this church, as it gathers as a body this morning, let us stand together and bow our heads before God.

3-3 Our heavenly Father, we as human beings this morning and the—the comers to this place of worship. . . Thy great hand has moved among us and taken from us one of our precious brothers, who we love and know that Thou did love him. And You had a reason for all this, Lord, or it would not have happened in this way, knowing that our Bible tells us that all things work together for good to them that love God; and that he did.

And we look around in the world, and we find the—nature, in every way, speaking to us that the grave cannot hold him, for on earth he served the purpose that You sent him here to do. He was a good, loyal brother.

And we find that in the life of botany life, and in the life of the sun that rises of a morning to give us light. . . And in the middle of the day it becomes at middle age, and then evening it dies again, only to rise again the next morning fresh and new, because it served God's purpose.

We see the flowers as they bloom, and beautify the earth, and decorate the funeral halls and the wedding places, and serves a purpose: opening up it's heart and giving out freely, honey to the bee, and perfume to the passer, beauty to the seeker; gives all it has in a service for God, then it bows it's little head. But when spring comes around it rises again, because it served God's purpose.

3-7 Then in the face of all nature, and the Bible, the Promise, and the Holy Spirit, we can gladly rejoice in our heart to know that our Brother Taylor, likewise, Lord, served

God's purpose. And to say that he would not rise again would be to deny our Bible, our God, and all things that God has given us to look at, to know that there is a resurrection. So we are looking forward to the time when we shall see him again, when he is young and healthy and never no more to be sick or get old.

Bless his precious wife, that loyal companion of his. How that we'll miss them long, Lord, as we see them going together out to the pond, and setting on the little benches out there, fishing and talking, and how they were real sweethearts together.

And now, we know that there is a great day coming when the heroes of faith will march under the great arch of triumph, and the Angels of—with anthems will fill the air. We'll see them again in that place.

Until then, Lord, give us courage. Bless us and help us. We'll long miss Brother Taylor, and every one that comes to this church, how he would stand at the door and find a place for the comer to hear the Word of God, to set down in ease and rest.

And the other day when he passed over, Lord, I pray that the great Archangel of God stood there at the door to find him a place too, Lord, that he could set down. For it is written in the Bible, "The merciful shall obtain mercy." Until we see him, Lord, may the memories continue sweet in our hearts, until someday when we meet again in the other land. Through Jesus Christ's Name we ask it. Amen.

4-5 He will be long missed among us and amidst strangers and so forth that come to our church or our building here to worship. May his soul rest in peace before God till that day. Someday too, each one of us will go one by one, till we drop down along the line like that. Let us now, while we have time and can, let's prepare ourselves for that time coming; for we don't know when it will be. We don't know who'd be next. Let us live so that at each day, that if it should ever come, it will be for us, we'll be ready.

4-6 Now, we'd like to make announcements. Now soon, perhaps maybe...I'd haven't talked with the trustees since coming back, concerning the condition of building the—the church here, or what we have to do next about getting our church so we can have our meetings. Then I will continue on

(pardon me) with the—the Seven Seals. And then, these seven vials and—and many things yet that we should be getting into right away.

And now, next Sunday morning there—I am to be at Elizabethtown, Kentucky, with Brother L. G. Hoover, to a dedicational service. And that's to dedicate a new tabernacle, or a tabernacle that they have bought at Elizabethtown, Kentucky: right down 62 till you come to Elizabethtown, or right down, I mean 31, or down the turnpike. Just at the turnoff takes you to Elizabethtown. It's about an hour; It's about thirty-five, forty miles down there. I think about forty miles by the way of the—of 31, and about thirty-five miles or something the other way, down by the turnpike. It's on Mulberry Street.

The dedicational service. . . Brother Hoover will have the regular Sunday school at 10 o'clock, and I'm to preach the dedicational service from 11:00 until 12:00, this next coming Sunday, November the 11th.

5-3 On the bulletin board out there is a—the news item of it, and it'll be at. . . You can find your way from right there. It's on Mulberry Street, or they—they give the directions on the. . . It's on the bulletin board out there in the front of the church.

Then on—on November the—the 22nd, I—I'm to be at Shreveport, Louisiana, of the 22nd, 23rd, 24th, 25th, and—and 26th: five days, I think, at Shreveport, Louisiana, at Life Tabernacle. That's with Brother Moore. They are celebrating their golden jubilee. The Pentecostal blessing fell in Shreveport, Louisiana, fifty years ago the 22nd of this month. Fifty years, the first Pentecostal message was preached, and fell—the Holy Ghost fell in Louisiana. And they got a memorial to that, and this is the golden jubilee. And I'm to speak this jubilee, five nights with Brother Moore at Shreveport, Life Tabernacle.

5-5 You got any friends in and around there, why (that you want to write to or something), we'd be glad to have them out. And just tell them about the meetings coming up.

And Life Tabernacle, if anybody's ever been there with Brother Moore, he's a wonderful man. And there's a wonderful bunch of people. Those old southerners, you just can't hardly beat them. And so, the Life Tabernacle, anyone around

Shreveport can tell you where it's at. Shreveport's about 200,000 people, and it's a nice city and plenty of accommodations, so . . .

And the tabernacle is a large tabernacle, very large tabernacle. It's got upstairs, and balconies, and main floors, and then a floor beyond that; and there's just plenty of room, and right straight across the—from the city auditorium that seats five thousand—just—just like crossing the street here to the city auditorium.

6-2 And Reverend Jack T. Moore or—or either the Life Tabernacle at Shreveport, Louisiana . . . That begins on the 22nd. That'd be Thursday through Sunday: Thursday, Friday, Saturday, Sunday, four days instead of five, I'm sorry. That'd be the 22nd, 23rd, 24th, and 25th (I think that's the way it is.) of—of November.

And then, we'll find out then what about—what we've done about the church here, to find how the church has progressed about getting its building. The contractors tell us they can put enough men on it, till about ten days they can almost have it so we can go under it. See? Right quick. And they're just waiting for the city to sign . . . You know, and we have to have so much parking space, and so much this; and oooh, my, it's a bunch of red tape to get into to start building anything.

6-4 But I would like to get to the church before I get back to the field again. Now, I—I got a call to Tanganyika, Uganda, and through there. Joseph has the meetings set up to begin in February.

And yesterday when I come in, there was some brothers and Sister Thoms and them from overseas had come in, and had—I had found a note laying on my door—or—or a invitation from a—an association down in South Africa. So I'm writing in to them to find out just what can be done. Maybe while I'm that far, I can drop on down in South Africa, maybe, in—in the last part of February and March and along in that time.

And we hope to get the church up, so I can get these church ages in before—before the winter sets in, if possible. If it don't, or when I have to come back from over there, if the Lord Jesus tarries . . .

6-7 I was listening yesterday when I was taking—I believe it was day before yesterday—of a tape. I thought I heard it

playing out here this morning of some little southern brother had. . . His mother had come into the meeting; she had a malignancy on her breast, and she was shadowed to death. And the Holy Spirit, in one of the recent meetings at the—Southern Pines, I believe it was, or somewhere, told her, said about her malignancy, and who she was, and where she come from; and said she had a boy that was a backslider, and he was going to have an accident and be for manslaughter, and a whole lot of things like that.

And this fellow. . . It all happened just the way. . . And her malignant cancer—or malignant growth, rather, left her (which is, malignant growth is a cancer, you know). So then it—it left her, and the boy was up for manslaughter, and everything just the way the Holy Spirit said it. And he was led to Christ—back again. And he made a tape of it, and I—I heard it playing. Did you enjoy that little old southern talk? Said, “Down here in North Caroliner. . .” he said. [Brother Branham imitates the brother’s Southern drawl—Ed.] Oh, I just love that, them old southern people. And he had. . . The Lord has just blessed him on it. Said, “I know you say you don’t preach doctrine, Brother Branham, only to your congregation,” said, “we’re part of your congregation.” So that was right cute in him to say that.

7-2 And now, there is a picture. . . I think maybe it’s on the bulletin board this morning. If it’s not, Billy will put it on there. Of many times it’s been said, when I first started speaking that they said, “You just imagine, Brother Branham, that you see that Light, that Light.”

There’s probably hardly. . . They might be some left here, the old-timers that remembers back, before the pictures was ever taken of It. Is there any here that remembers me saying that, way long time ago? Look. Just about four or five hands: Sister Spencer here, and Brother and Sister Slaughter, and—and Brother here, and Brother over there. There’s just about five or six of the old-timers left.

7-4 Well now, after while, the mechanical eye of that camera caught that picture. So it went to Washington, D.C., and went through the examiners and come back, not a—no double exposure or nothing. Said, “The Light struck the lens.” That’s George J. Lacy. You got his name signed. See?

Well then, many times you hear, look out and say, "There is a dark shadow over this person. It's shadowed to death." How many's heard me say that many times (See?), many times? Well, it happened to be that the camera caught that. And so we've got that here.

A lady that come to a sister and had told her in the meeting in—in Carolina, where we had such a wonderful meeting at Southern Pines. . . And there, the lady was dying with cancer on both breasts. And the doctors had give her up to die. And the lady just reached down and took her picture just as I told her who she was and where she come from; and I said, "There is a dark shadow over you. You're shadowed to death." And the lady just snaps the picture of this, and there it is on. . . The mechanical eye of the camera gets the shadow of death.

8-2 Have any of you all seen the Ten Commandments and saw the death angel, how it swept in, that dark, gloomy-looking shadow? It's on this picture. And I think it's on the bulletin board now. If it's not, Billy can hear me, why, have him put it on the bulletin board. And it's got the arrow pointing to the person. And the person. . . The shadow left the woman and—was miraculously healed. But there is like a hood of dark smoke gathered around and hooded over the lady, and hanging off on that cancer, like that, coming from that. 'Course that's the shadow where death is pouring into her from the cancer.

Well, no matter how much you try to tell people truth, there's somebody going to be suspicious that it isn't truth. And if you always tell the truth, then you know you're—you're right.

