

---

## CONFERENCES

---



Then to hear your testimonies, and come in after being on the field, and hear someone testify. I'm certainly happy to see Brother Jeffries. I call him Creechy, there. I didn't know he was in the meeting. And I know this means a lot to you, too, from coming from the battlefield, from where the lights are low; and come in under this nice atmosphere of Christians and people all together, free in the Spirit. I—I like this, where people are free, have a free feeling. And it's something about it. We just don't try to act starchy. They're just—just . . . They used to say, take off your collar and feel at home. I like that. I'm sure we all do. Don't we? [Congregation says, "Amen."—Ed.] Just . . .

<sup>2</sup> I was thinking, when I looked over here at my daughter, Rebekah. Remember one time, being off in a meeting. And she was a little fellow then, her. And she's got a little sister, four years smaller. And so Becky is blue-eyed and kind of tall, and Sarah was brown-eyed and kind of short. So they was both daddy's girls. And I really love children, and the Lord gave me some fine children.

<sup>3</sup> And so they was waiting to see me. When I come in, they wanted to play with me a little bit. So the sandman got in their eyes and they had to go to sleep, along about twelve or one o'clock. And the plane didn't get in till around maybe two or three in the morning. And I went in to lay down, couldn't sleep. I just got out in the living room, set down in the chair. It's a little joke, kind of, I tell on them. And it was a . . .

<sup>4</sup> After while, daylight come, and Rebekah, here, woke up, and she knew that I should be home. And—and she looked over and seen Sarah still asleep. So she looked down and seen me setting in the room, and here she come, just as hard as she could, and jumped up on my lap, both arms. And about that time, Sarah, her little sister, woke up. Well, she looked, but Becky had already beat her, to me.

<sup>5</sup> So kind of comparing this with the church that's been a long time.

<sup>6</sup> And Becky was kind of thin, long-legged, and she could set on my lap real good and both feet hit the floor. She was balanced up, pretty well, you know.

<sup>7</sup> I say this kind of for our Methodist brother over here, been a long time around, you know, and growed up a little.

<sup>8</sup> Well, Sarah was a little short. And I don't know whether your children does or not; mine does. One will, the oldest one will get

---

---

something new, and then it'll go down to the next one, and then down to the next one. And—and Sarah had on Becky's pajamas. And it was these rabbit-footed pajamas they used to have, you know, kind of big, and her little feet couldn't pack it very well. So she started through the house.

<sup>9</sup> And Rebekah threw her arms around me, and she turned around, looked back to Sarah, and she said, "Sarah, my sister, I want you to know that I got here first." She said, "And I've got all of daddy and there's nothing left for you." Well, Sarah kind of felt a little stepped on, you know, so her little lips turned down.

<sup>10</sup> And kind of reminds me, maybe the churches that's been on the road a long time, you know. They've got all the ins-and-outs of it, and they can set down with all the theology and explain it, and speak it in Greek, and so forth. I compare that with Rebekah.

<sup>11</sup> So then Sarah looks around, her little lips dropped, and she turned and started back in the room. I kind of winked my eye at her and motioned like that, and stuck my other leg out. That's just what she was waiting for. Here she come, jumped up on this leg. And she was. . . little legs was short, you know, and she couldn't hit the floor. She was kind of topsy-turvy. So I just threw my arms around her, to keep her from falling, hugged her up close to me. She put her head upon my chest and laid there a little bit. She looked around to Rebekah. She said, "And Rebekah, my sister," see, said, "I want you to understand something, too. It may be so that you were there first, and you may have all of daddy. But, I want you to know, daddy has got all of me."

<sup>12</sup> So, so that's about the way it is. You know, I may not know all the ins-and-out. But as long as He's got all of me, that's all we care about. Just let Him take us and use us the way He wishes to.

<sup>13</sup> I certainly appreciate this stay here, and this fine fellowship among these fine brethren, ministers, all the cooperation of the personal workers, and everything that's been done; for the Ramada, and for their fine cooperation. And I'm only sorry that it's just—just four days. See, you just get to knowing the people, and the people begin to know you, and then—then you have to leave, right when really something could be done to—to really magnify God.

<sup>14</sup> And the things that goes on, it might have been new to many of you, and you wouldn't understand it. You can't explain the thing in just a night or two. And then after you get settled down, of course, you could. Many things went on.

---

---

15 You pastors remember, that, in your churches, weeks to come, there'll be women coming to you, saying, "You know, I had a female disorder. It's gone." One, "I had a stomach trouble. It's gone." I couldn't call it all. It's just everywhere, faith just jumping everywhere.

16 For instance, a few moments ago, there was a—a man come up here and—and put his hand on my shoulder. And he said . . . I looked up at the man. I thought, "I ought to—ought to know that man." I had seen him somewhere.

And he said, "You remember me?"

"And I don't believe I do."

17 So then he said, "I was in your meeting in Saskatoon, in Saskatchewan, in '40, about '42, or something like that. Way back, many years ago."

18 And I said, "Yes." I thought, "I've seen that man somewhere, but I can't place it." And so we went, he went ahead, talking.

19 In a few moments I begin to recognize, that, a few nights ago, in the meeting, there was a—a lady, I believe she was kind of gray-headed woman standing on the platform.

20 And if I would be facing the East, which is really a traditional that I just like to face the East, 'cause He's coming from the East. When I baptize, I usually baptize them that way. And look like the . . . Always to my right side, because each time that this Light comes in, It comes from the right side. And so I always try to keep the people coming to me from the right side. And I'd be standing, kind of *this* way, I suppose, positionally now, the way the building is seated up there.

21 And down to my left, I noticed, standing by me, a woman much younger than the woman was standing before me. And she had pink clothes on. It was different from the woman standing there. I kept noticing, and I dropped down. And I . . .

22 There's no way to explain it. You just have to believe it. That's all.

23 I looked down. There was a lady setting down *here*, right to my left, and she was kind of a . . . Something was wrong with her. And I looked back, and then here stood a man by her. I thought, "There is something strange." And I was trying to keep my mind to the woman I was talking to.

24 Because, you see, maybe, if you watch something happen, see, it might be telling *this* woman what *this* woman had. See? So, you, it's very . . . And Satan is laying right there for every opportunity he can. It's just grace of God, see, that He lets that happen.

---

---

25 And then I—I looked. I seen this woman kind of. . . One was much younger than the other. And one woman was kind of a. . . She was tore up, mentally disturbed. And the other woman had some kind of affliction really bad. And then this man. . .

26 And come to find out, this morning, when I stood here, that was the man. And I said, “Haven’t you got a wife that’s—that’s sick, that’s mentally disturbed, oppressed, like?”

And he said, “Yes.”

27 And I said, “Was she in the meeting, night before last, and set down to my left, wearing some kind of a pink dress or something?”

Said, “Yes.”

28 And that was her. And that’s how I recognized the man. I believe I. . . I believe I wrote his name down. I’m getting, can’t remember too well. A pastor M-a-c-k, he set down right here somewhere. And that was right, wasn’t it? And he told me, said, “My wife, many years ago, was in your meeting, and was instantly healed by a miracle that you was telling her about, and telling her about her troubles. And she was instantly healed; and many, a couple of times, a rare blood disease, and ulcers, and things like that.”

29 Now, see, what happened, if I could try to let you see what I mean. The lady had faith. See? And her faith, she was believing, yet probably with no prayer card or nothing. But she was believing, and maybe stronger than the lady was, setting before me.

30 And now, I believe, he said that his wife come in. And if I’m not mistaken, that’s her setting right there by the man. And that is the woman. That’s the woman. To look at her, that’s—that’s the lady, all right.

31 Now, you see how the—the grace of God, to that? The lady, actually, really believed with all of her heart. And her faith was so much greater than the person standing here, it went to her. Course, now, and then the man asked me, he said, “Brother Branham, is there anything seriously wrong with my wife? Will she be well or something?”

I said, “Sir, I don’t know.”

32 See, you are the one who makes that vision. Your own faith does that. See? Your faith does it, not mine. It’s you. See?

33 Jesus, standing there before those people, and this woman touched His garment. He didn’t even know who touched Him. He said, “Who touched Me?” Now, Jesus wouldn’t say anything just

to be saying. He, really, He didn't know who did it. And He looked around, over the audience until He found that woman. See? And then He told her about what faith she had.

<sup>34</sup> Now, I, I wouldn't know. And then sometimes. . . See, this wasn't explained, I suppose. But now, see, what you, what you are, what's wrong with you, that's the Holy Spirit revealing that. And sometimes I watch it, it turns dark, shadowy. I just don't say nothing, because it's perhaps death. And so I just say, "Go, the Lord bless you."

<sup>35</sup> And maybe, if they stay long enough, just wait there, see what the Lord says. And then that's what He's saying. Now, that's what, that the vision has showed what's wrong with you, or what you've done. But then stay still and wait. I notice the people just walk away. See? Stay still. Just stand there and wait, and see what He says, and then you find out.

<sup>36</sup> If it comes back, and I see a vision of what you are going to be. That shows what you have been. Then, if I can see what you're going to be, you'll notice it, it's always THUS SAITH THE LORD. And then, then you mark that down, and see if that don't happen just like that. It'll never fail, if a vision.

<sup>37</sup> Here's what. I have confidence. If the vision come, told me, this morning, that George Washington was going to rise out of the presidential graveyard, for me to go there and call him, I'd invite the world to come see it done. Right. It would not fail. It cannot fail. It never has, and it never will, as long as you don't try to use your impression. And now many times. . .

<sup>38</sup> I think we're all pentecostal here, this morning. Aren't we? [Congregation says, "Amen."—Ed.] Many times, where I think that people get enthused, you see, you get an impression that the Lord said *so-and-so*. And you say it, when really it's not. And that would be wrong to say that. See? You wait until you know that God has definitely spoke, and it'll be perfect each time. But if you're just impressed to say that, you might say it, but. . . And when you do that, that causes something like a carnal impersonation. And you, really, brother, sister, it doesn't help God; it hinders God. See? And maybe God calls you to be a—a witness or something else. Then you stay true to what God tells you to do. Be a true witness.

<sup>39</sup> Now, this has been a great meeting, one of the finest bunch of faith behind me, of them ministers, that I ever set with. And the people out in the audience has been wonderful. And I'm only sorry that we just have to close off so quick this way. But I hope, someday, if it be the will of the Lord, to be back.

<sup>40</sup> I guess the manager here, Brother Borders, was introduced to the people, and I just like for him to stand up. Brother Roy Borders has been with me in a many great struggle. Would you just stand, Brother Borders. He's very humble. Brother Borders don't know this, but it hit me again. I'm going tell him now. And Brother Borders is a sick man. I've just got to meet him and go—go with him, after this service this morning. Brother Borders, I hope it don't shock you. But the Lord must touch Brother Borders, right away. He's got a valve closing in his heart. That's exactly right. I've never spoke to him any more than what you see me on the platform, but that's true.

<sup>41</sup> I'm going to tell this woman while the Holy Spirit is on me, and I got to quit then, see, 'cause it's just begin to moving. This lady setting over here now, looking *this* way, that man asked. It's nothing serious. It's a change of life, just a menopause, a weary, dreary feeling, and all mixed-up. You'll be all right. Don't fear. See? That's just what it is. Now, the great Holy Spirit, in His Presence!

