
GOD HIDING HIMSELF IN SIMPLICITY

 Thank you, brother. Good evening. It's a privilege to be here, tonight, in this fine time of fellowship. Just seems so real, get to hear the testimonies of other people who are enjoying this fine blessing, that we're sharing together our experiences of, tonight. And now I, too, want to thank Brother Shakarian, and many the... this Brother Danny, and so many others that here, that I can't call their name, of inviting me to this fine chapter here at—at Albuquerque.

2 I think that if we would, sometimes, in setting up your next chapter, if you would send someone in, and kind of run around through the churches, a little revival, get them praying, and waiting, and under anticipations in the churches, and the Spirit of God all moving, and then get into one of these, then you just really have something. We . . .

You got a potential here. You—you got some fine people.

3 I find, wherever I go, I been around, quite a bit now, for the last few years, around, around the world, preaching. And I find out that, everywhere, God has fine people in this wonderful experience. I go way out into the jungles in Africa, and India, and the islands, I find people that doesn't even know which is right and left hand; never heard the Name of the Lord Jesus; know nothing about It, at all. And the strange thing, when they receive the Holy Ghost, they act just the same way you do right now. See? They . . . You can see it's—it's really something. And God loves them, heals them.

4 Now, this businessmen's chapter, that's the only thing that I'm affiliated with, as far as organization of the world. It's because of that, I was once the . . .

5 Been setting there, Brother Crow and I, speaking about our Baptist background. I was ordained, a Missionary Baptist church. But then, of course, when the experience come along, of the Holy Spirit, well, that settled that right now. And so we . . . Not nothing against those brethren in there. There's some fine men out there in that place, and amongst all the churches, the denominations. But we appreciate them greatly.

6 This has been a great time for me. This Business Men has been the thing that I . . . has give me a place to speak from.

7 Now, when I heard the name, “pentecost,” why, I heard the name, and they told me, “It was a bunch of holy-rollers rolling up-and-down the floor, slobbering and—and everything.” But I—I found out that that wasn’t so.

8 And then, but when I got, come among them, they were—they were broke up and as many different organizations as we Baptists were. Just, they were just. . . I thought they just one group. But I come to found out, there’s just all kinds of groups, fussing with one another just about as bad as we Baptists and the rest of us. And we’re just about the same.

9 And then—then, instead of coming in and joining either the Assemblies, or the United, or the church of God, and all them very fine men, all the groups, I just stood between them, and say, “We’re brothers. Don’t argue, one with another.” Now, if Satan can keep us fighting at one another, he don’t have to fight. See? But when we train our guns on him, and away from one another, go to loving one another, fellowshiping with one another, then the Millennium will start.

10 But that’s been my purpose. And the Christian Business Men’s Full Gospel group here has been an oasis for me, to come together. Because, and they sponsor many of my meetings. And that way the—the. . . Their people, to save their face, has to come in, you see, so it—it’s made a great thing for me here in this nation, in this United States.

11 Now, the 5th, 6th, I know that I. . . Is it all right to say something about the meeting? [A brother says, “Sure.”—Ed.] Yeah. There was the 5th, 6th, and 7th; 5th, 6th, 7th, and 8th of June, we have a campaign at Tucson, at the place where they hold the ban-. . . the Business Men’s banquet. [“Ramada Inn.”] Ramada Inn. It seats about twenty-five, thirty-five hundred, all air conditioned.

12 And now, as a speaker, anyone that knows me, knows that I’m not a speaker. I only have a—a grammar school education, and that’s a small one. I only got to the seventh grade. And so I, as far as saying, “a preacher,” you know I’m not. But I just make a joyful noise unto the Lord, and then try to share what I’ve learned about Him, with others.

13 My calling in life is prayer for the sick, praying for the sick. That’s what the Lord has blessed me with, great meetings, leading people. Greatest number I ever had at one time in one single meeting, was in Bombay, five hundred thousand at one meeting.

14 And then, Africa, I believe, if we counted the converts of blanket natives, heathens, didn’t know which was right and left hand, had

thirty thousand of them at one time, receive Christ as Saviour, at one time. Of a crippled, blind boy, with not even mentally right, the fifth person on the platform. And when the Holy Spirit . . .

¹⁵ And I seen medical doctors, as this fine medical doctor, a few moments ago. If I was in this city, and sick, and I had to have medical attention, I'd want a man like that to work on me, one that believed in God. If I had to have his assistance of medicine, I'd certainly want a man that believed in God like that. A real . . . You're fortunate here, in the city, to have a doctor like that, a real God-fearing man, that trusts God for His hand in surgery, or whatever he does. I—I have confidence in a man like that. I seen medical doctors come forth and—and give their hearts to Christ, and become missionaries out in the jungles. And I—I certainly appreciate it.

¹⁶ Now here, and at home in America, I travel around, have a little healing service, pray for God's sick children. And I appreciate the opportunity, so much.

¹⁷ So if you're in, around, near Tucson, June the 5th, 6th, 7th, and 8th, the chapter there will sponsor it, now, as far as we know. And all the Assemblies of God, I think there's five or six, seven Assemblies of God. And many of the other, church of God, and so forth, they're all coming in for a union fellowship for this meeting. Now, if you . . . if . . . I think it's advertised. [A brother says, "It's over in Ramada Inn again."—Ed.] The Ramada Inn is where it will be. Brother Stromei, I—I don't know how to spell it, but he's a . . . You see it in *The Men's Voice* there. He could enlighten you more about it, as the time goes on.

¹⁸ I'm going now, right away, into Alaska, to organize a chapter up there at Anchorage.

¹⁹ And so then I'm going up into the Yukon, about another week or ten days, and up in the little way-away places. Where, ministers, like great men, like Brother Oral Roberts and Tommy Osborn, and some of those men who have those great outstanding ministries, they can't get to those places. They—they can't afford it. They just can't take that much time.

²⁰ Well, I've tried to keep, what little ministry the Lord give me, humble. I—I—I don't. . . I never took an offering in my life. I—I—I don't have no programs to sponsor. I—I don't have nothing to sell. I—I—I just want to keep it so if—if the Lord wants me to go to preach to ten, I can go. And if He wants me to go overseas, He'll sponsor it. So I can go anywhere He leads me. I—I kind of like it

that way. And I don't have to have a lot of money, or nothing. I just want the blessings of the Lord. So you just pray for me, if you will. That's, I was thinking when I . . .

21 Not long ago, I was invited by our precious, gallant soul, Brother Oral Roberts. I was standing in his place there. I believe he said it cost about three million dollars, the building or some. Oh, my! I've been in Hollywood, and I prayed for King George in the palace, and Gustav up in Sweden, and different places, and I been lots of places, a privilege of being there, and I seen much, but I never seen a building like that. And when I went in, there was so many people at the door, the police had to take me around and bring me out the back way, waiting, come out for prayer for the sick. And when I went out the back way, Brother Fisher taken me out, after he had showed me through the building, when I was standing out there and looking up at that great, mammoth building.

22 I had just come from Brother Tommy Osborn. Both those boys say that they come to the meeting and was inspired. I thank the Lord, then, for letting me have a little part in the ministry.

23 And how Brother Osborn, how he come there that night, and saw that maniac run to the platform, to kill me. And throwed his arms out, and said, "I'm going to break every bone in your body."

24 I said, "Because you've challenged the Spirit of God, tonight, you'll fall over my feet."

25 He spit in my face. Said, "I'll show you whose feet I'll fall over." And he raised back his fist to hit me.

26 And I said, "Satan, leave the man." He whirled around, around, then fell over my feet. And the police had to roll him off.

27 Tommy Osborn said, "If God can do that for one man, He can for another." And so . . .

28 And Tommy Osborn, a gallant soul, a real man! I been down to his great place there and seen his great building.

29 Come over and seen Brother Oral Roberts. Then they . . . I went out, through the back. They was going to come around and pick me up. I was looking at that great, mammoth building. I thought, "Oh, my! Look at Brother Tommy, Lord, how You blessed him." I looked over here and seen Brother Oral's. I said, "Just think of what God can do for one little, humble man! Oral Roberts, born in a dug-out, I think, out there. One little old poor boy, and could give him millions of dollars into his hands, and things."

Now, Something said to me, "Well, what about you?"

30 I thought, “Well, no.” I thought, “Boy, I’d sure be ashamed for one of them to come to my place. I got one typewriter setting in the end of a building. Now, Brother Oral had, I believe, five hundred IBM machines on one floor.” I thought, “Everything never even touched with human hands, *this* high.” I thought, “Oh, my! If he’d come into my place, say, ‘I’d like to see your office, Brother Branham.’ Ooooh!” I thought, “I’d feel ashamed of myself.” I thought, “Well, Lord, maybe—maybe You couldn’t trust me. Maybe I wouldn’t do for me to be that.” I said, “No. Lord, You’re infinite. You know I haven’t got that much intelligence.” I thought, “Look what they inherited!” I thought, “Well, I guess I haven’t got very much.”

31 And Something said, “Look up.” So I was pretty well satisfied then. I’m looking for a City whose Builder and Maker is God.

32 Now, I’m not nothing against these brothers who God can trust like that, but I—I love them. And I thank God for doing that for great men like that.

33 But, for me, that would worry me to death, well, if I had to have twenty, thirty thousand dollars a day, to operate a business. If I get enough for my three children, and my wife, and myself, to eat, and a place to sleep, that’s good enough for me. Then if the Lord wants me go somewhere, these little, humble places, then I can go. Maybe He kept me that way, you see.

34 I couldn’t meet men that they meet. I haven’t that intelligence. I haven’t the education. So, I go, pray for His sick children, and hoping that some day, in the palaces Above, that we can all meet again, where we’ll never have to be sick, no more prayer meetings or no preaching to the sinners. Until that time, I’m your brother in Christ.

35 Now, the tapes that’s being made here, they are, you can have them there. Mr. Sothmann, over here. They’re already made up. Just immediately after the service, you can have them. Don’t have to wait for them. They’re right there, you can have them.

And, now, pray for me.

36 And now, tonight, Brother Shakarian told me he was going to let me on early. I guess that means, “get out early.” And I’m—I’m going to do my very best to do that. And this being Good Friday, and I thought, this morning, take . . .

37 [Brother Demos Shakarian says, “How many want Branham just take his plain time, though, not be a hurry?” Congregation applauds and says, “Amen.”—Ed.] Oh! Thank you. Thank you. Thank you. Thank you. Thank you. [“All right. I don’t want you to blame me.”] No, brother. Brother Shakarian, I didn’t mean that

that way. See? I. . . [“We want—we want you to just take your time, Brother Branham. We got all night here.”] Thank you. Thank you. [“Where the Lord is, there’s peace, there’s comfort, and there’s rest.”] Thank you.

³⁸ I, sometimes, in speaking, if I mix my words all up, just reminds me of a little story I heard one time, of a little boy. A minister was coming up a—lane, and he heard a little boy over in a corner, saying the alphabet, “A, B, C, D. . .” And he listened at him. He had his hands up towards Heaven. He said. . . After he got through with that, he raised up, put his hat on.

³⁹ He said, “Son?” Turned around and looked. He said, “I’m a minister.” Said, “I heard you, on your knees, holding up your hands, saying the alphabet.”

⁴⁰ He said, “Sir,” he said, “I was raised in a Christian home. Father and mother was both killed, suddenly. I was taken out.” Said, “The man that I’m living with is so cruel to me!” Said, “I was just praying for him. I don’t know how to pray.” He said, “I was just saying all the alphabet, and thought maybe God would understand how to put it together.”

⁴¹ So maybe you just think the same thing to me, that—that maybe He’ll understand and put it together such ways that you’ll understand from the—the objective and the. . . that I have in my heart towards what I say.

⁴² I’ve never been prone to—to try to be flusterated among men, because I been among men. I only have one thing that I see, and that’s Christ, and Him crucified. I see a Church that I love, that He died for. And I’ve very zealous of that Church. And I—I do the best I can to keep It what I think is right in order, in line with God’s Word. And, now, looking some day to spend a ceaseless Eternity with you, over in a Land where we’ll set around like we was tonight.

⁴³ As many times I look upon when we’re having breakfasts and suppers, and things like that. Now, I’m a southerner. And it’s still “supper” to me. They talk about this here breakfast, lunch, and dinner. I—I can’t do that. Now what becomes of my supper? See? I—I—I just. . . I got to have supper. That’s right. Just lunching won’t do me no good. I—I got to eat three times a day.

⁴⁴ But, so, I’m thinking, as I looked. I was shaking hands with some of the men here, aged ministers that was probably on the field when I was still a sinner. And I look at them, and I think of seeing the gray in their hair. I think, “My! Them men was out there, fighting, before I was even converted. I have no business standing here on the platform, speaking to such men as that.” Then I look out. . .

45 Well, only thing they done, they—they prophesied and said these things would come. And I want you know, brethren, I think you just—you just laid the foundation stones for the . . . and broke the fields.

46 You pentecostal brothers who stood out here with a tambourine in your hand, when you didn't have a church to go to, when the people laughed and throwed rotten eggs at you, and you was laid in jail all night; broke corn on the railroad tracks, your children went hungry. God bless your gallant soul! You should be here, not me.

47 But you've said that there'd come a time when these things would happen. I'm glad to see you live to see it happen. The half has never yet been told. And I—I appreciate you.