8-4 I have a friend that's a—a rancher up in the west. And—and the Conservation paid about \$4,000 for a snowmobile to count the herd of elk that was left back over off the Troublesome Valley. Mr. Jefferies, who set here in the church, I led him to Christ, a complete infidel. And you've heard me tell the story of us riding together. And he didn't believe that—in nothing but the ethics of Darwin, and that Baby, virgin born, was nonsense. And we camped the other night right where he accepted Christ.

And so then, this man told them; he said, "Now, I—you don't have to buy that automobile—that snowmobile." Said,

“I’ll tell you exactly how many elk’s up there.” Said, “There’s nineteen.” Said, “There was twenty—there was twenty-one, and I killed two of them.” And he was talking to the game warden. You’re not suppose to kill but one. So he said, “There was twenty-one, and I killed two of them: leaves nineteen.”

And he said, “Yes, Jeff, I know you killed two of them.”

He said, “I did.”

Well, they took the snowmobile and went up there, and there was nineteen head of elk. He said, “Billy, just tell a man a truth; he won’t believe it.” So that’s just about the way it is. You can tell people the truth, and yet they. . . There’s been so much misunderstanding and—and lying about things, until they don’t believe that you’re telling the truth when you’re telling them the truth. You see?

9-2 But we’re so thankful that we have a heavenly Father Who confirms that Truth with a confirmation. It’s Truth. So then, if this shall be my last day on earth, the. . . Even the scientific research and proofs has proved that I have told the truth about these things. That’s right; it’s true. So it’ll probably be on the bulletin board. Billy, are you in the room there? You got it in your hand, the picture? And if you have, well bring it out here, and then you can set it up here, and they can probably see it. Well, I don’t know. There’ll be a light on the—on the board.

And here is the—here’s the picture right here. [Brother Branham shows the picture—Ed.] I guess you can’t see it, but right here you can see that hooded shadow of death over that woman’s head. And here is the write-up about it back here, where the lady took the picture and—to see if it actually showed; and there it is on—on there. It’s a hooded shadow of death. See it over there on that one. You’ve seen it I guess Brother Neville, you said?

So Billy will probably put it on the bulletin board, if you will. Billy will come get it, and take it around the front, and put it on the board, so everybody can see it as they go out. He or Doc, either one. . . Now, I thought maybe it could show plain enough that you could see it, but there’s too much dark for that type of picture. But he’ll have it out there so you can see it as he goes out.

Now, remember all the announcements.

9-6 And now, this morning I thought maybe that we would speak a little bit on something to encourage the church, something that would give you a—a more . . .

[Brother Branham has conversation concerning a spotlight with his brother, Edgar—Ed.] What say? Yes, Doc, if you will. It might be good. I want to use this here. I had . . . Some of them didn't have it to put on for last week, so we thought maybe that it would give a little better for today. I wanted to talk on it, because it pertained to a—a dream a sister had.

10-2 I wonder if Sister Shepherd is in the church this morning. I met her the other night. And the first time I'd seen the woman. Actually, I didn't even know who she was. Is she . . . I guess she's not . . . Yes. Would you mind, would it be anything out of the way if I referred to that dream? Sister Shepherd, you wouldn't mind would you? All right, it's all right. And before we approach that, let's bow our heads now again.

10-3 Gracious heavenly Father, to Thee we give praise for all Thy goodness and mercy. And now, quieten us down, Lord, that we might study the Word of the living God, as It comes to us through vision and is confirmed by the Holy Spirit, backed up by the Bible. So we pray that You'll give us understanding, that we might know what to do in these last days as we see the evil powers settling around us now. The battle, the final battle is just about to be fought. Help us, Lord. As real warriors, strong, let us keep the shield of faith up with the Word of God, the Sword, and move forward. In Jesus' Name. Amen.

10-4 Now, thinking of moving forward, of battle, like a—a battle set in array, ready to go into action, a—a real battle to fight the fight of faith . . .

Sister Shepherd, here, and Brother Shepherd, who are very gracious friends of ours, and who come to this Tabernacle . . . And they are precious children of God. And—and this Sister Shepherd . . . When I was picking up my mail (the kind that Billy can answer, just somebody say, "Send me so many prayer cloths." And I pray over them; he just answers them back. But when it's an individual letter, I have to answer it myself. You see?) . . . So I picked up my individual mail. And so I was taking it home, and I was reading in there; it said, "From Sister Shepherd." And it was a dream that she

had had of—of some months ago. And she never could get it just right until two or three Sundays ago when I taught on this—this seven church ages and—and the—the seven fruits, II Peter, how it takes to (II Peter 1)—to add to our faith. See?

11-1 First: foundationally, is faith. Second: add to your faith, virtue; to your virtue, knowledge; from knowledge, temperance; from temperance, patience; to patience, godliness; and from godliness, brotherly love, brotherly kindness; and then love being the capstone: seven of those things. Seven church ages (See?), and seven stars of the church ages, and all of it is tempered together by the Holy Spirit.

Now, that's what it takes to become a servant of Christ. Christ builds His Church in seven church ages, His Bride, a Person, Woman, Church. Seven church ages constitute and make the Bride: some out of this age, and some out of that age, and some out of that age, and all together, and shaping it like a pyramid.

11-3 Like Enoch who built the pyramids, that we believe. . . And the capstone never was put on top of them, because the headstone was rejected. And we take it now, not as doctrine, but as to understand, just for the church here, that these. . .

God makes Hissself perfect in three. He makes Hissself perfect in Father, Son, Holy Ghost, three offices of one God. He makes Hissself perfect in justification, sanctification, baptism of the Holy Ghost; come perfect works of grace. He makes Hissself perfected in three comings: first time to redeem His Bride, second time to receive His Bride, third time in the millennium with His Bride. And everything is perfected in three's. And seven is the worship number of God; God is worshipped in seven, completed. Now perfected and completed. . .

And the strange thing was (not to bring this in, but just to show you), the last deer that I got had five points on one side and three on the other (See?): grace and perfection.

11-7 Now, notice on this, that Christ. . . God wrote three Bibles. The first Bible was in the sky, called the zodiac. Now, if you don't know the Book of Job, just forget about it, 'cause—because Job is the one explains it: how that he looked up, and he named those things in the sky.

And notice in the zodiac, what did it start off with? The first thing in the zodiac is the virgin. The last thing in the zodiac is Leo the Lion: the first coming of Christ through the virgin; the second coming, Leo the Lion, the Lion of the Tribe of Juda.

12-1 Then Enoch completed in his day, or back in that day, the pyramid. And it would . . . 'Course we haven't got time to background it and show how that that pyramid come up through the chambers and so forth. It speaks right straight to the end time now. They're in the king's chamber now by the measurement. But the headstone never was put on the pyramid. And that sets perfect architecturally or—or masonry, until even a—the little thin razor blade . . . And they don't know how they ever built it, don't understand—could ever a razor blade slice along the sides where that mortar should be, and there's no mortar in it. It's just perfected, put together.

So that's what it is when Christ and the Church becomes one. There's no mortar between; there's nothing between, just God and the person: God, Christ, and the person.

12-3 Now, but the headstone, they've never found it. You know the Stone of Scone they have in England to ordain the kings—or to—to crown them and so forth? But the headstone . . .

Notice on the American dollar bill; you'll see it on the American dollar bill. On the one side, the left side, is the American Seal, an eagle with the spears in his hand. On the second side . . . This is called the Seal of the United States. But on the next side is the pyramid, and above it, a great eye. And under here it says, "The Great Seal." Why would it be the Great Seal in this nation, even above the Seal of our nation? See, no matter what you ever do, God makes it speak just the same. See? He makes the sinner speak of it; He makes the nations speak of it; everything has to speak of Him, whether you—you want to believe it or not. It's right there.

Now notice, there's a eye in that, the eye of God. And because that the cap didn't come off, the Head-seal, because It was rejected, which was the Son of God, the Cornerstone of the building, the Head-seal of the pyramid, and all this.

12-6 Now, now, I'm . . . I don't like to . . . Sometimes they tape these things, and it gets out amongst brethren in churches, of other churches. And when they do that, then the

brethren sometime gets a wrong impression, that I'm saying something about brethren. But I'm not. I . . . If you could just listen and understand (See?), I am not speaking against any brother, 'cause that's not becoming to brethren to speak of—against each other. We should speak for one another, not against each other. But when I speak sometime of certain organization like Presbyterian, Methodist, or so forth, they say, "See, he's against it." I'm not against the brother in there or the sister in there. The system that's separating brotherhood is what that I speak against. God's children are one family and not—and not different groups.

13-1 And some of them say, "I'll have nothing to do with it, because that's Presbyterian and I'm Methodist." See? Now, that isn't . . . See, it's the system of that organization that breaks up that brotherhood. See? Now, that . . .

Like I've said: If you were going down the river in an old, shaggy-looking boat and was going to try to make the falls, and I know that that isn't going to work, well then, I'm not screaming, rebuking you; I'm trying to get you out of that boat (See?); because it's the boat that's going to break up, and—and—and you'll be left setting alone in the water. So—so it's not—it's not the brother in the boat, but I'm hollering at the brother to show him what's fixing to happen.

Well, all these systems that man has made in their achievement, has got to break up. That's all. They have to come . . . We have to come to unity, to brotherhood. That's been my purpose of life is to try to unite and not break up an organization, but let them drop their ideas and be brothers to every born again Christian. That—that's the idea; that's where I've stood.

13-4 Well now, if the brethren would notice it, I . . . Many of our brethren, even in our Full Gospel ranks, they do not believe that the Baptists, and Methodists, and the Lutheran, and them have a chance. But I . . . Now, they may be right, but I don't agree with that. I believe that the age here, of the Lutheran age, and this age here which was called, I believe, the Sardis age, and then the Philadelphian age for the Methodists, and then the Pentecostal, Laodicean age . . . I believe those are ages, and God in each one of those ages took an elected people. And in that, as Hebrews 11 says that them without us is not made perfect. See? But now, the Church has

come from this, coming in a minority all the time, till it's down into the Pentecostal age.