<sup>42</sup> I got a little girl here that this man just spoke of, I got some things written down here. A—a little girl was operated on, at Phoenix, yesterday, a kidney removed, or something, from Brother Outlaw's church, a man that's everywhere I go. If it's in the range of a hundred, or two, miles, the man attends every meeting. And one of the members of his congregation is here this morning. And a little girl operated on, for a tumor on the kidney, and it's malignant. Only God can save that child's life.

<sup>43</sup> A little deaf girl that Brother Jenkins has spoke of! Oh, there's just so much that's sick and needy.

<sup>44</sup> And now, just before we go to the speaking part of the service, I'd just like for us to pray a moment. Let us bow our heads. And if there's other requests, just raise your hand.

<sup>45</sup> Our Heavenly Father, we are taught, in the great Divine Scriptures, inspired Words of God, put in print, that, "We would be seated together in Heavenly places in Christ Jesus." And we feel that this morning, to see a—a Heaven-bound group of people, made up of all different denominations, setting together. To look out upon them and see some of the men that's older than I, some young men coming on; and just as the leaves and the flowers, and all nature works, the old moves off and the young moves in. Heavenly Father, we thank Thee for the Holy Spirit, that gives us this great assurance, that some great Day we'll meet again.

<sup>46</sup> We thank Thee for His great power. He helps our infirmities. And we pray for this little girl that's—that's had this removed tumor out of the kidney, and it's cancerous. Lord God, be merciful to this

little girl. I think, what if it was my child? It's somebody's darling. I pray that You heal it. May the power of Satan be taken from it. May that child live to the glory of God.

47 Bless, I pray, this morning, the little, deaf girl that was mentioned. Pray that You'll give the hearing back to that little girl, little Jenkins girl.

48 I pray, Heavenly Father, for Brother Borders, my precious brother, as we see Satan trying to take him off of the field. God, we claim him for the Kingdom's sake.

49 And we pray for all these special requests. And for this lady that the other night standing there, that faith moving up, now You have explained it to her, Lord, and now it'll be all right. We thank You for this. We pray that You'll continue to be with us.

50 Bless these ministers. Bless all that's helped; the musicians, this little quartet that sang, and the quartet from the church over there, them fine young men, for the lady give us the specials. And all these things, Lord, they're—they're too much to remember in our mind, but Thou knowest them all.

51 For this Ramada Inn, for that fine man that stood here a few moments ago, and saying, "God bless you." God, we pray that it'll turn to him, and that he may, Lord, be filled with the Holy Spirit, become a great witness in the world, of Jesus Christ, greatest thing that could happen, Father.

52 Now we pray that You'll bless Brother Tony and these fine men here, even being of the lay members of the church. And, yet, they're trying to, the Business Men, organize themselves together, to make another witness. God grant their efforts, be filled with the Spirit and discerning of knowing what to do and how to do to act for the Lord Jesus.

53 Bless the Message this morning, Lord, as I speak. And I pray that You'll anoint It with Your blessings. And when we go away, we can say like those who came from Emmaus, "Our hearts burned along the way."

54 Then, Father, if there be an unsaved person in here, one who doesn't know You, or just a church member, may the great power of the Holy Spirit reveal to them their need today of salvation through God's appropriated way, the only way, Jesus Christ, for we ask it in His Name. Amen.

55 I thank you again. One thing I forgot to mention, a while ago. They . . . Brother Tony, as he stepped out to the car last evening, he said . . . I said, "I never look at . . ." I am been in the ministry now

some thirty-three years. I pastored the tabernacle at Jeffersonville for seventeen years, never had one penny salary. And I never took up an offering, all the days of my life. Never did take, never intend to take one. And last night Brother Tony said that they was . . . I said, "Did you make the expenses?"

<sup>56</sup> The understanding, when I met with this fine brother, Brock. And did I pronounce that right, "Brock"? And Brother Gilmore, and some of the other brethren up there, the other night. I said, "Now, they asked about the finance condition." I said, "Just whatever the expenses are, that's all there is to it."

"Well," he said, "we want to take you an offering."

<sup>57</sup> I said, "No, no. Don't do that. I—I get—I get a hundred dollars a week from my church and that takes care of it," I said, "I, what all I need. I, I don't need nothing, see." I, I'm thinking about over on the other side, There, something over There. And I know that—that I tried to keep my ministry . . .

<sup>58</sup> So many has come, and the manager, saying, "Brother Branham, it ought to be in bright lights."

<sup>59</sup> And the president of the Four Rose Whiskey was over to our place, here some time ago, and she brought her daughter. And she said, oh, the little girl wanted to be healed. And she said she had heard about it, and she going to have an operation. And so they said . . . Oh, she wanted to come over. She didn't want to be operated on.

<sup>60</sup> Well, she run right in while I was speaking, want to be prayed for right then, had to be right then. Well, now, she couldn't stay. Her mother was after her. So mother come in the back of the room, set down with that arrogant look. So then we come up, prayed for the little girl and went back.

<sup>61</sup> Well, couple days after that, the doctor had said, said, "All right. It's a bunch of foolishness." Said . . .

<sup>62</sup> But she said, "No, I feel fine. No appendicitis with me. I'm fine and dandy."

<sup>63</sup> So then they went on, four or five days. After while . . . You see, just as I explained it, after about seventy-two hours, that symptom reoccurs again if you really got healed, see, healing. I'm not talking about miracles. And it reoccurred because the appendix begin to swell. And the doctor said, "Now, you see? Now you better go get that holy-roller preacher again."

<sup>64</sup> So then, he wouldn't operate. But, course, when there was about fifteen hundred dollars involved, he—he—he could do it. He said he wouldn't, but he did it. It happened to be a friend of mine on

that staff, that, when they removed, opened the girl up, to take the appendix out, there was nothing wrong. See? They operated for nothing. They just left the appendix there, 'cause it wasn't even affected in no way. And the doctor come, told me about it, a friend of mine on that staff, that helped operate.

65 Now you see what it was. She was all excited and didn't know just how to hold onto that faith. See? And there we don't get a chance to explain that. Then that made the . . . My doctor friend told the mother, and said, "The appendix is still there." They said, "She needed that appendix, and it wasn't infected. It was nothing to it, at all, just perfectly normal, pink; just, oh, like it should be."

66 And the mother became a believer. Then she says to me, "What needs to be done, is, your ministry, is not sit down in the corner with a bunch of—of just ordinary people. It should be flashed across the country everywhere, should be on billboards." Now that's just what the devil wants. That's right. See? But, no, I don't want it like that.

67 I—I want it so I can just visit anywhere, do any. Wherever the Lord calls, that's where I want to go. Just where He just keep it humble, and let the Lord move us wherever He wishes to move us.

68 And now, to you people, if you . . . that's been prayed for, if you . . . After about seventy-two hours, corruption sets in. We know that. Mortification sets in after seventy-two hours. If something reoccurs . . . If you really believe that, with all your heart, there's nothing going to stop it. You believe it, anyhow. Stay right with it. It'll be all right. Don't you . . .

69 But you can't bluff it now. You've got to really know it, that it's done. See? There's a lot of difference between hope and faith. A hope just hopes for it. Faith knows it's done. So, that's the difference.

70 Now, this morning, I don't want to keep you. It's already ten o'clock, and, see, about six minutes after, by this watch that Billy give to me.

71 And now I want to read a verse out of the book of Isaiah, the 1st chapter, for just a little comments. And I got some Scriptures written down here, that I might refer to. And just keep you about thirty minutes, then we'll be ready to go, the Lord willing. Isaiah, the 1st chapter and the 18th verse.

*Come now, and let us reason together, saith the LORD:  
though your sins be as scarlet, they shall be . . . white as snow;  
though . . . be red like crimson, they shall be white like wool.*

72 Now, the Lord add His blessings to the reading of His Word. And I want to speak on the subject of: *Conferences*. Holding a conference!

<sup>73</sup> Lord, bless the Word now, and may the seeds fall in our hearts, where we have need. And, Lord, may mine be open, with every one here, that we might understand the hour that we're living and what we should do. In Jesus' Name we ask it. Amen.

<sup>74</sup> Speaking of conferences, we—we hear of so much of it in these days. Everything is a conference. And, frankly, that's what we're here this morning in, is a conference. And we hear so much of them, and so many different places they're held, so many things that's accomplished by conferences. I think that it's a thing we should do, is to have a conference. And usually, when they're held, in the times of emergencies. Usually when an—an emergency is on, then you hold a conference. You call a quick conference. And we think of it in that terms.

<sup>75</sup> Now, here, many of you can remember the . . . for instance, the conference we had in the world crisis, when Germany and the rest of the world was at war, when President Roosevelt was president of the United States. And—and there was the other great four, they call it. They held, what they called the "Big Four Conference," of Churchill. And they met together, and they had to have what they called the Big Four Conference of the free world, because that they had to come together and pool their ideas together, and get in a strategy of somewhere, because the enemy was advancing, and he—he must be stopped.

<sup>76</sup> And then they—they was to get together, so they could, ever the wisest of the groups. And then one would get one's idea, and the other's idea, and then pool it together, and see what they come out with. That was the Big Four Conference. And where they should strike back, where they should put their armies, the certain, like the Fifth Army, and the Fourth Army, and the Tenth Army, and so forth, and how they could work together, and where the enemy had his strongholds.

<sup>77</sup> And if you notice, they always try to hit that spinal cord. That's the lifeline. And it's always, strike the enemy! If you want to kill it, you must strike it in a vital spot. If you don't, you don't kill it. And so therefore, just one thing to be done.

<sup>78</sup> Just like setting a meeting. If we could take the—the Kingdom of God, as men has said many time, in the ministry, and like quoting back to the woman, said, "If you would take and get the great people together, the great minds, and set it together, and then strike it from right there." But, you see, you're striking at the wrong thing. See?

<sup>79</sup> If I can get ministers together, if I can get a group of God-saved men together, and let them see the power that's in Christ Jesus, that—that He actually lives in our hearts, and can know the thoughts

---

---

of the mind, and foretell, and tell forth, and—and make it be perfect, then those ministers will be inspired and they'll take it to their people. And see what I mean? There's the place to strike, where the guns are setting now.

<sup>80</sup> And in the Big Four they had that great conference. Then we had another conference that was called the Geneva Conference. I'm sure many of you remember when they had to have the—the Geneva Conference. And there was another one called the Paris Conference, when they met in Paris. It's just constantly, all the time, conference after conference after conference, meeting together, because the need is great in national life. The—the brain of the world seems to be so entangled that you just don't know where, what to do. And the whole world is scared to death right now.

<sup>81</sup> It reminds me of a little boy going home in a dark night, going through the graveyard, whistling. He just whistles as hard as he can, because he's merely calling a bluff, to himself. He—he—he don't want to think that he's scared, but he's whistling to try to relax himself. But down in the bottom of it, he's scared, "Behind every tombstone there's a goblin." Or, see, he's scared, and he's whistling just to kind of quieten himself.

<sup>82</sup> And that's why we have so much tommyrot today on the radio and television, of men, like men who has got talents, singers like Ernie Ford and Elvis Presley, those boys who is selling out their birthrights for a mess of pottage. They get out there, and all you have to be is a jokester, or turn some crack, or—or something like that, to make the American public laugh. When, you know you're only trying to quieten them; and you know, behind it all, we know that judgment is at hand. That's right. Might as well face it. We're at the end of the road, brethren. And all the Ernie Ford jokes, and the Elvis Presley rock-and-rolls, and all this stuff, it's another Nebuchadnezzar's feast. It won't do a bit of good. Judgment is going to strike.