48 I look down the table and see you, different ones. I think, "I may never eat supper with you again here on earth. But some day, when life is all over, we'll eat supper again, that's right, up there in Father's House, when we look across the table and see one another." We're on the battlefield now. We got to hurry away. But I just imagine what it'll be when I look across the table and see all the redeemed setting there, reach across and get a hold of your hand. We start crying. We got to. Then the King will come out and wipe all the tears from our eyes, say, "Don't cry, children. It's all over. Enter into the joys of the Lord that's been prepared for you since the foundation of the world." Our little differences will fade away then. And there'll be one great Eternity. I want to spend It with you.

Let us pray now as we bow our heads.

49 Our Heavenly Father, the great, mighty Jehovah Who thundered forth in the beginning and said, "Let there be light," and there was light. Oh, thunder again, Jehovah! Throw Light upon our paths, tonight. Throw Light upon Thy Word. Throw Light upon the day that we're living in. Send the Light. Grant it, Lord.

50 Bless Thy people everywhere around the world, where revival fires are burning on the hillsides, in the heathen land around the world. We pray that You'll bless every God-sent minister. O God, inspire their lives. Just think, at right this same moment, people are receiving the Holy Spirit around the world. People are being healed, this very minute, around the world. How we thank Thee for this great universal blessing that was made possible by the death of Thy Son, some nineteen hundred years ago, this afternoon, as we have celebrated, this good Friday.

51 We pray, Lord, that His Holy Spirit will come among us now, and will give to us the portion of the Bread of Life that we have need

of, that would sustain us for the further journey, as we come aside out of the field, for these few days, to set in the shade of the Tree of Life, to enjoy each other and our fellowship together. We thank You for it. It's been refreshing. Now grant it, once more, tonight, Father, and fill our souls.

⁵² Heal every sick person that's here. How we thank You for Your healing, today, of our sister with that short limb and short foot in that condition. We're grateful, Lord. We thank You. It shows that the living God is dwelling among us. We thank You for the sister that was healed of the goiter on her throat. We maybe don't even know yet what all You've done. It's remarkable, Lord, to see how You do things. We're grateful to You.

⁵³ Now bless us further. Bless the reading of Thy Word. Hide Thy servants now. Circumcise the lips that will speak, and the ears that will hear, for we ask it in Jesus' Name. Amen.

⁵⁴ Let us turn now for a text to read, or for Scripture reading, rather. I want to read from two places out of the Word. And that is from Isaiah, the 53rd chapter of Isaiah. I want to read from 1st—1st verse until the 10th, to—to the 10th verse, rather. And then we want to read Matthew 11:25 and 26. Now let us read.

Who has believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and out of the root out of . . . dry ground: he has no form or comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrow, . . . acquainted with grief: . . . we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he has borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquity: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way: . . . the LORD . . . laid upon him the iniquity of us all.

He was oppressed, and afflict, he was afflicted, and yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off from the land of the living: and for the transgression of my people was he stricken. And he was he . . .

And he made his grave with the wicked, and in the rich in his death; because he had done no violence, neither was there deceit in his mouth.

Yet it pleased the LORD to bruise him; he has put him to grief: when thou shall make his soul an offering for sin, and he shall see his seed, and shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

55 Course, he's speaking of Jesus here, our marvelous and wonderful Lord. Matthew the 11th chapter, and the twenty- . . . 25th and 26th verses.

And at that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes.

Even so, Father, even . . .

Even so, Father: for so it seemed good in thy sight.

56 Now, if the Lord willing, I want to draw from this a text, to speak on just shortly, as quick as I possibly can. And then set down to listen at some more testimonies. I want to take this subject here: *God Hiding Himself In Simplicity*.

57 You know, God is so great, He hides Himself in simplicity, and then reveals Himself in the same thing He hides Himself in. And God is so great, He can make Himself simple. That's what makes Him great. So many miss Him in the simplicity, simple ways that He hides Himself. Now, we know that man cannot do this. Man cannot make himself great enough to be simple. See? Now what makes God so great, is because He can be so simple. And God does not reveal Himself in greatness, as we call greatness.

58 Now, as we read the Word, and study the Word of God, we find out the way God does things. He cannot, never change His program. What God says, He can never go back on His Word.

59 When we do anything: I can do something in this year, I think, "*This is right.*" Next year or maybe next week, I can see where I'm wrong.

60 But God can't, because He is infinite. His first decision, if He's ever called upon the scene, to act, and the way He acts on that

decision, that's the way He must act every time that decision has to be made again. Because, if He did not; if He acts a certain way on *this* decision, and the same subject comes up again, and if He doesn't act the same way He did the first time, then He acted wrong the first time.

61 Therefore, if a man ever come to Him for salvation, and He saved him upon the basis He saved him upon, He has to save the next man upon the same basis. And if a man ever comes to Him for healing, and He healed that man upon a certain basis, if the next man comes, He's got to heal him on the same basis. He cannot change. He must ever be the same.

62 God made a program. When man sinned in the beginning, back, he tried to find a way of escape for himself. He tried to make hisself a covering, fig leaves and so forth. It never worked. But God did make a way that man could fellowship with Him again, and that was under the shed blood of an innocent substitute. And that's the only way that God ever did meet man. And that's the only way God ever can meet man, is under the shed blood of an innocent substitute.

63 Now, we're here on good Friday. And the world, today, in the Catholic denominations, they crawl up the steps and, oh, so many different ways that we make traditions, and rub bones. "And there's some nineteen, absolutely proven, nails that they took out of the hands of Jesus," they claim. "Each church has got one." And what difference does it make whether it's the nail, or whether it's the cloak, or whatever it is?

64 We have the Holy Spirit. That's what Christ left to the Church, not some coat, some piece of the cross, some nail, or something. He left us a memorial, and that was the Holy Spirit that He left for the Church. Now, now, that was what He left to the Church, nineteen hundred years ago, this afternoon, as He died at Calvary. He commended into the hands of—of God, His Spirit, and It was sent back to the Church on the Day of Pentecost. Now, God. . .

65 In the beginning, when man sinned, it showed the nature of man. He's always trying to hide from God, and make hisself a way that he can feel justified, a religion. That's been a *religion*, means "a covering." So he tried to make his own religion.

66 But God made His decision on how that He would meet man, that was upon the shed Blood. And that's the only way, no matter how much we try any other way. That's the only place that God will meet man for fellowship, is under the shed Blood.

67 God only met Israel under the shed blood. The only place that Israel could worship was under the shed blood.

68 And, today, we have tried organization, we tried denomination, we have tried—we have tried education. We’ve tried scientific achievements and everything, to try to bring man into a unity for fellowship. And it’s failed, every one of them.

69 There’s one place that man can meet and fellowship with God, and fellowship with each other. That’s under the cross, when each man accepts the Blood of Jesus Christ. I don’t care, in all of his peculiarity, he can still reach over and put his hand in the next man’s hand and call him “brother,” when we meet at the cross where Jesus died.

70 We are becoming a scientific age. Everything must be proven, scientifically. We’re living in the age of science, as was predicted by the Bible, “weaker than wiser,” as we. . . as predicted. And we’re living in that age. And more we probe into science, further we get away from God. You’ll never be able to scientifically prove God.

71 And the whole Christian armor is absolutely supernatural. There’s nothing natural. If you can prove God, then there’s no more need of faith. “But he that cometh to God must believe that He is.” It’s by faith. The whole Christian armor is faith.

72 Dr. F. F. Bosworth, one of my first managers, wrote a book called *Looking At The Unseen*. Now, many of you has read it, no doubt. Is a very fine book, the. . . of looking at the unseen. The Christian looks at things he does not see.

73 Now let’s just take the armor of Christianity and see if it’s supernatural: love, joy, peace, faith, long-suffering, meekness, gentleness, patience. Everything is supernatural. Love! “Go down to the drugstore and buy me a quarter’s worth of love. I need it.” See? You couldn’t do it. “Buy me a dollar’s worth of peace.” You couldn’t do it. See? Everything is supernatural. The whole armor of God is supernatural. His Church is supernatural. It’s not an organization. It’s a supernatural Body that men and women are born into by the Holy Spirit and Its simple way.

74 God doesn’t make things complicated, of so many rosaries, and so many *this*, and join *this*, and so much education, so much theology. Why, we get ourself farther and farther away from God, all the time, by doing so.

75 Today, we’re so scientific till we can tell how many molecules it takes to make an atom, how many electrons, and so forth; and split that atom, and tell you how it’s done; make an atomic bomb, and then we can explain how we done it; but walk over a blade of grass that we cannot explain.

⁷⁶ God, in simplicity. God manifested Himself in simplicity. He makes Himself simple. It's so that the wise will not understand. Jesus said, "I thank Thee, Father, Thou has hid This from the wise and prudent, and will reveal It to babes such as will learn."

⁷⁷ Don't never try to educate yourself to God. When you do, you educate yourself away from God. See? God is not known by education. God, is knowing by faith. And the first stroke that the devil took was on the educational program, and man lost his fellowship with God. That's exactly. He must know God by faith, not what he can explain; by what he believes, that he can't explain. That, we just vice versa the picture.

⁷⁸ Now, today, everything is an educational program. Yes. We walk over a simple, little blade of grass. We send our children to Bible schools and to colleges. Now, remember, I'm not condemning that. I'm not supporting ignorance. But I'm trying to tell you the folly of it. And there's where we make. . . You know there's something wrong.

⁷⁹ And it's like in my meetings. Most time, when I get meetings, I find those that fails over in the other fellow's meeting. Because, many times. . .

⁸⁰ I've watched Brother Roberts. Someone said, "Brother Roberts, Brother Branham, will pray for five hundred while you pray for three." That's right. Certainly. "He'll get twice the testimonies." Certainly. "Fifty times the testimonies." See? Because you'll. . . After all, it's based upon the faith of the individuals being prayed for. But, the ones that fails in there, then they come over to the meeting. Because. . .

⁸¹ Here, a doctor is setting present. If a doctor. . . You go to a doctor's office, say, "I'm sick at my stomach, and got a headache, and so forth." And that doctor just writes you out a little prescription that—of aspirin or a tranquilizer, something, he's never diagnosed that case. He's just trying to get you out of the office. See? Now, if he's got you upon his heart, and he's interested, he'll diagnose that case until he finds the cause.

⁸² And when a man is sick, or a woman, and something has happened, there's only one way to correctly get that, that's, go back and find the cause. Go back till we see what they done. In the meetings, watch them stand on the platform. The Holy Spirit say, "Ten years ago, you was at a *certain* place, and you done a *certain* thing. And you did *this*, and *certain*." You've heard it, many of you, in the meetings. See? "You did that. You've got to make that right, first." And then, if they promise to do it, then you'll hear It come

forth, “THUS SAITH THE LORD.” Mark it in your books. Did you ever see it fail? [Congregation says, “No.”—Ed.] Certainly not. It doesn’t. It can’t. What is it? See? You, the first thing, you’ve got to find the cause before you can produce the cure. You’ve got to find the reason for it.

⁸³ And now, today, we are trying to educate people to that, to the scientific approach to God, and you can’t do that. God is known not by science, but by faith we know God.

⁸⁴ And I’d say this, that—that a man can set down and look at a bunch of flowers, a bouquet, and study that thirty minutes, sincerely with all of his heart, and know more about God than he did if he know, had all the degrees that a Bible school could give him, for God reveals Himself in the flower. We see it die and rise again, resurrection. We see two or three different colors in the same specie of flower. Where did that coloring come from? Explain it to me. How did it get there? Where does it go, and how does it get back again? How does that seed have to die, and rot, and come back again? God, showing Himself in simplicity, then hiding Himself again in death, to show Himself again in resurrection. See? It’s just . . .

⁸⁵ You don’t have to know a whole lot. The only thing you have to know is to have faith in what you’re looking at, what you’re believing. See? Believe. One hour would really prove it, would teach you more about God than all the degrees that you could have.

⁸⁶ God is so great, He can make Hisself simple. Now, that’s what makes God great, to me, is how He can make Hisself simple. And that, for doing, Himself, He hides Himself from the smart and wise. Now just think of that. He hides Himself from the smart people and reveals Himself to the humble people. The Bible said, in Isaiah 35, “Even, though, a fool should not err in the way, It’s so simple.” And as you try to figure It out, and study It out, you just figure away from God. Every time you do that, you just get yourself further and further away. Quit trying to figure It out. Just believe what He said. That’s all there is to It, just believe It. And then hides Himself from the wise, and shows Himself to the simple. Man can’t be that big.

⁸⁷ A man, as soon as he gets hisself a degree of some sort, he knows more than the next fellow. You can’t tell him nothing. The churches, today, like to brag on their pastor, because he’s a student of *certain-certain* seminary. He’s got a—a B.A., he’s got a D.D., L.D. Well, that don’t mean one thing. That don’t. He might have a B.A., and a D.D., and a double L.,D., and not even know split peas from

coffee. That—that doesn't mean. . . Excuse that remark. This is no place for jokes, you see. I—I don't mean that. No, sir. You forgive me. I mean this, that that don't have one thing to do with It.

⁸⁸ You know God by faith, and that alone. That was proved when Jesus come to the earth, and those Pharisees and so forth, the highest of degrees, smartest, most holy living men that we had. Even one flaw against them, they'd be stoned without mercy. And Jesus said, "You are of your father, the devil; his works you'll do." Who could point a finger at them and say?

⁸⁹ We call, "sin," committing adultery, telling a lie, smoking cigarettes, chewing tobacco. The. . . That's not sin. That has nothing to do with sin. That's the attributes of unbelief. There's only one sin, that's unbelief. "He that believeth not is condemned already." When a man will deny That, That, the Word of God, that's the sin right there.

