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# *THE MARK OF THE BEAST*

## *AND THE SEAL OF GOD* <sup>1</sup>

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Let us remain standing, just a moment now, for prayer. Our Heavenly Father, we are grateful, indeed, for the privilege of assembling together in the Name of the Lord Jesus. Now, before us lays Thy Word, and oh, how we handle That quietly, Lord, and reverently because It is the Word of God. And it's to be that—be Your will that I am to try to explain a great subject tonight. And I pray, Father, that the Holy Spirit will give me words to say that would be beneficiary to the church and—and for the good of the Kingdom of God. Grant it, Lord. You are our Father, and we love You with all of our heart.

And we pray now that You'll bless us. And as I think what I would do if I had in my hands tonight in a—a glass, just one drop of the Blood of the Lord Jesus, how I would hold it to my heart. And just—oh, I'd be almost afraid to breathe. But then, Father, in Your sight, You've give into my hands a greater, the purchase of Your Blood, Your church, that You gave Your Blood for, to save it. Now, help us, Lord, that we might feed the flock of God to which the Holy Ghost has made her overseers. For we ask it in Jesus' Name. Amen. May be seated.

<sup>2</sup> We are trusting the Lord Jesus to send His blessings upon us. I was just in the room a few minutes ago, and something just shook me. How many knows Raymond Richey? He's setting back there in the room; I just prayed for him. And he's overworked hisself and caused hisself to have a break and a stroke, terrible condition, lovely brother. The time . . . Brother Raymond was standing right there on the platform that night when the Angel of the Lord came down before thousands of people when I said if . . . when Doctor Best was debating about, with Doctor Bosworth, about my ministry, and I said, "I don't claim to be a healer." I said . . . He said, "Nothing but a bunch of holy-rollers would believe that."

I said, "How many Baptists here, that's members of these Baptist churches, can say and can prove that they've been healed by the Lord, raise up your hand." And about, oh, I guess, three hundred or more stood up. And I said, "What about them?" See? And so then he . . . I said, "People believe in Divine healing." I said, "I'm not—I'm not a Divine healer; I never claim that." I said, "My literature is published in many different languages." I said, "I never did claim to be a healer." I said, "I—I only claim to be God's servant." And I said, "Now, if the

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gift of God, which He gave to me on the discernment,” I said, “now, if that’s in question, God will speak for Himself.” And about that time here He come down, coming down like that. And that’s when they took the picture of It.

<sup>3</sup> And he said to me, he got down on his knees back there, after I prayed for him, put his arm around me, said, “I’ve got a message for you.”

“What?”

Said, “Stop preaching too hard and too long.” He said, “You’re going to go right the same way I went.” I almost did it one time anyhow. Said, “Brother Branham,” said, “in them visions and things, I see the way it works on you.” Said, “I just kept going on,” said, “I had one break.” Then he started overseas, had another one. And there he’s . . . If God doesn’t touch him, he’s just finished for life. So he said, “You can’t get no more done.” Said, “There’ll be some will say, ‘This, that, or this or that, or so forth.’” But said, “That won’t make it any better.” Said, “As long you let the—do your ministry, show the people that God sent you,” said, “then that settles it, just let it go at that.” Said, “If—if they won’t,” said, “if they don’t . . .” Said . . . He made me promise in there with my hands in his, said, “Don’t do it no more Brother Branham. Remember, I’m warned of the Lord to tell you, you’re going to shift the same row that I am (See?), if you do that any more, start doing it.”

And I said, “Okay, brother.” Don’t tell my wife that. She—she’s got Billy and them staged around everywhere, and Leo and Gene, and all of them, if they see me the least bit wearying, well, then they’re supposed to take me from the platform whether I want to go or not. And she knowed I’d stagger around over the platform like that, why, she’d be crying, going on. So we . . . You just can do so much, you know, and you can’t do no more; that’s all.

<sup>4</sup> I remember one time Paul Rader . . . How many ever knowed him? Sure, Paul Rader was a great man of God. Told a little story one time, said he was going on a train, and said he was with another man, and said this man tried to get back at him ’cause he slept in a pullman that night. Said at the breakfast next morning, a group of ministers was going somewhere for a convention. So this man set right next to Paul and said, “Well, praise God,” he said. “I set in a chair car last night,” and said, “I saved the Lord some money.”

Paul said, “Praise God, I took a pullman and saved the Lord’s man.” So now, which one’s He more—more interested in, His money or His man? His man, always. We’re so glad for it.

<sup>5</sup> And now, I had a glorious time last night, I thought, myself. And just as I was leaving, the—the pull of the people, of the Holy Spirit, He

dropped right down among the people and begin to give discernment right in the meeting. How glorious that was. See, and to me, that makes everybody at the meeting prayed for. See, see? Now, I said, "How many here . . ." Now, God promised He would do that. Now, that's His Word, isn't it? Now, God keeps His Word, doesn't He? Then I said, "Now, how many here that's believers, put up your hands." Everybody put up their hands. I said, "Now, lay your hands on one another. Now, the Bible said, 'These signs shall follow them that believe.'" Then we prayed for everyone as a united hand together for the Kingdom of God. Oh, my, to me, that's just perfect. See?

6 I was at a filling station today getting some gasoline, over here somewhere, and a little fellow come out, looked at me, said, "You're Brother Branham."

I said, "Yes." It was about a mile over here, something.

And he said—said, "I'm Brother Roberts," and he said, "my mother was definitely healed with heart trouble since you've been down there at the Assemblies of God church." Said, "She's took a bad cold," and said, "she hasn't had one speck of heart trouble since she was called out, ever what it was (See?), not one." And said, "She's got a bad cold," and said, "if she knows that I met you down here and she knows you're praying for her," said, "she'll be on over at the meeting tonight."

Said, "She want to try to get down for Sunday night if she possibly could." She probably belongs to another church, but she was healed here. So we're glad of that.

7 And seeing testimonies coming in all the time of different ones. And I meet people that was healed back in 1946 and '47 when we were here, way back in there, still going on, haven't had a bit of trouble since. There was a lady somewhere; I just got her letter, I believe today. She's setting in here, the church I suppose, tonight. She come . . . She was healed here when I was here in '46 or '47, somewhere, with a cancer. And then later she took a great tumor. And the tumor was so big that they had to pack her everywhere she went, like this. And it was too big for a operation. So they brought her up to Jeffersonville. And I was in there at the little Tabernacle for one night, and some man had her setting over in a corner, and said that—that I . . . She just passed by a few weeks ago and showed me what had happened. And she was so big, till some of the deacons and trustees of the church . . . She wanted to be prayed for, and at the Tabernacle I sometimes don't pray for the people no more than just stand up on Sunday morning maybe, when I'm there. Not there very often. And they packed her around and set her on the ground, back out behind the place where I was going out. And passing by, the Holy Spirit happened to look sideways, caused me

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to look sideways, and see her. Told her about it, laid hands on her, and she's just as normal as any other person.

<sup>8</sup> And I got her letter. I wonder if the lady's in here tonight, would raise up her hand. She was in church the other night. Her and her husband, they are here. I believe he—he come by in a trailer and stopped outside my house just recently and—and was talking to me. And I believe she said that she'd learned—be a friend of Brother Mercier's mother, or something like that; she was telling me in the letter. And I thought maybe she'd be here. The letter was wrote last week. But I . . . What? Over in the right wing, the people are, that Brother Mercier's, or Brother Goad said. The lady is in the right wing that had the big tumor, was at home, and was healed. If she's over in the right wing there somewhere, why don't you step out here and let the people see what God can do for someone that's really—really been healed when she was so big she had to be packed around. Is that . . . Not back there? Well per—they must just stepped out. Brother Goad said that they were setting there a while ago. If you watch them, I'd like for her to give a testimony. Just as flat as I am. And she was just about like this, out with a tumor. And how the Lord . . . If we just . . .

Now, look, now what did I say about God? He will have . . . If somebody else with a tumor that big, will act in the same way she act, God's got to act way—same way to you as He act to her. If He didn't, He made—He done wrong when He healed her. See? God can't make a mistake. So what He does to one, He has to do to the other. Now, there's only one requirement. If you'll just appropriate the same simple faith, that's all.