<sup>83</sup> This nation has come to the same place like Sodom and Gomorrah. And the just God, would let this country get by with what it's doing now, as a just God He would be morally obligated to raise up Sodom and Gomorrah and apologize for burning them up, that's right, if we get by without the judgment. But, just remember, it's coming to us.

<sup>84</sup> You flee to the Rock as quick as you can. Don't put it off. Don't notice what all these, just joining church and creed and so forth. Do like these Methodist brethren here: flee to the Rock until something echoes back, that you see Christ reflecting. It might have to beat you a little. In the old Bible times, when they, the . . .

85 Nowadays, here in this gold state of Arizona, in the old, they got smelters now to smelt out the iron and the pyrite, what's called fool's gold, and smelt that out from the real gold, by a smelter.

86 In the old days, the only way they had to separate it was a beater, beat the gold with a hammer, like the Indians beat it. And the only way that the beater knew that he had the gold ready, was when he beat all the dross out of it. And he would beat it, and turn it over, and beat it, and beat it, until all the dross went out. When he seen his own self reflect back into the—the gold, he knew then that all of the dirt, and the iron, and the foreign matters was out of the gold.

87 And that's the way God is trying to do His church, is to beat it till all the creeds, and the nonsense, and all the world, is beat out of it, till it reflects back the Life of Jesus Christ. Remember, the church! I've just come off of the great meeting at home, where the six Seals, and that sixth Seal. . . or, seven Seals. And that sixth one was the purification of the church. The church, of course, goes through the Tribulation period for its purifying. But, the Bride is raptured, is the difference between the Bride and the church.

88 I hope I don't get doctriated here now. If I say anything that you don't believe, why, do it just like I do when I'm eating cherry pie. I—I love cherry pie. But when I hit a seed, I never throw the pie away; just throw the seed away. So you do the same thing. Eating chicken, when you hit the bone, you don't throw the chicken away, you just throw the bone away. If I say something you don't believe, just throw the bone away, you see.

89 Now, but there is emergencies, and crisis is on, and constantly is calling the president to the final, to conferences, and they have to meet for *this* or *that*. And Cuba will fly up, then they have to call a conference. And something else will fly up, they have to call a conference. All we hear about, nearly, is conference.

What do they do at a conference? How is it made up?

90 First thing, they call together, and then select a certain place. In Geneva, I've been there. That's a—a great, beautiful place. And they usually try to get to a place kind of inspiring, so that they can get there, and then select this place, call all the great men into this one place. And make a. . . I haven't got it wrote down here. Where was that place in Switzerland, we went down there, Billy? Where they. . . That was at Geneva, wasn't it? And I think it was a beautiful country. I didn't write down the—the name of that conference, but I remember being there. And they meet and have these places, and they select the best they can, and work upon it.

91 Now, that's of the world. And everything that's wrong, everything that's in the world, it's wrong, is a type of the right.

92 Now, sin itself is only righteousness perverted. Now, there's only one Creator, and that's God. And Satan is not a creator. He's only a perverter of original creation. A lie is the Truth misrepresented. Adultery is the right act misused. Everything is always a perversion of what's right. Satan can pervert but he cannot create. See? And—and we remember that, that the wrong, a lie, or anything that's sin, is righteousness perverted. And so we find that Satan always takes a type, for what he's going to do, off of what God has done.

93 For instance, like many people seeing the meeting, they say, "It's a telepathy. Or, it's a . . . The man is, was called what? Simon, the sorcerer, and—and something like that." See? Why? When you see a spiritualist or a devil act, it's only a perversion of a real genuine thing that God has. That's right. See it?

94 And men ought to be, ought to know enough, and spiritual enough, to be able to discern between what's right and wrong. Did you ever hear of a spiritualist casting out devils, and—and healing the sick, and preaching the Gospel? "And by their fruits they are known." See? They got some little stand over in a corner somewhere, and read the palm of your hand, and guess at four or five things, and a dozen of it be wrong. And there you are, you see. That's just a perversion, trying to draw people's minds, that's out of ease, away from the real, genuine Holy Spirit, where we can set together in Heavenly places, and Christ reveal to us what we should do.

95 The churches ought to be that way. The people that speaks in tongues. . . I—I just want to speak this, because I'm your father, as it was. I'm going to act as that this morning. See? We got a great thing. But it's—it's. . . I believe that it's not represented just right. See? And it'll sell itself if it's perfectly represented right. Now, I think there's many of these Methodists, these Baptists, and Presbyterian, would like to have This. But it's the way we present It to them. See?

96 Now, if you see a fellow out building a house, and got a hammer and he's putting nails in the house. You walk up. And you got a machine that you can put a half a keg of nails in it, "Rrrroot." Just nail it up like that, twice as quick, and a better job. If you walk up to him, tell him, "Ah, what are you doing? You're old fashion. You don't want to do that. That's the wrong way. Here, I got a machine will do this." Right quick, you have ruined your sale. You businessmen know that. You've ruined your sale. The thing to do is go up and brag on him, how—how well he can build, and then just introduce the product. If it's any good, it'll sell itself. You salesmen know that.

---

---

<sup>97</sup> And you know there's nothing better than the baptism of the Holy Spirit. There's nothing better was give to man, out of Heaven, outside of the Holy Spirit. But, you see, we—we try to knock the other fellow down. Let's try to pick him up a little bit, and put our arm around him, and let him let it know that the blanket stretches all the way across the bed. See? And hold that kind of a conference, you see. Give him a little room, too, but after all he's—he's struggled.

<sup>98</sup> Now, but, you see, many times in our churches, we permit people just to raise up even when you're preaching, and speak in tongues, and making an altar call, somebody speak in tongues, and somebody to, and give interpretations. Merely, one of them, I believe, I believe the person is genuinely speaking in tongues. But I believe the other is, more or less, prophesying, 'cause, some will speak in tongues, maybe for five minutes, and the other one give four words of interpretation. See? It has to be at the same sound, the same raise and fall of voice.

<sup>99</sup> And then, again, if they say it, and it doesn't come to pass, then get that evil spirit away from you. You don't want that. In my tabernacle, when one speaks like that, he better have it. It's wrote down. If it doesn't come to pass, they get that evil spirit out of them. It's got to be exact, not some repeating. Jesus said, "Don't use vain repetitions as heathens do." It's got to be something directly to somebody, or to help the church, or to help the cause. That's wrote right down. And if it isn't. . . And the people who speak with tongues, and them great gifts to help the body of Christ, they meet hours before we ever get there, and the Holy Spirit works through them. Then it's put on the desk, and we tell out what they've said here. And if doesn't happen right as it said it did happen, then they cannot do that no more till that evil spirit is out of them.

You say, "Well, Brother Branham, that?"

<sup>100</sup> Well, look. And I have to stand up here. I wouldn't be afraid, because it's God. It has to be right, every time, here. And it has to be right, out there, every time. Then when people see those things come to pass, then they'll believe.

<sup>101</sup> What the Pentecostal church needs, this morning, is a good conference. That's exactly right. All the denominations, the—the oneness, twoness, threeness, fourness, and all the rest of us, and the church of God, Assemblies of God, all of us get together and reason these things out, that's right, and get the church moving.

<sup>102</sup> As long as Satan can keep you firing at one another, he just sits back and said, "Brother, I don't even have to fight."

---

---

103 But if we could just get together, and look up to God, as brethren, then step, arming, united. You don't have to change, and one go to one church. And do the—the way you want to. Them little differences you make is no difference anyhow. God give every one of you the Holy Ghost. So the Bible said, "God gives those the Holy Ghost who obeys Him." So surely somebody has obeyed God.

104 But the thing, as long as Satan can keep the little differences, that's what makes the church in such a commotion as is today. Let's forget that thing and come together.

105 Remember, the other brother is just as much in Christ as we are. There's no big men, no little men, no superiors. We're children. We're one in Christ. And our little differences doesn't make any difference. Whether Becky wants a blue dress, and Sarah wants a red one, they're both getting dresses. That, see what I mean? So they mustn't argue about that. So I think that's what we—we really should do.

106 Now, talking about world conferences, at world crisis. You know, God has had some conferences, too. We think about the Paris, and the Geneva, and the Big Four, and many other conferences. Let's think about some conferences now that God had, which these were a types off of, of what God has had.

107 I—I think that the first conference, that I can think of now, Scripturally speaking, I'm going to call it God's Eden conference. "God made man in His Own image, in the image of God created He him; male and female created He them." They were His beloved children. And they were put on the basis of free moral agency.

108 The old infidel has said, many times, "Why would a just God do a thing like that, and had all the suffering that's gone through the age?"

109 God didn't do that. Man did that, himself. God wasn't willing for him to do that.

110 "Well then, if God was omnipotent, why did He let it even happen? Why didn't He make man perfect?"

111 Because, in the beginning there was nothing but God. And in God was attributes, His attribute to be a Saviour. We know it's so. He is a Saviour, and that was in Him. And there was nothing lost, to be saved. In Him was attributes to be Father, and there was nothing He could father. In Him was attributes to be a healer. There was nothing lost, nothing sick. So the only thing He could do was make man on the basis of free moral agency, knowing that he would do it. God didn't do it, Himself. Man done it, himself.

112 And you're the same way this morning. You can accept Life or turn Life down. But God made man thus, that he'd. . . knowing he

would do it, not willing that he should do it, but knowing he would do it, that it would display His attributes. So there's nothing out of time. Everything is ticking just exactly according to God's great timepiece. See? And this only displays His attributes, to select His children who really love Him and believe Him. And every man has an equal right.

113 God being infinite, knew from the beginning what would be and what wouldn't be. So therefore He wasn't willing that any. . . But being infinite He'd have to know. So, therefore, He could say that He would have a Church without spot or wrinkle, because He knew He would have it. He is God.

114 Now, and this lovely place in the garden of Eden, oh, where men and women lived together. God is a great contractor.

115 Now, you have a lot of it here in Tucson, as it's building. Few years ago, when I was here, just a little bitty city. And now, up there where I'm living, why, the coyotes and Papagos was going through there when I was here a few years ago. And now there's. . . Why, it's big projects, and houses, and building on out, on out, on out, on out. Well, what's happening? See, contractors go in and buy a piece of land, and subdivide it, and build houses.

116 Now, God did that. See? He—He laid out all the material, to make our bodies, while this world was being formed. Now, we're made of sixteen elements, that's potash, and calcium, and petroleum, and cosmic light, and so forth. And all this goes together to make the man. But that was here before there was a man on the earth. See? God made our bodies and laid the material out here before there was an earth.

117 Now, you're brought into it and you come here by God. And now you have the opportunity to live Eternally if you so choose. That's exactly what Adam and Eve had. Every. . . God cannot change. He has to remain the same, give every man the same opportunity.

118 Now we find out, God, it pleased Him when He made man. He looked at His—His daughter and His son, and how pleased He was with them. And then we find out that, as soon as Adam and Eve had sinned, and the message come up before God, our Father, "Your child has fallen from the grace. He's got away from You." My, how that must have alarmed His heart!

119 And now notice the nature. When Adam realized that he was lost, when he knowed that he had done wrong and it was made manifest before him, that he was in the wrong. Instead of calling, "O Father, come to me; I'm lost; I've done wrong; been deceived; come to me," he hid.

120 And it was God, going up-and-down the garden, screaming, “Adam, where are thou?”

121 Isn’t that the same today? You can show men, by the Word of God, when he’s failed. That’s exactly. Adam knowed he had failed. He had failed the Word of God.