⁹⁰ Jesus said, when He was on earth, "Who can condemn Me of sin? Who can show Me that I didn't fulfill everything that was prophesied of Me? When I come, I was supposed to do *certain-certain* things. Who can prove that I didn't do just exactly what the Scripture says I do? Search the Scripture, for in Them you think you have Eternal Life, and They are They that testify of Me." See? "Who can condemn Me of sin?"

⁹¹ Now, those people there, oh, they had to wash their pots and kettles, and wash before eating, and all these regular traditions they had to go through. But Jesus condemned them all, and set them aside, and told them they were devils. Could you think of such a thing?

⁹² Do you believe He would do the same thing in the churches today? He most certainly would. We've wound ourself around traditions and things, until we got ourself in the same mess we was then. And now, when God displays Himself in simplicity, then they don't recognize It, at all. It's above their way of thinking. They got It all fixed up the way that they think It ought to be, and, if It doesn't come that way, they won't receive It. That's the only way. That's what's always been the trouble.

⁹³ Remember, the way up is down. Now, that's right. "He that humbles himself shall be exalted."

⁹⁴ How do you know whether it's, which is up, and down? If the world is standing in space, is the North Pole up, or the South Pole up? Which one is it? See?

⁹⁵ And you say, "Oh, the morning star, and the evening star." It's both the same star. See? The same light was give in the morning, is

the same evening star, the world is just turned around. That's all. See? So it's not so complicated, after all. It's just simple faith, to believe God. Notice. The way up, I said, is down. He. . .

96 We must believe God. We must take Him at His Word. We must not try to figure things out. But, just whatever God says, the real true Spirit of God will punctuate every Word of God with an "amen." The Holy Spirit wrote the Word.

97 If the Holy Spirit wrote the Word, and the Holy Spirit is in you, how can It say, "Well, That was for another age"? How can It say, when It said, "Jesus Christ is the same yesterday, today, and forever," and you try to place It off in some age back there, or some age to come?

98 Man is still the same. He's always thanking God for what He has done, looking forward for what He will do, and ignoring what He's doing. That's exactly man, always. And he does the same thing today. He always is that. He, that's a man, and you've got to get out of that. You've got to let the mind that was in Christ be in you.

99 God dealing with man has always been in humility. He never does deal with men in great big theological terms. Tell me one time He ever did. He never does. He makes Hisself simple. And man wants to make It complicated. He makes Hisself great, by making Hisself humble.

100 Now, when a man gets a little bit of education, or a few degrees, he knows so much till you can't tell him nothing. But if he could just keep on getting great enough till he could make hisself little, till he knows nothing, then it'd be all right. But he can't get that big. See? He just can't get that big.

101 And God is that big. He's so big till He can make Hisself humble. But we can't, big, get big enough to make ourself humble. That's the difference. And so God hides Himself in humility and simplicity. And man, wisdom of the world, looks right over the top of It. No wonder Isaiah said, "Who has believed our report? To whom is the arm of the Lord revealed?" Jesus said, "I thank Thee, Father, of Heaven, of earth, that You have hid This from the eyes of the wise and prudent, and will reveal It to babes such as will learn." Humility, simplicity, just watch how God makes Hisself simple.

102 Look. Look at Eden. Just believe His Word, was all they had to do, to live. Now, God never said, to this first cause, that you've got so many degrees of college you'd have to have. He said, "This is My Word. Believe It, live. Disbelieve It, die."

103 Now, Eve never disbelieved all of It. She just believed one little phase of It.

104 Now I want to ask you a question, brethren, sisters. If God let all this happen because Eve disbelieved one little phase of the Word, and caused humanity to get to the place it's in, do you think we'll ever get back, disbelieving any phase of It? Think of it. If God could see little babies suffering, wars and troubles, famines and starvations, sickness and murder; and all these things has taken place, all because one little phase of His Word was doubted. Do you think we'll ever get back, doubting one phase of It? If it cost all of this, will He let you back free, let you go anywhere, say, "I don't. Can't understand It. I don't believe It, anyhow"? No.

105 You've got to believe all of It, no matter how humble It seems. Believe It, anyhow. Say, "Well, I don't understand It." Believe It, anyhow. You're not supposed to understand It. You're supposed to believe It. Just believe It, anyhow. Now, that's way we are today, the same thing, that God.

106 It's just like an army going to fight. We got spies in England. England has got spies here. The spies are in and out, around the world. Why? They're searching out our military secrets. When we find some kind of a military secret, as soon as they can find it, they take the same thing, or something, to combat it. It's a warfare.

The greatest warfares, gone on, is a spiritual warfare.

107 Now, when God knowed this was going to come to pass, He did for His children just like the United States does for their army. We give a man a helmet to wear, because we know he's going to use it. We give him a— a spade to dig in. We know it's a big pound, about ninety-pound pack on his back. Some little rookie packing it, he certainly is a— a hard thing for him. But the army knows they got to train him for that, because he's going to need it. Every piece of equipment, he's going to need it when he hits the battlefield.

108 And that's what we ought to do today, friend. We got to take the whole Word of God, 'cause we're going to need It. We got to use every Word that's in There. It's THUS SAITH THE LORD, and we've got to use the full Gospel, all of It. Now, when God had fortified His Church, He fortified It with the best thing that He could find, because it's His Own children. And He fortified the Church by the Word, His Own Word. Just ask them to believe His Word, that's all there was.

109 And Satan, by his wisdom, caused Eve to break down that barrier, just in one place. Satan admitted every bit of the Word was

right, but said, “Surely. . .” That’s all he had to know. “Surely you won’t die.” Now, that was the loophole. He got Eve from behind that Word, with one little doubt.

¹¹⁰ That’s exactly where he gets the church today, the same thing. Just that one little doubt brings you on this side. And now there’s no way to ever try to think that God will ever spare you through belonging to a church, belonging to an organization, or a group, or whatever it is, or any sensation.

¹¹¹ You’ve got to believe His Word and act upon the same. Right. There’s. . . That’s the only way. That’s God’s program at the beginning. That’s God’s program down through the life. That’s God’s program now, is, the Church must stay behind the Word. That’s the only way that he, you can be safe.

¹¹² Notice Noah in his days. We spoke of it this morning. In his days it was a great intellectual time, and men were smart. And Noah, his great intellectual age, God came down to save the elected people.

¹¹³ Do you believe God has an elected Church? [Congregation says, “Amen.”—Ed.] Certainly, He does. And He comes to save that Elected. The rest of them, it’s just common cannon fodder. But He—but He knows that there’s going to be so many of them saved, because, “He put their names on the Lamb’s Book of Life before the foundation of the world.” That’s exactly according to the Scripture.

¹¹⁴ “And the antichrist, the last days, will deceive every one whose names were not written on that Book before the foundation of the world.” The Bible said so. The antichrist, so close, it’ll be Pentecost, to the dot. See? “But it’ll deceive those whose names were not written on the Book of Life from the foundation of the world, when the Lamb was slain.”

¹¹⁵ Notice. Now, we find that, Satan, that great agent, he only was able to get the church, the first time, by making them accept his wisdom of the world, and get away from common faith that God told them to have in His Word. That was His first program. He succeeded there. And there is where he’s done it, every time. Oh, if we could only see that that’s it. And when he can get you from behind that Word, that’s all he has to do. You’re—you’re in his hands right then.

Notice, just believe His Word, and live.

¹¹⁶ Now, Eve, That wasn’t enough for her. She had to have some of the wisdom of the world.

¹¹⁷ That’s the way we do today. We’ve just got to have some doctor, Ph.D., LL.D., to tell us about It. Brother, if it’s contrary to this

Word, you leave it alone. I don't care if it's the pope of Rome, or if it's the . . . any hierarchy, or the archbishop of Canterbury. I don't care who it is. You believe God's Word. And let every other word be a lie, if anything is contrary to the Word.

¹¹⁸ I found out this one thing. Live by the Word. If God makes a promise, He's got to keep that Word. If He doesn't keep that Word, then it's not God.

¹¹⁹ Now, God is going to have to judge the world by some standard, some day. Now, if He's going to judge it by the standard as the Roman church tells us, of the church, then which church is it? There's some nine hundred different organizations. Which is it? The Baptist says theirs is the standard. The Pentecostal says theirs. Catholic says theirs. To me, neither one of them.

¹²⁰ The Word is the Truth. "Whosoever shall take one Word from This, or add one word to It, the same will be taken from, his part, out of the Book of Life." See? It's the Word of God, God will judge the man by.

¹²¹ Noah's great generation there, when they were so smart, God sent them a message. And when He did, He never sent an archangel. He sent a farmer, with a simple, little message, but it was showing them. Now, do you think they receive it? No. Because, it was too simple. If—if it wasn't been so simple, they would have received it. If it been some great something, you could told them how to build a pyramid that was greater than the ones that they already had built, and so forth, they might have received it. But He sent a simple man with a message, that, "It's going to rain." That didn't meet their scientific education. Why, they could shoot to the skies, with radar or something, and prove there's no water up there.

¹²² But Noah said, "God said there'd be water there. And if God said there'd be water there, though there's none there, He can put it there, because He's the Creator." That's it. No matter what anybody else says, God said so, and God is able to keep His Word. That simple, little message condemned the world in his days, and saved his own household. That's right. Of a simple, nothing radical, just, simply, "Walk in the ark." That's all there was necessary. "Believe and walk in." God saved the world by simplicity, showing Himself so humble. That was . . . What was it? God hiding again from the real smart, educated.

¹²³ Anyone knows that the antediluvian people were smarter than we are today, farther advanced in science, and so forth, than we are today. Why, they can dig up mummies back there. And we couldn't have a mummy today. We couldn't petrify a body like that.

They had coloring that we can't match today. They built pyramids and sphinx, and so forth, that we couldn't match if we had to. We haven't the stuff to build it with. We don't have the power to lift it up there. We could not build it, but they built it. Why? They were smarter than we are.

¹²⁴ And in that fine, educated, smart, intelligent race of people, God sent a message, so humble, that just stumbled them right down to the bottom. They—they refused it and rejected it. And God's justice required judgment, that rejected His message, and He condemned the world and sunk it beneath the earth, by a flood. And saved Noah, the righteous, who believed by a simple, little message that God used. What was it? God hiding in simplicity. Oh, yes. Yes, sir. Usually, as they always do, they believed it.

¹²⁵ Another time, when there was a time for deliverance at hand, God sent a simple man, out of a simple family. He never taken any renown family. Moses' family, we find out that he was just a simple man, a common family of the tribe of Levi, I believe. And they brought them out, this family.

¹²⁶ He let Moses go in and be the highest educated man in all the country. He could teach the Egyptians wisdom. He was a military man, we're told by history. He knowed all the in's and out, how to do it. And God let him get trained like that, and prove that you cannot accomplish for God in that manner. His military, all of his genius mind, all of his education, he bitterly and miserably failed by it. God let him do it, let him be educated and be smart. And then it took Him forty years to educate him, and then forty years to beat it out of him, before He could use him. That's right. That's right. Took him out on the backside of the desert and got rid of all the education he had.

¹²⁷ Oh, the only thing is the trouble today, we're always trying to pack up, for the Coming. We ought to be emptying up, for the Coming. There's got to be a space there. There's got to be something, a hunger. We're trying to persuade and pull. We oughtn't to do that. If a man is hunger for God, there's a place empty, for Him. That's all. But, until there, we can't smother God into a place. We might make him have isms, and chills, and so forth, and act strange. But it certainly won't work until that man, himself, wants God. Yes, sir. So our man-made programs are no good. Get in God's. That's exactly right. Join church, shake hands, forms of baptisms, and rituals, and—and rosaries, and so forth, nonsense!

¹²⁸ It's a birth. And God. . . "Blessed are they that do hunger and thirst for righteousness, for she shall be filled." That's right. You got to have an empty spot. What makes men hunger?

129 What makes men go out here and do the way they do? What makes these women out on the street, walking with these immoral clothes on? What are they trying to do? They're trying to satisfy a hunger. And what do they hunger for? Is because they were created to hunger. But that hunger, how dare any person try to hush that holy hunger that God made you, to hunger for Him, and try to satisfy it with the things of the world. You don't have a right to do that.

130 How dare any person to try to put bingo games and dances and things in the church, and soup suppers to pay your pastor, some kind of a carnal entertainment, and call yourself religious, and things like that, to hush that holy hunger! When, you ought to be having an upper room there, praying for the baptism of the Holy Spirit to fill that congregation of people. You have no right.

131 But It's too humble. It doesn't meet your requirements. Your education has gone above That. See? You're too smart. You want to educate the people into It. You don't want a pastor that knows the Holy Spirit. You'd run him away from your pulpit. You don't want that, because he can't show his card. He can't show what school he was from. Do you think Moses could have showed it? You think any of the prophets could have showed it? Could Jesus show it?

132 They said, "What school? Where'd He get this education? Where'd this come from?" We don't have a record of Him ever going to school a day in His life.

133 What about John, that old woolly, fuzzy-worm face, coming out of the wilderness like that? His father was a preacher, and he come out of a school; he was a priest. We don't even have any record of him ever going to school. He went into the wilderness at nine years old. Why? He had an important job to do. Why didn't he follow his father's trait, just like was customary for him to do? Why, that seminary down there would—would have got him in so many scruples they had, "Now, you know you're to announce the Messiah. Now, you know Brother Jones meets that."