<sup>9</sup> A little woman up here somewhere at a place called Eureka; I believe that's Eureka, California. I came down years ago and I never seen anyone; they couldn't even move her from the bed. Well, her little head, to where she was swollen out . . . Excuse this my sisters, if you will. The breast of the woman was sticking right up like this (You see?), from where she was swollen out with this tumor. And her husband drove a cab. And I said, "Brother, I don't see how . . ." My faith even went down itself when I looked at that. And I said, "Have you had a doctor?"

Said, "We don't believe in having doctors." Well, all right. Said, "If she dies, she dies. But we trust God."

I said, "All right, that's really faith."

Said, "Only thing I want you do is go in there and put your hands on my wife and pray for her, Brother Branham, and she'll be healed." Oh, my. I'll—I'll have to admit he had a little more faith than I did. That's right. I'd just started out; I was about a year. I hadn't seen nothing

like that done yet. And went and laid hands on that woman, and you know what? Now, this is her story on a letter. She may be right here now. Her side split, and gallons of water poured out of her. It healed right back up again and she's down to about a hundred and something pounds, hundred five, ten pounds. She don't only do her own work, but she does all the neighbors' work. So . . . Go right up and down the street, go up and take care of the children, wash for them and things like that. Just go . . .

<sup>10</sup> Now, if the same person, another person, approaches on that same basis, He's got to do the same thing. Or, if it didn't, then He did wrong. He did wrong then when He healed that—that one woman, and healed her that way, then He did wrong when He—when He healed her, if He—if He did—if He didn't do the . . . If He—if He did—healed her, then if He doesn't heal you, He acted wrong then when He healed the first one, if you'll meet the same requirements of faith that she did. It's only based on one thing, "I can if ye believe." That's all. So, see, then it all lays back, no matter how much strain or what we put on it, it's not that; it's relax and believe. See, I'm . . . There I go again, Brother Roy. See?

<sup>11</sup> Did you read the Scripture for me? I've been asked to speak on the subject, or I said myself that I would, rather, upon the subject of the "Mark of the Beast" and the "Seal of God." Now, it's a great subject. And I think that we may not get through it tonight, maybe have to carry it over until tomorrow night.

And those that's got interviews now, I believe Mr. Mercier said we was to begin at eight o'clock in the morning. Now, I have private interviews where the people wants to see for the visions and things. That's where you all don't get it (You see?), here. It's through the day also. See? And then on these private interviews . . . So now remember, I—ever who's first in the morning, it starts at eight. Now, he just told me a few minutes ago.

<sup>12</sup> Now, on this great subject of the mark of the beast and the seal of God. We've heard so much about it. It's been . . . I've seen charts that'd reach across this platform here about mark of the beast and the seal of God. But to me, it's so simple, it's just such a—a simple thing to look in the Word and see it, till I don't think . . . Well, I've got about three or four pages of different Scriptures I want to—wrote out here, that I want to refer to for you tonight. While I was thinking on it this afternoon, I put down Scriptures here, and different pages, so I could find out and you could write it down if you want to.

Now, it's a great subject, and I think that it is a . . . and one of a—an essential subject that should be taught on. Now, we've had Gospel

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sermons; we've had Divine healing. And now, this ought to be the—on based like, the second coming of Christ, on His second coming.

<sup>13</sup> Brother Smith, is that your wife? Well I . . . how do you do, Sister Smith? I—I . . . No wonder he's a—he's a fine man. You're such a fine looking, godly looking little lady as a wife. I—I may have met you before. They say behind every good man there's a good wife. That—that's very fine. I know my wife is . . . If there's any credit to go to Branham family, give it to her, because she's the one that . . . But she's ten years younger than I am and snow white headed, and she's just because that she's stood between me and the public, and I don't know what I would do without her. God certainly gave me a wonderful wife. They're a wonderful thing, Brother Smith. Just . . . Why, if He could give a man anything better, He would've done it. That's right. Right. That's right. That's the truth. "He who has found a wife, has found a good thing," says the wisest man we've ever had. I—I think that a wife is the best thing a man can have outside of salvation. That's right. That's right; she's lovely.

<sup>14</sup> Now, I'm going to base the Scripture . . . First I'm going to tell you what I think the mark of the beast is and what the—I think the Scripture supports the mark of the beast to be. Then I'm going to tell you what I think the Scripture supports the seal of God. Now, we know that these two great things are ending up soon into two great, great grips; the world is gripped by these two things right now: the mark of the beast or the seal of God. Some of them places it way over in the future; some says it's already been in the past. But I believe that there's just two answers to it. And that is that the seal of God is the baptism of the Holy Ghost; the mark of the beast is rejecting it. Now, that's the only two things. I'm going to give you Scripture why now as we go through.

Now, one of them is, remember, all the peoples on earth in the last days is either going to be sealed by the seal of God or marked by the mark of the beast. And he caused all, both poor, great, bond, free, all upon the earth to receive this mark who did not have the seal, and whose names are not written in the Lamb's Book of Life since the foundation of the world, from the foundation of the world when the Lamb was slain and when their names were put on the Lamb's Book of Life.

<sup>15</sup> Now, those two great things. Now, we're going to start first upon "The Seal Of God." Now, what is a seal? The first place, a seal in the Bible, back in days before people had—educated like they are now, they usually—their seal was their signature just like we use today as our name. Sometimes the Romans, and on back in Jewish, and way back in the early eastern countries, they'd have a ring, that had their seal, and

stamp it on something. If they couldn't sign their name, that seal. A seal was a bona fide statement, that it was sealed by this seal. And to—try to copy this, was a capital fine, just like it would be now to try to forge a check, somebody's name on a check. It was a—a great fine to try to copy this seal. And usually the man wore it, had his seal, wore it on his back of his wrist, or—or either on his ring. And he would seal it instead of signing his name. That was to show that—that it was—he had sealed it.

<sup>16</sup> Now. Now, Jesus said that in the last days, according to Saint Matthew the 24th chapter and the 24th verse, that these two spirits, this—the ones that was sealed with God, and the ones that would be marked by the beast, the antichrist, would be so close together till it would deceive the very elected if it was possible. See? Now, they're going to be so much alike. Now, some people says, "Well, communism is the mark of the beast." You're wrong. Communism is not the mark of the beast, yet it is, but it isn't heading up. The—the mark of the beast is of—is a religious nature, very religious, so cunning and sly, until it'll deceive the very elected if it was possible, just so close till it would deceive the elected if it was possible. Of course, they . . .

Billy Graham said not long ago; I was hearing him a few Sundays ago on my radio coming down here. And he was preaching; he said, "You hear so much about cigarettes and Viceroy," or ever what it was, and "ta—tips at this end and fire at this end, and everything like that." Said, "A man would smoke them at all was a fool." And I think he's about right. Said that even they got so much publicity on things like that, until the devil had deceived the elected. Now, I—I don't believe Brother Graham meant it just like that, because the elected will not be deceived. No, sir, they will not be deceived. They were foreordained of God, and they will not be deceived.

So but Jesus said it would be very close together. So close alike. Now, remember, that it'd be so close that the very elected could be deceived if it would be possible.

<sup>17</sup> Now, we want to find out where they come from. Where did this all start? As I've told you that every cult and every religion began in Genesis, everything we have. The Assemblies of God began in Genesis. The Baptist began in Genesis. I can prove it. Yes, sir. Every cult, even we have, I can prove it, it begin in Genesis. That's right. Just search Genesis, and then you got the rest of it, you see what kind of seed it is, you see where it's going to. See? And just watch it, and it'll just vine it's way right through the Bible. Just exactly.

Both of them begin in Genesis. And we find out that Genesis is the seed chapter.

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<sup>18</sup> Now, we find out that the first marking of a human being started in Genesis, Genesis 4:15. God marked Cain. That's where the first mark of the beast was ever put on, was put on Cain; he is the beginning of it. Now, you say, "Cain having the mark of the beast?" All right, let's notice.

Now, he said, "Thy seed shall bruise the serpent's head, and his head shall bruise thy heel." Watch the lineage of Cain. As Cain come down, become scientist, smart men, great men, on down like that. But the seed of Seth as it come down, become peasants, shepherders, farmers. So you see, there is . . . Now, watch, the Bible said, "I'll put enmity (God did) between your seed and the serpent's seed." Now, so . . . Now, ministering brethren, just hold your peace just a minute. I—I know they always climb down my neck on this. But the Bible said that the serpent had a seed. That settles it. The serpent's seed, let it be any way you want to take it, we'll restrain from that; I got my idea too. But they—but le . . . Be whatever it will, the Bible said in Genesis 1, the—the first of Genesis, that the serpent had a seed.