122 And you remember, it doesn’t take a whole lot. You know what caused all this sickness, and all this trouble, and death, and sorrow, of six thousand years? Because one woman just failed to believe one little sphere, little phase of God’s Word, just one little iota. She believed most of it. Satan told her the Truth about most of It. “These things you’ll do, and *this*.” And then said, “Surely you’ll not die.”

123 But just to disbelieve one little iota, caused all this trouble. Is that right? [Congregation says, “Amen.”—Ed.] Do you think disbelieving one iota will take you back, after it’s caused all this? [“No.”] No, sir.

124 We’ve got to come to the Word. That’s the only, and That is God. “In the beginning was the Word, and the Word was with God, and the Word was God.”

125 And, see, when God made man, when He begin to brood over the earth, up come, like Easter flowers, up come grass, up come species, rising higher and higher. The great Holy Spirit, brooding! Or, *brooding* means “to be mothering, cooing.” “Coo, coo.” The flowers come up. The Father said, “That’s wonderful. Just keep it up.” And He brooded. And after while, out come birds. And the next thing, out come animals. He kept getting greater, greater, greater, greater.

126 And, finally, the earth reflected the reflection of Him that was brooding: God. And he was in the image of God. Never did anything come higher than a man, even to our beloved sisters, a woman. She is not in the original creation. She’s the byproduct of the man, a part of him; and they’re one, in Christ. Oh, what a great lesson we have here right before us now, that we could spend hours on, throw light upon! Notice.

127 Now we find out that, then, when this man reflected God, then God come down in His own reflection, in the form of Man, Jesus Christ. And God was in Christ. The God, in Christ, reflecting Himself to the earth, what He was: a Saviour, a God, a Healer. God, displaying His real attributes, through a Man, which was His reflection. And God, in order to get this, couldn’t come through sex, which first started the ball rolling, but He brought it through a virgin birth.

128 Can’t you see that, that first sin, what it was? [Congregation says, “Amen.”—Ed.] Many won’t agree with that, and you holler about “the serpent’s seed,” but there it is. See?

129 Now, the reflection, God reflecting Himself in Christ. But then when this man was lost . . .

130 Today, when man is showed, by the Word, that he shouldn't do these things, sometimes he's loyal to a church.

131 If there's any of my Catholic friends here this morning, pardon this just a moment. My people are all Catholic too, you know, Roman Catholic.

132 Now notice. When this priest come to me, about many great healings, and he said, "Your background is Catholic. Why is it you're not Catholic?"

I said, "I am catholic."

And he said, "Oh, I can't believe that."

133 I said, "Don't your church teach that this Bible, that Jesus Christ established the first catholic church, and these apostles were catholic?"

"Yes."

I said, "Then I believe just what they wrote."

134 He said, "But, Mr. Branham," said, "the church keeps changing. He gave Peter the authority to—to have the keys, and he can bind, and the apostolic succession of the popes, and so forth."

135 I said, "I got all your writings, or most of them, in there, *Facts Of Our Faith*, and so forth. But," I said, "look. If those men who wrote that Bible, walked side by side with Jesus, say they were catholic and they wrote that Bible, don't you think they would know more about the will of God, and the commands of God, than what this modern bunch would do today?" And I said, "Notice, if it is the Church, then when they obeyed what God said, originally, and it is the Word of God, look at the miracles and signs, and so forth, they had. And you don't have them at all, today. It's an evidence that God is not with you."

He said, "Mr. Branham, we're not supposed to argue."

136 I said, "Sir, I wouldn't argue with nobody. I'm just asking you something." Then I brought up the Nicaea Council and so forth.

137 He said, "We're not to argue." He said, "You are trying to speak of a Bible, of a Word." Said, "God is in His church. That's what the church *was*. *This* is what it is today. We're supposed to listen at the church today."

I said, "God is in His Word."

He said, "God is in His church."

138 I said, "He's in His Word. And if the Word isn't in the church, then God isn't in the church, because the Word is God." And I said, "Besides, do you believe the Apocalypse?" Which means, "Revelations." It's the Greek. "You believe the Apocalypse is inspired?"

Said, "Certainly."

139 I said, "Then, Jesus Christ said, Himself, in the Apocalypse, that, 'Whosoever shall take one Word out of It, or add one word to It, his part will be taken out of the Book of Life.' Then how can you say that you have authority to take out, put in, or do what you want to, when you're forbidden to do it by the founder of the Christian Church, Jesus Christ? You can't do it." See?

140 Oh, the hour, the tremendous time that we're living! And when men is told of their error, instead of trying to come back and say, "Father, I'm wrong; forgive me," they still hide behind the fig leaves. Fig leaves is what they sewed together, themselves. And they tried to. . . The word *religion* means "a covering." And they tried to make themselves a hand-made covering. And man hasn't changed yet, today.

141 So, God had to call a conference. And He had to meet with His person, His child.

142 And remember, His commandments was, "The day you eat thereof, that day you die." And God cannot defy His own laws and be just. So He made a great chasm between Him and man. So when they. . .

143 He wanted to redeem His child. He didn't want them to go like that, so He had to redeem him. So they called a conference, and it was the first conference that God ever met with man, was the Eden conference.

144 How is He going to save that man? What can He do, to bring His lost children back to Him? And remember, His first decision is perfect, always.

145 If it would have been the creeds, the fig leaves, He'd have said, "Adam, you have done justly. Come on out from behind the trees. I think you're a wise man. You're reflecting Me, because you're wise. Your fig leaves is just right." Man is still trying that fig leaf.

146 But God made a decision. And the decision was, that, something had to die, because it spoke of Him, His holiness and righteousness, to His own law. "The day you eat of that, you die." And there had to be a substitute with a feeling. Botany life has no feeling. So He had to kill something in order to get skins, to cover

them up. And that was God's decision, how to save man, to bring man back into fellowship with Him, at Eden, and it has forever remained that way. No man. . .

<sup>147</sup> I don't know how many times that they've tried to educate the man. They have tried to tell him that an educational program will do it. How many times has the churches tried that? It's failed every time, and it will. We try to organize, each fellow have. . . Now, I'm not against education, neither am I against organization. But the organization and educational programs, and all the other that we've man-made, is fig leaves.

<sup>148</sup> It's, back to God's original decision at that first conference, Eden, back to the blood! The Jew, in the old days. . .

Now I'm coming down home, for Pentecost, just for a few minutes.

<sup>149</sup> In the old days, when God accepted this substitute, how the Jew used to come down the road with his slick bullock. And he'd say, "You know, I'm a sinner. Jehovah requires me to offer blood." So he goes and gets his lamb or his bullock. He takes it down to the high priest, down to the temple, and he lays his hands upon his sacrifice. What does that do? That identifies the worshipper with his sacrifice. And the priest comes and kills the bullock, and catches the blood and sprinkles it upon. And this worshipper sincerely knowing, this Jew, that that's what Jehovah required of him.

<sup>150</sup> The man went home with a good feeling, feeling the quiver and shaking of that lamb, the blood spraying all over his hands, and so forth, and see that little fellow kicking and dying, as its throat cut. He knew that he ought to be that one. He looked at his sacrifice. He identified himself by laying his hands upon it, "I should be that one." And then when they cut its throat, it dying and bleating, and going on, and the little fellow quiver and quieting down, and the worshipper stand there and saying, "O Jehovah, You've accepted that instead of me. I'm ashamed of myself." And the man went home justified, because he had done exactly what Jehovah required. That was fine.

<sup>151</sup> But, by and by, it became a family tradition. Now he takes his sacrifice, say, "Well, let's see, now. Oh, yes, it's getting to be new moon, feast. I guess I better. It's a cleanse, in the tabernacle. It's a feast of pentecost. I guess I better go down, offer me a lamb." Go on down there and kill it, with no feelings at all; but go on back with the same idea he had, coming in there.

<sup>152</sup> And then what did He do? Jehovah said, here in Isaiah, speaking a little later on, He said, "Your solemn feasts are become stink in My nose." [Blank spot on tape—Ed.]

153 We must come, not like a bunch of rickys and rickettas. We must come, not like a bunch of formal, or so forth, that they have today, of these traditional religions. We are pentecostals. Let's come with deep sincerity, lay our hands upon our Sacrifice yonder at Calvary, and feel the bleeding and suffering of Jesus Christ, as we identify ourselves that we are dead to the things of the world and this modern ideas of the day.

154 We're as Sodom and Gomorrah, and we're living in that. Let the righteous spirit in us . . . These sins vex our soul daily; let the sins of the world, and the fashions of Hollywood, and all this Hollywood evangelism and nonsense, all this make-up, and beat the music, and jump up-and-down. The music stops, down you go.

155 When a man is washed in the Blood of the Lamb, he don't need music or nothing else. The power of God just works upon him, and he can shout, scream, praise God, or do anything else, whether there's music or not. The Holy Ghost is in him, and he's identified with Jesus Christ.

156 But, today, we just want to. We have to jump around a little bit, as Pentecostals, 'cause our forefathers did. They had something to jump around about, this Holy Spirit making them jump. And then when they come back down, always live as high as you jump. If you don't, don't jump at all. We come down today and live all kinds of lives. We bring a reflection upon the very Thing that we're standing for.

157 And our organizations are getting worldly. They're getting out there and letting our Pentecostal brethren get out there in these great schools. They're all right, nothing against them, but I'm only trying to show a point. They educate them, and teach them psychology, and give them the B.A. and just like the rest of them does, and send them out there. And what they are, they're absolutely . . . They're not pentecostal.

158 God don't have any grandsons. God has sons. We try to think our mother was pentecost, and our daddy was pentecost, and all we was brought up in Sunday school, and automatically we're pentecostals. That's grandchildren. God don't have grandchildren.

159 He has sons of God and daughters of God, and every man must pay the same price the first man paid. He must come under the shed Blood of Jesus Christ. That's what he must do. Now we find out, now, that that's what, in the beginning, the sincerity.

160 Now we try to think, because we've got a young fellow here that wants an education, he goes out into the schools and so forth, he

comes forth educated. He can speak real lovely. He can stand on the platform. He's a man of glamor. Well, that's Hollywood. They want something that shine. You want a man with a culture, with a fine education. You want a man, regardless, that's broad-minded, that he can see he don't care for the women cutting their hair. The Bible said for her not to do it. Don't care for the. . . If a deacon comes in the church, if he's a good man and can pay pretty good, they don't care if he's been married a couple of times. "That's all right. He's a good fellow." But the Bible refuses it. Exactly.

<sup>161</sup> We don't come into the church by theology. We come in by kneecology. That's right. We come into Christ.

<sup>162</sup> But, you see, today we've—we've got this idea that we want to go like the rest of them. That's what got Israel in trouble, want to go like the rest of them. Our solemn feast of pentecost has become just a formal worship. We all know that. And we see it getting. . . We mustn't do that.

<sup>163</sup> The thing we must do is get back and identify ourself with Jesus Christ. Take His way and let Him work through us, then men will gladly follow Him who once taught, "I'll draw all men unto Me."

<sup>164</sup> How we'd like to go on for a little bit, and express some more thing on that Eden conference, but I got some more conference I want to go to.

<sup>165</sup> For instance, let's have another conference: the Burning Bush Conference, I would call it, the Burning Bush.

<sup>166</sup> Now, God had a runaway prophet. When God calls a man to do something, he just might as well come to it, or he'll be miserable the rest of his days. Moses started out. He was called of God. He was ordained for a job. And then when he started out, the people didn't believe him, so he just let the people go. He run out and married some beautiful Ethiopian girl, and got inherit, inherited a bunch of sheep. And there he was, out there, and he lost all the vision of the people, of the church of the living God. And God had ordained him to do it. He raised him up, "born from his mother's wombs, a proper child," and He raised him up for this purpose. No need of trying to get out of it, you're going to do it, anyhow.