134 He went out in the wilderness and he waited on God until the Lord told him, "Upon Whom thou shall see the Spirit descending and remaining, He's the One is going to baptize with the Holy Ghost and Fire." His ministry was too important to get an education. Certainly it was. He had to have the power of God.

135 Now, if you got your education plus the power of God, wonderful, but don't put that education above the power of God. See? Truly.

136 Now, we find out that Moses, now, when he was out there, he. . . Forty years he had trained himself, knowing by his mother

that he was to deliver the children of Israel. He thought surely, when he killed that Egyptian, that the brothers would understand it, but they didn't. So, through all of his schemes, he failed and miserably failed. But in five minutes, in the Presence of a burning bush out there, God put more into him than the—than the seminary did down there in forty years.

137 Now, I'll admit one thing, when you learn God, of God, in humility. What about a bush? What if Moses said, "Now, wait a minute. My education is very high. So I think I'll go over and try to gather some of them leaves off the bush, take them down to the laboratory, and examine them, and see what chemical that that was sprayed with, to see if the . . . it's afire and don't burn"? See, he would have never found the secret. But he walked up to Mother Nature, took off his shoes, knelt down and begin to talk to It. And It talked back to him. That's the way.

138 Don't try to educate yourself into something. But get right down before Jehovah God, speak to Him. He'll speak back to you again. That's just how humble it is. "Ask, and you shall receive. Knock, it'll be opened. Seek, and ye shall find. Ask, and it'll be given." That's just that simple.

139 Now, I know one thing, that whenever you really find God, it makes you act peculiar. You notice Moses, the next day, after. He had run from . . .

140 He had already run out of Egypt, and been out there, and marry Zipporah, and had his little son, Gershom. And here he was, already forgot about the bondage of the people. But when God appeared to him there in the burning bush; the next day, he had Zipporah setting straddle a mule, with a young'n on her hip. And a white beard hanging down to his waist; his bald head shining. And a stick in his hand, going down through there, "Glory to God," his eyes looking over.

"Where you going, Moses?"

141 "We're going down to Egypt, to take over," a one-man invasion.

142 Oh, it'll make you act funny, but that's all right. As long as you know which way you're going, that's all right.

"How do you know you're going to take over?"

"God said so." That settles it. That said so. "God said so."

143 "Oh, you're eighty years old! If you'd have done that, you'd went when you was forty."

144 "But God said, 'Go now. This is the time.'" One-man invasion, going down to do it.

¹⁴⁵ God makes you act funny, even if you look like a weather vane standing on top of a building. But as long as it's God doing it, why, all right. What difference does it make? It might take some of the Baptist theological training out of you. But as long as God is doing it, He reveals Himself in simplicity. That preacher knowed more about God, coming off the top of that house, than learning all the years he went to school. Amen. God reveals Himself in simplicity, and shows Himself in power. Amen. Hiding Himself, then showing Himself. Want to see how simple you get; not how smart you can get, but how simple you can get.

¹⁴⁶ God makes Himself known in simplicity, not in smartness and shrewdness. That's of the devil. Follow the training. Where did Cain's children, what happened to his? The devil's kids, what happened to them? They all become smart educators, scientists, and so forth. Follow Seth's children: humble, peasants, sheep raisers, and so forth. At the end of the world, what happened? At the end of the antediluvian world, what happened? They were all lost. They were religious, too. Certainly, they were. But, you see, God sent Noah, caught the humble, the simple, and taken them up. And Cain's children was destroyed.

¹⁴⁷ Same thing it is today, that smart, shrewd. See? That's how Satan deceived Eve in the garden of Eden. That's how his children has done, all the way down.

¹⁴⁸ Look at Moab, that great, fine organization standing up there on top the hill. My, what a great place! Now, no. . . They worship the same God. Cause, they went and got their bishop, Balaam. He come out there and put up seven altars, seven sacrifices. The same altar, the same sacrifice, everything exactly like Israel done, the little wanderer down there. And then tried to curse their brother, see, to keep him from passing through the land. They didn't want one of them there holy-roller revivals among their people. What happened? God went right on through, anyhow, because they were promised to go to the promised land, and nothing would stop them. God dealt with them. God hiding Himself in simplicity, that's the way He always does, and they usually miss it.

¹⁴⁹ Moses was a dedicated servant of Christ. And God. . . At the burning bush, he knowed more about. . . Moses knowed more about God when he left that burning bush than all the forty years he studied of Him down in Egypt. We know that's right.

¹⁵⁰ In the days of Ahab, the world had got to such a place, politics had played such a part, as we talked on this morning, until Ahab

come on the scene. Now, Ahab was no bad guy. He was just a lukewarm, backslidden Israelite that let his wife lead him around. She was the neck that turned the head.

¹⁵¹ And that's the same thing we got right here in this United States now. Certainly. I don't say, our president, *so-and-so*. He might be a good man. But it's that old system behind it, that's what's a doing it.

¹⁵² You watch it. You just mark. You think I'm just standing here saying something I don't know what I'm talking about. You remember what I've told you. Yes, sir. I'm getting to be an old man. I haven't got many more days left on the earth. If Jesus tarries long, I'll be gone pretty soon. But this will be taped, and you'll play it over, and you'll find out that it was right. You're living in the shadows. There's no hopes left, at all. Now, remember, me knowing it, an old man as I am, and standing here and knowing that time is fleeting on. And you're—you're done. The nation is done. Everything is done. That's right. And only one thing, "Save yourself from this onward generation," 'cause she's done. That's right.

¹⁵³ Ahab. That day that Jezebel come in, got all the women acting the way she was, and—and I guess the things that she went through, and Ahab let the things. And all the preachers got worldly.

¹⁵⁴ But in that same time, God raised up a mighty man. We don't even know where he come from. We don't know who his father and mother was. He come from nowhere, but he went to Glory. We don't know who his father and mother was, no days of him ever going to school. He was a wilderness man. We don't know how he come. He just come on the scene strangely, went off the scene strangely. And he come on there, and He shook down that generation, in a simple man.

¹⁵⁵ What do you think the theologians thought of him in that day? Why, you think they accepted Elijah? They said, "He's an old crank." Jezebel said, "I hate him." And—and everybody hated him. But he had the Word of the Lord for the salvation of the nation. But they wouldn't believe it.

¹⁵⁶ A simple sort of a person, Elijah was. And he served God's purpose so good, that simple spirit was in Elijah, until God used it in three other men, already, and promised to use it again in the last days. Right, so simple, that just stand and tell the Truth. He used it in Elisha, after him. Used it in John the Baptist. Promised again, in Malachi 4, "To restore the faith of the children back to the Faith of the pentecostal fathers and the original Gospel." He—He promised it, and He'll do it. That's right. That simple spirit, not smart, not intelligent.

157 Elijah wasn't no scholar. He wasn't no well-known world figure. He, we don't know where he come from. But he just had sense enough to believe God. Simple, that's it, that's the kind of people God works, hides Himself. God hid Himself in Elijah.

158 Could you imagine a man like Moses, an ordinary man doing the things that he did?

159 Could you imagine that, Elijah, an old woolly-looky fellow with hairs all over his body, and a piece of sheepskin draped around him? Could you imagine God taking a thing like that, when there stood priests and—and clergymen that was robed, and polished in their theology, just as smooth as they could be? But God bypassed every one of them.

160 He always does. Tell me one time He ever did it. Never. No, sir. He bypassed the whole thing, to come down to some simple form. He reveals Himself and works in simplicity, real simple so that everybody will understand It. That's what makes Him great. He become simple, simplifying It.

161 And, now, He bypassed. Although the world was full of great scholars in that day, but not a one of them did He use. He found a simple sort of a fellow. But remember, this kind was in that age. But, you see, the spirit that he come in was too simple for their education. They already had It figured out, what could come. They was so highly polished until they missed the simplicity of It, and sometimes walk over the top of It, make fun of It.

162 It reminds me of the old proverb, "Fools will walk with hobnailed shoes where Angels fear to trod."

163 A man that will see the works of God going on, and know that it's the works of God, and stand and call it the works of the devil, Jesus said that's blasphemy. "If you say a word against I, the Son of man, it shall be forgiven you. But whosoever speaketh against the Holy Ghost will not be forgiven them in this world, neither in the world that is to come." See? But we walk with hobnailed shoes where Angels fear to trod.

164 We, we're so smart. We're so polished. That, that's what's becoming of our America. We're too smart. We're educating ourself away from God. Our schools are sending our preachers like an incubator chicken.

165 Always felt sorry for an incubator chicken. He was hatched out under artificial light. And the first thing you know, he'd "chirp, chirp" for a mammy, because that's his nature. But he ain't got no mammy. He was hatched out by an incubator.

166 That's what I think a whole lot of these degrees make, an incubator chicken, chirping at you don't know what you're talking about. That's right. When, you have a form of godliness, and deny that Word, and deny that the Holy Ghost isn't the same today as It was the day It was poured out on Pentecost.

"They said That was just for the disciples."

167 Jesus said, "Go ye into all the world and preach the Gospel to every creature. These signs shall follow them that believe." How long? "To the end of the world, and to every creature, these signs shall follow them." Certainly. Tell. . . I'll show you where He give the power to the Church. You show me where He took it away. It isn't there. No.

168 But, you see, we get so smart, we educate ourself away from that. We get terminologies and things that we work on. "Well, it reasons, that's just the same thing. Well, now look, we have fine physicians," we say, "today. Why do we need Divine healing?"

169 Look what that fine doctor said a while ago. He comes to the end of his role, then he trusts God. There you are. That's it. Science is all right, as long as you're climbing on the tree. And when you get as far up, you can't go no further, step over on the tree of faith and just keep on walking, see, because it—it has no end to it. "All things are possible to them that believe." Yeah. Yeah.

170 Science is all right, as far as it goes. Your five senses is fine and dandy, as long as it agrees with the Word. But when the five senses condemn the Word, then get away from it. No. I wouldn't believe my feeling, wouldn't believe my hearing, wouldn't believe my seeing, nothing else, if it's contrary to the Word. I'll say I. . .

171 A fellow said to me, some time ago, said, "I don't care how many people you Pentecostals could prove had been healed. I don't believe in it."

172 I said, "Certainly not. You're an unbeliever. It wasn't for unbelievers. It's for believers." Exactly. Certainly. It wasn't. . . It wasn't sent to unbelievers. It was sent to those that believe.

173 Jesus come, right in the day of unbelief. Never stopped Him. He just preached right on, just the same. God worked miracles, just the same, in that great educated world.

174 We're living in a great educated world today, splitting atoms, and making bombs, and so forth, and flying to the moon, and astronauts, and everything else around the earth. That's true. We're doing that. That's fine.

¹⁷⁵ But, still, there's people who believe that that baptism of the Holy Ghost is just the same as It always was. They can't explain It, but they know they got It. That's just the only thing it is. Don't have to explain it, as long as you got It. Amen.

¹⁷⁶ *Amen* means "so be it." I'm not amening myself. But I—I just . . . I like the Word. So be It! I—I know that's true.

¹⁷⁷ God makes Hissself so simple that He just goes plumb over the top of the . . . The wise are so smart, that little peanut brain, you know. They got it all figured out. You can't tell them nothing about it. The world can't rise, the sun can't shine, the world can't turn, without their knowledge of it, you see. But God just moves right over the top of them and just let's them set there. That's just the way He always done. Yes, sir.

¹⁷⁸ All the way from the garden of Eden, the Messiah was prophesied that would come. "Thy seed shall bruise the serpent's head, and his head shall bruise the heel." Oh, my! It told. The prophets foresaw Him, and they told just exactly what He would be, where He would be born, how He would be born, what kind of a work He would do, what His Messianic sign would be. The Scripture just lined it all the way through.

¹⁷⁹ But the theologians had it all figured out, their way, and they missed Him a hundred miles. But He never come contrary to the Word. He came according to the Word. But why didn't they receive Him? Because He didn't come the way they thought He ought to come. That's exactly the way they missed Noah. That's the way they missed Moses. That's the way they missed it, all down through the age.

¹⁸⁰ They fail to see the simplicity of God doing something. See? God hides Himself there. And He just goes over the top of the—of the wise and prudent, because He's so big. See? You take two objects coming together, like *this*, and when they pass one another, you see what I mean? That's the way God can do. He can be so simple till He can go so far away from somebody till they can't even find where He's at. Amen. I like that. I'm glad He made it that way, then I can—I can accept it. Because, there's some scholarship, I wouldn't know what to do with it. But He made it so simple, people like me could understand it, or believe it. So, I'm so thankful for that.

¹⁸¹ Now, the Messiah was told, how He would come, where He'd be born, what He would do, what His ministry would be, and what time He would arrive. But, by the time He arrived, those ministers and clergymen of that day had so many traditions, and they thought just exactly how He would come. And the Pharisee says, "If He ever comes, He will be a Pharisee." The Sadducee says, "Nonsense; not

with that bunch of self-righteous. He will be a Sadducee.” But when He come, He was neither one. He never asked their . . . God didn’t have to ask their . . . a part of their wisdom, how to send His Son.

¹⁸² He sent it in the way that He said He would do it. He come according. . . And He brought. . . And when you talked about their Messiah being announced in a stable, over a manure pile, in a cow barn; could a polished-up bunch of Pharisees, self-righteous, highfaluting hypocrites expect such a thing as their Messiah to come in a stable? Well, what was it? It was Jehovah, little Jehovah crying as a baby. Could they expect that terrible Jehovah, that thundered off of Mount Sinai, that set the mountain on fire, that opened the Red Sea, become a Baby in a stable? Oh, that, their theology couldn’t swallow that. No, indeedy, not their Messiah.