13-5 Now, the reason I'm saying this, that you might get an idea on what the sister dreamed. And her dream is certainly comparison to—to what I been teaching.

Notice, now here, now all these things that I Peter the 6th and 7th verse tells you, from—by your faith, that's first. Now, I say that people claim to have these virtues without even being borned again. And I believe I made a rude remark and said it's like a blackbird trying to put peacock feathers in himself and make hisself a peacock; he can't do it. It has to be a natural feather growed from him. The inside of him has to put that feather out.

14-2 And always—and I've always been accused of being hard on our sisters about wearing bobbed hair, and manicure all over their face, and stuff. I've always been accused of being hard on our sisters. It—it isn't that I got anything against that. I don't say the woman isn't a good woman, that she's some—a streetwalker or something. That isn't my attitude. But it's this: when she puts so much artificial on the outside, shows there's a lot of artificial on the inside (See?), where ought to be filled up with Christ. Because the outside always expresses what's on the inside. "By their fruits you know them." You see? And where Christ ought to be in there, and to care for the—God, and to care for other things, instead of so much artificial pomp, and—and, you know, green eyelids, and unhuman-looking, and all that kind of stuff. . . I just don't go for it; and I don't believe the Bible does either. So I—I like to be just what we are.

14-3 Notice now, if she hasn't got any fingernails and wants to put some on, if she hasn't got any teeth and needs some, haven't got an arm and you need one, haven't got hair and you need some, you haven't got these things, that's different. But when you pull out your real good teeth, because they're just not as bright as they should be, then you done wrong. If you've got red hair and you want black, and you go down here and color it black, just because. . . You done wrong. Yeah, I think so. But the main thing. . . There's no Scripture for that. Only to bob your hair, there's Scripture for that, have plenty of that. So then, we want to insure that that's right.

14-4 Now, now, our sister in dreaming, she dreamed that she. . . Well first, she was disturbed: "What's the use of going on and trying to struggle through life if God requires us to receive the Holy Ghost and we don't have it?"

Now, I don't think. . . They may be taping this, but if they don't—if they do, it's for the church alone. See? Now, and if some brother would get ahold of this, and you hear my voice, brother, on this, remember, I'm just teaching to my church. You always, before your congregation. . . Examine the—the tapes, and if you don't want your congregation to hear them, don't let them hear them. But I—I'm just trying to say to this little group here that I—that Brother Neville and I, by the Holy Spirit, is trying to—to pastor and to teach them.

15-1 Now, there's some of these things you might miserably disagree with. So if there is, just like I always said about eating fried chicken: When you hit the bone you don't throw the chicken away; you just throw the bone away. So always do that. Eating cherry pie and you run into a seed, you wouldn't throw the pie away; you just throw the seed away. So you do the same thing in listening to this.

Now, I—I believe that—that the—the reason that there's so much confusion today about the Holy Spirit; it's not correctly taught. I believe that the baptism is taught, and just say, "the baptism," but then the. . . Like you say, "automobile." But now, I've got several mechanics in this church, and I don't know one thing about it, so if I make a mistake, brethren, I'm. . . Remember I'm not a mechanic.

There has to be coils, and plugs, and points, and valves, and everything else that makes the automobile. And when you talk about the baptism of the Holy Spirit, there's a lot goes with that. Hmm? See? There's a lot goes with that. And here's what I think that God is proving the Holy Spirit is here. See?

15-4 Now, Peter said first, faith. Now, watch it real close now. We're going to teach this for a few minutes. Faith, now, is your first. And add to your faith, virtue; to your virtue, knowledge; to your knowledge, temperance; to your temperance, patience; to your patience, godliness; to your godliness, brotherly love, brotherly kindness, and then love. And anyone knows that love is God. God is love. See?

Now, that's—then from this, and then bringing this into the seven church ages, God is building in seven church ages a

Bride for Christ. Through the Philadelphian, Thyatirean, and Pergamos, and Smyrnaean, Ephesus, a church age that Jesus said, "If the—if the Bridegroom come in the first watch or the seventh watch, all these virgins awakened." They were—they awoke, the virgins of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. And did you notice that? It was the seventh age that when He came and woke up those sleeping virgins. That brings them all the way back down to here (See?), for in this, through the years, ages, He has built a Bride, borned a Bride, begotten a Bride on earth for Christ. And the same way that He begets this Bride, He has begot individuals.

16-1 Now, I'm backgrounding this, so that you will see when the sister's dream is being told.

Now, these things here absolutely must be in the Christian before the Holy Ghost ever seals them, before this comes down on top and makes a complete unit.

Now, our sister's dream now. She was worried whether she had the Holy Ghost or not. When she laid down across the Duofold, where her husband was reading a paper (And she's got little ones, as I have, and they're always making a noise and things.), and so in this, she fell asleep for approximately ten minutes or fifteen; and she dreamed. And she never could understand it or get it altogether from a year ago almost, until this message was taught. Then while I was teaching it, it all come back to her.

And she dreamed that she was praying. She was walking the floor first, before she dreamed, and wringing her hands, and thinking, "Lord, have I got the Holy Ghost? Can You prove to me. Some says because that—that I shouted, or some said because I spoke with tongues. (And we believe in all that.) But have I really got It?"

16-5 I believe in all those things, those virtues: speaking in tongues, and shouting, and all kinds of demonstrations. I believe in every bit of it. But if it's there without this, they's something wrong. See? Now. See? You . . . See, you—you got a shell.

Notice, and she was worried about it, so she just laid down across the Duofold, where her husband was reading, and she went to sleep. And she dreamed she was up on a mountain. And in this mountain . . . The best . . . I haven't got the paper

before me, but I think it's like this: She dreamed that she saw a—a rock box like, like a framework setting right in top of this mountain. And her husband was just behind her. And she saw a large man standing there with work clothes on, sleeves rolled up, bailing the most pure water that she ever seen and pouring into this box, this rock box setting in top of the mountain. And the rock box would not hold the water; and it rolled right out of there and just boiled up all the trash and sticks and everything in there, and boiled it out, and rolled down the mountain. And it rolled over her feet, and she was standing right in that stuff; only it didn't stick to her. And—and then she asked why the box didn't hold it, and the man said, "That is not water. That's the Holy Ghost," and said, "nothing will hold it."

17-1 And said, "Then he went back and got another big bucket—and it was full of honey—and poured the honey into there and said, 'Now, it'll hold this.'" And she thought that the box was—a rock box was going to burst out and spill the honey, but it didn't. It finally stuck together and held it.

She turned and went down the mountain. Going down the mountain, she stopped at the bottom of the mountain and looked back. She saw five streams of this pure, crystal water, not contaminated by the things that it'd went through, still pure and clear, coming swiftly. Then it slowed up; then almost fading out. And she was wondering would it ever reach the bottom of the mountain—five streams—and she woke up. I think that's just about close to being right, isn't it, Sister Shepherd?

17-3 Now, no more than I picked up the letter and opened it, before I read it, I saw her dream. Now, that's the way dreams are interpreted. Now, many of you has come to me with dreams and—and say things to me about dreams. I say, "Wait a minute. You never told it all" (See?); and go back and pick it up. Then if you can't tell what you dreamed, how do you know the interpretation's right or not? See? You've got to have—you've got to see the dream. A vision has to show the dream. And when you see the dream that the person dreamed, and could tell them before they tell you, then you know the interpretation. . . .

17-4 Well, I believe that's in the Scripture also. Daniel one time (Wasn't that right?) said...Yeah, I believe...I just happened to think of that then. See? But you

always see the dream, now, if the interpretation's right. A person start telling you a dream, you can just stop them, say, "Wait a minute. And it was so-and-so, twas so-and-so, plus so-and-so."

And then you say, "That's exactly right." See?

A man the other day was trying to tell me a dream that he dreamed. He said, "Well," he said. . .

I said, "Now, brother, why did you leave out that other part?"

He said, "What other part?"

I said, "You dreamed that you threw a rock up in the air, and I shot at it and got some in my eye."

He said, "That's exactly the truth, Brother Branham."

And they just picked the last part of it out yesterday. Uh-huh. So there you are. See? You see? Why you don't let. . . Tell the truth of it. But, you see, it always reveals back what—tells you your dream, what you dreamed. Then you know it's right.

18-3 Now, here's interpretation of her dream. She was bothered about the Holy Spirit. Now, insomuch as she seen the box on top of the mountain was the rock, rock box is "rock confession." Now, like Jesus said in the Scripture, He said. . . Peter said. . . Jesus said, "Who does man say I, the Son of man, am?"

One said, "Thou art Elias, and Moses, and so forth."

And He said, "But Who do you say I am?"

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

18-4 Now, some people say. . . Now, the Catholic church says, the Roman Catholic church says that His—what the rock was that Jesus said, "Upon this rock I'll build My Church and the gates of hell shall not prevail against It," . . . They said it was upon Peter, and Peter was that rock, because Peter means "little stone." "And upon this little stone I'll build My church." And upon Peter they, apostolic succession, they built the church.

Then the Protestant church says, "That's wrong, that it was upon Himself He built the church."

Now, not to be disagreeable, but I—to my way of seeing it, it's both wrong, because He never built It upon Peter, neither did He build It upon Himself; but it's upon Peter's revelation

of Who He was. See? “Who does man say I, the Son of man . . .”

“Thou art Christ, the Son of the living God,”

“Blessed art thou, Simon, son of Jonas: flesh and blood has not revealed this to you (some seminary. See?); but My Father which is in heaven has revealed to you. Thou art Peter, upon this rock (of confession, upon this revelation) I’ll build My Church.” And that’s been . . .

19-1 Each church age has had that rock confession on up to this rock confession of the Laodicea. And now, you cannot make a holy church. There’s no such a thing as a holy church or holy organization. The Holy Spirit can be preached in it, but in there you find good and bad, renegades, indifferent, and everything else. So a organization will not hold . . . You can’t say, “We got It; none of the rest of them has It.” No, sir. The Holy Spirit is poured out on individuals. It’s the individual.