<sup>167</sup> And you, just church members, and you feel that there is something deeper in your heart, you'll be a miserable wretch until you accept that Christ, like that. You seen the real genuine Holy Spirit working in people. You'll be miserable until it comes to you. It's God calling you. Give yourself up. Come out, behind the bushes. It's already settled. God made His way. It's through the Blood.

---

---

168 You say, "Well, I belong to the church." That don't no mean a bit more than if you belong to the rodeo, not a bit. Nothing against the organization; but I'm not against the people in the organization, but it's the system.

169 Now notice this. Now we find this burning bush. God knew that that prophet was living in ease, so He decided that He'd have to speak to this prophet. So, He selected a place. Emergency was on, "I have heard the cries of My people. And there's a man that I sent to deliver them, and he's weak and washy."

170 O God, I hope He calls one here this morning, the ministers to get on fire. Look at the vision. We're dying. The world is gone. The church is backslid. God is trying to call a Bride out.

171 So, He selected a place, very odd place to us; it was a bush up on top of the mountain. But that attracted the prophet's attention. And He called him up there for a conference.

172 Watch. He had to obey it, word by word. "Take off your shoes, Moses. The ground whereon you stand is holy."

173 What if Moses said, "Well, now, Lord, I just had some schooling. *Honor* is 'take off your hat,' so I'll take off my hat"? That would never worked.

When God said, "Shoes," He meant shoes.

174 When God said, "Born again," He meant born again. He don't mean a handshake or a repeat of creed. Everybody is scared of that new Birth.

175 The devil substituted a handshake for It, or some kind of a psychic affair, that would make you acknowledge, "Yes, I'm born again." But your life tells what you are, the life that's in you.

176 You say you are born of the Spirit of God, and deny one Word of that Bible, it shows you're not. You try to place It back on something else, that shows it wasn't the Holy Spirit, 'cause He would never deny His Own Word. You say, "Well, my church teaches *that*." There, it shows you're not. You're born of the church, not of God. *This* is God, His Word.

177 Here he is, Moses, the anointed. "Take off your shoes. You're on holy ground."

178 "Well, wouldn't my hat do just as well?" He said shoes. And that's what He meant, was shoes.

God says, "Be born again." It means born again.

179 Now listen. Oh, I'm in a mixed multitude, and young children. But you'd listen to your doctor. You listen. I hope you listen to me and understand.

180 Any birth is a mess. I don't care if it's in the pig pen, or—or it's in a pink decorated hospital room. Any mess. . . birth is a mess. And so is the new Birth. It's a mess. It'll make you do things you didn't think you'd do. But out of that death and corruption comes forth Life.

181 And no seed can bring its life until it's dead and rotten. And out of that rotten mess, when there's nothing else left to rot it, it's only the life that lives. When a son comes to God, he is given tests.

182 I stood there that day, I remember, as I took my test. When I'd been days after days, months after months, and years, four or five years on the streets, corners, preaching the Gospel, and trying to do that which was right in God's sight. And He let my wife go right out from under me. My baby laying there, dying. And I got down to the baby, I said, "Lord God, don't let my baby die," eight, nine months old, little baby.

183 I looked up, and looked like a black sheet coming down. He even refused to hear me. He wouldn't even look at me. I raised up, about twenty-three years old. There laid the wife in the morgue. He refused to hear me, for her, when all I had done. I said, "God, tell me what I've done. If I've done wrong, punish me, not them." I said, "What have I done? Work all day, and preach all night, and stand on the street corners. And every. . . What have I done? Tell me what I've done?" He wouldn't even tell me.

184 Then Satan come up to my side. He said, "Then you'll serve Him, when one word would change the whole situation? One word will save your baby, but He refuses to do it. He won't do it; when one word. Then you'll go ahead and serve Him?"

185 All the human reasoning, that's right. "Why should I serve Him if He won't even as much as just look down at my baby, that'd take all it take? And much as I had thought I done for Him, then He wouldn't even listen to my own baby." That was the hardest temptation. All human reasonings had broke away. "Why should I serve Him if He can't do that much for me? And I go day and night, for Him, and He even refuses to tell me what I done." Well, human reasonings is gone.

186 But, oh, when a man is born again, that's something in there that holds. It come down to that spot, when I thought, "Where did I get her? Where did she come from? What am I, anyhow? Where did I come from?" See? All the human part had broke away, then that real genuine Spirit of God laid there.

187 I walked over to her and put my hands on her head. She was suffering so bad till her little eyes was crossing together. I

said, "Sweetheart, in a few minutes, I'll take you and lay you on mommy's arms, out there in the—in the morgue. I'll bury you out here under the pine trees. And someday daddy will see you again."

188 I looked up. I said, "God, though You slay me, yet I'll trust You. You gave her. You taken away. Blessed be the Name of the Lord."

189 For, then, all my human reasonings had vanished. I was at the end of my road. But when you come to the end of your road, then there is that real Spirit of God there to take over, at that time, and lift you up.

190 You must be born again. Everything has to die away. All your theology, all your thinking, all you ever was or ever expect to be, your life and everything else, dies away. And then the Holy Spirit comes in. That's when you take off hats, shoes, stand before God. "Nothing in my arms I bring. Simply to Thy cross I cling."

191 That's where Moses had to come, where he could obey what God said do; the Burning Bush Conference. Then God said, "I'll show you My glory now," after he was willing to go. And he went down in Egypt.

192 There is the Eden conference. There is the Burning Bush Conference.

193 Let's take another one, right quick. Let's take the Red Sea conference. You know, right in the line of duty, sometimes, Satan crosses our path. Minister brothers, you all know that. Christians, you know that. Right.

194 Here is Moses, going down, and showed the signs to Israel; the one that he showed the first to, and they wouldn't listen. He goes back in a line of duty, under the anointing of God, with the very voice of God to speak things even into existence. He could call for flies. He used the voice of God. He said, "Let flies come." And there wasn't even a fly in the country. He walked on back. He knowed it would happen because he had spoke the Word of God. He walked back. And directly an old green fly begin to circle, and then they were two pounds per square yard.

195 Creative work, that belongs in the church of Jesus Christ today, under the Blood of Jesus Christ, by His Word, that we're in contact with Him. No difference. The Word that we hear is here, and it's God. We see Him standing there. We know it's Him speaking to us, same thing. I seen it done, and I know it's right. It's with the Bible.

196 There, Moses, given the authority. He went down and showed the signs to Israel, and Israel come out with him. And here they

are, right in the line of duty, and there's the Red Sea cutting them off. Moses called a conference. God must have selected a place over behind the Rock. Moses goes over there, and say, "Lord!"

<sup>197</sup> If you're walking in the line of duty, you got a right to call a conference. That's what we've come to pray for. That's what we're sent to hospital for. That's why we go to the sick bed for. Call a conference. Oh, my! I feel religious right now. Call a conference. That's what the Pentecostal people needs today, is call a conference. What's the matter? We slowed up. There's a wedge in the camp somewhere. Call a conference.

<sup>198</sup> Moses called a conference, said, "Lord, I've did just as You told me, and here we're in a trap. Death is coming, moving upon us." Like a patient with a cancer, "Death is moving upon us." And Moses stood there till they had an audition with God. He stayed there until God spoke. He knowed His voice. He was the prophet.

<sup>199</sup> Said, "Why you crying to Me, Moses? I give you authority to take those people over there, and told you you'd do it. Speak to the people and go forward." Amen. Red Sea's begin to move, and everything else, when God spoke the Word. When the decision come for what for him to do.

"I'm here. I'm up against it. What must I do?"

"Speak and go forward." And the Dead Sea moved.

<sup>200</sup> Our time is getting away. And I—I got so much, different places, I like to refer to. Let's hurry. Got several more, David, and so forth.

<sup>201</sup> But here, remember, there was a Gethsemane conference come one time, when God and His Son had to get together. After all, there was no one else could die for the sins of the world. There was nobody worthy to die, no man.

<sup>202</sup> Every man in this world was born sexual desire, and that's what caused the turmoil at the beginning. That's what done it, made us a hybrid creature. We're born of sex, human desire. It's hybrid. Something has been. . . That's the reason it's got death in it, as I spoke last night. But when God made His first man, He never asked woman and man to get together. He created him out of the earth. He was a genuine plant. His sin is what brought him to a hybrid.

<sup>203</sup> That's what's the matter today, the reason we're getting so many hybrid Pentecostals. You're listening to reasoning and instead of the Word. Come back, people. Come back.

<sup>204</sup> Notice, out there in the mixed-up crowds, I didn't say this. It's between you, you Pentecostals setting here, and us. We don't come here to be heard. I come here to try to help. I come. If I—if I'm just

standing here, to say I—I spoke on a certain subject this morning, that makes me a hypocrite. I come here with the Truth, and a truth that I want you to know, something that I believe God puts on my heart, to help you, that we can see the hour that we're living in. See?

205 There's a Gethsemane conference, when the only One that could die come up to the hour. Then when that great time come, there He had to make His final decision. No doubt the Father said, "Are You still ready to go through with it, Son?"

206 He said, "Is it possible, Father, is there some other man You could find somewhere? I love My people. I love the brethren that You've give Me. Is it possible that some other man could?"

207 "No. You're the only One can do it. You're the only One that's virgin born. You're the only One is born without sex." No other man, no bishop, no pope, no cardinal, no nothing can help you. It's that One. "You're the only One can do it." Then the conference was.

208 Satan was standing there, ready to claim the human race. He said he had rights because they had sinned.

209 As you people that's here, has had the tapes on the Seven Seals. When the Lamb come forth to claim His redemption, what He had redeemed, time was finished then. He is in the work now, doing the work of redemption. But someday He walks from the sanctuary, to take up the Book of redemption that He's purchased with His Own Blood, then the hour is over. He comes forth then to claim what He has redeemed.

210 Here He was, standing in Gethsemane, that great suffering. The sin of every man was upon Him. Everything that ever died, the death of that was placed upon Him. And He was innocent, but He had to become sin.

211 "Can You, the holy Son of God, take the sin of adultery? Can you take the sin, the punishment of adultery? Can You take the sin, the punishment of a lie? Can You take the sin of all these things? And can You bear them upon Yourself, yet innocent?" He was the only One. The conference was met.

What did He say? "Not My will; Thine be done."

212 O God, can we all hit a Gethsemane conference, that final check up?

213 Then there come another conference one time. A few days after that, about forty days, there come a conference, after His death, burial, and ascension. The Christian Church was going to be organized.

---

---

214 Methodists, Baptists, Presbyterian, Lutheran, all of us, listen now just a minute, in closing.

215 There come a time when God was going to not only take a people. . .

216 Like, Israel is His people. "Israel will be saved as a nation," the Bible said so, "be born in a day." God deals with Israel as a p. . . nation, as a—as a people.

217 But He deals, the Church, with a individual. "He has called, out of the Gentiles, a people for His Name."

218 Now, we find out that the hour come now. How must this Church be run? They were forbidden, though they had preached, though they had healed. . . Listen to me. Though he, they had preached, though they had healed, though they had seen great signs and wonders, and though they were a witness that He was the Son of God, yet He forbid them to preach until they held this conference. "Wait up there at the city of Jerusalem. I'll send you word back how the Christian church should be operated. I'll let you know if I'm to have a bishop, or a cardinal, or a pope, or whatever I'm going to have. I'll send you back. I'm going to Heaven, to hold a conference. You'll wait there till you hear the returns." Amen. Amen.