¹⁸³ They said, “When God sends the Messiah, of no doubt, He will lower the corridors of Heaven down. He will have a ten-million Angel salute come down. He will come right to the temple that Moses left for us, or Solomon built for us here. And He will come right straight to this temple, and He will accept us right here. And our high priest that we have chosen, our chief man, our state representative, or whatever it is, He will come to him and say, ‘I have arrived. Here I am. This is Me. I’m the Messiah. Don’t you recognize Me? See, the corridor will come down. I come from Heaven.’” That’s the way they had it figured out.

¹⁸⁴ But when He come, He was in a barn, born by a mother that . . . and a father that had a—a illegitimate background to it, seemed to be, as they thought. Wrapped in His swaddling clothes, they tell me, was off of the yoke of an ox, that poor. The God that created heavens and earth, and made everything by Christ Jesus; and here was the very Creator, God, Who made the very heavens and earth, laying in a stable, in a bunch of straw that He had created, Himself. The Creator of heavens and earth humbled Himself, to become the lowest. The Highest becoming the lowest, that’s what made Him God. That’s what made Him what He was. See, He humbled Himself. Man couldn’t do that.

¹⁸⁵ You put a man up, just give him a—a little pull in the organization, brother, you can’t get by him. That’s all there is to it. He’s just the boy! He’s puffed up like a frog eating shot. You couldn’t—you couldn’t do nothing with him. But, but, you see.

¹⁸⁶ But, God can humble Himself because He’s so great. He’s got beyond what we call great. He’s on the other side. And He’s so great that He can make Hisself humble. “I thank Thee, Father, of heavens and earth that Thou hast hid these things from the wise and

prudent.” As I said, we split an atom and can’t explain the life in a blade of grass. See? Walk over it, the very thing that declares God. We walk over the top of it.

¹⁸⁷ That’s the same thing we do today. Yes, sir. Walk over the top of *This*, which is God in letter form, that’s right, and accept some man’s creed or dogma instead of It. Selling your birthrights for a mess of pottage, for a popularity, for a church that’ll let you wear bobbed hair and shorts, and send you to cocktail parties and things like that, and then call yourself a Christian. Shame on you. Right.

¹⁸⁸ Not scolding you; but—but through godly respects and love. That’s right. Get away from such a thing as that. Come back to God and His Bible. Come back to the Gospel Truth. Yeah. Let some organization wrap you away from the things of God? Don’t you never do that. You come back to God’s simple way. Just fall on your knees and say, “Lord God, I don’t care what, how you give It to me, but I’m here for It.” Watch what happens. Be sincere about it.

¹⁸⁹ More anxious to give It to you than you are to receive It. You don’t have to tarry, and tarry, and tarry. There’s no such a thing. “While Peter yet spake these Words, the Holy Ghost fell on them that heard It.” Right. The trouble of it is, we don’t want It enough. We’re not. We don’t want to humble ourself. That’s right.

¹⁹⁰ I was preaching here, not long ago, and there was a lady got real happy, and she got to shouting. There was a boy that plays baseball in the city. He said, “Billy, I was standing on the outside. I couldn’t get in.” He said, “I was enjoying your message till that—that woman started crying and going on like that.” He said, “All them people then started screaming and carrying on.” He said, “That just run cold chills over my back.”

“Oh,” I said, “you didn’t believe that?”

He said, “No.”

¹⁹¹ I said, “If they didn’t do it, it would run cold chills over my back.” See? I said, “I wouldn’t know where I was talking, what I was talking about.” See?

¹⁹² And so he said. . . He was a baseball fiend. And I change. . . He said, “Well, who in the world ever heard of such a thing as that?” Belonged to the same organizational church that I come out of. And he said, “Well, now, your Message was all right, what you was talking about. But who could hear you?”

¹⁹³ I said, “Wasn’t about a ‘hear’ then. The Holy Ghost was there. He done took over.” See? I said, “Time for me to shut up when He come, see, and He got amongst the people.”

194 He said, “Ha-ha-ha, Billy,” said, “you’re just a fanatic. That’s all.”

195 I said, “Well, maybe I am.” I said, “If I am, I’m one of the happiest fanatics you ever seen.” See? And I said, “I . . .”

He said, “Well, I want to tell you.” I got talking to him.

196 I said, “Say!” And the baseball park is not far from the house. I said, “What in the world was that taking place over there, the other night?”

197 He said, “You ought to have seen it!” Said, “You know Charles Nolan? I say! Three men on base!” And he just got all excited.

198 I said, “Well, you bunch of unholy-rollers, I never heard such a noise in my life.” I said, “If I been there, I wouldn’t said very much about it. I’d just stood and looked.”

He said, “You, now, you don’t care for baseball very much.”

199 I said, “Certainly not.” I said, “I don’t care for baseball, therefore I’m not interested in it.” I said, “If I’d been interested in it, I’d have been acting the same way you do. And if you was interested in my God, and the Coming of the Lord Jesus, and the power of God, you would act the same way when the Holy Ghost strikes into a building.”

200 Depends on what kind of a spirit that’s in you, what you’re feeding on. Your life is feeding on something. And I said, “Don’t be a vulture eating the dead carcasses of the old a carrion of the earth. Feed on the Heavenly things, the Word of God. Jesus said, ‘Man shall not live by bread alone, but by every Word that proceeds out of the mouth of God.’” Feed upon His Word. [Blank spot on tape—Ed.]

201 Therefore when Jesus come, they had it so figured out till they had Him so great. They couldn’t see how a great Person like this could ever be born in a stable. They couldn’t see how a great Person like that could ever be so simple.

202 That’s the same thing today. The people thinks that religion, Christian religion, has to have a great big church, great big building, great big million-dollar pipe organ, fine plush pews.

203 Was you ever in Ireland? Did you ever notice Saint Patrick, who you Catholics called a Catholic? He was just about as much as I am. So did you ever go up there? He wouldn’t even have a crucifix hanging in his place. He protested the Roman church as hard as he could. He wouldn’t even let the people set down. He let them squat down on a piece of—of old board, not board, but a rock in the—in the building. His building still stands there. He taught them the baptism of the Holy Ghost. Saint Francis, and saint . . .

204 And those great early reformers and men back in those days, how they taught the baptism of the Holy Ghost! How Saint Martin, Irenaeus, those great men, taught the baptism of the Holy Ghost! They wouldn't let their people be comfortable, and set around in plush, and things like we do today. And yet we call that a prosperous church. Man calls prosperity, sometime, religion.

205 It was said in California, that, "A man is not spiritual till he can own three Cadillacs." To my opinion, that's when he gets away from God. That's right. The Pentecostal church today is certainly acting different what the early pentecostal Church did.

206 I was speaking at a Christian Business Men one time, down there. I don't know how they ever had me back. I guess, 'cause they love me. But I—I—I don't. . .

207 I tell them just what I—I know the Lord says. I don't say it to be smart. If I do, I need to be down there at the altar. I say it because I love them. I respect them.

208 One night down there, testifying before businessmen of the world, how many Cadillacs they have, and what their little business. I said, "Them men don't want that. Tell them about the humility of Christ." I said, "You're so much different from the early pentecostal Church. They sold everything they had, and give to the poor, and went out preaching the Gospel." I said, "You people trying to say how much you prospered, how much you got." Not how much you got; how much you can get rid of!

209 I thought, that fellow last night, speaking of the same thing. A certain little pentecostal brother from Chicago raised up. He said, "Brother Branham, I'd like to call your hand."

I said, "Call it."

And he said, "That's where the Church made the mistake."

I said, "The Holy Spirit make a mistake? It can't."

210 He said, "It did there. See, when the persecution rose, they didn't have any home to go to."

211 I said, "Exactly the will of God. Then they went everywhere, scattering the Gospel, 'cause they had no other place to go." You can't beat God. Yes, sir. God just sold everything out from under them, so they didn't have no place to go, and they just went preaching everywhere, the only way God could get them to go.

212 But, today, we like to smother down, you know, and we set comfortably. And if the pastor says anything we don't like, in the Assemblies, then we move over to the Oneness. When he says

anything we don't like, well, finally, we'll wind up in the Baptist or Presbyterian, or somewhere where we can do anything we want to. That's—that's what. That's us. Then call ourselves "Christians"? You want some . . .

213 You vote for your pastor, a lot of you, in your church. And when you do, you want the highest-polished scholar, so you can tell the neighbors, "Our pastor has a—a doctor's degree, our Dr. *So-and-so*." Oh, my! You're—you're getting away from God. You . . .

214 God reveals Himself in simplicity. Listen. That was too much for that high, scholarly education people, educated people of them day. God hiding Himself in simplicity, in a little Baby.

215 Watch when they crucified Him, oh, that hit the nail. Nineteen hundred years ago, this afternoon, they crucified the Prince of Life. When, them high priests who had wondered, when they see Him doing the miracles that He did, and knowed that He condemned their organizations. He stripped them down. He shook the hide off of them. And He told them they were nothing but a bunch of devils, and, "Repent!" And they . . .

216 "God is able of these stones," said John, "to rise children to Abraham. Don't think you're God's children because you're born a Jew. And so Mo- . . ." He said, called them there, "snakes in the grass," and everything.

217 Then when He stood there on the cross, they said, "Now, if You are the Son of God, if You be the Son of God, won't You come down off the cross and we'll believe You." See? The same things. When they could think of this Man doing a miracle, then they couldn't deny that. But to see Him standing there, the very God of creation!

218 Now, I know this modern trend today try to make Him some other person. But He was no other person but God Himself. That's right. Today, the modern trend said, "He was a great teacher. He was—He was a prophet." He was a great teacher, and He was a prophet. But He was more than a teacher. He was more than a prophet. He was God, nothing less than God.

219 "God was in Christ, reconciling Himself to the world." Jesus said, "It's not Me that doeth these things. It's My Father, and He dwells in Me. It's the Father in Me." He was God manifested in flesh.

220 Some woman of a Christian Science be . . . Excuse me, I didn't aim to call that name now. I'm—I'm sorry I said that. But she said to me, she said, "Mr. Branham, I enjoy your speaking, but," said, "you brag too much on Jesus."

221 I said, "Thank you. If that's all I do, that's too—too bad," I said, "then I'm sure for Heaven." I said, "I wish I had about a million more languages I could brag about Him."

222 She said, "Well, you make Him something He isn't."

I said, "He's everything to me."

223 And she said, "Well, now, I can prove to you. . . You make Him God."

224 I said, "He was God. If He wasn't God, He's the greatest deceiver the world has ever had." I said, "He was God. He's nothing short of God."

225 His Own Blood was God. We're saved by "the Blood of God." He wasn't Jew, neither was He Gentile.

226 The male sex produces the hemoglobin. Doctor knows that. A hen can lay an egg, but if she hadn't been with the male bird, it won't hatch. It's not fertile. That's right. See? It's got. . . The blood cell comes from the male sex.

227 And in this case, Jehovah God was the male. He created a Blood cell in Mary.

228 And you Catholic people call her "the mother of God." How could she be a mother of God, and God is infinite and Eternal? She wasn't no mother of God. She was an incubator that God used, to bring His Son here. Certainly.

229 But said, "She was the egg?" No, sir. She had, she'd have to have a sensation, then look what you make God.

230 He was absolutely the created, God, God of creation being created in a form of a Man. That's exactly right. And when He did. . .

231 She said, "Why, I can prove to you by your own Bible that He wasn't nothing but a man."

I said, "Do it."

232 And she said, "When He, in Saint John 11, He went down to raise up Lazarus." And said, "When He went, the Bible said, 'He wept.'" And said, "It showed He had to be mortal, or He couldn't weep."

233 I said, "That argument is thinner than the broth made out of a shadow of a chicken that starved to death." I said, "Don't try to tell me that."

234 I said, "I want to tell you something. When He went down there to the tomb, it was true, He wept. He was a Man, weeping. But when He held His little, thin body together, said, 'Lazarus, come

forth!' And a man, had been dead four days, stood on his feet and lived again. That was more than a man, that could call the dead. That was God in His Son." Exactly right.

²³⁵ It was true, when He come down off the mountain that night, hungry, looking for something to eat, looked on that tree, and couldn't find nothing to eat, and cursed the tree. That was God, hungry. But when he taken five biscuits and two pieces of fish, and fed five thousand, that was the Creator, God in His Son. He was a . . .

²³⁶ He was a Man laying on the back of that ship that night, when ten thousand devils of the sea swore they would drown Him. That little old ship tossed about, like a bottle stopper out there. He was a Man laying there, asleep. Virtue had gone out of Him. But when He put His foot up on the brail, the boat, looked up and said, "Peace, be still," and the winds and the waves obeyed Him, that was more than a Man. That was God speaking through Him. He was a God-Man.

²³⁷ They couldn't see it. And on the cross, they said, "If Thou be the Son of God, save Yourself," said the thief to Him. "And if Thou be the Messiah, come down off the cross. Show us. If You're the King of the Jews, if You're the One, this, come down and show us." See, that would be showing authority.

²³⁸ God was humbling Himself in simplicity, taking on the form of death. God, the highest form of Life, become the lowest, cursed of life, a sinner, to die, to bring forth resurrection. Oh, my! God hiding Himself in death, to show Himself in resurrection. God, the Highest form, Eternal Life, making a Man, a body, for His Ownself to dwell in, become the lowest of life, a human being, cursed by God. And taking on the curse, upon Himself, and die, hiding Himself from those educated scholars.