So therefore, the rock . . . This latter day Pentecostal church, which has received the Holy Spirit they did at the first . . . All down through the ages they received the Holy Spirit, but not in the measure that they have It now; ’cause it’s a restoration of the first. As we take the candlesticks, Alpha and Omega, how they lit the first candle: it went higher and higher, and got dimmer and dimmer, and then come back again (See?), first and last and so forth.

19-3 Now, but in this church age the Message is being poured into the church. But the church body itself, in altogether . . . Like the—this tabernacle, we’ll say; that’s where she comes to church. This tabernacle is not a Holy Ghost tabernacle. There’s no such a thing. Individuals that come into this church is Holy Ghost tabernacles. They are tabernacles that contain the Holy Ghost, but not the church in the body of group. Therefore, It runs out.

But what, this man who was pouring the water, the messenger to the church, pouring the Message into the church . . . But what was the water doing? It was boiling out all the trash that was in it. That’s what the Holy Spirit does: boils it up.

Now, now, the honey represented brotherly love, brotherly kindness, which is this age. I just got through telling you (See?) of brotherly kindness, the age that we live in now.

19-6 Now, you might say, "Look, I—I—I sure don't like Brother Neville," or, "I sure don't like Brother Jones; I don't like Brother So-and-so," and something like that. But just let something happen to him; brother, your heart's broke. It just nearly kills you. See? We can obtain brotherly kindness and feeling for one another. See? But to maintain in a group of people. . .

Why do you care for that brother? Because you broke bread with him here at the altar, as you will tonight; you fellowship with him; you shook his hands; you worship with him. He's your brother. And he might do something in the flesh that you would disagree with, cause you just kind of stay (which you oughtn't to do but)—shun him a little. But in the bottom of your heart, if something happened to that brother, it would just nearly kill you, or that sister.

I'm—I'm an old man. I was once young and now I'm old. I've seen it down through the age do that. Hear people say, "Well, I just won't have no more to do with him." And something happen to that man, it nearly kills him; he thinks, "Oh, God, I let my precious brother go without making friends with him (You see?) again." See? See, it's brotherly love. It looks like it won't stick, but it does stick. The honey, it sticks.

20-3 Now, insomuch that she come from there, down the hill to the bottom of the hill. . . Now, this glorious water was gushing over the hills in five streams. Now, five is the number of grace: J-e-s-u-s, f-a-i-t-h, g-r-a-c-e. See? Five is the number of grace. Five streams was pouring from up here at the trough down through here. And each one of these ages had that rock confession. The saints are sleeping, waiting, waiting, waiting, waiting (See?) on till this age, but soon the Holy Ghost, being poured out from Christ, will come and will seal up the Church, then the Church will be raptured. It'll be a complete unit of God, a Bride for Christ, who will be the head of all things. You follow me now?

Now, she was wondering. . . Now, in her dream she was wondering, would this little stream, would this little stream ever get to the bottom. See? It was drying up. Now, being that she herself. . . Now, here's what I want you to get to now. She herself was wondering about her own self: Did she have the Holy Ghost?

20-5 Now, I shunned saying this a few days ago, thinking that the church would be spiritual enough to catch it (and maybe I better turn this tape off right now, but—'cause I don't want it to get out amongst brethren.); but you could speak with tongues, you could shout, you could dance, you could cast out devils, do anything you want to, and still not have the Holy Ghost.

Didn't them disciples come back rejoicing and shouting because the devils was subject unto them? And Jesus. . . Right among them was Judas? Did not Jesus say in that day, when He come, that "Many will come to Me and say, 'Lord have not I cast out devils and in Your Name done mighty works,' and I'll say, 'Depart from Me, you workers of iniquity, I didn't know you.'" Those things are not indications of the Holy Spirit. By their fruit you shall know them.

21-2 Now, you say, "Brother Branham, did we—should we speak with tongues?" Absolutely, that's gifts of God. But those gifts of God without these virtues in them, makes a stumbleblock to the unbeliever. It—it's not accepted by God. This has to be first. And when you have faith, virtue, knowledge, temperance, patience, godliness, and brotherly love, then the Holy Ghost comes down and seals you as a unit, as same as He seals the church ages as a unit. The way He makes His Bride is the way He makes His individual: made out of the same material, like Eve was made out of Adam, a rib from the side. Here is the things that you have to have first. You can't impersonate them; you can't imitate them; they've got to be God sent and God borned. Imitation only causes confusion.

It's like I said: Could you imagine seeing a buzzard, setting there with a dove feather stuck in his wings, say, "See, I'm a dove." See? He's not a dove, he's a buzzard, vulture.

Could you imagine a blackbird with a peacock feather in his wings and saying, "See. . .?" That's something that he stuck in. But it has to come from the inside out, and produces Christianity. God, by the power of the Holy Spirit. . .

21-5 Our sister had her feet wet when she got to the bottom. All of us know Sister Shepherd to be a charitable. . . Her house is open. Her and Brother, I don't care if it's a bum, beggar, or whatever it is, they'll feed him, do

anything they can to help him along. Oh, God accepted that, her foundation part. And here's . . .

Now, get this lesson: Here is what's wrong with the—with the . . . (I oughtn't to turn on for this.) Here's what's wrong with the Branham Tabernacle. You see? There is two different kinds of faith; there's two different kinds of virtue, as I had it the other day; two different kinds of knowledge; two different kinds of temperance. One thinks it's prohibition. They got . . . That ain't the kind of temperance that God's talking about. It's that ungodly, uncontrollable temper you got and things of that type—sass back, fuss.

22-1 Patience, and so forth, there's a mockery of it, a pretending to be, a nature given faith, a nature given virtue. There's a nature given temperance. And all these things are nature given.

And the biggest part of our faith is mental faith. By hearing the Word it brings us to a mental recognition of God. But if this coming from above, oh, brother, if it ever strikes this, there is a godly, spiritual faith. Then what does that faith do? That faith recognizes only the Word. No matter what anything else says, it only recognizes the Word, because "In the beginning was the Word, and the Word was with God, and the Word was God. (And the Word's still God.) And the Word was made flesh and dwelled among us." And when the word Itself is pouring into our faith, our mental faith becomes a spiritual revelation. "And upon this foundation I'll build My Church," (See?), not upon a mental conception of church joining, a mental conception of that, but upon the revelation. When them streams of grace has poured into that mental faith that you've got, then upon this, a spiritual revelation, "I'll build My Church and the gates of hell can't prevail against it." See? That shows they would be against it, but it'll never prevail. Oh, what a glorious thing.

22-3 Now, see, the faith, these five streams . . . I had a piece of chalk here, but I guess he never brought it out. But the five streams you see coming down through here tempers this together. It's been the Holy Spirit that made the Ephesus church. It was the Holy Spirit that birthed the Smyrnaean church. It was the Holy Spirit that give the Pergamos church, and the Thyatira church in the Dark Ages. It's the Holy Spirit that's built that Bride, that Elect that's pulled out of all the organization systems down through the ages like that. And

there's a elected, a predestinated Bride of Jesus Christ that the Holy Spirit has called out, the Elect. And it's been the Holy Ghost in this age, that age, that age, that, that, that, that, that on up to the top: the Holy Spirit.

And now, as in the individuals, these virtues and things are (knowledge and temperance)—is added to our faith, then when the Capstone comes, the Holy spirit cements it together; There's the baptism of the Holy Spirit. That's why it's so short today.

23-1 Let me see here. I've got some texts wrote down here. Let's see. I had a picture drawn here to—for her dream and you can't see it from there.

Now, coming from the Holy Spirit, what is come? Then He will give to you supernatural faith, spiritual faith, that here at the bottom. Then that spiritual faith recognizes only the Word. No matter what anybody else says, it don't—it don't do no good. That only knows the Word. If somebody'd say, "The days of miracles is past," that faith only knows the Word.

Somebody says, "There's no such a thing as the baptism of the Holy Ghost." That faith only knows the Word. That's real spiritual faith. You see? That's right. See? It only knows the Word.

23-4 And then, that was number one. Number one, coming to you, your mental faith, right here, comes the Holy Spirit, coming down into your mental faith making it a spiritual faith. Then the spiritual faith only recognizes the Word.

Now, and number two—three: Then you'll have spiritual, you'll be—have the Holy Spirit, and will seal all these things into you, as that Holy Spirit covers this. From your faith up to the Holy Spirit seals you in with Christ; then you become one. Amen. (Get this thing out of my way. It's hard on your arms.) You become one. See, you and Christ live together. "At that day you'll know that I'm in the Father, the Father in Me, I in you, and you in Me." See? Then that's a sealed unit of the Lord God. Now, and then they are vindicated and placed. When that time takes place, they become vindicated sons and daughters of God.

23-6 Do you remember over in the Book of Matthew the 17th chapter, the 1st to the 5th verse, Jesus on Mount Transfiguration? You've heard me—"Hear Ye Him," that

sermon I just, here about a year ago, preached that become so popular, "Hear Ye Him." The placing of a son in Ephesians 1:5 also: "God has predestinated us unto adoption of sons."

See, a family. . . When a son is borned into it, it's a son then. But that son had tutors to raise it. And if that son never did come to the—to be the right kind of a son, he never become heir. But if he was the right son, and the son that would obey his father, then that son was adopted or placed positionally. He become heir of what the father had.

And that's what God was doing on Mount Transfiguration, when He took His own Son, after He'd been proven to be the right Son (See?), and had stood all temptations. He took Him up on Mount Transfiguration and overshadowed Him.

24-2 You know, in the Old Testament they took a son, dressed him in a nice pretty garment, and set him out before the public. And they had a ceremony of placing, or we call it adopting. In Galatians there. I kinda think Paul refers to it as adopting sons.