219 I remember when they was holding that Geneva conference, an old minister friend of mine, Dr. Pettigrew, in Louisville, said he was listening to the radio, listening. The nation was at stake. He wanted to see what the decision was, what they were going to do. And some beatnik come to the door, with his hair hanging down in his face, and said, "Dr. Pettigrew, I understand that you're a. . . that an influence man." Said, "I, I've got some rock-and-roll songs. The—the people won't listen to me. If you'll just give me a little boost off!"

220 He said, "Son, stand out there just a little bit." Said, "I'm—I'm listening to see what the returns is going to be."

221 He said, "But, Dr. Pettigrew," said, "this is a great thing." He said, "This means a lot to me." Like it meant any more than hearing the returns from the Big Four Conference?

222 That's the way the people are today. Some little beatnik, something another, in the name of—of religion come around and try to attract your attention from hearing the actual Returns. Hum! Some little sissified, pettified, religious-ied (if there is such a word to use), getting more members and better people, getting a bigger church and a bigger following, trying to attract your attention, brethren. Don't listen to them. We've got the Returns wrote out *Here*.

223 That was the pentecostal conference. Said, “Don’t you sing another song, don’t preach another word, but go up there and wait till this conference is over. I’ll send you back the News. I’ll tell you who is the greatest among you. I’ll tell you exactly what you’re to do; whether you’re to have an organization, whether you’re to have a pope, or a bishop, or whatever you’re supposed to have. I’ll tell you about it. But wait till you hear the Returns. We’re going to Heaven, to decide the thing.”

224 “And He ascended on High, led captive captive, set down by the right hand of God, and sent gifts back to men.” Then when the Day of Pentecost was fully come, they been waiting.

225 Oh, what if it would been, what if—if Andrew would have said, after about six days, “You know, brethren, I believe we don’t have to wait any longer. I believe that, by faith, we receive our ministry. We should go ahead, start right out and start on our ministry, right now.”

226 That’s the trouble with a many a minister. He don’t stay there long enough, till he hears the Return, till he hears his commission.

227 Well, you know, maybe there would been another name, Philip, would got up, said, “You know, I been feeling pretty good. After all, we have a knowledge of this, what He wants to do.”

228 That might be so, brethren. You might have a B.A., D.D., L.L., Q.U.S.T., and it won’t mean a thing. Your knowledge don’t mean nothing. All your seminaries just don’t mean a thing. You’ve got to wait for the Returns, to see what God said. And no man has got a right to preach the Gospel without meet, first meeting Jesus Christ as a Person, not as some theology, theology. Well, you know what I mean, some theological degree. Theological degree, he has no right to do it upon that, no matter how much he can explain It. That isn’t it.

229 Just like Moses. He could teach the Egyptians wisdom. He was the smartest man in the land, but he had to go to the conference with God. And no man has a right to claim to be a Christian, no woman, no child, no preacher, especially, until he himself has come upon that sacred sands where he met God. All the theologians in the world, all the infidels in the world, can’t explain that away from him. He was there. It happened. It happened to him. He knows where he stands.

There, they went to the Day of Pentecost.

230 And we didn’t see a—a . . . Now, I’m not . . . I’m just making an expression. We don’t see it there, where the bishop come up the road with his satchel in his hand, and he said, “Now, I have been sent of the Lord. I want to lay hands upon you brethren and send you out.” That’s the 1963 version of it, the bishop and his staff.

---

---

231 Well, we think of them. Let's just take it with due regards to our Catholic friends. Let's say there come a priest up the road, with the last rites, so-called. "Lick out your tongue and take the wafer, and I'll drink the wine. And then you'll be a member." If that would have been, it would have been at the first place.

232 God is infinite. His decision is just like it was in the garden of Eden. He, His first decision, settles it.

233 Well, what did they do? They waited, and they waited, and they wasn't satisfied. They waited, until, "There came a sound from Heaven like a rushing mighty wind. It filled all the house where they were setting. Cloven tongues set upon them, like Fire. And they were all filled with the Holy Ghost, and begin to speak with other tongues, as the Spirit gave them utterance."

234 A bunch of cowards that was afraid of evangelism, a bunch of cowards that was afraid to face the dignity and the celebrity of the city and the religious critics, was out in the street, testifying, "This is That." That was God's decision.

235 A few days after that, the Samaritans. Philip had went down and preached to them and baptized them in the Name of Jesus Christ, though the Holy Ghost hadn't fallen upon none of them yet. So, they sent up to Peter and brought him down. They know they had great joy. They was happy and rejoicing, and they had had a great time. And they had had great healings and everything.

236 Now, Nazarene, Pilgrim Holiness, Methodist brethren, listen. Healing isn't it. Joy isn't it. It's the experience. It's the Holy Spirit, Christ Himself, coming into you, as a Person.

237 They sent up and got Peter and John who came down and laid their hands upon them, and the Holy Ghost came on them. In Acts 10:49 we find that Peter, while he was speaking to the Gentiles, "While Peter yet spake these Words, the Holy Ghost fell on them that heard It. For they heard them speak in tongues, and magnify God. And Peter said, 'Can we forbid water, seeing these has—has received the Holy Ghost like we did at the beginning?'"

238 Paul, talking to a bunch of Baptists, in Acts 19, passed through the upper coast of Ephesus. He finds certain disciples. They were happy. They had a great Baptist preacher there, by the name of Apollos. And he was a converted lawyer. And he said, "He was proving by the Bible, that Jesus was the Christ."

239 And Aquila and Priscilla, tentmakers with Paul, said, "Our brother Paul is in prison down there." Ain't that some place for a preacher to

---

---

be? He was in prison because he cast the devil out of a fortuneteller. And he said, "He, he's in prison, but he'll visit us pretty soon, and he'll explain the Word of God to you, more perfect."

<sup>240</sup> And they were having a good time, like all good Baptists do, shouting, praising God, having healings, and signs, and so forth.

<sup>241</sup> But when Paul come up and listened at them, an apostle, he said, "Have you received the Holy Ghost since you believed?" They thought they had it. See? "Since you believed?" We think, when we believe we got It. That's wrong. He said, "Have you received the Holy Ghost since you believed?"

They said, "We know not what it be, or whether there be One."

He said, "Unto what was you baptized?"

Said, "Unto John."

He said, "That won't work no more. You got to be baptized over."

<sup>242</sup> So, he baptized them in the Name of Jesus Christ. Laid his hands upon them, and the Holy Ghost came upon them, and they spoke in tongues and magnified God. How? Just like they did at the beginning. The same formula was carried out.

<sup>243</sup> When a doctor writes a prescription, don't let none of these quack druggists try to mess with it. They give you too much antidote, it won't help you. And if they put too much poison, it'll kill you.

<sup>244</sup> Don't fool with God's formula. Carry it out the way it was at the conference. That was the Orders. Amen. I love Him.

<sup>245</sup> Reminds me of Jesus' parents. They went up to the pentecostal feast. On the road back they found out. They been three or four days, and they didn't find Him among them. They begin to wonder.

<sup>246</sup> That's about the way it is now. The churches are beginning to find, "What become of Jesus? What happened? We are Pentecostals, but what happened? We're Methodists, but what happened? What become of Jesus?"

They begin to look among their kindred.

<sup>247</sup> That's what we begin to think. "What did Moody say? What did Sankey say? What did Finney say?" That was their day. We're on up the road. If we start searching back, like they did!

<sup>248</sup> They went to their kindred and they couldn't find Him. They went to all their kindreds, the bishops, and so forth. They couldn't find Him. Finally, they found Him just where they left Him. Where did they leave Him? At the feast of pentecost. They had to go all the way back where they left Him, before they found Him.

---

---

249 And, church, that's what we got to do, go back where we left Him. Get away from some of our traditions. Go back where we left Him. You want to know where you left Him? Have a little Bible conference and just don't pull any punches, just tell the Truth.

250 We're going to wait now till we see how it was. No bishops, no nothing, just the Holy Spirit was supposed to lead the Church. That's the only Leader we have is the Holy Ghost, and He leads according to the Word.

251 If you say, "Well, I got the Holy Ghost," and you deny the Word; it ain't the Holy Ghost then, 'cause the Holy Ghost wrote the Bible. Right. So, it isn't the Holy Ghost.

252 Listen. Closing. In world conferences, what do they do? They eat together. They talk together. They fuss together. They lie to one another, at a world conference, a conference of the world, of the nations.

253 But what, when God calls a conference, what's happened? They meet together. They don't feast, but they fast. They don't fuss, but they pray. They wait till they get orders, and go forward.

254 That's what the church needs today, is a going forward, get the Orders. And you say, "How can I find the Orders?" *Here* they are. *This* is the Orders. "How do you know, Brother Branham?" The way God first planned redemption was by the blood, and He will never change it, when God makes a decision. That's the reason you can hang your soul on that Bible, any phase It says, because It is the Word of God.

255 And God, being infinite, He cannot say, "Well, I was mistaken, two thousand years ago." God is Eternal. He never did begin. He never will end.

256 And the only way you can ever be like Him is be part of Him. On the Day of Pentecost. . . .

257 That great Pillar of Fire that had followed Israel, or Israel had followed It through the wilderness, see, that great Pillar of Fire was God, the Angel of the covenant, Jesus Christ. "Moses esteemed the reproach of Christ greater treasures than that of Egypt, so he forsook Egypt and followed Christ."

258 Notice, on the Day of Pentecost, what did God do? He taken that big Pillar of Fire and divided It. That was Himself. Tongues of Fire, forked tongues, cloven tongues, come down, forked tongues, and set upon each one.

259 Oh, wouldn't we ought to be ashamed, to let our organizations divide us! When, God divided Himself among us, that we might be

---

---

one. "This will all men know that you're My disciples." Do you hear that, brother and sister? God divided Himself. We are never divided, one another, because we're parts of God.

<sup>260</sup> Just let this Fire come to this Fire, and, after while, you'll find out, it'll move that. It's come up through Luther, Wesley, Pentecost. And find out, the pyramid will be capped, one of these days.

<sup>261</sup> You know, it never was capped, the pyramid on the back of your dollar. "The great seal," it says. And we in America, here is the American seal on *this* side. But why did it say, "The great seal," the one that Enoch made? Not pyramid doctrines now, 'cause I don't believe in that kind of stuff. But they never did cap the pyramid. Why? The—the Capstone was rejected. But It will come again, someday. Praise the Lord!

<sup>262</sup> And, see, in that pyramid, I been there. It's honed so close till even you can't run a razor blade. There's no mortar between it. It just perfectly sets together like the same stone.

<sup>263</sup> And when that Church gets honed into the perfect image of Jesus Christ, He will come, resurrect all the saints when He comes, and take them with Him. The Church of the living God will be caught up.

<sup>264</sup> But, brethren, we'll not be like Eve, one have *this* and one have *that*, a disfigured body. It'll be word by word, what God said.

<sup>265</sup> Say, "Brother Branham, what did He say then? You never told us."

<sup>266</sup> All right. Peter spoke it. When they wanted to know, "How do we get into this? What happened?" He gave us the formula.

<sup>267</sup> Now, if he said, "Shake hands and join church," that's what it would be. And if he said, "Stand on your head," that's what it would have been. He said, "We'll organize a great man, and make a great body, and a great pope, and a great *this, that*," that's the way it would have been.