And now remember, the serpent was not a snake to begin with, a reptile. He was the next thing to a human being. Science has tried for thousands of years to find that missing link between man and beast. The closest they can come is to a chimpanzee. But they cannot get from the chimpanzee to the human being. Why? It was a serpent. Now, if you notice in Genesis 3:1, "The beast—the serpent was the most subtle of all the beast of the field." A beast, not a reptile. He was more like a man. He looked like a man. He was that missing link in between there, because that's the only way. The seed of a human will not coincide with the seed of a animal. But this fellow was the only one the devil could use because it was just between man and beast. And the genealogies . . .

<sup>19</sup> I believe in evolution. The first thing maybe, when there was nothing but just plain chaos, volcanic eruption. You know, God's a great Contractor. You believe that? A great contractor always lays out all of his stuff when he builds his subdivision. God, when He was moving the earth around, creating calcium, potash, and petroleum, and so forth, He was laying our bodies on the earth right then, the material that we're made out of. And the great Holy Spirit went out from God to brood over the earth, or coo, make love like a hen her brood. And His . . . Let's think He had wings. He did not, but let's think He had wings like—like a hen over a brood. He begin to brood over the earth. And I can see some calcium coming, running down a little place, mixing up with some moisture and potash. And a little Easter flower come out. And I can hear Him say, "Come here, Father, and look at this."

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“Very good, keep on brooding.”

After while, brood a little more. What come out next was probably the—the flowers and the vegetations, and the birds flew out of the dust of the earth. And then come the animal life, and kept getting higher life, higher life, higher life, higher life, until finally a man come up in the very image of God. Strange something didn’t come up higher than that, wasn’t it? Can’t get no higher; it was the image of God. So as it. . . Evolution brings it up like that. But they can’t cross and make themselves higher, God said every seed brings of its kind. Now, in that come up then, the man.

<sup>20</sup> Now, sin did not start in earth. It began in Heaven, and he was kicked out of Heaven and came to the earth. There was nothing else he could get into. The animal would be too far from him, seed wouldn’t mix, so he had to get into the serpent which was a being more like a man. And when God cursed him and put him on his belly, He changed every bone in him. Science trying to dig up bones and that. . . Why, it’s hid in the mysteries of God, and will reveal it to anybody that wants to know about it, sure. There is. . .

Now, watch, he was the most subtle, most shrewd, cunning, wisdom, smarter than the animal. He was right next to the man (See?), the most subtle of all the beasts of the field.

And now, remember, that Cain was given a mark. And now, you say, “Satan could not’ve been that serpent.” If you’ll go with me now over to Second Corinthians 11:14, the Bible said he transformed himself into an angel of light. You just underestimate Satan; that’s all. See? Yes, sir. He made himself into an angel of light. If he could come into that kind of a substance, then why could he not come into a beast, next thing to a man?

<sup>21</sup> Now, we find out that because that Cain listened to the enemy, then what happened? He become the first murderer. He become the first one that had jealousy on earth. Tell me where that pure line from God to Adam. . . That’s the only connection. Adam was the son of God. Bible said so. Then where did that jealousy come from? Where did that murderer come from? Where did all that kind of a spirit come from? Out of Adam? Couldn’t have. Come from Satan. It’s exactly where it come from.

Now, we find out he was the first murderer. And he was the first one to have jealousy. And Lucifer got jealous of Michael, brought it right down to the earth and transferred it into man. And Satan. . . Cain by taking on this evil, took the first mark. God marked him. No one was to kill him. Let him alone. But you remember, he—as soon as He marked him, he went out from the Presence of God. Hold onto that now.

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Oh, we don't have time to give it a real thorough study because, oh, brother, we could dig this here for six months (See?), and never touch the outsides of it. See?

<sup>22</sup> Notice, he went out from the Presence of God when he was marked, went to the land of Nod and got him a wife. Very type of the church: goes out from God, gets a wife of the world. See? Watch it. Glorious. Now, we have to change quickly now, that we don't take too much time.

Now, we find out that then Abel, Cain's brother, Cain slew Abel. And God gave Adam another son instead of Abel, whose name was Seth. And it was a sign, and a sign from God of death and resurrection. So Seth never went to the land of Nod to get his wife; God gave him a wife. But Cain, with the mark of the beast on him, went out and got him a wife from the land of Nod, and Seth took God's choice. Perfect type of the denominational church today, going out, taking in anything. But the true church of the living God, Christ's body, only takes what the Holy Ghost seals: perfect. God has set in the church.

<sup>23</sup> What did the sign come by? What did the churches mark by? What was the sign? We know Cain had the mark. Then what was the sign of the resurrection? That's what the church is signed by today, the sign of the Holy Spirit that Christ is not dead but He raised from the dead and taken in the church. See, sealing His church, there it begins right them two—two boys right there in the garden of Eden, right outside the garden.

The mark of the beast . . . A wanderer, a fugitive, don't know where he's going, don't know where he's—where he—what he knows, don't know what he does want. He's a fugitive.

<sup>24</sup> But Seth stayed at home. And he was with his father. And God gave him a wife. There starts in the lineage. And if you'd want to chase that down one time . . . I better leave it alone. I just like to prove it to you over and over and over and over. Yes, sir. That's right, there's where it began. Some people thinks that they taken apples in the garden of Eden, eat some apples. And the first thing you know, that was the first sin. Oh, brother. Let me tell you; I don't say this for a joke; it's no place to joke: But if eating apples will cause women to realize they're naked, we better pass the apples again. I think so. I think we ought to do it.

It wasn't apples; we all know that. No, we realize, in a mixed audience, what it was. And we see what it did. Now, we find out then that this was . . .

<sup>25</sup> A mark is a distinction. It makes a difference; it separates something. But like . . . You say, you got one mark against you, a mark.

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But you never said you had one seal against you; you got one mark against you. And a seal is a sign of ownership. A mark is a distinction. And the church is sealed by the Holy Spirit, showing as ownership; God owns the church. But the mark of the beast is the wayward, the outcast that refused to take and come God's provided way.

Cain, as soon as he was marked, was sent away. We get that. Abel died, and Seth raised to take his place, was a sign of resurrection. All right.

<sup>26</sup> We find out that these two mark, mark and seal begin in Genesis, and it comes down through the Bible and ends up in Revelation. We also have a Scripture here about that, where it started in Genesis, ends up in Revelation; it's always been in one form or the other, coming up.

Like I was preaching the other night on the blood offering, blood sacrifice. Babylon is spoke of in Genesis, the first of the Bible. Babylon spoke of in the middle of the Bible, Babylon spoke of in the last of the Bible. Starts in Genesis, comes over to Revelation. Everything begins—they two spirits. . . .

<sup>27</sup> Look here, we. . . let's just take it a minute. Even in the ark, there was the dove and the crow in the ark. One—both of them birds, both of them could fly, both of them. . . You know the crow is a hypocrite. He is, he's just a dirty hypocrite. Now, a crow can set down over there on a old dead horse, and just eat, and caw, and flop his wings, and have a big time. That poor little dove can't get near it. Why? It hasn't got any gall. See? It couldn't digest it. If it'd eat that it would die. But the crow can set there and eat dead horse a half a day, go out in the field and come home and eat dinner with wheat, with the crow—with the dove. He's an old hypocrite, is all. Did you ever notice, a dove has no gall of bitterness. Neither does anyone that's baptized with the Holy Ghost. All the bitterness is gone away. They were both in the same ark, like the hypocrite and the real believer in the same church, same denomination setting together, seat—same pew, setting together.

<sup>28</sup> I want you to notice another thing. Oh, I like to talk about nature. The dove, did you know you don't catch the dove taking a bath. Why? He don't have to. He's got a oil inside of him that goes out through his feathers and keeps himself clean all the time. That's the way a real church; it don't have to be bathing up and going back about this, that, or the other. But they got an oil, holy oil on the inside, every believer, that keeps him clean from the things of the world. Oh, if we could just preach on the—the Lamb and Dove sometime. The Holy Ghost inside the believer keeps him clean. Not from the outside what he washes off, but it comes from the inside out. Amen.