Now, by placing a son. . . Ministers will understand and spiritual Bible readers, a-placing this son. . . In other words, the son was a son when he was born. There's where our Pentecostal people made their mistake. Being borned into the family by the Holy Ghost (That's right.), but then we must be the right kind of children, tutored by the right tutor. See?

24-5 Now, if a man back in the old age thought of his son, and he wanted him to be a right kind of a son, he got the best tutor he could find, the best teacher; 'cause he wanted his son to come up to be like his daddy. See? So he got the right tutor.

Now, if a man on earth would think of the best tutor, how about God our Father? Now, He never got bishops, and cardinals, and priests; He got the Holy Ghost to be our Tutor. And the Holy Spirit is our Teacher. And He—He's in the Church, and He takes message to the Father.

And then, what if the father—the tutor come up and said, "Well, father. . ." Now, He ain't going to get some kind of a tutor that wants a straw in his hat, you know, a feather, we call it; say, "Oh, if I tell the father something about. . . That little boy is a renegade anyhow, but if I—if I tell the father, the father might give me a raise." That ain't the right kind of a tutor. A right kind of a tutor's honest, tell the truth. And the

Holy Ghost tells the truth when He comes before God, to us. Yeah.

24-8 So He comes up. What do you think? He'd blush today to say, "Your daughters are all cutting their hair, and You told them not to. Your sons are so organize-minded they just simply can't see one to the other, and that's. . . And they're adopting this for this and this for that." How He must blush. But how that Tutor would love to come and say, "Oh, my. That son's a real son. He's just like the Father." Oh, how He'd love to say that. See?

Then the Father swells out in pride and say, "This is My son."

That's exactly what God's did on Mount Transfiguration. You notice there appeared Moses and Elijah. And Peter, all excited, the supernatural was done, the. . . Peter got excited; he said, "Let's build three tabernacles: one for You, and one for Moses, and for Elias."

While he was yet speaking God shut him up. He said, "This is My beloved Son in whom I am well pleased. Hear ye Him." See? God put Hissself in the background and, "This is My Son."

25-4 Moses represented the law. The prophets represented His justice. We could not live by His law. We could not live by His justice. I don't ask justice; I want mercy, not justice. I can't keep His law, and I can't meet His justice; but I need His mercy. And God said the law and justice has been met in Him. "He's My beloved Son. Hear ye Him. That's Him; that's the One."

Now, in the Old Testament when that son was adopted or placed into the family, his name was just as good on the check as his daddy's was. Yes, sir. They didn't have a. . . They had a ring in them days, a—a sign, signet; and they'd spit on it [Brother Branham makes a spitting sound and hits the pulpit with his fist—Ed.], place it. That was a signet. That was just a. . . He wore his daddy's ring, his—his signet; and that was just as good as his daddy's. Now, when Jesus had been obedient, Jesus to God, God placed Him positionally: "This is Him."

Now, when the member is born by the Holy Ghost into the family of God and has proven to have these virtues in him, that God can see virtue, knowledge, temperance, patience,

brotherly kindness, and godliness in him, then God seals him or places him. And there, that's when you see the sons and daughters of God.

26-1 Then Ephesians 4:30 says, Grieve not the holy Spirit of God, whereby ye are sealed until the day of your redemption. Now, some of you Baptists that wants to go on eternal security, now, if you'll come to that stage, I'll stand with you it's eternal security, if you'll come to that place. But just to say, anybody says, "I'll belong—joined the Baptist church"; "I'm a Presbyterian"; "I got eternal security"; that's wrong. Your own life proves you haven't got it, Until this is there and God has adopted you and sealed you by the Holy Ghost into His kingdom. . . Then there's no getting out of it. You are eternally secure. "Believe—Grieve not the Holy Spirit of God, whereby all you and your godly virtues are sealed until the day of redemption."

26-2 I believe there is a Bride that's predestinated. I believe God said He would have a Church without spot or wrinkle. I believe in predestination, that the Bride is predestinated; She's got to be there. I hope I'm with Her. That's. . . See? I'm with Her. Now, it's up to me to work out my own salvation with God until these things are approved of God and then sealed into the Kingdom of God. There's the Holy Spirit. There's the genuine works of God. It's sealed until the day of redemption. That was her dream. I thought it was beautiful.

26-3 Now, therefore, when She does that, when that Church comes to this place, or the individual. . . The Church is going to be there. Let me say it real good so you get it. The Church is predestinated to be there. I want to be with It, but the only way I'll be with It, is to be part of It.

How do I become part of It? By being in It. How do I get in It? By baptism, by one Spirit. I Corinthians 12: "By one Spirit we are all baptized into one Body," one Body, baptized into it.

26-5 But you can't stick these little things, say, "I spoke with tongues. I got It." You go out here, and angry, and swear, and carry on (See?); that's putting peacock feathers in a—the jaybird. See? You can't do it. Your own life proves that it's not. But when these things are operating in you by God, then you're sealed. Then there's no put-on about it. You're just yourself. That's when visions, perfect Holy Spirit works of

God, everything is made manifest. Because why? You and Christ become one (I hope that's understood.); you and Christ become one.

I had something else I had wrote down here I wanted to think of. Brings us to the place of Life, then you become—have Eternal Life.

27-2 Now, I've got the Greek Lexicon here, "The Emphatic Diaglott." I studied the other day on a word.

Now, in John 14—or John 3:16, we find one place says, "have Everlasting Life"; another place it says, "have Eternal Life." But in the—in the Greek version, in the Hebrew it says, "Life without end." In the Greek word, has A-i-n-i-o-a-n. . . Almost like "aeon." Aeon is a space that's can't be. . . It's a number that can't be numbered. It's beyond millions, trillions, billions. But this is an aionian of time: Eternal Life. And the English word for it is eternal. We know it as eternal, Aionian or Life without end. See?

And if you've got Life without end, how can you perish? You have become a part of the Eternal, and there is only one thing eternal. Satan's not eternal. No. He—he become Satan. Hell is not eternal. Hell was created; it's not eternal. And these bodies are not eternal; they were created. But the Spirit of God is eternal. It never had a beginning, or It never has an end. And the only way we can have Eternal Life (from that Greek word "Zoe," which means "God's own life"), we have—we become a part of God when we become sons and daughters of God and we have Aionian Life. So the part that lives, us, that recognizes this Word from here to there, that recognizes, is Aionian Life, Life without end. It's God's own Life in us. Amen. Whew.

27-5 The other day on the trip I had a discussion, the Jehovah Witness. Now, no disregard to anybody's belief. We got plenty of them converts setting here from Jehovah Witness. One of our trustees of the church is Jehovah Witness—was, and was saved, him and his family. His father was a reader, Brother Wood and them. All of his brothers and sisters now, about all of them has come in and received the Holy Ghost, because of the visions of God telling them what they did and what they. . . See? That done it.

27-6 Now, but here Jehovah Witness in their book, it says that the breath that you breathe is the soul. Now, that

cannot be right. The breath that you breathe is not soul. If it is, you're—you're. . . One time you're one kind of soul; next time you're. . . Somebody else has breathed that soul. Look where you'd be. Now, the breath is wind, and wind is what you breathe into your nostrils.

Now, they take the Scripture from back, "And God breathed breath into his nostrils, and he became a living soul." Now, I want to ask you something. If he was a man, what kind of a breath was he breathing before that God breathed this breath of life into him? See? What kind of breath. . . He was a breathing, living, man. Well then, if that be so, then every animal is a living soul, 'cause they breathe a human soul, and our soul, and altogether. Then Jesus wouldn't have had to die; the animal sacrifice would've been sufficient. See? So, brother, the argument don't stand.

But what God did, He breathed the breath of Eternal Life (Amen.), then he become a living soul, a soul that can't die. Now watch now. We're going to get into honey plumb to your elbows. Notice, breathed the breath of Eternal Life into his nostrils. And he became an eternal soul, 'cause God breathed (not what nature done, but what God did)—breathed the breath of life into his nostrils, and he become a living soul.

28-3 Then you say to me, "Adam died, Brother Branham." But remember, before Adam died he had a lamb that redeemed him. Hallelujah. Those who He foreknew He has called. He got a lamb to redeem them.

He was a type. Adam fell. Then the lamb was provided for Adam, because already in his nostrils had become the breath of the Eternal God; and he become a living soul. He was a son of God. Not his breath, as the African word (I don't know what the Greek word is for it right now,), but the African word they call "Amoyah," which means "the wind, an unseen force." Animals breathe amoyah. Sinners breathe amoyah.

28-5 Then why would we struggle for Eternal Life if that's the eternal soul breathed into us by breath. Why would we struggle for Eternal Life? It backfires, brother. See? It—it just can't do it. But God specially, upon Adam, breathed the breath of Eternal Life, and he become an eternal person with God. He had power like God: he was a amateur god. He was god of the earth, not God of heaven now, god of the earth.

And someday the sons of God will again become gods. Jesus said so: "Is not it written in your law, 'Ye are gods'? Then if you can call those who He called god, who God visited, how can you condemn Me, say, when I say I'm the Son of God?" See? Now, we're getting into something deep. Now, watch this when we drive it down.

29-1 Now, here they are. He is now a son of God, but he makes a mistake. He knows he's doing wrong. Now remember, Adam was not deceived. The Bible said so: I Timothy 3: "Adam was not deceived, but the woman was the—deceived, was in the transgression." Adam walked with Eve, because it was his wife. Same as Christ, not deceived by Satan, but walked into the death with the Bride. He went to be with the Bride, so He could redeem the Church.

Adam knowed he was wrong, so he just walked out with Eve. See? But there was a lamb provided for them, that they were redeemed. And these lambs today, that were foreknown by God and God has called, there is a Redeemer. "No man can come to Me except My Father draws him; and all the Father has given Me will come to Me." Is that right?

So there is a provided Lamb from the foundation of the world, where their names are put on the Lamb's Book of Life. A Lamb was provided to make a way of grace for every one of them to go in the resurrection: a provided lamb, Adam's lamb.