<sup>268</sup> But what did he say? "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call."

<sup>269</sup> And as long as God is calling, it's got to be the same formula. Not shake hands, repeat a creed; but be baptized by the Holy Ghost, into the Body of Jesus Christ. That's the way the Christian Church is to be run. Not by creeds, not by denomination, not by education, not by theology; but by the baptism of the Holy Spirit, to lead men and women. And He will never lead you away from

the Word of God. He'll lead you right to the Word of God, because "Man shall not live by bread alone, but by every Word that proceeds out of the mouth of God."

<sup>270</sup> Have you got about two or three more minutes, four? [Congregation says, "Amen."—Ed.] I got another conference I'd like call to you. I got it wrote here. Just, "Acts 4," it says. I know what that means.

<sup>271</sup> Acts 4, after the disciples begin to preach, the churches begin to criticize. They begin to make them. . . The churches said, "Now wait a minute. You can go ahead and perform your miracles. You can do all this thing, but don't you preach no more in the Name of Jesus Christ." They beat them, and to stripes, and everything else. So what did they do? There got to be something done. They're forbidden. The law says that they can't preach this way no more.

<sup>272</sup> Oh, brother! I wish I had just a little more time. The time is coming when you're either going to put your organization into the World Council of Churches, you'll. . . If you do that, you take the image of the beast, 'cause you got a power just like it was in Rome. And if you don't do it, you'll be an individual, independent church; and when you do, the image of the beast is going to close your doors, and you're going to be forbidden. And then you're going to need a conference. See?

<sup>273</sup> "They tell us that we cannot, no longer. We can't preach in the Name of Jesus. Let's consult God and find out whether we can, or not." So they went up and had a conference. Oh, oh, oh, oh! Excuse me. We need one like that, this morning. "Is it good for us to obey man, or God?" said the apostle. They had a conference, about what we got this morning. And they stood up and give, "The—the—the church is telling us we can't preach unless we come to their group, and so forth. And we can't have *this* minister 'less the organization says so. And no matter how much anointed it is, we have to do *this*, *that*." And you know how it is, each group, and so forth. "What are we going to do?"

<sup>274</sup> And they had a conference, and they got down and begin to pray. That's Acts 4 conference. "And when they did, all with one accord, 'Lord, why did the people imagine a vain thing; or the heathens rage, and the people imagine a vain thing? Stretch forth the hand of Thy Holy Child Jesus, to heal the sick. We're forbidden to do this.' And all of them praying with one accord."

<sup>275</sup> You talk, some people, criticize us for everybody praying the same time. How'd you like to have been in that group, "All in one

accord”? Somebody said, “How can God ever hear that?” How many prayers you think He’s hearing at one time, anyhow? You forget. He is not finite. He is infinite. See?

<sup>276</sup> “And when they all prayed in one accord,” the Bible said, “the building was shook where they were seated together.” Amen. The Returns come back. “And they went forth preaching Jesus Christ, everywhere, God working with them, confirming the Word.” The Acts 4 conference.

<sup>277</sup> Oh, brother, just a minute, there’s another conference. You might not attended any of these conferences. You might not attended these world conferences. Remember, you might not have done it. But, remember, there’s one conference, I’m going to speak of now, that you’re going to attend. I don’t care who you are, you’re going to attend it. You might be excused, up to this time, but from now on you’re not. That’s the conference at the Judgment. That’s right. You’re all going to be there, every one of us. And we’re going to give an account for what we’ve done and said on this earth. That’s one conference you’re going to attend.

<sup>278</sup> Every time you hear a siren go down the street, remember, it marks you. You’re not going to be here very long. Where you see a gray hair coming, stooping of the shoulders, see a hospital, a graveyard, what is it? Testimony, you’re not here for all the time, and you’re moving up to that conference. And we’re all going to be there.

<sup>279</sup> We’re going to have to give an account of what we have done with Jesus Christ. Is that right? [Congregation says, “Amen.”—Ed.] And Who is Jesus Christ? The Word. “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.” “Jesus Christ the same yesterday, today, and forever.”

<sup>280</sup> God, working in three dispensations, that’s the reason He spoke about calling Him “Father, Son, and Holy Ghost.” See? Not three different Gods. That’s where you get mixed up. It’s not three different Gods. It’s one God in three manifestations, see, of—the one God. We only got one God. We’re not heathens. See? But we—we got one God, but three manifestations. That’s the reason Matthew said, “Baptize them in the Name of Father, Son, Holy Ghost,” because, see, It was One. That same God: was in the Old Testament; was the same God was made manifest; and the same God that’s here today. Jesus Christ, the same: that Moses forsook the—the world in Egypt; the same then was here today; and the same One will be forever, Jesus Christ. And He is the Word. Amen.

281 God has got to judge the church by something. God has got to judge the world by some standard. You believe that? [Congregation says, "Amen."—Ed.] Well, if He's going judge it by the church, which church? If He judge it by the Roman Catholic, the Greek is gone. If He judge it by the Greek, the Roman is gone. If He judge it by the Methodist, the Baptist is gone. If He judge it by the Baptist, the Methodist is gone; vice versa. If He judge it by the Oneness, the Twoness is gone. If He judge it by the Twoness, the Threeness is gone. If He judge it by the Threeness, they're both gone. There you are. What is it? What is it, brethren? It's a bunch of nonsense.

282 God has to have some standard. If I had to join a church, which one would I join? There's only One, and you don't join That.

283 I've been in the Branham family, fifty-four years, and I never did join the family. I was born a Branham. I'm a Branham because my father is a Branham.

284 And I'm a Christian because my Father is—is God. Amen. We're Christians upon that basis. We are Christians. We're born of His Spirit. And the Spirit of my Father, in me, I have the attributes of God in me, and they display theirself like they did in His Son, Jesus Christ. There you are.

285 "Upon this rock I build My Church. Not by . . . Flesh and blood hasn't revealed it to you, but My Father which is in Heaven has revealed it. Upon this rock I build My Church."

286 If God judges the world by the Catholic church, the Protestant is lost. He joins it by—by the Protestants, which one? He judge by the Catholic church, there is many different fears of the spheres of the Catholic church, so which one is it going to be? You see, a person would be confused. You wouldn't know what to do.

287 But here is what God will judge them by, the Word. That's the standard. "Heavens and earth will pass away, but My Word shall never fail." Upon This I take my stand. All other grounds is sinking sand. All other grounds is sinking sand.

On Christ, the solid Rock, I stand;  
All other grounds is sinking sand.

288 I'm depending on It. I'm not trusting in what I am. I'm trusting in what He is. I cannot, I cannot go to Heaven; Jesus said I had to be perfect to get There. "Be ye therefore perfect even as your Father in Heaven." How can you be? But when you got . . . Look not at you, but at your Sacrifice.

289 Well, if a little mule was born in time of the Old Testament. He had broke down ears, and knock-kneed, and cross-eyed. Why, he know

he'd get knocked in the head. He's no good. But the mother could tell him, "Son, you were born with a birthright. Because that you were born thus, this way, you'll live. But the one that dies for you will have to be a perfect lamb, will have to be offered so you can live." They'll break the neck of the—of the—of the horse if he was no good, and he is no good. But, you see, but a perfect lamb has to die so he can live.

<sup>290</sup> If you say you're no good, "I ain't worthy to get healed, Brother Branham. I ain't worthy to come to Christ." Don't look at yourself. Look at your Sacrifice. I'm no good. There's nothing good in me, not even a thought. There's nothing no good, nothing no good in you. There's none of us deserve anything but hell. That's exactly.

<sup>291</sup> But, oh, look what stands to represent us. Look what stands to represent us. And *Here* is His Life, in print, try to be manifested through us. And then, through some little creed, we turn It down. Oh, we need a conference. Yes.

<sup>292</sup> That's the reason I can walk to the platform, not being a fear that something is going to come up, and going to happen *this* way, or *that* way, or it'll fail, or something go wrong. No. I look at my Sacrifice.

"Billy, what did you do this week?"

<sup>293</sup> I done enough to die, said, in an hour. I, I'm a sinner, to begin with. But I'm looking Who give me the promise. I'm looking Who said so, "Don't you fear. Stand there. For this cause you were born. I raised you up for this purpose." Then all devils in hell can't make me move. I'm standing there on Christ, that solid Rock.

<sup>294</sup> Any of you remember Paul Rader? A great warrior of God. I was a little boy, setting at his feet. He died, over here in California, not long ago. When he was dying. . . He and his brother Luke stuck together, like me and my son here. They went together, just hand in hand, like brother and brother, just as father and son. And Paul came to the end of the road.

<sup>295</sup> Moody Bible Institute sent a little quartet down there, to sing. And they had the blinds all pulled, and shades down, the hospital. And Luke had kind of a . . . I mean, Paul had a sense of humor, you know. And he looked around to that little quartet. And they was singing *Nearer My God To Thee*. He said, "Who is dying, me or you?" He said, "Raise them curtains there and sing me some good, snappy Gospel songs." And they got singing.

Down at the cross where my Saviour died,  
Down there for cleansing from sin I cried;  
There to my heart was the Blood applied;  
Glory to His Name.

---

---

296 He said, “That sounds better.” Said, “Where is Luke, the one that stuck by me through thick and thin.”

297 He couldn’t see his brother die. He was in the next room. They went and got him. Paul raised his big hand to Luke, and Luke took hold of his hand. The tears ran off his cheek.

298 Said, “Luke, think of it. We been a long ways together. We’ve took a many a brier pile, and through many a ditch. But, think of it, in five minutes from now I’ll be standing in the Presence of Jesus Christ, clothed in His righteousness.” That’s it.

299 Paul has told me. Said he. . . when he was a young man. He come from Oregon. He was a—a woodsman, and he would cut the trees. And he said, when he was over in one of the islands. . . I forget where it was at. South America, that’s where it was. And he was missionary-ing there. And he took this black fever, black-water fever. And, oh, you know what that is. That’s death, right away. Way back in the jungles, miles to a doctor.

300 Paul was a great believer in Divine healing, as you know. And so then he—he told his wife, he said. . . They was going for a doctor. He said, “It won’t make any difference. I couldn’t live that long.” So his wife. . . Said, “Honey, you get down here, the side of the bed, and you talk to our Doctor. Let’s call Him on the scene.”

301 So his wife begin praying, “God, don’t let my beloved husband die. He is here in the mission fields for You. Don’t let him die.”

302 Fever raging, out of his mind, nearly, just going and coming. He said, “Honey, it’s getting darker and darker. I can’t last but a little bit longer.” Said, “Just keep praying, honey.”

303 And he dropped off into a coma. He said he had a dream. Said he dreamed he was back in Oregon, a young man. And said he had a boss in the lumber camp. He said, “Paul, go up, the top the hill there, and fell me a tree of a certain size and bring it to me.”

Said, “All right, boss.”

304 And he went up to the top of the hill, and said he could just see that axe. You know, the farther north you get, why, the softer the wood becomes; farther south, the harder, the same wood. So, he went up there. And he said he begin to see the axe go way deep, the bit, into the tree, as he fell the tree. He scraped it up, and fixed it. Stuck the axe in the trunk, down to the trunk of the tree, the big part; and was, you know, lifting, to put his knees together, to lift. Said he’s a strong man. You know how Paul was, short, strong, man.