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A lot of people say, "I have to go up and make confession today, I have to say so and so, and I have to go make a confession. I have to do this." But you know, the Holy Spirit inside just works the oil out all the time, the atonement, keeping the believer clean. "For there is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh but after the Spirit."

<sup>29</sup> How do we get into it? By one handshake? No. By one paper? By one denomination? No. But by one Spirit we are all baptized into one body, free from judgments. God's done judged that body. God judged it at Calvary; it won't have to be judged any more. "He that heareth My Word, believeth on Him that sent Me, hath Eternal Life." There's not two forms of Eternal Life, only one. "Has Eternal Life and shall not come into the judgment; but has passed from death unto Life." "When I see the blood I'll pass, will pass over you." Oh, my, that makes me feel religious.

Why? Free from sin. That's right. He that's borned of God doth not commit sin, cannot sin. Seed of God remains in him; he can't sin. It can't be me under a sin offering all the time, and then be a sinner, you cannot. You never seen a sinner saint. You never seen a black white bird, or drunk sober man. No, sir. You are either a sinner or a saint; that's all. And if you're in Christ, there is a Blood atonement offering all day long, crying, "Father forgive them; they don't know what they're doing." Oh, then you can rest assure. Amen, I like that. So beautiful there, the Holy Spirit, how It seals us.

<sup>30</sup> Notice, the crow, the dove. Let's notice from Cain and Abel. That was nothing in the world but Judas and Jesus. Certainly. Let's watch the smoke. As Cain killed Abel at the altar. . . Now Cain. . . If righteousness is all that God re—quires, or being fundamental. . . That's what I've always said about the two classes of people. I meet the Fundamental and the Pentecost. The Fundamentalists seen positionally from their schooling; they know where they stand, but they haven't got no faith. The Pentecostals got the faith, but don't know who they are. See? Like I said, somebody's got money in the bank, can't write a check. Another one write a check, got no money in the bank. Get them together.

Now, we see that the Pentecostals is the one that's got the faith. They believe, but. . . They're full of fire. They're full of the Holy Ghost, but they don't know how to settle down on that Word, and say, "It's THUS SAITH THE LORD." They blow it all out the whistle with screams and shouts and runs. If they could ever bottle it down, you'd see a church stand on her feet in power and glory. There'd be a Book of Acts wrote behind it.

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Now, notice . . . Yeah, I didn't mean that they . . . They take it out in joy instead of power, faith. Hold that there and believe it. It's God's Word, stay right with it.

<sup>31</sup> Look at Cain, come up and offered an offering, built an altar, belonged to a church, belonged to a denomination, knelt at the altar and prayed, worshipped God, gave in his tithing. If that's all God requires, Cain was just as justified as Abel was. But you see, the whole secret was—was the revelation. There's where the trouble is; people don't understand that the whole church of the living God is built upon a spiritual revelation of Christ. Jesus said so in Saint Matthew 16. "Blessed art thou, Simon, son of Jonas: flesh and blood has not revealed this to you, but My Father which is in heaven. And up—thou art Simon, upon this rock I will build My Church." When the spiritual revelation of Jesus Christ . . . And He is 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 dwelled among us." And when that Word comes into you, It's sharper than a two-edged sword, even discerning the thoughts and the intents of the heart. There's the Word coming in. The revelation of every Word of God is true. Hang your soul on any phase of It: revelation.

Oh, I like these things. My, I think it sets the church to where you—you could have a healing service. See? God said so; that settles it; that's—that's all of it. God said so; just stay right with it.

<sup>32</sup> Now . . . But how—there was no Bible in that day, so it must've been revealed to Abel. Hebrews 11 said, "By faith Abel offered unto God a more excellent sacrifice than Cain," testifying of him that he was righteous.

Now, Cain said, "I guess my mother eat some apples and she had to put on clothes." But Abel knew that it was blood, life. There'd been something happen wrong. And he offered the blood of a lamb.

I can see him coming with this little lamb . . . Oh, Satan's altar was much more beautiful than Abel's. He had fruits and flowers, and all pretty.

But that—that's—that's what I'm trying to tell the church. Sister, you don't have to wear manicure, and all prettied up, and wear a dress like the next lady to be right with God. You don't have to have a church that's got thousand dollar pews in it, and a pipe organ that cost several million dollars, and all this here fancy stuff. That come from hell. That's right. I can prove it by the Bible. That's right.

<sup>33</sup> Cain thought these things, "I'll offer these things." But I imagine Abel's offering wasn't so good. Probably didn't have any hemp in that

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day, so must've had a grapevine wrapped around that little old lamb's neck, led it up there and laid it upon the rock. He didn't have a lance or a knife in then, so he must've took a—a piece of rock, pulled its little head back, and begin to chop its little neck. And as it begin to bleat and kick, and the blood going all over him, bleeding, bleating, dying on the rock . . .

What did it represent? Four thousand years later, the Lamb of God hacked to death on the rock of ages, bleeding, bleating, speaking in tongues as He was dying on Calvary. "Oh, dear dying Lamb, Thy precious Blood shall never lose its power till all the ransomed church of God be saved to sin no more." Our educational programs, denominational programs will mean not that [Brother Branham snaps his fingers—Ed.]; it'll take the Blood of Jesus Christ and nothing else to do it. Yes.

<sup>34</sup> Watch the smoke come up from there. And remember, here it is, believer. Abel died on the same rock with his lamb. Every believer has to do the same thing: die on the rock with your Lamb. A lamb don't have but one thing, and that's wool. And he has to forfeit all he's got. He don't kick up a fuss about it. You take the little fellow and throw him up there, like I said, the lamb dumb before its shearers. He gets sheared off. He don't fuss about it. Only thing he's got, he forfeits it willing.

And we say we're Christians. Somebody wrote me a little letter the other day and—little note, and funny isn't it, I got it down there, said, "I got a right; I'm a American citizen; I wear any kind of clothes I want to." Go right ahead, it's all right. That shows you're a goat. That's right. You just go ahead and wear them if you wish. But remember, if you're a lamb, you have got a right to it, but you forfeit your rights for Christ. I got a right to get drunk tonight too; I'm American citizen. I got a right to smoke cigarettes; I'm American citizen. You have too, but we forfeit our rights. Be shaved off of those things. Act like gentlemen, like ladies, dress like it, and act like it and live like it. Forfeit your rights.

<sup>35</sup> Look at the smoke coming up from the altar, come right on up and settle down on Calvary. As Cain killed Abel at the altar, Judas killed Jesus at the altar. Right.

Notice again, you only see three crosses, don't you? There were four, four crosses. There was Jesus in the middle, a thief on one side and a thief on the other, and Judas hung himself on a sycamore tree. And Jesus was hanging on a tree too. "Cursed is he that hangeth on a tree." And He was made a curse for us. Judas was on just as much cross as He was, 'cause he was on a tree. Jesus on much a tree as Judas was. "Cursed is he that hangeth on a tree."

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Watch here. There was the Son of God: God made manifest, came down from heaven, returning back to heaven, taking with Him the repentant sinner. And there was Judas, the son of perdition, come from hell, returning back to hell, taking with him the unrepented sinner, going back again. Oh, it's beautiful.

As God opened up the side of Adam in the garden and took out a part to make a bride, God opened up the side of Jesus at Calvary and took out the Bride, out of His side. Oh, it's beautiful. At the cross, how it is, and how them two spirits, how they come up through Cain, Abel: the crow, the dove.

And look we think again, Cain, when he went over into the land of Nod, he got hisself a wife. And we find out that that wife . . . I got the Scripture wrote down there; I won't go into that at this time.

<sup>36</sup> Look at Israel. Israel when it left out of there, like two vines, we see it coming on up. It's always been that way. Look, here come Israel on its road to the promised land, like the church is today. What did it meet? It met Moab. And he sent up to his brother and said, "Can we cross your land? If our cattle lick up any grass, we'll pay for it. If they drink any water, we'll pay for it." And he refused to do it.

Now, looky here. There was Israel, a little bunch of interdenominationals, riding around through the country, no place to settle down, but on their road home. Moab was settled down with the dignitaries, numbered amongst the nations of the world.

<sup>37</sup> Notice what happened. Israel had the true bloodstream. Remember how Balaam tried to marry in like that, and he had to oust off them women and all. Teaching of Balaam, doctrine of Balaam . . .