²³⁹ When the devil took Him down there, and they put a rag around His eyes, and hit Him on top the head, and said, "Now, we, they tell me You're a prophet. You prophesy now and tell us who hit You. We'll believe You." And they passed the stick, one to another. He never opened His mouth. When they spit in His face, jerked handfuls of beard out. They said, "Oh, if that . . ." Devil said, "If that was God, we had Him. That's all." Oh, look at Him there, though. He was God. When He was going up . . .

²⁴⁰ Let's take our camera and turn it back to that dark afternoon, nineteen hundred years ago, this afternoon. Look at Him going up the hill. I hear a thumping. What is it? It's an old rugged cross going up the hillside. It's dragging out the Bloody footprints of the Bearer, as it bumped over those rocks, as it went down through the street.

241 I look all over His back, it's little specks all over that robe without a seam. The God of Creation packing the very cross that He created. There, Emmanuel's Blood has begin to show through the back, in spots. As He goes up the hill, them spots begin get bigger and bigger. All at once, they all go into one great big splosh of Blood. And against His little, humble, weakly legs, they begin to spat. What was it? He dropped His shoulder, His human strength. What was that? God, God hiding Himself in simplicity. That was God packing that cross.

242 Here He goes up the hill, stumbling, there the Blood running out of Him. He fell. Simon picked up the cross, to help Him with it.

243 As He goes on up the hill, the devil said, "You know what?" Said, "I know now He's not God. I know He's not. He would never do that. I've got Him now. I've conquered every man. I've got Him. So I know that ain't God."

244 So he sent the bee of death, to sting Him; and as the bee begin to hum around Him, you know, bees, insects that have stingers. And death has a stinger. But, you know, if an insect ever stings deep, it pulls its stinger out. So if it ever anchored in a man, an ordinary man. . . if He'd just been an ordinary man, a prophet. He had stung a many a prophet, and he died. But when he stung that One, he lost his stinger. He didn't have no more stinger after that. God; he anchored his flesh in Emmanuel, and it pulled the stinger out of death.

245 A few years later, when they was going to kill one of His apostles, the great Saint Paul, he screamed and said, "O death, where is your stinger? Grave, where is your victory? But thanks be to God, Who gives us the victory through our Lord Jesus Christ." Yes, sir.

What was it? God humbled Himself. Oh!

246 When man sinned, he crossed a great chasm put between him and God, leaving his way back, none. And then God took a substitute, offered a substitute, and accepted it. Then if man would accept this substitute for his place, then he could cross back into fellowship with God, as I said at the beginning. And then men, for years, went about through the blood of goats, and sheep, and animals. They could never take away sin. It only covered sin.

247 But then what happened? What happened? One day there come something that could remit sin, the Blood of His Own Son. And He remitted sin.

248 Now, here not long ago. . . Now, I won't know. There may be scientists setting here. I'm going to make a remark. I'm just going to

call it something. It doesn't mean that, at all. But I'm going to say, we used to. . . We get, like one little, simple drop of ink. God can hide Himself in that. See? If it's a drop of ink, it had to be something before it was a drop of ink. Let's see what it is.

249 The first, it's a drop, an ink. What is it? It's chemicals. We break it back. Where did it come from? "Well," you say, "then, from its water." That's H₂O, a formula. That's part of it.

250 Then it's got a chemical in it, of color. Where did the color come from? Now, there's only one original color, and that's white. We know that. All other colors are made off of white. So then, we find out, how did it ever come? Where did this ever come from?

251 Now let's follow it back. First thing you know, "Well, well," you say, "it becomes an acid."

252 From the acid, then it becomes what? Next thing, it comes back, "Well," you say, "then it becomes from a—a light." What is light? Come to so many molecules.

253 And now let's say molecule one, molecule four, molecule eight, come together, and made atom one, times atom four, times atom six. Now, if it been atom four times atom five, it would have been *white*. It happened to be six. What determined that? Where am I getting the chemical, together, to make that color, black ink? See? All right.

254 It all formed. Then where did it come from? It had to come from somewhere else. It had to come from a Creator, because it's a creation. A creation has to come from a Creator.

255 So then it come into ink. It was for a purpose. It can write your pardon. Could write John 3:16 and save your soul. And then, also, it could write your condemnation, and send you to the death cell. It's here for a purpose.

256 Now, all these years it's become what it has, determined by something, to be made in what it is. Now how you ever going to get it back there?

257 They manufactured a stuff called bleach. You women use it, Clorox. Now, I've got a tub of Clorox setting here, and I drop that drop of ink into that bucket of Clorox. Now find your color. What happened to it? What happened? The first thing it did, it hit the water, hit the Clorox. That chemical was so great till it sent all the way back. You can't see any fumes of it or nothing else. It's gone. It'll never be no more, because it's turned back to the original place to where it come from.

258 And now that's exactly what the Blood of Jesus Christ does to sin. The Blood of Jesus Christ! Confess your sin upon the Blood of Jesus Christ. It omits. It puts in the Sea of Forgetfulness, and to be remembered no more against you, at all.

259 Now, where is the Church today, brethren, if we are born to be sons of God?

260 And Jesus Himself said, "If your own law said ye are 'gods,'" amateur gods with control of the earth. He said, "If they call those 'gods,' who the Word of God came to," which was the prophets. The Word of the Lord comes to the prophet. "And if you call them 'gods,' how do you condemn Me," He said, "when I say I'm the Son of God?"

261 Now, if the blood of bulls and goats could give a power to Moses, to go out there, by the commission of God, and stretch forth that rod, and say, "Let there come flies." He had the Word of God, and he spoke that Word. And when he did, it become from God's thought. A word is a thought expressed. And so then when God thought it, and put it in Moses' mind, and he spoke it, it become a Word. And Moses turned around and went back; maybe not a fly in the country. In an hour from then, maybe one old green fly begin to buzz around. In a half hour, there was ten pounds per square yard. What was it? The creative Word of God that was spoke by the lips of a mortal man.

262 God uses men. God could have used the sun to preach the Gospel. God could have used the wind to preach the Gospel. But God chose men to preach the Gospel.

263 What's the matter with the church today? There's something wrong. My opinion, we're not coming with that sincerity, to the right thing, for that. If God could do that by the blood of bull, goats and bulls that only covered sin and made a propitiation for the sinner, but the sin was still there (only covered over), what can He do through the Blood of His Son that omits sin? And God has not manufactured, but He created a Blood that takes away all sin.

264 And Mark 11:24, "Whatever you say to this mountain, 'move,' and don't doubt in your heart, but believe that what you've said will come to pass, you can have what you've said." Where's the pentecostal Church at, today? Amen. You don't realize that confessed, truly confessed sin, omits sin. If there's no omit to it. . . It builds a bridge across this chasm, that takes man back in the Presence of His Creator and makes him a son of God. Amen. "He that believeth on Me, the works that I do shall he do also." Amen. There you are. "Verily I say unto you, if you say to this mountain,

'Be moved,' and don't doubt in your heart, but believe that what you've said will come to pass, you can have what you've said." Glory to God. It's my God revealing Himself in humility. See?

²⁶⁵ God taking a humble sinner and cleansing him by His Blood, and dropping that confessed sin into that Clorox bleach of the Blood of Son of God, and putting His Own Life into that man, by the baptism of the Holy Ghost. Then if we have the genuine baptism of the Holy Ghost, what's wrong with us? When, the type, when Elijah dropped the robe for Elisha, he got a double portion of it. Jesus said, "The works that I do, you shall do also. And greater than this shall you do, for I go unto My Father." What's wrong, church?

²⁶⁶ Now, you've called us a Beelzebub, of visions and things like that. Get off of my back. Brother, get down to the cross. Get to the Gospel. We don't have to impersonate. Why would you take an impersonation? Why would you take some false conception of It? When, the skies are full of genuine Pentecostal power that makes a man or a woman, a son or daughter of God, that takes him back in the Presence of God. Amen. There you are. God revealing Himself in humility.

²⁶⁷ You've got to get away from your own thoughts. You've got to let the mind that was in Christ be in you. You've got to stay there till every sin of fear, every sin of doubt has gone from your heart. And if you're there, and God doesn't take you and omit your sins and send you into the Presence of God, there is something wrong with your experience.

²⁶⁸ I don't care how many degrees of doctor you have, how much big church you are, what kind of a big wheel you belong to, how many organizations, whatever it is, has nothing to do with it, until your sins are confessed and in the Blood of Jesus Christ. You stand unadulterated, a born-again son and daughter of God, with the Life of God in you, to speak a Word of creation, "Let this mountain be moved," and it'll mind you. Amen.

²⁶⁹ God revealing Himself in humility. He picks up them kind that's has no education. He picks up them kinds will just believe that. "I thank Thee, Father, Creator of heavens and earth, Thou hast hid these things from the wise and prudent."

²⁷⁰ [Blank spot on tape—Ed.] "...smitten and stricken. And yet we did esteem Him smitten and stricken, sure, of God. But He was wounded for our transgressions." The Clorox came. "He was bruised for our iniquity. The chastisement of our peace was upon Him. And with His stripes we were healed."

271 What did He do? Humble Himself to death, on good Friday afternoon, that He might rise on Easter Sunday, amen, to send back the Holy Spirit upon the Church, with a double portion of It, that we might do the same things that He do, that He did. He promised, "These signs will follow them that believe." And how far we get away from Him, by our traditions! There you are.

272 God hiding Himself in humility, revealing Himself in power, that's the way God does it. That's God's program of doing it, yes, sir, that He may bring sons across this chasm.

273 In closing, I might say this. God hiding in death, to come again in resurrection. I want to tell you a little story that I read not long ago, in closing. They said . . .

274 In time of the First World War, I had my father's older brothers there. My cousins was in that war. Many of them got killed.

275 But in one place, then, they had a—a whole regiment of soldiers, American soldiers, pinned down. The German army had them pinned down. And the machine gun fire, and the big cannons, and whatever they had, mortar fire, whatever it was, had them pinned down. They couldn't get out, and there's no way of getting out.

276 There's a whole regiment of soldiers perishing right there, because they was on every side. They had planes. Daresn't send one up; shoot it down. A man try to get out; well, they, just every side. There wasn't nothing. Their fine guns had failed. All their military strategy had failed. They were penned in by the enemy. There was no way of getting out. There wasn't nothing.

277 Then, finally, one little soldier come up. He found a pigeon, one of those homer pigeons. That was their only hope. They wrote a message, and thought, "If this pigeon can only get through, and back to the main headquarters where it come from, can take this message." A message pigeon, messenger pigeon, and that was the only thing they had: a simple, little pigeon. All their military things had failed. But they got a simple, little pigeon. They wrote the message and tied it to his little leg, and turned him loose, with a blessing and a prayer, that he would make it.

278 Of course, the Germans seen that white pigeon going up. They fired on it, and everything else. One bullet went through its wing, knocked the feathers out. Another one stripped around its neck, cut its craw off. Another one struck its leg that had the message on it. But the poor little pigeon kept flying, trying to get the message in. He must. There was life at stake. Finally, with his struggles, and flopping in the air, and turning, and fly, and fell. And he fell in the barracks, or the camp where the soldiers was.

279 One soldier picked him up, looked at him. This little fellow said, “He’s been shot.” He opened, looked at his little leg, on his little bruised leg, and there was a—a note. They read the note. It was covered with blood. Though it was covered with blood, the message got through. It got through. They sent reinforcements, quickly, and saved the whole regiment of soldiers. The little pigeon hadn’t got through, all them men would have perished. What a disaster that would been! It would be a horrible thing. And that was a great thing for that little pigeon to do, though it cost his blood. His blood was on the message.

280 That was a great thing, but not half as great, till one day when sin had sons of God pinned down. There was no hopes. There was nothing that they could do. All hopes was gone. But there came, not a pigeon, but a Dove. Nineteen hundred years ago, this afternoon, in simplicity, had been born in a manger, dying on a cross, but He reached Heaven with the Blood of His Own Self on the Message. And He delivered the sons of God, that now we can be again sons of God and daughters of God, to live in holiness and purity, to live in His Presence. I’m so thankful for that Dove that came down from Glory, that took the Message, that, I was in need, and He flew back to Heaven with It. And It was bloody, all over, where the sins of the world had done. But, today, I’m liberated. I’m free. I’m so glad.

281 And, yet, the simple can understand It. I’m glad I’m simple enough to understand It. Aren’t you glad for that? [Congregation says, “Amen.”—Ed.] Aren’t you thankful? [“Amen.”] God hiding Himself in simplicity.

282 “He become esteemed and reproached. We esteemed Him reproached and afflicted. We hid, as it was, our face from Him.” He wasn’t the great soldier that they thought He would be. He wasn’t a gallant military man that they looked for. “But they hid their face from Him.” They was ashamed. “But, yet, He was wounded for our transgressions, bruised for our iniquity.” What was it? God hiding Himself in simplicity. Jehovah becoming Man, that He might die for men; to take the Message back, with His Own Blood, God’s requirement, that the price was paid, and we are redeemed.

283 And today, as humble as it may be, you don’t have to be smart, you don’t have to have an education. Just believe that Message, God’s Word. And you too can be saved and be a son of God, to stand in the Presence of God, and do the works of God.