29-4 Now notice, as Adam had a provided lamb. Now, that's the Church today. I don't mean the—the church. You know what? I don't say this to be sacrilegious, and I don't mean it to hurt anybody's feelings. I'm not here to do that, 'cause I've already explained myself; I'm here to help. But what I'm trying to do... You know what? Actually these churches are not churches. There's only one Church. These are lodges (See?); they are lodges. I ain't got nothing... It's all right, but I—I want to prove that to you in a few minutes, that they are merely lodges. You belong to the Methodist lodge, to the Presbyterian lodge, or to the Pentecostal lodge, as far as that goes, that's... You see? Lodges... See? You cannot... See, churches are actually lodges where people with the same idea drift together. But the Church is one. And you cannot join the Church; you are borned in It. And when you're borned in It, you're a member of It.

Just like my family. I've been in the Branham family for fifty-three years; they never did ask me to join the family. Why? I don't have to join the family. I was borned a Branham. And you're born in the Church. Now, these others are lodges. Did you ever think of that? Yes, sir.

30-1 One day I was mowing grass, and I was thinking about, well, the great holy Catholic church, they call it. I was going along like that, mowing, and something stopped me just as stiff, said, "Don't call that that." And I looked around. I started mowing on; again it stopped me, said, "Don't call them that." Said, "They are a lodge like others. They are not Church. There's one Church." See? They are members of a lodge, 'cause you can join a lodge, but you can't join the Church. The Church, you're borned in It. You become a member of It by new birth, then a member of the family, a brother or sister in It. . . .

30-2 Now, let me just read to you out of "The Emphatic Diaglott" here something, of Revelations 17:3, in the Apocalypse of "The Emphatic Diaglott" here, and just watch this, how this reads and how—how beautifully it just compares with that: Revelations 16—17. All right. Now, let's read here just a minute. Listen to this real close. Revelations 17:3:

And one of those seven Angels having . . . seven bowls came and spoke to me, . . . (I'm reading you out of the Lexicon.) . . . having, Come, I will show thee the judgment of that great whore, who setteth upon many waters; . . . (And we all know that's the Vatican.)

30-3 Here we got "Our Sunday Visitor" in there from the Catholic church, telling us just exactly what it is. See? And this answer to it said, "But wait a minute." Said, "There's been all kinds of names," said, "would make 666."

I said, "But just a minute."

Said, "Your name might make six hundred, six—"

But I said, "I don't set on seven hills ruling the world though." See? See, that's right. See?

. . . show . . . the judgment of the great whore, that setteth on many waters; . . . (Waters, Revelations 17:15, is thickness and multitudes of people. See?)

with whom the kings of the earth have committed fornications, and the inhabitants of the earth have

been made drunk with the wine of the—her fornications. . . (Now watch.)

And he conducted me, in the Spirit, into a desert; . . . (“The Emphatic Diaglott” now. See?) . . . and I saw a woman setting upon a scarlet clothed beast, full of blasphemous names, . . .

Now, in the King James says, “. . . full of names of blasphemy.” (Just a minute—a moment, and I’ll get it here in a minute. Revelations the 3rd.) All right, here it is. All right, Revelation, I meant 17, not 7, 17. Now listen at the third verse:

And he carried me away in the spirit into the wilderness: and I saw a woman setting upon a scarlet coloured beast, full of names of blasphemy, . . .

That’s the way the English get it, but the original Greek from “The Diaglott” reads it like this in Revelations 17:3. Now, listen.

And he conducted me, in the Spirit, into a desert; and I saw a woman setting upon a scarlet colored beast—beast, full of blasphemous names, . . .

That’s a lot different from “names of blasphemy” to “blasphemous names.” What is it?

31-3 And we—and now, she was a mother of harlots. We all know that. Now, what is it? You don’t have to be. . . Well, that’s right. That would take the Roman Catholic church, but she’s full of blasphemous names: Methodist, Baptist, Presbyterian, Lutheran, and all, calling themselves churches of God: blasphemous names. Lot of difference between “names of blasphemy” and “blasphemous names.” Call themselves the Church of God and represent themselves before the world, and card parties, and drinking, and carrying on, and so—and soup suppers, and everything else, and all kind of stuff till. . . There’s only one Church. You’re borned into It. You don’t come in there until you’re washed in the Blood of the Lamb and sealed away by the Holy Ghost. See?

31-4 What a difference between “names of blasphemy” and “blasphemous names.” Get it? I caught that this morning when I was reading here the—coming down. Something just told me, “Go into your room; pick up “The Diaglott.”” No, It’s just obedience, that’s all. Walked in, and I picked out Revelations 17. I thought, “Why do You want me to read this for?” And I started reading. As soon as I struck it,

“There it is.” I got a pencil and wrote it down. I said, “There it is.”

32-1 Now, they’re hollering about me kicking against organizations. It’s those blasphemous names that call themselves Churches of God, and Churches of Christ, and churches of Methodist, and churches of... It’s lodges, not churches. One Church, that’s the Church of the Lord Jesus Christ. And what is it? The mystical Body of Jesus Christ in operation on earth, made up of a member of any of these congregations, that would be a member of Christ’s Body. You have to be born into It, not joined into It. And to—to join in it is blasphemous names.

32-2 This woman, this woman, her power... And you see right now where they’re going to take all the people that’s got odd ideas about religion and send them to Alaska. You’ve seen that. All of our odd beliefs... And the—what is it? The Council, the World Council of Churches... And the Catholic has their big to-do going on in the Vatican now, over there to where they’re trying... And all these bishops and so forth, they’re trying to come to an agreement to fight communism, the world fighting communism and only joining up with Catholicism.

32-3 And it’s just like it is today: here we are, as I said, we’re... Gold... We’re almost bankrupt. We’re borrowing, spending money now on taxes that’ll be paid fourteen years from today. That’s how far we are gone. Who’s got the money of the world? The Catholic church. How would it be loaned to the United States? To keep these tobacco and whiskey companies and things. Sure they’ll borrow it from... When they do, they sell their birthrights right out to the Roman Catholic church. We consolidate. Why, it’s just as plain, plainer than reading the newspaper; here it is. See?

32-4 They’re Methodist, Baptist, Presbyterian, and so forth, calling themselves the Church of God, Catholic, and all that kind of stuff, is this beast power full of blasphemous names. Calling yourself, “I—I’m...”

I said... I went to the hospital here not long ago, was going to pray for a person. I said, “We’re going to...” It was my mother. I said, “We’re going to have prayer for mother.”

And the lady said, “Draw that curtain.”

I said, “Aren’t you a Christian?”

She said, "We're Methodists."

I said, "Thank you. I thought maybe you was a believer." And I just pulled the curtain around me then...?...So if you're not a Christian that's different (See?), but "We are Methodists." That's blasphemy.

33-2 The beast, churches, called churches, they are not churches. Let me be sure that's on record. They are not churches; they are lodges; people join them. But you cannot join the Church of the living God. You're borned into It by the baptism of the Holy Ghost. And when you're baptized with the Holy Ghost, these virtues are sealed in you by the Holy Ghost; and therefore, "He that's born of God does not commit sin." He cannot. There you are. Oh, my. We could just talk all day, couldn't we?

33-3 The Church is the mystical Body of Christ, borned of the breath of God. Did you get it? The Church of God is born of the breath of God. God breathed breath into the nostrils, spiritually, of Adam, and he became a living soul. Did you know the Pentecostals, or the true Pentecostal Church is borned of the breath of God?

Let me read you something just a minute, just on that. Let me see just a minute. St. John, I believe, is where I'm going to, and we'll find out whether the Church of God is or not. St. John... Let's see, I believe that's about 16, 19, 20. All right, Here, I believe we'll have it right here. All right. Let me read you and see whether the Church is born of the breath of God or not, like Adam was in the beginning. Watch.

And the same day at evening, being the first day of the week, when the doors were shut and the disciples were assembled for fear of the Jews, Jesus came and stood in the midst of them, and said unto them, Peace be unto you.

And when he had so said, he shewed...them his hands and his side. Were...Then were the disciples glad, when they saw the Lord,

And Jesus—And then said Jesus to them again, Peace be unto you: as my Father has sent me,...so send I you.

Watch. The Father that sent Him went in Him. And Jesus, when He sends a disciple, He goes in him. Same one sent...?...

And when he had said this, he breathed on them, and said...Receive ye the Holy Ghost:... (Church borned of the breath of God.)

34-1 When this statue is molded itself up there in a condition, God's breath breathes upon them, "Receive the Holy Ghost." Then you are a son of God. You can join anything you want to, but you're borned into the—the Church of the living God, born by the breath of God. God breathed upon them and said, "Receive ye [Brother Branham makes a breathing sound—Ed.] the Holy Ghost." Oh, my, there you are. Not "Come and join, put your name on there," and with your soup suppers and all that goes with it. You join a lodge. You can join a Methodist lodge, Baptist lodge, Presbyterian lodge, Catholic lodge, or a Pentecostal lodge, anything you want to join, but you're joining a lodge. But when you become a child of God, you're born by the breath of God. Amen. Better leave it alone right there now. All right.

34-2 God's Life is also then in you. Jesus said (just a minute)—Jesus said, "I am the Vine; ye are the branch." Now look. What was their fuss with Jesus? Their fuss with Jesus, because He was a Man making Himself God. He was God. God was in Christ. See? And He told them; He said, "Don't look at Me. It's not Me; it's My Father, and He dwells in Me." See?

Now, they was looking at that little body that was borned of Mary. See? That wasn't God; that was the Son of God, but God was in that body. It was God. He said, "If I do not the works of My Father then condemn Me. But which one of you can condemn Me of sin (unbelief of the Word)? Which word has God spoke that hasn't been fulfilled in Me? (Sin is unbelief.) Which one of you accuse Me of sin? (Sin is unbelief.) Show Me. If I do not the works of My Father, then don't believe Me. But if I do the works of My...though you can't believe Me, believe the works that I do for they testify." Otherwise, "The Father's in Me, testifying of Himself," 'cause God was in Christ reconciling the world to Himself. You get it? Well now, the same life that's in the vine is also in the branch. How are you going to join in that? You can't.