Notice, there was Moab, believed in the same God that Israel believed in. For it was what? Another illegitimate wrong wife, Lot's child by his daughter. Just exactly like the unborn churches today, the church natural is a church of the world committing spiritual fornication with the world and not living true to God. Very beautiful type . . .

<sup>38</sup> Notice, fundamentally speaking . . . Now, fundamental brother, I'm not . . . I don't want to pinch you too hard, but I want you to feel it. Notice, here come the—the bishop down, Balaam. And he got up there, and the king said, "Come down and curse this people." Said, "I don't want them over here; they can't one of them healing services over here. Why, they're always carrying on about healing," and said, "they got a brass serpent down there that they all look at and get well. And say they're eating manna out of heaven, I didn't see any of it. And oh, it's a bunch of nonsense." And said, "I want you to come down and curse

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them. We don't want none of that stuff mixed up in our denominations over here. So keep them out of here."

Notice, he was just as fundamental as Israel was. He built seven altars, seven sacrifices, seven rams, just exactly like they were doing down in the camp of Israel (See?), just the same sacrifices. But what Balaam failed to see was that smitten rock, that brass serpent, the shout of the camp, of the King. He failed to see that Pillar of Fire going before them.

<sup>39</sup> That's what it is today. You say, "You belong to them Pentecostals. They're a bunch of holy-rollers." They used to be, but they're not no more. But so they—they belong to them, but they failed to see that Pillar of Fire. Now, so they can be sure to see it, we got a picture of it scientifically proved. Amen. Yes. They failed to see the Pillar of Fire, the shout of the camp, that there's a King among us (Amen.), King Jesus. They fail to see it. He failed to see that blood atonement. They say, "I know a Pentecostal man run off with another man's wife." I know Baptists and Presbyterian done the same, Catholics and all. That's right. So sauce for the goose is sauce for the gander. Pot can't call kettle black. We're all human beings, and we're subject to all those things among our—our people. But God deals with us as individuals, whoever we are. So the Pentecostal blessing is right.

<sup>40</sup> Notice, Israel and Moab; now it's the same. We find out that the—the church takes on a . . . they go out and take on a denominational, bring in anything they want to. They just say, "Well now, if you'll come and be baptized in our church and stand up and say you believe Jesus the Son of God, then we'll—we'll baptize you in the church and put your name on the book."

Now, do you know the devil believes too? Sure, he does. I explained to you the other night, you—like trying to immerse this old turtle. It didn't do anything to him; it didn't help him any. It took fire to make him move. And so, that's what it takes for the church today: is a little Holy Ghost and fire to make it move.

But remo—remember, the Holy Spirit will not take that unclean person into His—the body of Christ. That shows that the body of Christ is not a denomination. For it's a mystical body of Christ. And by one Spirit we're all baptized into it. I think we take women, men, and take them to the waters to baptize them. And we find out if they're really not Christians in their heart, we should never baptize them.

I was going some time ago with a woman to the river, group of them. One woman walked out there; she got out of her car and come across, fixing her hair up, she said, "Going to take me down and dunk me, Brother Branham?"

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I said, "Not you, you're not fit to go in." That's right. They was going to have a singing at the church, and some girl, she—she didn't have enough money to—to—to get her some kind of a hairdo like that she wanted to do to get up on the platform to sing. And her poor old mother washed over a washboard to get that hairdo for her. When I found it out, I wouldn't let her sing. I said, "You're not fit to sing up there." That should be kept clean. That's what's the matter today with the churches, the corruption and stuff, right from the pulpit plumb to the basement. That's right. Clean it out. That's right. We need the old fashion scouring pad again in the church.

<sup>41</sup> Like the little darkie was being ordained one day, and the elders standing around said, "Lord, wrap him up in burlap sacks and pour kerosene on him and set him afire for the Gospel." That's what we need today: on fire. Turn him loose then and let him run.

Used to brand calves. We'd take a calf, I know what you've roped and hogtied a many one, I guess. We used to brand them down. Someone said to me, "Aren't you ashamed to pack that hot iron and stick it on his side?"

"No." I stuck it on his side. He had a kicking fit, all right. He squalled and bellowed; when he turned him loose he had a spasm, he really run. But we knowed who he belonged to from then on (That's right.), as long as he lives. And I tell you, brother; it takes a lot of grace to come up to the altar and stay there till the Holy Ghost burns a seal down in you. You may scream, and cry, and act funny, but you know where you belong from then on. That's right. For you're sealed in the Kingdom of God by the Holy Spirit. It is the seal.

<sup>42</sup> Remember, the Holy Spirit come to seal those who God foreknew. That's right. That's right. He just didn't come down, Jesus, and say, "I'll die; maybe somebody will have pity and look at Me and say, 'Well, I suppose.' Maybe if they'll think I suffered so much it'll break their hearts and they'll come." No, no. You won't come anyhow. You can't tell a pig he's wrong by eating on a manure pile. He just tell you right quick, if he could talk, "I tend to my business; you tend to yours." See?

It takes a conversion. God has to do it. No man comes to Jesus except God draws him first. It takes the work of the Holy Spirit to even turn your heart. Takes God. Someone said, "I sought God and sought God." No, no, no. God sought you, not you seeking God. God seeks you.

<sup>43</sup> All right, the Holy Spirit doesn't take in just any kind of a wife, doesn't take in somebody that smokes, and somebody that drinks, and somebody that lives immoral, and somebody that carries along with all kinds of worldly things, 'cause He said, "If you love the world, the

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things of the world, the love of God is not even in you.” But the Holy Spirit come to seal into the body the wife of Jesus Christ, that He foreknew before the foundation of the world. When He . . . By being God in foreknowledge, He could see who would receive Him and who would not. So the Holy Spirit come to get that Bride. That’s the one He takes in. But the church says, “Oh . . .”

<sup>44</sup> Used to sing a little song, I hope I don’t sound sacrilegious. We had a little song we used to sing, “‘Come and dine,’ the Master calleth.” We had a little song and made it a little different, forgive me if I stumble you anyway. Said . . .

“Come and join,” the pastor calleth,  
 “Come and join”;  
 You can have your ice cream suppers all the time;  
 Tell the dirty jokes,  
 Chew a cud and puff a smoke,  
 Oh, the pastor calls to the congregation,  
 “Come and join.” (Instead of come and dine.)

What a difference. Take a man, as long as he got a little money and can pay in, put him on the deacon board and got two or three wives, put him on there anyhow because they’re influential men in the city. I don’t care if the city hates them; I want them influential in heaven where the Holy Spirit, where they can have some influence among the people. But it’s just come and join. Everything . . .

I asked a girl some time ago, “Are you a Christian?”

And she said, “I give you to understand; I’m an American.” Like that had anything to do with it. She was in Switzerland. Like that had anything to do with it.

Brother Bosworth said he asked a woman one time, she said, “I’ll give you to understand I burn a candle every night.” Now, like that’s got anything to do with Christianity: burn a candle every night. Got to be borned into this, the Kingdom of God.

<sup>45</sup> Now, we find those spirits. Watch. Just about the time that Jesus came on the scene, Judas came on the scene. Just about time Jesus went off the scene, the same day, Jesus and Judas both went off the scene. Just about the time the Holy Ghost came on the scene, what happened? The antichrist come on the scene. John says so, said, “Little children be not deceived by it,” said, “the antichrist is already at work in the world.” See? It ain’t coming in these last days; it’s already there then. It’s always been.

<sup>46</sup> And now, you watch: just about the time the antichrist is holding itself up now and taking all the churches, even our Pentecostal, into the

big morgue up here, you know, the union churches . . . You understand where I mean. I understand some of our Pentecostal organizations is getting into that. Um-ump. What—how far away from the Spirit of God can you get when you start wandering. Just slip off that narrow road, and you'll just keep sliding. That's right. You got to come back to where you left off. That's right.

Confederation of churches, which will form the image of the beast . . . And we all know that. See, there? It's all working right around now to bring all the churches together, unite ourselves together to fight communism. Don't you worry about communism; it ain't going to be the thing to fight.

There's three curtains. I say this in the Name of the Lord; don't you forget it. There's a iron curtain, a bamboo curtain, and a purple curtain. Watch that purple curtain. Keep your eye on that.