284 Let us bow our heads just a moment while we ask God’s blessings on these things.

285 I want to ask you something. Today, as radios has went on, and papers. I seen a paper this morning, where they were going through an act, a man packing a cross. They have all kinds of things. On Easter morning, the whole church will be decorated with lilies. The altars will be filled with lilies. The Easter rabbit taking the place, the chickens, I wonder what that has to do with Easter. A rabbit, an unclean animal, in the sight of God, they was even forbidden to eat them or touch them in the Bible time. And the chicken, the same thing, ducks. But yet it took the place of the resurrection. Santa Claus took the place of Christmas. Oh, my! What's the world come to, friend? Where we at? You see where we're gone? We're headed right straight towards the pit. That's right. We're pinned down by sin, and creeds and dogmas.

286 But a Messenger got through, nineteen hundred years ago, this afternoon. The requirement was reached. "God's Son, made in the likeness of sinful flesh, born in a manger. No beauty that we should desire Him. He was a man of reproach. We didn't desire Him. We hid our faces from Him." We still do the same thing today.

You say, "I wouldn't have done it."

287 Oh, your attitude today proves you would have done it. You're doing it now. See? Won't you take your way with humility? Say, "Lord God, I don't care what it costs me. I don't care what it is. I'm finished with sin." I don't—I don't say you're bad, don't say you smoke, drink, or anything. But you don't believe the Word. See?

288 If you believe the Word, say, "Lord, I don't care what it costs me. It costs me my denomination, if it costs me my sewing party, if it costs me my club, if it costs me my popularity amongst my friends, I don't care what it costs. I'm going to accept the message of Calvary. I'm going to be humble. I'm going to humble myself, from this time on."

289 "I know, if I let my hair grow out," the women, "they'll call me old-fashion. I don't care what they call me. I'm going to be a lady. They tell me I look like I'm pale and dead. I am dead in Christ. I'm going to do it."

290 Men, "I don't care how much dogma and creed that they try to poke into me. From now on, I'm accepting God's humble Message. I'm going to believe It. I'm going to stay there till my sins are gone. I'm going to stay there till the Holy Spirit pours into me, faith for every Word of God that's written. He promised It to me. And if I got that chasm across there, bridge, by His righteous Blood, then I can stand as a son of God. I believe the whole Gospel. I'm going to do it."

291 Would you like to do that? Would you like to make that consecration just now? If you would, raise up your hand to God. And say, "Remember me, Brother Branham, as you pray. I want God to do it." God bless you. That's right. All right. He sees your hand.

292 Our Heavenly Father, the humility, humbleness of believing You, how You reveal Yourself in humility! How that we find out in these days, and all days, that the church will get itself in that condition. Then You'll stoop right down into the gutter, from nowhere, and pick up something, anoint it, send it out, and it'll be rejected, then judge the world by it.

293 God, we see today, that, for fifty years, the precious Holy Spirit, Who the people has tried to accept through dogmas, and yet You brought It out in Its power and Its manifestation. A poor, humble bunch of kicked-out, despised people accepted It, believed It. You've magnified Yourself in them, Lord. And now we see them, in another generation, trying to become grandchildren to God. O God, what a horrible thing! May men and women flee quickly to the humility of believing the Gospel. Grant it, Lord.

294 Many hands went up here, tonight, many men and women. And, Lord God, I pray that You'll bless them. I pray that this very night will find the peace of God in each one of their hearts; that they'll be so filled with Your Spirit, that they'll have faith to perform miracles, faith to live a godly life; to live a life so sweet, that, when they are spoke evil of, they speak not back evil; that they can return a kiss for a slap; that they can return good for evil. Grant it, Lord. Make men to be humble. Make men to come to know You in the power of Your resurrection. May Your death not be in vain to us in this generation.

295 We pray now that You'll raise up Your Church, Lord. Glorify It and magnify It. Send It home to Glory. We believe these things, Father. Make many here, tonight, who seek God, to find Him in this hour. We ask it in Jesus' Name.

And while we have our heads bowed.

296 I wonder now if you would want to make another step towards that, if you would like to stand up and say, "I'm not ashamed, though I belong to church. I'm Methodist, Baptist, or a Pentecostal," whatever you may be. "I'm not ashamed. I realize that I have trusted a whole lot in what I know. But never have I got to a place where I could fully believe the full Gospel, and to make It work in my life. I seen things. I believe they're promises. I want to believe it. But He told me, if I did believe It, *this* would work. So, there's something wrong with me. It don't work. I tried to make It work, but It don't do it. And I'm ashamed of it. And I want the world to know, I want the

people here to know, that I'm sincere and I want It in my life. I want to be a true witness for Christ, with the full Gospel manifesting Itself right in my life." Will you stand to your feet and say, "I want to be a witness that I'm seeking God"? God bless you. That's right. See?

Jesus said, "If you're ashamed of Me before men, I'll be ashamed of You before the Father."

²⁹⁷ Now, as these people that's Pentecostal, or Methodists, or Baptists, has these true things, if you've crossed that chasm, until you know positive that you're standing in the Presence of God, a redeemed son and daughter of God? And the signs and wonders, not a make-belief, but the genuine article of God, the Holy Spirit, burns within you? And what you say to this mountain, it moves? You believe that? If it doesn't, now is your time.

²⁹⁸ "How do you know that it's my . . ." You say, "Well, I stood, before."

²⁹⁹ Well, if you're really hungry for God, you'll keep on standing till It comes. There's no end to it. You're persistent. Like the Syrophenician woman, she couldn't take "no." She wanted it, really. Are you ready to stand? Any more before we pray? That beautiful song:

He was nailed to the cross for me;
On the cross crucified, there He died for me.

³⁰⁰ "I want It, Brother Branham. I want It, God. I really want It. My life, well, I want to change. I've—I've lived a guess-so. I've lived a hope-so. I want something. I—I want It. If those apostles could hit that zero mark, every time, so can I."

³⁰¹ That's what I say. If It worked for the apostles, It works now. If it once happened, it happens again. If He was ever God, He is still God. "He's the same yesterday, today, and forever." That's my campaign theme. If your denomination don't believe that, let your denomination believe what they want to. You believe the Bible. You believe It. Will you stand? About eight or ten more stood up then. God bless you. God bless you. More standing, more standing. "I really sincere, Brother Branham. I want It."

³⁰² Something happened the other day. You read, or heard the tape, "the seven thunders," *What Time Is It, Sir?* See? It happened the other day. You know these things. The time is at hand, church. The time is at hand. Don't, don't, don't wait any longer. See?

³⁰³ How do you know the Rapture is not going on all the time? First thing you know, it'll be past, one disappearing *here* and *there*. It'll be gone, the first thing you know. And you'll . . . Judgment will strike the world. You say, "Well, I—I thought *this*." "It's too late now."

304 Remember, they didn't know it until the day they entered into the ark, and then it was too late. The foolish virgin didn't know until she come back and found the wise virgin gone, then she was left for the Tribulation period.

305 No good teacher believes that the Church, the Bride. . . The church goes through the Tribulation, but not the Bride. The church goes through, for purification, sure, under the sixth seal. Right. Israel does the same thing, for the hundred and forty-four thousand, but not the Bride. There's. . .

306 The Bride is forgiven. She goes straight to Glory, in a Rapture. That's right. She, my opinion, the last member will be caught up, one of these days. It might come, and you wouldn't know nothing about it. Remember, it's a secret, secret catching away. "He'll come in an hour that you think not." You won't know nothing about it. She'll be gone; be too late then.

307 You say, "I wish I would have stood." If you ever intended to make a stand, let this meeting, at Albuquerque, let this be the time that you made the stand.

308 Now, if you really feel secured by Christ, you feel that you have got the Holy Spirit and the Blood of Jesus Christ, all the signs and promises is at your command, and You see them manifested and working in your life, and you know they're true; if you set there like that, and you believe it, I'll take your word for it. That's up to you. If you don't, you should be on your feet. But if you believe that, and know that those signs and wonders that Jesus, the vindication of the Messiah, speaks to you; if it isn't, then you should be on your feet. Bless you. That's right.

309 I'm a stranger to many of you. Many of you has regarded me to be a seer. I've said nothing about that. You know that. I've kept. . . That's not the hour yet. But you believe me now. You believe me, as God's servant. Have I ever told you anything in the Name of the Lord but what come to pass? If it's so, say, "Amen." [Congregation says, "Amen."—Ed.] It's never failed, by the thousands of things, never one time but what it's been true. You know that, the world around.

310 Though, you disagree with me, many, in theology. And I'm not a theologian. I only speak what I hear. And then when I hear it, I look at the Bible. If it ain't according to the Bible, I wouldn't receive it. But not one time has it ever been contrary to the Word, but with the Word. That's the reason it's confirmed. God vindicates.

311 Now, you hear me, then. If you believe me to be a—a messenger sent from Christ, to you, you believe me. If you're not in the Kingdom of God, you better press right quick.

³¹² It will not get better. It will grow worse, all the time. Now just mark that down. See? Just remember, see whether that's right or wrong. You see if it's going to be right or wrong. It's not going to get better. It's going to get worse. It's going to get harder, all the time. The revival is gone. You're only gleaning in the fields. She's over. Now you say, "I disagree with that." Fine. It's okay, if you do. That's all right. That's my conviction. That's my hearing from Heaven.

³¹³ I believe the Laodicean age is the Pentecostal age, where she comes to the place of lukewarm, and God spews her from His mouth. And there's where she's come right now. The Pentecostal movement has come to that place, lukewarm, not red hot, not ice cold. You're not cold and formal, neither are you hot. You're in the spewing stage, and you're going.

³¹⁴ Jesus, the only age He stood on the outside the church. Their dogmas had put Him out. [Brother Branham knocks on the pulpit—Ed.] Knocking, trying to get back in the door, "Lo, I stand at the door, and knock; if any man will hear My Voice. . . ." I'm glad you've heard, tonight.

Now, I can only ask you to stand.

³¹⁵ He's looking at you. Jesus said, that, "Wherever two or three are assembled in My Name, there I am in the midst of them." If that isn't so, there's no God; there's no Bible; there's no sunrise; there's no sunset; there's no flowers; there's no tree; you're really not here; you're in a dream; life is not real; you're not a human being. So, it's impossible for that to be, so it's impossible for Him not to be here. "And if you'll ask anything in My Name, faith believing, He'll grant it to you."

³¹⁶ Now, that's you now. You stood for a witness, that you want Him. Now, in your own way, the way that you pray, the way that you want to, I want you to say, "Lord God," in your heart. Now don't pay any attention. . . The—the—the campaign here will give you plenty time for this, all the time you want. [A brother on the platform says, "Yes. That's right."—Ed.]

³¹⁷ Now, in your own way, in your own way. Now, I know it's customary that one man stands, the other one stands, the other ones kneels down *this* way. But whatever way you want to, I don't care what it is. Don't say, "Lord, let me do *this*. Let me do *that*." Just say, "Lord, fill me. Fill me with the Holy Spirit. I'm sincere in this. I mean it." Now, if you do mean it, It's got to come. It's impossible for It not. He promised It, and He's trying to press into your heart.

318 The only thing, you just opened a little bit, and say, “Come on the inside and stand *here*, but don’t go around, fool with my private life.” See?

319 He wants you. He wants all you are. He wants every compartment in your heart. He wants your private life. He wants all your life. He wants to be your Lord. *Lord* is “ownership.” He wants to own you, so He can guide you, direct you, take you, use you. Are you willing to do that? If you are, He’s wanting to come in, or you wouldn’t be standing there. See? So now is the hour for you to receive It.

320 Now it’s up to you. Now, if you’ll believe with all your heart, it’ll be settled from right now. This will be a memorial night. They probably won’t close these doors tonight. You’ll stay all night in here. But if you do like this, say, “Lord, I’m standing on my feet. Until You fill me according to Your promise, I’ll never move from where I’m standing.” You mean business with God, He’ll get to business with you.

321 But until you do, you’re hammering, “Lord, will You give me the Holy Ghost tonight? I don’t feel nothing. Well, maybe I’ll try tomorrow night.” You’re not going to get anything from God, like that.

322 You’ve got to come, desperate, dying, then you get It. That’s right. He promised It. If it isn’t, what are you using your time for, if them promises are not true?

323 That’s how these things happen. That’s why I can stand and say to the world, “Has the Word ever failed?” God promised me, back there, as a kid. That’s the reason.

324 Say, “Aren’t you afraid of failing?” I’m never. I’m always a failure. He never does.

325 I don’t speak my words. I speak His. That’s the reason They’re always right. See? That’s the reason I ask the world, “Show me one time it didn’t come to pass. Show me one time, by the thousands of things that He said.” Not one time did It fail, and It never will, because It’s God, not man.

326 So, God is here now. Christ is in our midst. He’s willing to give you the Holy Ghost if you’re willing to accept It. Not pay the price; the price is already paid. The price was prayed this . . . paid this afternoon, nineteen hundred years ago, if you’re willing to accept it. If you are, let your heart go now. Open it up. Take out all fear, all doubt. Raise up your hands to God, say, “Lord God, here I am. I stand here. I stand in the Name of Jesus Christ.”

I'm going to pray for you. You pray, too.

³²⁷ Lord Jesus, in the way of humility, in the way of humbleness, I offer You this congregation that's on their feet. I offer them to You, because they have stood in response to the call. They're seeking deeper things. They're seeking more Life, after hearing that the Blood of Jesus so thoroughly cleanses, that there's no more nothing; that the complete Word of God rests within them; that the very command of their own voice is creative power, because in them is the Holy Ghost. And this Holy Ghost is a Creator. He makes things, comes to pass, because He speaks the Word. And the Word, spoken, becomes God in action.