34-4 I seen a tree not long ago in Brother Sharritt's yard in Arizona, had nine different citrus fruits on it. What was it? It was a—it was a orange tree, a navel orange, but it had a—it had a—a lemon, a tangerine, a tangelo, and a grapefruit; it had all kinds. And I stood, looked at that tree,

and I said, "Brother Sharritt, you mean to tell me that that tree's a orange tree?"

He said, "Sure."

And I said, "Well, how—how come?" I said, "I see a grapefruit here, and a tangerine here, and tangelo here, and a lemon here, and all these other fruits. How does it come?"

He said, "Well, you see, they're grafted in."

"Oh." I said, "Well, I want to ask you something. Now, you pick this grapefruit and lemon off. Now, next year it will what? It will come forth then with a orange out of that?"

"Oh, no." Said, "It'll come forth with a lemon."

"Oh." I said, "Thank thee." See?

35-1 You can't do that. You can't join in. But he said every time that that tree gets a year older and puts out a new branch, it comes forth with oranges, if the vine itself puts out the branch.

And what we've tried to do is be joined members into Him, and we live under the name of Christianity; because we are (as it's a—in a common way of saying) "We are the citrus fruit," the Christian church. But when the vine itself puts forth a vine, it'll be like the first vine it put forth. If the first Vine it put forth, they wrote a Book of Acts behind it, if it ever puts forth another one, it'll write a Book of Acts behind it. That's right.

35-3 So you're only joining lodges, but when you're born out of the vine . . . You've got a fruit; that's right. You've got a fruit, but what do you do with it? You have a form of godliness and deny the power thereof. You deny signs; you deny wonders; you deny the Holy Ghost. You deny speaking in tongues; you deny visions; you deny prophecies. You deny healing, and yet call yourself a name. No wonder the Holy Ghost said, "A power of a—groups of people full of blasphemous names (Sure), calling themselves Christians, with forms of godliness but denying the power thereof. From such turn away, for this is the sort that leads silly women laden with diverse lusts."

All kinds of organization, the church is packing so much with this kind of a society and that kind of society. What about the society of Jesus Christ? See? We have all these other things, and we burden the church down. Now, there you are.

36-1 You never can join a Church; you join a lodge. You're a member of a lodge, of a group of people just like a lodge is. "We believe in this; we have our orders, and we have our secrecy and so forth." You do the same when—when you join a so-called church, but you cannot join Church. You joined a lodge of members but not a Church, for you are born into that Church. And the vine itself. . . Now, wait a minute. Watch. And I'll close after while.

Notice. Excuse me, I—I didn't mean to say that. Watch. Look. If God tempered this Bride together with that Spirit, then It tempers the individual together with that Spirit. See? Then you are born into that Kingdom, and then the very Life that was in this Church is in that Church, and that, that, that, that. And the very Life that was in the hull, the Vine, Jesus, is in the member that He's put forth. Glory. "With the same things that I do, the works that I do, shall you do also." There's the true member of the Body of Christ; no kind of a name tacked onto it. The very works of that individual proves where he come from. There's Life testifies what he is.

"Are—are you. . . What member—what body do you belong to?"

"The Body of Christ."

"Well, where did you join It?"

"I didn't; I was born in It." See? "I was borned in It."

You don't have to tell them. They know what's happened. You just. . ."How can you light a candle and put a bushel over it?" He said. See? No, no.

36-4 When you're born into that Kingdom of God, then the Life, the very Life that was in Jesus. . . Then you're interested in souls. Then you don't have to beg people to come to the altar. You don't have to beg for somebody to come seek with those that are at the altar. The—the—the things just automatically flow, because it's sealed up in you. You are a unit of God. You're sealed with the Holy Ghost.

Now, do you know what the Holy Ghost means? It don't mean, "I jumped up and shouted, and I had a strange feeling." Them's all right. I've jumped up and shouted and had strange feelings. "I spoke in tongues." I believe the Holy Ghost speaks in tongues. Sure. "I've interpreted." Yes, sir. I believe that too. But that ain't it. That isn't what I'm talking about. There can be a leak up here somewhere. There can be a leak here in your

patience. Let somebody smite you on one side of the face. Do you turn the other one? But you say, "That dirty hypocrite. . ." Then there's a leak somewhere sprung. We better leave that alone. All right. But you know what I mean? But when you're sealed into the Body of Christ, then you're Spirit-filled, and you're a son of God.

37-1 Oh, I wished I just had about ten minutes to read something here, but I. . . Would you bear with me another ten minutes? I want to read something. Just a little bit. Now, I. . . Honestly, the beans won't burn; I'll just assure you (See?), if we'll just read this just for a few minutes. It's just too good to let go. I just got a couple things here that just comes on my mind that I would like to say. Let's turn to St. John the 3rd chapter, talking about Life Eternal. Let's just find out what it says here about this Eternal Life problem and God's Life. Now, now watch here.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came therefore to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: . . . no man can do these miracles . . . , except God be with him.

Now, they—them Sanhedrin courts, they recognized that He was the Son of God. They knowed it. Here was their ruler right here telling Him, "We know that You're a teacher comes from God, because the very Life of God's flowing through You." See? "We know that Your teach is not of Your own; it's of God, because God's proving it." See? "The Life of God is flowing right through You."

38-1 Now, watch.

Jesus answered and said unto him, Verily, . . . , I say unto you, Except a man be born again, he cannot see the Kingdom of God. (Oh, my. "Unless you join my church. . ." Oh, see how they get it off? See, see?)

Jesus then—Jesus answered, Verily, verily, I say unto you, Except a man be born of water and . . . Spirit, he cannot enter into the Kingdom of God.

That which is born of . . . flesh is flesh; and that which is born of . . . Spirit is spirit.

Marvel not that I say unto you, Ye must be born again.

The wind blows where it listeth, . . . (See? Right back again. See? Coming back. See?) . . . The wind blows where it listeth, and thou canst not hear the sound—hear the sound thereof, but cannot tell from whence it come, or where it goeth: so is every one that's borned of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and know not these things? . . . (Look at there, brother, a D.D., Ph.D., double L.D. See?) . . . and know not these things?

Verily, . . . I say unto thee, We speak that we do know, and testify that which we have seen; and you receive not our witness . . . (We know these things. We've seen them; we know it, and you don't even receive our witness, church joiner. See?)

If I've told you earthly things, and you believe not, how shall ye believe, if I tell you . . . heavenly things? (Now, listen at this here. Now, watch.)

And no man has ascended up to heaven, but he that come down from heaven, even the Son of man which is in heaven. (Figure that one out.)

38-1 You know one time He said, "What think ye of Christ? Whose Son is He?"

They said, "The Son of David."

He said, "Then why did David in the Spirit, say to Him, 'The Lord said unto my Lord, "Set Thou on My right hand"'? How can He be His Lord and His Son?" No man asked Him anything else.

In Revelation He said, "I am the Root and the Offspring of David." See? "I am the Vine and the Branch. I'm the Beginning. I was before the beginning; I was the Beginning, and—and I was the Offspring of him too."

Now, here He said, "No man has come down from heaven, but the Son of man which now is in heaven."

A lady asked me one time, a question, I said, "Answer this one for me."

Said, "Who'd Jesus pray to in the garden of Gethsemane?"

I said, "Who was He talking about when He said, 'No man has ascended to heaven, but He that come down from heaven, even the Son of man which is in—which now is in heaven?'" See?

39-2 Here He is, standing right here on a housetop talking to Nicodemus, and said, "I'm in heaven." Is that right? Let's leave that till tonight; what do you say? It's getting too late. Oh, my. Let's just ponder over that a little while this afternoon.

How do you get in the Church? Born. What by? The breath of God.

Breathe on me, breathe on me;

Spirit of the Living God, breathe on me.

That's my prayer. Just let the Holy Spirit breathe. Oh, my, for the breath of God. What is it? Sealed away in the Kingdom of God, knowing that when I first confessed, "I believe Jesus Christ." . . . Yeah.

39-5 Then to my faith, I add virtue, godly virtue. Then to my virtue, I add knowledge of the Word. To my knowledge I add temperance self-control. I like that, "My country 'tis of thee. . . Crown my soul with self-control. . . From sea to shining sea." Patience. Oh, my. Tested: don't you worry; Satan will try them for you.

I'm climbing up the ladder now. See? I've added virtue, knowledge, temperance; now I've got to add patience. I still ain't got the Holy Ghost. Then after I add patience, I add godliness. You know what that is? Like God. I add that. Don't misbehave myself; go like a Christian gentleman ought to. Let that not be a put-on. Something in me, the love of God just boiling. . . See, see? Not say, "I—I—I. . . Boy, I could do it, but maybe I'd better not." See? Huh uh; huh uh. It's there anyhow. It's a birth. I've been birthed into this, into this, into this, into this, into this, into this, into this, and then the love of God, Christ, comes down and seals all that up in me for service. See?

39-7 Then what does He do when He gives me the Holy Ghost? He sets you out in a separate place to yourself, marks you. See? You're a different person then. You're not of the world no more (See?); you're clothed different. You're

dressed different. Not this outside dress, no, no; you don't have to be odd and peculiar, and collar turned around, and a long ceremony-like. No, no. You don't do that. You dress physically like this. It's just this spiritual dress that counts. The wedding garment's been put on you. What are you? Like Jesus.

40-1 Watch, He was overshadowed, and He was transfigured there before them. And His raiment shined like the sun. There He was, Jesus, God placing His own Son. See? And then, up come Moses. Then up come Elijah. And Peter said, "You know, it's—it's a good thing to be here." See how man gets? Oh, the supernatural done. . . Said, "Let us build three tabernacles. Let's build one for Moses, and one for Elijah, and one for You."