<sup>47</sup> Oh, my, how we see now the antichrist beginning to unfold itself, taking a hold in the nation. It even elect their own man, the other churches forming in with it, making one great big ecclesiastical head. All the Anglican bishop the—they're going over now into Po—into Rome to consult with the Pope, the first time for hundreds of years. Oh, it's all taking head. And we Protestants set back, you know, and . . . Well, there you are (See?); just go ahead. Because it's cooled off. We ain't going to stop it; it ain't going to stop; it's going to get worse. It's . . . The Bible said so, that . . . The Pentecostal church in the last days, we know is the Laodicean church age that gets lukewarm and God spits it out of His mouth, makes Him sick at His stomach. He just can't stand it, the way it is.

<sup>48</sup> Now, let's go on now and get some of these seals and work them out for the next few minutes. We go over now, if you're putting your Scriptures down, let's go to Ezekiel the 9th chapter. And we find out the prophet foreseen the first coming of the church. Now, we find that he seen, called the prophet, and he looked up at the higher gates and said, "Have you ever seen anything like this?" And there come from the high gates four men with slaughtering weapons in their hand. [Blank spot on tape—Ed.] . . . you read Ezekiel the 9th chapter.

Now, remember, that slaughtering was designated only to Jerusalem. "Go through the city."

But before they went through the city, they found another thing happen. There came a Man with a—a—in white with a inkhorn at His side, a writer's inkhorn. And He said, "Stop these other men, that they should not go into the city until first the Man dressed in white with the writer's inkhorn, would go through the city of Jerusalem and set a seal upon, or mark, of those that sigh and cry for the abominations that's

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done in the city.” Now, this One with the inkhorn at His side, was the Holy Spirit. Now, notice, after He went through, then He turned these men loose with slaughtering weapons. He said, “Utterly destroy all, both young, old, young maids, little children; spare nothing; but don’t come near any of those who have that seal upon them.” Notice it.

<sup>49</sup> Now, when did that take place? That was the early Pentecostal church, when the Holy Spirit went through and marked out the church. Now, notice how history—if you ever taken the writing of Josephus when he wrote of the great battle about 96. When all the people . . . When the Holy Ghost when Jesus came, performed the signs of the Messiah, proved that He was Messiah. After He left He transferred Himself into glory, sent back the Holy Ghost and anointed the apostles. They went forth doing the same signs that He did. They had the power of the Lord. They spoke in tongues; they shouted. There was a mighty rushing wind filled them. And they went forth with such a zeal until they burnt the cities with the Holy Spirit. And what did they do? They made fun of them. They laughed at them. That’s right. Jesus said, “You speak against me, I’ll forgive you. But when the Holy Ghost is come, one word against It will never be forgiven.” And they sealed their eternal destination when they made fun of the people that was filled with the Holy Ghost.

<sup>50</sup> Jesus told them, said, “Now, the time will come . . .” Now, you have to notice so many teachers there they—they asked Jesus three different questions in Matthew 24. He answered each one. That’s the reason you get up to the Seventh Day Adventist with that, “Pray that your flight be not in the Sabbath,” on the Sabbath day or wintertime. He was asking them, “When will these things be? What will be the sign of the coming, end of the world?” And three different questions they asked Him. And He explained it just as they asked Him there. And it taken place; history shows it’s right.

What would do . . . What difference would it make if your flight now, running from the city would be on the Sabbath day? Then the—the gates of the city was closed on the Sabbath day. What difference would it make? Showed it wasn’t universal, ’cause be summertime in one place and winter another. “Pray that your flight not be in the wintertime, or on the Sabbath day.” Because, in that day, . . . He . . . They were warned, said, “Let them that’s in Jerusalem, flee unto Judaea.” Judaea was snowbound in the wintertime. “Pray that your flight be not in the wintertime, neither on the Sabbath day.”

<sup>51</sup> But when Titus came up, and they seen . . . Jesus told them, “When you see Jerusalem compassed about with armies, let him that’s in the field, don’t return to get his coat. But hit for the hills of Judaea just

as hard as you can go. Get out of there.” ’Cause they’re going to blaspheme the Holy Ghost. And if they blaspheme the Holy Ghost, they take the mark of the beast, and there’s nothing but destruction left. Those Jews, when they seen trouble coming, they said, “Now, we will gather into the city, into the house of the Lord and pray.” Doesn’t that sound very religious, very sweet. Oh, Satan can make it look just so real. Sure.

But remember, Josephus said that those people that were cannibals, said, “there’s a bunch that follow Jesus of Nazareth who went around healing the sick.” Said, “Pilate killed Him, and they stole His body away, and set it out somewhere, and cut it up and eat it.” They were cannibals. What they were doing, were taking communion, the body of the Lord. See? And he said, “None of them is lost, because they hit out for Judaea just as the Scripture told them to do, like Jesus had told them to do it.”

<sup>52</sup> But those Jews, they all went into Jerusalem, and they said, “Now, we’ll gather to the house of the Lord, and great Jehovah Who’s always been with us, will come down, and He will drive away the armies of Titus; that’s what He will do.” But what did they do? They had sinned against the Holy Ghost. They’d make fun of the power of the Holy Ghost in operation. They called Jesus Christ, Who was performing and showing them that He was their Messiah, they called Him Beelzebub, called Him a devil, told Him it was some kind of a telepathy, said He was a devil, the works that He was doing was the works of the devil. They had it coming to them.

Now, brother, you just wait; we won’t get time tonight, but tomorrow night I want to take you over and show you that the United States has done the same thing exactly. I’ll prove it to you by the Scriptures. Tomorrow night, the Lord willing, that how the United States has done the same thing exactly in these last forty years. They’ve made fun and called them holy-rollers, Pentecostal fanatics, and everything in the world. And God working with them in signs and wonders, and the big churches just set off like this and made fun. And now in the last days, what’s happened? Let me bring the Scriptures to you. Are you ready?

<sup>53</sup> I differ with my precious Brother David duPlessis, going up there with Dr. McKee and all these big churches. And now what are they going to . . .

[Blank spot on tape—Ed.] . . . now. Oh, the Presbyterians are saying, “We need speakers in tongues. We need them to get the baptism of the Holy Ghost. We need Divine healers,” and all like that. Why didn’t they accept it forty years ago when it come out,

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instead of making fun of it? They'll never do it. They are dead. They're denominations, and every denomination's dead. Exactly right. It'll never rise again. No denomination will never rise. Assemblies, you've had your day. Oneness, you had your day. Foursquare, you had your day, time of Mrs. McPherson. The old school assemblies had their day. Well, what have you done? You've denominated yourself and separated yourself. You'll never take a denomination in, because it was a Catholic order in the first place that God condemned in the beginning; it'll never go in, no Baptist, Presbyterian, or nothing else. But God will pull a hungry heart from every denomination that He can, for that's His body that He will take in, them that are sealed by the Holy Spirit.

They've done took the mark of the beast. Look at it now, the Pentecostal church has done showed its colors. Now, it's spued out. Jesus on the outside, knocking [Brother Branham knocks on the pulpit—Ed.], trying to come in. What's He knocking? The very Messianic knock, and everything else, and they still turn Him out. Certainly, they do.

<sup>54</sup> But what is happened? What day are we living in? Oh, my brother, what day we living in? Don't think I'm crazy. I hope I'm not. If I'm crazy, just let me alone; I feel better this way than I did the other way. But listen. Listen. I tell you, my brother and sister, what's it the sign of it? It's the sign we're at the end time. What did Jesus say about the sleeping virgins? Oh, you call them churches virgin? Just like Cain was, exactly the same thing. They worship. But the sleeping virgin had no oil in her lamp. Is that right? So when she found out she was later than what she thought, communism slipping up on her, she said, "Oh, give us some of the oil. How do you get this Holy Ghost?"

"You go buy it from one that sells it."

<sup>55</sup> And remember, the very time that the sleeping virgin went to buy the oil, that's when the Bridegroom came. Glory. Don't you see it? If the Presbyterians and the Episcopalians and those others, are come seeking for the Holy Ghost, you'd better get your lamp trimmed. Trimmed, trimmed, yes, it needs trimming. Pentecost, better be trimming some lamps. Amen. Get a lot of this world cut away from you. You done got corroded over. The wicks got in bad shape. You know that wick is a great thing. I used to watch. What a real wick of God is a—a believer, is a wick. Look, he's got a fire on one end, up here, and the other end's dipped into oil, drawing oil and making fire. What a—what a church, what a power. What a place to be. Hallelujah.