³²⁸ And, Lord, I pray that You will send the Holy Ghost upon every one of them just now. And deliver unto them, Lord, in the power of the resurrection of Christ, the things that they're desiring in their heart: a better life, the baptism of the Spirit. Lord, may it be so, that this audience will be illuminated, the hearts of the people will see the vision and be filled with the power of God. I commend them to You, Lord, in the Name of Jesus Christ.

³²⁹ Now just keep your hands up. Keep your head praying. Keep your heart filled, just saying, "Lord, I believe You."

Fill me. Fill me. Save me.

Spirit of the living God, fall fresh on me.

³³⁰ Bring your song leader here now, to lead the song, "Fall fresh on me, Holy Spirit."

³³¹ Just keep, "Don't—don't care. I'm going to stand right here, Lord. I'm on Your hand, like the unjust judge. I'm right here."

(Bless you, brother. You did such a wonderful job, that I want you to lead us here.)

³³² Just stand there, "I'm going to stand like a statue. I'll stand like that preacher did the other night on the roof. I'm standing here, Lord. I don't care who is looking at me. I don't care if my pastor here. I don't care who it is. I'm here. I'm looking for something. I want something to happen to me. You promised It. I'm here to receive It. And if It'll work for others, It's going to work for me. I'm here to receive It. I'm not going to set down. I'm determined."

³³³ [Someone on the platform says, "One song, brother. They like it. He wants you up here. Right?"—Ed.]

³³⁴ That's it. Stay right with it. Just keep praying, if you really mean it, if you really mean it. Amen. You really mean it, stay right there. He's standing by you. Stay right with it, "I'm here, Lord. I ain't

going to move. I'm going to believe You. You promised It. I'm not going to take an imagination. I want the real Holy Spirit on me. I want You to fill me right now. I'm here, waiting."

335 Don't stop. Just keep praying. Don't pay any attention to the music. Just keep praying. That's the trouble of us, today: we listen to music; we listen to one thing, another. We're supposed to be listening for the Voice of God. Keep listening. He promised It. If He promised It, He'll do it. Amen.

336 How many times have I seen! The eyes of twenty and thirty thousand people come open. How many times have I seen! There in Durban, South Africa, I seen twenty-five thousand outstanding miracles, at one time. People standing, right like that, till they took seven big van loads of crutches and wheel chairs from blanket natives who didn't know right hand from left. Stood right up there and accepted Christ, and walked away; crippled, blind, deaf, dumb. If It'll do it for a black African, what will It do for you who are supposed to be living in a time, in a church, in a place where the Holy Ghost is being manifested? Amen.

Humble, humble yourself, "Lord, I'm believing. I know it. I. . ."
You come.

337 Now, there's something wrong. And there's nothing wrong with God. God promised It.

338 So help me, I could stand right here and go down aisle after aisle, tell you, every one, where you're at and what you've done. I say that in the Name of the Lord Jesus. You know that's true.

339 And I see you're afraid to turn yourself loose. You're scared of something. There's something wrong. God don't make a promise then go back on It. It's the Truth, right here, if you want It. It's up to you. It's your death; it's your burial; it's your exception. There's the Word.

340 So help me, the Holy Spirit is here. So help me, Jesus Christ is in here. Have I ever told you anything wrong? [Congregation says, "No."—Ed.] He's here. But, there's something. I was standing there, watching That, see that Light circling right across the building here, on us, just back and forth. My, my!

341 There you go. That's It. That's the way. Struck a little lady over here. That's the way. It struck another one. There you go. There It is. Now, there's the time to accept It, while It's there. See? Glory! Surely It would strike some *there*. Praise be to God! There you are. Amen. That takes it. There He goes, over on somebody else here now, another, another. Praise the Lord! See?

342 He's Truth. He's the Way, the Truth, the Light, Life. Accept It while It's falling on others. While It's on others, accept It. It's going all around, around, around the place, the Holy Spirit is. I'm not excited. I'm telling you the Truth. Glory! That's right.

343 Stay right with It. Stay right with It. Just stay right there. You haven't been standing there five minutes yet. Stay right there, "You promised It, God. I'm here to receive It." All right. There It is. Reach right out, say, "I receive It. Here It is, Lord. I want It. I—I stood up here. I'm sincere. I mean it. You promised It to me." Amen. Glory! Hallelujah!

344 Just keep believing, keep believe. You've said you'd believe me. The Holy Spirit, that Light, just keeps moving around, over the building. What is it? It's hunting somebody that will open up. I tell the Truth. Amen.

345 Try raising up your hands, and praising Him. Say, "Lord, I thank You. You give me the promise. I'm going to hold to the promise. I thank You, Lord. Thank You."

I—I'm looking right at It. Praise the Lord!

346 Stay right with It. Stay there. "Lord, I'm going to stay right here. I don't care if it's in the morning. I'll be standing right here, praising You. I know You're going to send It. This convention is ending, tonight, and I'm here without the Holy Ghost. I'm going away from here, filled with the Holy Ghost, so help me. You promised It. I'll stand like a weather vane. I'll do anything You want me to do. Only, I want the Holy Ghost. I'm determined to get It."

347 When you surrender fully, He'll come in fully. But until you surrender, He can't come in fully. Surrender. Surrender your thoughts. Surrender your thinking. Surrender your life. Surrender your all. Surrender your prestige. Surrender everything to Him now, and He'll come in and fill you with the Holy Ghost. That's what He's here to do. He's already struck two or three here in the building. There's more than that, wanting the Holy Ghost. Just keep believing. Glory to God! Either right or wrong. . . ? . . . Humble your own thinking. Humble your own ways.

348 Just stay right there, say, "Lord, I'm right here now. If You give It to somebody else in here tonight, You're going to give It to me, too. I—I'm going to stay right here until It comes."

As you lift your voice, your arms, your life, your all.

Can hear my Saviour calling,

Raise your hands and sing that to Him.

I can hear . . .

349 They sang a hymn, you know. “Sa- . . .” If He’s calling you to the Holy Spirit, surrender now. Surrender your all.

I can hear my Saviour calling,
“Take thy cross, and follow, follow Me.”

Now here you are.

Where He lead . . .

350 “Where He leads me, I will . . . You led me this far, Lord, to my feet. Here I stand.”

. . .-llow,
Where He lead . . .

[Brother Branham speaks with Brother Shakarian—Ed.]

He lead . . .

351 I just showed Brother Demos. The Angel of the Lord passed over. I said, “Watch *that* woman.” When It passed over, she raised her hands like *that*. We just showed, Brother Demos seen It, as It went past just now, to a woman right here. I said, “Brother Demos, can’t you see It? Just moving right around, through the building.” I said, “Watch It as It passed *here*.” The little lady threw her hands up.

352 It’s the little lady standing, with a checkered-like thing on. Something just struck her, a few minutes ago, and she raised her hands up. That right, lady? Just right here, with her hands up, here behind the lady with the blue dress on. There It is. See? Why, it’s not over. . . I—I’m looking right at It. Now, if I’ve ever told you anything wrong, tell me when. It’s here.

353 Friends, you—you got to get away from that starchy Pentecostal way. You’ve got to really die. You’ve got to really mean it. You—you got something, you—you got a partial hunger, but not a real hunger. You’ve got to make it genuine. “While Peter spake these Words, the Holy Ghost fell on them that heard It.” Try closing your eyes and—and bowing your head. Think it over. Is there something wrong? “Lord, take away my unbelief.”

354 Now here, with mortal eyes . . . The Angel of the Lord, Whose picture is among us, been taken by a scientific proof, the same Pillar of Fire that followed the children of Israel. That was Jesus, when He had died, buried, ascended back to God.

355 Saul, on his road to Damascus, was struck down by that same Pillar of Light. Said, “Lord, Who are You?”

He said, “I’m Jesus.”

Jesus said, "I come from God, and went to God."

356 Here He is, today, the same Jesus, seen among us with eyes, caught by a camera, manifested in the Spirit. Oh, brother, sister, what more can God do? The hour of grace!

357 I want to believe you're sincere. I believe you are, but you close yourself up. You're not sincere enough to receive It. I. . .

358 So help me, It's right here in the building. I lie not.

359 Now, while you're quietening yourself just a moment. Has anybody in here felt they—they did receive the Holy Spirit? Wave—wave your hand, back and forth. I seen It, all around, over the people. Blessed. Blessed. You all got blessed? Amen. Two, that's three. All right. Four. All right. There is four received the Holy Ghost during that shower. Four people received the Holy Spirit during that time. Pra- . . . Praise the Lord. See?

360 Now, just a few moments ago, It was traveling. A Light come from over in *this* way, come back *this* way, went over *here*, and come back again. I said to Brother Shakarian, "Come here. Come here. Here, here, see It coming, right here. I watch It as It pass over. There's a little lady there." And just as I said, "It's right over that little lady." About that time, she threwed her hands up, begin screaming. There It was. See? Just passed right over, went right over in that corner, come right back around *this* way. I don't see It now. See? That's actually the truth. I tell you the truth. See? And here it is, see, four received the baptism of the Holy Ghost.

361 Now, if you want It, It's yours. It's yours if you are willing to just open up.

362 Now you—you have a—a—a conception of what you should do. You have kind of an idea, "Well, now, if I'll stand up here, *this*." No, no. That, that does. . . You can set down. Don't make any difference where you're at. But where you will open yourself up, and then the Holy Spirit will strike.

363 Then, well, sometimes It begins to anoint you, and you won't just lead on through with It. You get little scared. You're afraid. You pull back. Just surrender yourself, surrender yourself to the Holy Spirit.

364 Don't be afraid of fanaticism. If it is the devil acting, don't you think we'll know it? Uh-huh. Yes, sir. He won't come around. Don't you worry of that. No. He—he won't bother.

365 You just surrender yourself to the Holy Spirit. When you feel that glorious. . . Like this little minister said he did that night, standing up, where Something warm come over him. If he'd just

known how to surrender himself right then. That's all. Just say, "Lord Jesus, I believe You. I accept You." Then something will start taking place. See? Mean it from your heart, then it takes place. Oh!

³⁶⁶ Do you love Him? [Congregation says, "Amen."—Ed.] God be with you. God help you. I want you. . . .

³⁶⁷ How many more in here wants the Holy Ghost? Let's see your hand. How many? One, two, three, four. Oh, my, my! No need of going without It. There's eight or ten here, eleven. About eleven, twelve, maybe, in here, needs the Holy Ghost, yet. Let. . . . I know we may be running late, maybe nine-thirty or something like that. But we got—we got plenty time. We just got plenty time. We want you saved, friend. We want you filled. Remember, you are—you are saved, course. When you accept Christ, you're saved. But you're not converted until you receive the Holy Ghost. Now, you know that. That's right.

³⁶⁸ Jesus told Peter, the night of the betrayal. He was already saved. Said, "Now, after you are converted, strengthen your brethren." That's right. Oh, sure. You accepted Christ as your Saviour. But when you're converted, is when you're really changed. That's right. And he wasn't changed yet. He cursed before the Lord, and denied Him, and everything. But after his conversion: "After thou art converted, strengthen your brethren." That's right. Is that right? [Congregation says, "Amen."—Ed.] That's what the Scriptures says, anyhow. That makes it right. Jesus told Peter, that had followed Him, and cast out devils, and done miracles, and everything, said, "You're not converted yet. But after you're converted, then strengthen your brethren." Right. It's true. Now, why don't. . . .

³⁶⁹ Why, how could you turn down such a—a—a invitation as that? It's for you. I don't want to see you leave here without It, brother. We may never have another convention. We don't know. We don't know what lays ahead. We might not never have another one. If you want to set down, and pray a little while, it's up to you. It's whatever you want to do, if you want to set down, you want to remain standing. We're going to pray again. Do every little thing you want to do, but I want you to receive the Holy Ghost. Now, It's for you. Why would four receive It right here, and the rest of you not? See? You just got to humble yourself, open up your heart and—and really believe it.

³⁷⁰ I may not be a good instructor in this. My ministry is praying for the sick.

³⁷¹ Where is there a Pentecostal preacher here, somebody, a Pentecostal preacher? Raise up your hand. What about *this* fellow

here, prayed for the sick, one over here? Come here. Here's a man. I—I was born out of season, in the Pentecostal ranks. But, here, I want *this* man here to pray for you. I'm going to stand by his side. God bless you, brother.

³⁷² [The Pentecostal brother comes to the pulpit, and says to those standing, "If you would let the Holy Ghost come upon you, raise your hands." The same brother now speaks six short sentences in another tongue, and then leaves the pulpit and continues speaking in another tongue among those wanting the baptism of the Holy Ghost—Ed.]

³⁷³ Be reverent now. He's gone down to lay hands on someone. See? Just be real reverent. Don't—don't look around. Keep looking up, looking up, looking up. We'll keep praying. Keep praying.

³⁷⁴ [Brother Branham speaks with another brother—Ed.] Come here, brother. You take my place, brother, here. You can explain it to them. See? You know more about it than I do. All right. Just come, give it out. They prayed for it, and come to the altar now. [Brother Branham speaks with someone.] That's right.

³⁷⁵ [Brother Branham speaks with another brother who has come to the pulpit—Ed.] All right, sir. God bless you. Now, you know how to do this better than me. I'm going to stand here and pray. You can give them more instructions. And . . . 

GOD HIDING HIMSELF IN SIMPLICITY

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