305 So he started to lift up the tree, and he just couldn’t lift it. He said, “I tussled and I tried. And I felt so. . . I had to take that log down

there to the boss.” He said, “I just couldn’t lift it.” Said, “I tugged, tugged and pulled, and tugged and pulled,” he said, “until my strength was just all gone.” And said, “I just set down against the tree, and thought, ‘I am so worn out! I can’t even move no more.’”

306 Said, “Directly I heard the sweetest voice I ever heard. It was my boss. And he said, ‘Paul, what are you struggling with it for?’”

307 He said, “Boss, I—I—I just simply can’t pick it up. It’s too great. The load is too great for me to carry. I can’t go any farther with it.”

308 He said, “Paul, there is a stream, going right by you. Why don’t you just throw it in the stream, and jump on it and ride right down the riffles? And it comes right by the camp.”

He said, “I never thought of that.”

309 And when he threwed it in the riffle, he looked back. And his Boss was Jesus. And said he just jumped on the log, and down over the riffles he went, splashing the water, hollering, “I’m riding on It! I’m riding on It! I’m riding on It!” And said he come to, and he was standing right out in the middle of the floor, throwing both hands in the air, saying, “I’m riding on It! I’m riding on It! I’m riding on It!”

“Nothing in my arms I bring. Simply to Thy Word I cling!”

310 Brother, sister, there’s no good thing in any man. There’s no good thing in anything else but Jesus Christ. And I’m riding on every promise here this morning. And someday I expect to ride into His Presence upon the shed Blood of the Lord Jesus Christ.

Let us bow our head.

311 I’m riding on It. I’m riding on It. Not upon my affiliation, upon my denomination, upon my self-righteousness, but I’m riding upon the Word of God. I believe that, through the righteous Blood of Jesus Christ, someday I shall see Him. I shall be changed and made like unto His own glorious body. I shall be in His image. I shall see Him as He is.

312 As I see the years creeping up, on me, my little hair that I have, turning gray, my shoulders stooping, I haven’t got much longer. Thirty-something years I’ve been behind the pulpit. I only wish I had a thousand lives I could give for Him. I wish I only had it. I love His people.

313 What are you trusting in this morning? Some good work that you’ve done? Some church that you belong to? Are you really standing on the Word of God? Are you really experienced? Have you heard that . . . Have you had a private conference with God, and the Returns came back like it did on the day of Pentecost? Not some substitutionary, not some handshake, some mental confession, but

upon the Fire of the Holy Spirit coming into your life that changes all that you do and say? If you haven't had that, will you raise your hands and just say, "Pray for me, Brother Branham. I'm not. . ."? God bless you. God bless you. My, at the hand!

<sup>314</sup> How about you, Pentecostals? Some of you people, that you know, that just—just traditionally you go to church, and you like the music, and you—you can act like a pentecost, but, actually, right down at the bottom of you, you know there is something missing. You know there is something missing. If you want to really, this morning, at these breakfast table.

<sup>315</sup> You know, I may never see you again at another breakfast, but I want to see you at a Supper when it's all over. You never had that experience, will you raise your hand, say, "Pray for me, Brother Branham. I now want to become. . ."? God bless you. That's right.

<sup>316</sup> You say, "Does raising my hand do anything?" If you mean it, it does. He will see you.

<sup>317</sup> Now, you believe me to be His servant. Many people has called me a prophet. I don't claim to be a prophet. No. But if you believe that God speaks to me, you listen to me now. Sincerely, when you raise your hand, believe that, and watch what happens to you. Now, if He will let me know what's in your heart, if He can tell me what you prayed about 'fore you left home, and what you did, the words you said, what you've done in your life, and who you were, and where you come from, and what's going to happen to you hereafter, and it does, then surely He is speaking to me now.

<sup>318</sup> Let's make this a conference this morning. What about it, Methodists, Baptists, Presbyterian, Pentecostals, Oneness, Twoness, oh, a church of God, Assemblies of God, whatever you are? Let's just have a conference. Let's see if we don't need a little love, one for another. Let's see if that wouldn't kind of cure the thing, if we just had a little love and respects, more, for one for another. Will you do it? All right.

<sup>319</sup> Let's have one like Acts 4, and you confess everything that you've done that's wrong. And right over the table where you're at, that altar where we asked the blessing, at the family altar, the table where you thank God for the daily bread.

<sup>320</sup> And, remember, when you eat. Because you eat, something has to die, so you can live, physically. Did you know that? If you eat meat, the animal died. If you eat bread, the wheat died. If you eat greens, the greens die. It's a form of life. And the only way you can live, physically, something has to die so you can live physically.

---

---

321 Isn't it just the thing, friends, to show you that fig leaves and man-made ideas won't work? Something had to die, so you can live Eternally. Something had to die; not a church, not you. It's, it's Christ, died for you. Accept it now, will you?

322 While we bow our heads, each one keeping in your heart what you have need of. Till we meet, may God bless you.

323 Heavenly Father, I've held this lovely audience of people. Because, I don't know. You know, this may be the last time. One thing, You may come before night. You may come before I could get back again. There is one thing sure: You are coming. I may die. I may have to leave the earth. There is many in here. If I should come a year today, from this day, there's no doubt people here that would not be here; they're gone on. This is our last time, Lord, we're going to meet. Some of us in here, we know, this will be our last meeting here on earth. The next time I meet them will be there at the Judgment, and I'll have to answer for what I've told them, as a minister this morning. I've put them to that Word, Father. That's all I know to do.

324 Now there's many people that's said, in this conference this morning, they want to talk it over with You. They're doing it now, Lord. They raised up their hands. They are witnesses that, they—they—they, they're tired, Lord. They are weary. And they know the world's conferences has run out.

325 There is no more hopes. We can't build nothing. All the nations has atomic, hydrogens, and poison bombs, and astronauts, and everything, Lord. The whole world is quivering and shaking. It's going to be purified pretty soon, and get ready for a great Millennium. She is going to shake, like, to pieces. She is tottering now like a drunk man staggering home at midnight, in the darkness. She don't know where she's going.

326 O Father, but there is a foundation. There is assurance, "For we receive a Kingdom that cannot be moved." I pray, Father, that each one will hurry to that Kingdom this morning, in Christ Jesus. Bless them, Father, as they got their heads bowed, their hearts bowed. They are waiting now for the answer. We're in a conference. Send down the answer just now, Father, to every one.

327 Some of them need salvation. Some, their first time. Some that's . . . And they're—they're just going to forget their creeds. They, they want to find That, the way it come down the first time. They want Your decision. Not the church's decision, not some creed's decision; but the Bible decision, the decision that God made in Acts 2, when He sent the Holy Ghost and Fire upon the Church. That

was His decision, how the church must live, and what they must do. Laying aside everything else, Father, we wait for that decision. O Lord, send Your power just now and baptize every one.

While we have our heads bowed:

They were in an upper chamber,  
They were all with one accord,  
When the Holy Ghost descended  
That was promised by our Lord.

That's His Word, promise.

O Lord, send Your power just now,

Pray now.

O Lord, send Your power just now,  
O Lord, send Your power just now,  
And baptize every one.

O Lord, send Your power just . . .

<sup>328</sup> I see ministers turning people around to the table, to pray with them. That's right. "The power just . . ."

<sup>329</sup> Just don't think we're just standing here talking. He is here. "O Lord . . ." If you're . . . Don't look up at somebody else. Close your eyes and look to Him, by faith. "Baptize every one." Remember.

They were in an upper chamber,  
They were all with one accord,  
When the Holy Ghost descended  
That was promised by our Lord.

<sup>330</sup> Here we are, all different creeds. "O Lord . . ." We're in—we're in unity now, now. Believe now.

O Lord, send Your power.

<sup>331</sup> Look at how He's been coming to us this week. Here He is, right here now, right by your side, if you'll just believe it.

Now, and baptize every one.

O Lord, send Your power just now,  
O Lord, send Your . . .

<sup>332</sup> "I give You my heart, Lord. I give You everything. Here is my hand. I—I consecrate myself to You right now. Send Your power upon me just now.

And baptize every one.

<sup>333</sup> Again, "O Lord . . ." Sing it till it becomes a reality to you. See? Now close your eyes, close your heart to all foolishness and all outside.

. . . just now,  
O Lord, send Your power just now,  
And baptize every one.

O Lord, send Your power just now,

334 Oh, pray now. Ask Him for It. "Power just now." Oh, confess your faults.

Lord, send Your power just now,  
And baptize every one.

335 Now, Father, I pray that You'll clean every heart. We confess our sins. We confess our wrongs. We have been wrong, Lord, all of us, together. We're all guilty. We're short of the glory of God. O God, won't You, in mercy and pity, look upon us, Lord? We are needy people.

And we see the vision of the Coming of the Lord;  
He is tramping out the vintage where the grapes of  
wrath are stored;  
He has loosed the fateful lightning with His terrible  
swift sword;  
His Truth, the Bible, keeps marching on, marching  
on.

336 It marches over creeds. It marches over denominations. It marches over everything. Thy Truth keeps marching on.

Send Your power just now,  
O Lord, send Your power just now,  
O Lord, send Your power just now,  
And baptize every one.

O Lord, send that power just . . .

I believe it, Lord. I believe it.

O Lord, send Your power just now,  
O Lord, send Your power just now,  
And baptize every one.

337 While the music continues on, and you praying. Now, if you clean your heart all out, all is confessed, you really laid it on the altar now, now He's the High Priest of your confession. He can only, only help you as you believe it. If you've confessed your sins, if you confessed your wrongs, if you've done everything, confessed you been too dilatory, whatever you've confessed, now it's laid on the sacrifice altar. Now put your hands upon Jesus and identify yourself. You identify yourself. By faith, lay your hands upon Jesus. And then when you do, look up to Him and say, "I receive it, Lord. I believe You now."

I can, I will, I do believe;  
I can, I will, I do. . .

You believe it with all your heart now.

I can, I will, I do believe  
That Jesus saves me now.

<sup>338</sup> Oh, do you believe it now, with your sacrifice on the altar, on the altar? What you've laid down, all your differences, you've laid it on the altar. Now, by faith, lay your hands upon your Sacrifice, Jesus, Who is setting at the right hand of God, to make intercessions for you, upon your confession, that you believe with all your heart that He's accepted what you've offered to Him. If you believe that Jesus Christ has accepted what you've offered to Him this morning! "I give You my life, Lord. I been cold. I been indifferent. I, I've done things I oughtn't to have done. But, from this hour, I want to move up closer to You. And I believe that I receive it. I lay my hands upon You now, as I make my confession."

<sup>339</sup> Do you believe that? [Congregation says, "Amen."—Ed.] Do you believe that God heard your prayer? ["Amen."] If you do, raise up your hands to God, say, "I believe You heard my prayer. I make my confession. I believe You hear my prayer. Now I'm going to stand up and praise You for it. I'm going to give You thanks."

<sup>340</sup> Stand up on your feet now, and say, "Thank You, Lord. Thank You, Lord. I believe You. I now give You praise for giving me the assurance in my heart."

<sup>341</sup> Now just raise your hands and praise God, in an old-fashion way, the way that God would have you to do. 

---

---

*CONFERENCES*

63-0608 Vol. 37-23

This Message by Brother William Marrion Branham was delivered on Saturday morning, June 8, 1963, for the Full Gospel Business Men's Fellowship International breakfast at the Ramada Inn in Tucson, Arizona, U.S.A. This sermon, number 63-0608, is one hour and fifty-two minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2011.

©2002 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • [www.branham.org](http://www.branham.org)

## Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on any website other than [www.branham.org](http://www.branham.org), stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)