Shining that same Gospel light that shines in the east, is shining in the west. It shall be light in the evening time. Rise, trim your lamp,

Pentecost. Trim off the world; trim off the fashions of the world; trim off the things of the world. Get ready; the hour is at hand.

<sup>56</sup> And right when they went to get this, what happened? What taken place? Then the Bridegroom went in. See, America has blasphemed the Holy Ghost. She's made fun of it ever since she come on the scene of existence forty or fifty years ago. She's constantly made fun. The other churches has made fun. They've showed themselves. Now, they begin to stick their head out and saying, "We'd like to have a little of this." But just as when they go to doing that, it's a sign that we should go to trimming our lamp. God raise up some preachers that'll go to trimming lamps. I'm telling you what we need today is something that'll trim our lamp, show the true Pentecostal fire.

<sup>57</sup> You get an old lamp all where the—the carbon gets on the lamp wick, it'll smoke your lamp all up. That's what's the matter with us; we got too much carbon on the lamp, too much carbon. The fire can't draw right. It at—can't get enough air from the bottom. What we need is a good breathing spell, a good breath, fresh breath from Heaven of the baptism of the Holy Ghost over again, and the Holy Spirit working in the church with signs and wonders following, the true Seal of God.

"I tell you what. I'll go to the Assemblies, if they don't treat me right I'll go to the Foursquare." Oh, you carboned up, you're smoking your light. Trim your lamp. Get ready; we're at the end time. But they will, somebody will preach it. Somebody will tell it. Somewhere there'll be some of them that'll get it. That's right. I don't know how many, 'cause it says, "As it was in the days of Noah, so will it be in the coming of the Son of man," wherein eight souls was saved. But I don't know how many will get it, but there'll be some of them will trim their lamps, that's all there is to it, for lamp trimming time is on.

<sup>58</sup> And when the—when the sleeping virgin went out, which had already received the mark of the beast . . . You say, "Mark of the beast, that?" Yes, indeedy. So did Cain receive the mark and went out. What was it? When the Baptist church, when the Pentecostal church, when the Presbyterian church, took on the mark of the beast instead of receiving the Holy Ghost, they went out from God and made them an organization. What'd they do? Took them a false wife, a false wife of the world, brought in painted up Jezebels and everything else, with short hair and wearing shorts and skirts and of a hollywood fashion. And preachers got out to taking them in with—deacons with two or three wives and . . . And a man . . .

<sup>59</sup> You say, "You're always talking on our women, about our women." All right, men, I will comb you down once then. Let me tell you something. Any man that will let his wife smoke cigarettes and wear

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shorts, I got little respect of him even being a man. He's so sissified he don't even know what he belongs to. He ain't a man. That's right. Oh, hallelujah. That's right. He's a poor excuse for a man. Oh, he may be six foot tall, weigh two hundred pound, but that don't look like a man to me. That shows who's boss around your house. She will stomp her foot, "I will tell you right now," and you'd bow down like you was a sick kitten. What's the matter? We need . . .

What we need today is men. We need Gospel preachers. And any preacher that will stand in the pulpit and hold back on those things, I got little respect of him being called of God. Right. A man that's ashamed to stand in the pulpit and tell the God's truth, when he knows it's an immoral thing for a woman to cut her hair . . . The Bible . . . A man's got a right to leave his wife and give her a divorce when she cuts her hair. The Bible said so. Who's the head of the woman? Her husband. And the Bible said, "If a woman cuts her hair she dishonors her head." No dishonorable woman should be lived with. Amen. She cuts off her glory. And so does the church. When she does the same thing she cuts her glory stream off.

Um. Oh God, why do I say these things? But it's truth. No, we don't—we don't need compromisers. We need men and women who will stand for justice and right and tell the truth, regardless of what it is. Amen. The seal of God . . .

Trim your lamps, my brother. Let the light of the Holy Spirit burn out again, fresh. It's getting dark. Oh, it's such a horrible time. It's getting dark.

<sup>60</sup> Here some time ago I went down . . . I was coming from Dallas and was flying over and going to Indiana, and a storm come up and—and the airplane had to go down at Memphis. And I—I . . . They put me up in that great big fine hotel down there and told me . . . They called me after while and said, "We'll call you in the morning at seven o'clock. We'll have the—some lines to pick you up." 'Cause they'd—I'd already paid my way, and they—they had to pay my way in the hotel that night. So I set up and wrote some letters to my friends. The next morning I got up and was going down to mail the letters, and I was going down the street. I thought, "I'll hurry up now because that limousine's going to pick us up at a certain time." And I started down the street, walking real fast, you know. The Holy Spirit said, "Stand still." I looked around, and a big Irish cop standing there, looked over here, and I thought, "Surely, that wasn't him said that." And I started to walk again, said, "Come aside." And there was some fishing reels and things there. I walked up like this, and I thought I'd just act like I'm looking at that so he won't



think suspicious of something. So I walked up there and begin looking at these reels, and I said, "Heavenly Father, was that You spoke?"

He said, "Turn, and go north and keep walking."

I said, "Yes, Father." I just started . . . You believe children of God should be led by the Spirit of God . . . ? . . . That's what's the matter with us, got our lamp so smoked up we can't tell nothing no more. Here we was . . .

<sup>61</sup> I went walking. I walked, and I walked, and I walked, and I thought, "Well, my." I looked, time for the airplane to come. And He just kept saying, "Walk." And I just kept on walking. I went over and got over on the other side, and I got in that—the colored district over there. And I was going down, well, the—it was way high; the sun was way up high. And I thought, "Oh, I missed my plane. Well, if He said walk, I guess maybe He means walk home. So I'll just keep on walking, leave my suitcase back there." So then I went—I went—I had my suitcase still at the hotel, and I had these letters. I kept walking along. Thought, "Well, Lord . . ."

Just Something kept saying, "Keep walking, keep walking." I just kept on walking; that's the only thing to do. No matter how it looks, just keep on anyhow. If God said do it, just keep on anyhow. That's the way you do it. That's the way you get well (See?); just keep on walking. Say, "To—Yesterday I couldn't wiggle my finger but that much; today I can wiggle it that much. Praise God. Tomorrow I'll wiggle it that much and the next day that much. And then the first thing, I'm . . . ? . . ." Just keep on walking. That's all, just keep walking.

<sup>62</sup> Then I got over there on the other side of Memphis. And when I did, why, I was walking down through some—a big colored district there, little old shanties like, out there. And I thought, "What am I doing over here?" I thought, "Well, He said keep walking. If He wanted me to turn some other way, He'd tell me." So I just kept on walking. And I walked, and I was singing that little song that you Pentecostal people sing about—let's see if I can get the tune.

They were gathered in the upper room,  
All praying in His name,  
Baptized with the Holy Ghost,  
And power for service came;  
Now what He did for you—them that day  
He'll do for you the same,  
I'm so glad that I can say I'm one of them. (You've  
heard it, haven't you? Yes, sir.)

These people may not learn—learned to be,  
Or boast of worldly fame,  
They have all received their Pentecost,  
Through faith in Jesus' Name;  
And are telling now, both far and wide,  
His power is yet the same,  
I'm so glad that I can say I'm one of them.

<sup>63</sup> I was going along humming that to myself. I looked; I seen an old colored woman leaning out over a—a—a gate, there like this. And it was way up, and oh, it's beautiful springtime and the honeysuckle. You—you—you think orange blossoms smells good, just wait till you smell honeysuckles in Indiana back there. So and there was—and she was leaning out there, and she had a man's shirt tied around her head, great big fat face, you know. And I was coming along, I thought . . . Well I seen her standing there. I kept walking on like that. And when I got up close, she started laughing, great big tears started coming down her eyes. I said, "Good morning, auntie." That's usually the way we would address colored people in the south.

She said, "Good morning, parson."

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

She said, "I knowed you was coming."

I said—stopped and come back; I thought, "Father, is this it? You send me down to this Negro woman?"

<sup>64</sup> And she was standing there, and I said, "How'd you know I was a parson?"

She said, "Did—did you ever read that story about the Shunammite woman?"

I said, "Oh, yes."