And before he got through speaking, God just shut the whole thing up, said, "This is My beloved Son. In all these things that I required of Moses, and put the law out by Moses, the justice by the prophets, He's met it all. Hear ye Him. I'll step out of the picture now. Just hear Him. Just hear Him." Oh, my, what a beautiful thing.

40-3 Then when we have met these qualifications and become full of the virtues of God and the things of God, then the Holy Spirit comes down and seals us into the Kingdom. Don't worry now. Everybody will know you got It. You won't have to say, "Well, glory to God, I know I got It; I spoke with tongues. Glory to God, I know I got It; I danced in the Spirit once." You don't have to say a word about it; everybody will know you got It. Don't you worry; It'll testify for Itself. He'll let it be known among men.

40-4 God bless you. So glad to be here with you this morning and have this time of fellowship. Listen. Our little church is small, and yet we don't have enough room for the people who come here. We are not a organization. We believe and have fellowship with every organization. You're just come here, because that you want to come. And you. . . We love you, and we want every organization, every person. . .

I believe that there's people in all them organizations are Christians. They are brothers and sisters in Christ. So therefore, we have no strings, nothing to join, nothing to do, but just be a Christian.

40-6 As E. Howard Cadle used to say, “We have no law but love, no book but the Bible, no creed but Christ.” And that’s right. Come and visit with us. We’re happy to . . . We believe the Full Gospel, every bit of the Word. We believe just exactly the way . . . We don’t add one thing to It, take anything away from It, add any organization stuff to It. We just leave It just the way it is. That’s it. And we’re always glad to receive you. You come and be with us when you can. We pray for the sick. We believe everything the Bible says do. We are “forgetting our weaknesses, behind, and we’re pressing towards the mark of the high calling.”

41-1 Now, one thing more. Will you permit it to be said? Day before yesterday morning . . . You’ll notice on the—the board out there a vision. I had a vision. It was about 5 o’clock, as my wife back there knows, or 6. I’d woke up. We’d got up to get the children ready to go to school. I just have these now and then; and you all know, every one of you here, that they never fail. They—they are absolutely perfect (See?); they never fail.

And I thought that I was the happiest person I ever seen; I was standing in the sun, s-u-n, and was a—and was preaching the Gospel to a large mammoth congregation (I just wanted to see if it was being taped.)—a—a large mammoth congregation. And they were setting in a forest, and streaks of the sun was shining down on them, just here and there a-getting it, getting the Word.

41-3 And I’m, as usual, always too long too late, preach too long. And I preached so long, until the congregation become hungry for physical food. And they, some of them got tired, so they just got up and went out to get them some food, started going out. I said, “Don’t, don’t.”

I had two climaxes I wanted to meet—I wanted to meet in my sermon. And the Lord had give it to me. And any preacher knows when you really know it’s—that God’s give it to you, you just burning to tell the people. And I was just a-preaching, “Charlie,” just as hard as I could preach, just laying it on, you know, and saying, “All these great things . . . This what God’s doing, look at this. He discerns the thoughts of the heart. What is it? The Word,” and going like that.

41-5 And oh, I wish I could remember what I was saying, what my text was. I can’t think of it. See? But I was

just preaching away, and I was watching myself do it. And then, when I was standing there looking and watching myself preach it. . . And I was just preaching to “who wouldn’t have it.” And after a bit I raised up, you know, and I thought, “Glory to God.” I said, “Look at these wonderful things, and this, that. . .”

And directly, I noticed the people begin to get like they was physically hungry. And so they had enough spiritual, so they started walking away, and some of them [Brother Branham yawns to illustrate—Ed.] started walking away. I thought, “What’s the matter with everybody?” And—and I looked and here was some young couples going along to my side, and I stopped; I said, “Just a minute, friends, just a minute. You’ll be back again when the evening shadows fall.” See? I said, “You’ll be back again.” But, let me give you this first climax. “Where does all these things come from that I’ve showed you? Where are they from?” I said, “Here they are. They are in the Word of God. They are **THUS SAITH THE LORD**, His promise, ’cause,” I said, “all of you bear me record, witness this, that my commission is, ‘Stay with the Word.’” I said, “What’s the matter with all of you? Can’t you understand the Word? You must understand It.”

And someone said, “Man, I’d like to have some biscuits and some of. . .” like that.

42-3 Well, I just thought, “Well, glory to God. If they want biscuits, let them go get them.” So I—I turned around; I thought, “Oh, but you know what? The shadows is going to fall after while. Right away.” And I said, “Then tonight, when that congregation gathers in again. . . Now, I put the climax to them and told them that the things that they have seen me do is found in the Word of God, not in some mythical book of some organization; it’s found in the Word (See?), every bit of it in the Word, ’cause I am commissioned to that.” I thought, “You know, they’ll every one be back tonight. So here’s what I’ll do: I’ll background, kinda background,” you know the way I do it on these church ages and things, say what I said before. “I’ll background it on the Word, and then this great, marvelous climax. . .” I said, “What a time it’ll be. Praise be to God.” And I seen myself getting real little, and heard that, “Praise be to God.” I seen myself fading up like that, and here I was standing there.

42-4 Now, here's the interpretation thereof. See? The first thing that I have done: The things that's been done has been mystical to the people: most of them. I don't mean the Full Gospel and saints of God, but I mean to most of the people. And you never want to look at the world, "Cosmos," as the Message of God. When you go in, you say . . .

Like Boze said, "I've always . . ." Said, "I had a dream years ago that the—the—God would send me to Chicago and shake Chicago for the glory of God."

I said, "Joseph, He's already done it."

"Why," he said, "they haven't been shaken since Moody."

I said, "That . . . I'm talking about the Church. That's cannon fodder out there. That's just dust of the earth, that bunch cramming through the streets, and painted Jezebels, and everything . . ." I said, "That's out there. Them big old lodges and things will crumble and fall into the streets in there." I said, "He's talking about the Church. The Church has seen the revelation of Jesus Christ made manifest and they recognize it. They may not be fifteen out of Chicago. There may not be ten in this generation out of the whole city of Chicago come forth." Did you ever think of that?

43-3 As it was in the days of Noah, so will it be at the coming of the Son of man, wherein eight souls were saved. Uh-huh. How many come out of Sodom? Uh-huh. See what I mean? I doubt being a handful. See?

"But the Church itself has received the shaking. They've recognized it. They knowed the Word. They seen the Word when It was being materialized, and they caught It. Now, look at that for a minute."

Now, and this first message, when they'd see it, everybody rallied for it; said, "Oh, glory to God. Oh, if I could see . . . this, that, and the other," and they'd go right away, the same way they come in, See? And now, they think, "Well, I don't know. Where would you join? If I don't come with this, it'll be this way; and I'll be kicked out over here, and I won't have nothing to do here."

43-6 And brethren set down and say, "Well, what would I do if I . . ." See there? They won't stop long enough to recognize It's the Word that God promised being manifested (See?), and they walked away. But don't worry, the shadows are close at hand. See?

When I returned to the field. . . You remember the other night of the message that He give me back yonder when I was laying the cornerstone, just exactly, said, "Do the work. . ." Said, "When you come out of this vision, read II Timothy 4." You know it's laying right there in the cornerstone—thirty-three years ago. Said, "Do the work of an evangelist. Make full proof of your ministry, for the time will come when they will not endure sound doctrine; but after their own lusts shall heap teachers, having itching ears, turn from fable—from Truth unto fables." If that hasn't been just word by word. [Blank spot on tape—Ed.]

44-1 But remember then, the other night when I never did read the rest of it. The thirty something years that I've preached in this tabernacle, never one time did I ever go any farther than that, and I don't know why. I often wondered, till one day I seen where Jesus picked up the Scroll and begin to read, and read half of the prophecy, and stopped, and said (there in Capernaum), He said, "And this day, this prophecy's fulfilled." Why didn't He read the rest of it? It pertains to His second coming. See?

And there I'd read that not knowing. . . I picked up that, and there it was right before me at Southern Pines, South Carolina. That morning, standing out there talking to Joseph Boze, leaned up against the side of a car [Brother Branham snaps his fingers—Ed.], I struck it. Paul said, "I. . . All men has turned against me. There's no man with me. Demas has forsaken me, loving this present world. And I now. . . (Look.) And the coppersmith done me much harm."

44-3 Look what Demas must have thought. "Why, I seen Paul preach the Gospel and heal the sick; and here he sets suffering himself, carrying a doctor along with him, Luke, all the time he goes, taking a doctor with him, a man preaching Divine. . . Why, I seen him smite a man blind; said, 'The Lord rebuke thee, and you'll be blind for a season'; and let the coppersmith run him out of a meeting. I guess he lost his power to smite men blind. I guess he lost his power of Divine healing. God's turned against him."

44-4 I don't think Demas went out into the world, 'cause Demas was of a. . . If you know his history, he was of a big, rich family; and—and he wanted to go with the rest of the crowd. But Paul, poor little Paul, what was it? God always lets a ministry get like that and then crowns it. He let Jesus get to

a place (Look at there.), when He could raise the dead, when He could do anything He wanted to, and let a Roman soldier jerk beard out of His face and [Brother Branham makes a spitting sound—Ed.] spit in His face. Hit Him on the . . . Put a rag around His face and said, “Now, you know, they tell me you are a prophet . . .” All of them stood around with their reeds and [Brother Branham illustrates hitting Him—Ed.] hit Him on the head, and said, “Now tell us which one hit you.” He knowed which ones hit Him. Sure He did. See? But His ministry was fixing to be crowned. It always gets that spot where it seems like it’s real, real weak, just about gone, then God crowns it. Oh, Lord, let it happen. Let it happen, Lord. Let’s bow our heads.

I love Him, I love Him,
 Because He first . . . (Now, worship Him;
 we’ve had hard teaching.)
 And purchased my salvation on Calvary’s
 tree.

Let’s raise up our hands now to Him.

I . . . (Now, be in the Spirit. See? I love Him.) I
 love Him,
 Because He first loved me . . .