She said, "It's is that kind of woman." And she said, "I didn't have any children, and I told the Lord if He'd give me a baby that I would—that I would—I would raise it to—to serve Him." And said, "I—I did that. The Lord give me a baby," and said, "I washed over washboards to make a living for him." And said, "He—he'd been such a fine boy," but said, "he took a road that's wrong. He got out with the wrong company." And said, "He . . ." And she was an old Pentecostal saint. And so she said—she . . . "He took the road was wrong." And said, "He got a horrible social disease." And said, "I didn't know it." And said, "Now, they can't do anything for him." Said, "His heart's done eat out." Said, "He's laying in there dying."

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65 And said, "Last night I prayed all night." Said, "He's been unconscious two days, parson." And said, "I prayed all night last night." And I said, "Lord, You give me this baby." Said, "I—I is your servant," said, "where is that Elisha," he said. And said, "I kept on praying." Said, "This morning I went to sleep on my knees," and said, "about two o'clock." And said, "I dreamed that the Lord told me to come here and stand on this gate." And she said, and said, "He will be coming down the street with a tan suit on and a little tan hat." And said, "I been waiting here since before daylight, and I seen you coming," said, "That—I—I knowed." Oh, that's Pentecost. That's real Pentecost.

I said to her; I said, "My name is Branham, auntie. Did you ever hear of me?"

She said, "No sir, Parson Branham, I never heard of you." And she said, "I'm sorry, but I never heard of you." She said, "Won't you come in?"

And I said, "Yes, ma'am, thank you." I never said another word. I thought, "This must be it."

66 So when I walked in, they had an old plowpoint hanging on a chain on the gate to pull it back together. Went in a little old two room—what we call shotgun house in the east, little long room. And I been in king's palaces, went to pray for King George of England. I was with the Gustav up in Sweden. And I been in many king's palaces, and King Farouk, and—and many other places, and great potentates and monarchs. Some of the greatest the world has today, I've had the privilege of going in and talk with them, interviewed. I've been in lovely homes. But I never was more welcome and felt any more at home, than I did in that little Negro hut that morning.

When I went in there, wasn't a rug on the floor, a little old poster bed set kinda that way, and they had a big sign up on the door there, said, "God bless our home." I been in people's houses who call themselves Christians, and pinups and dirty vulgar pictures was hanging on the wall. I felt really at home.

67 Looked there on the bed, and there laid a great big sturdy looking colored boy, I guess would weigh a hundred and seventy pounds. And he had the blanket in his hand going, "Uhm! Uhm!" I said, "What's the matter, brother?"

And she said, "Parson, he hasn't spoke for two days." And he kept saying, "It's dark in here. It's dark. I don't know where I'm going, "Uhm! Uhm!" And the old auntie come over to me; she said, "Parson, he thinks he's out in the river somewhere, asea. And it's dark, and he's

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rowing a boat and he can't see where he's going." And said, "He's been saying that for two days."

And I said, "Oh, that's too bad." And I said, "Well, auntie," I said, "my ministry, I've just left Dallas Texas; I pray for the sick." She wasn't interested in that.

<sup>68</sup> She said, "Just one thing I want to say, parson. I want you to pray, and if God of heaven will just let me hear my boy say, 'Mama, it's all right, I'm saved,' said, 'I'll be ready to let him go.'" Said, "But I've worked so hard and prayed so hard for my boy," said, "I just hate to see him die like that and know he's going out lost, backslidden the way he is." Said, "If I can just hear him say, 'It's all right, mama; I'm ready to go.' Will you pray?"

I said, "All right, auntie." And we knelt down on the floor, and I seen her with that, or, I guess, her son's shirt tied around her head, great big old fat cheeks like that, and she—great big woman; she knelt down. I thought. . . I said, "Auntie, you lead us in prayer." Oh, brother, if I'd never knowed she was Pentecostal then, I'd have knowed it then. Talk about praying, that old woman prayed a prayer that would just—you could just feel your hair on the back of your neck stand up. She prayed like. . . I tell you; she talked to Him like she talked to Him before. She knowed Who she was talking to. When. . . Oh, such a prayer, she just rang my heart. And when she got done, she reached over kissed him on the head; she said, "God bless mama's baby."

<sup>69</sup> I thought, "There it is, there it is." See? "God bless mama's baby," though he's brought disgrace upon the home. Great big burly looking fellow like that, no matter what he's done, he's still mama's baby; 'cause that mother love still moves on to him. I thought, "Yes, that's right." But the Bible said, "Can a mother forget her suckling babe?" Said, "She might do it. But I can't forget you. Your names are engraved on the palms of My hand." What a dif—what a great love, how God would ever forget us. Though our lamps are smoked up, He still loves us. Let's just trim our feeble lamp, my brother. Let's stand out. Let's—let's get ready to meet the Lord Jesus. Let's get cleaned up; let's get fixed up; let's get prayed up; let's get right.

<sup>70</sup> There, she kissed him like that. He said, "Oh, it's dark, mama. Oh, it's dark," pulling that cover back and forth. And I took a hold of his feet. His feet was cold and sticky, and I said—just like if he was dying. And I said, "Can you hear me, brother?"

He said, "Oh, mama, it's dark," he said. And I tried to talk to him; he didn't know, shaking his head like that, and stuff running out of his mouth. And he said, "Oh, mama, it's dark, it's dark; I don't know where my boat's a going," like that.

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And she started crying, wiping them big old cheeks, like that. And—and she said, “You see what I mean, parson?”

I said, “Yes, ma’am.”

She said, “Will you pray next, parson?”

I said, “Yes, ma’am.” And I knelt down, I said, “You kneel with me.” And I put my hands up on his feet; I said, “Heavenly Father, it’s after nine o’clock now; my plane’s been gone a long time.” I said, “I—I pray You to be merciful. I don’t know why You led me over here; surely this is the place. This is where—’cause I wouldn’t have come this way if You hadn’t have led me, and this woman standing here. You never lead us in vain; You always show us what You—what You’re doing. So I pray, Father, if—if this is Your will, that You’ll let the boy—grant the woman the request and may she—may he be saved. And I pray that You’ll heal his body.” And while I was yet praying, he said, “Mama, oh, mama, it’s getting light in the room.” O God. “It’s getting light in the room.” You know, in a few minutes he was setting up on the side of the bed talking to us. Put that big black arm around me, like that . . .

I said, “I must go.” I started down the street, and I caught a cab, run down real quick and got my suitcase, I said, “Well, I’ll go out and catch the plane sometime tonight. It was awful, right after the war there, and it’s awful bad when—to get a plane out. And just as I drove in, they said, “Last call for flight number 172.” Oh, that plane stayed on the ground all that time. I got the same plane. See, God makes everything work right, doesn’t He? About a year later I was going to . . .

<sup>71</sup> [Speaking in tongues and interpretation—Ed.] God, O Father, how we thank You for this warning to us. Lord, I know it’s not in vain. O God, let the people see we’re only trying to get them to trim their lamps to get ready. The hour’s approaching, Lord, when all these signs, the sleeping virgin now hunting for oil, all these things . . . To hear Your Spirit come down and vindicate the message that it’s true, God, I pray that You’ll bless the people. Let them be warned of God tonight, and have no rest until they have trimmed their lamps and—got ready to meet the Bridegroom. Grant it, Father. Amen.

How beautiful. Did you notice that man? Did you notice how them . . . You—you Pentecostal people on . . . letting discernment puzzle you? Look how much greater this is than that. See? How that—that . . . See, the very sound of the voice that man was giving. See the interpretation come in the same (See?), same way, just about the same length, same amount of paragraphs and everything. It’s the Holy Spirit. I’m telling you the truth. It’s true. Oh, sinner friend, seek the Lord now. Call upon Him while He—while He may be heard. Hear Him, hear Him is my prayer.

<sup>72</sup> I want to tell you what happened. A year later I was going through on the train, coming to Phoenix. If you was ever in Memphis, coming from the east, you pull up like this. I got off of the train and started walking down through there. The train, they give you about—they charge you fifty cents for a little bitty sandwich and it real thin. And I waited till I got to a place where I could get off and get me some hamburgers, and I get a sack of them and get back on the train (See?), and I—I could—could exist on that. So then, I got . . . I couldn't have . . . Don't believe in taking the saints money and spending it stuff like that.

So then, I—I got the—got me some hamburgers, and I was going down there—running down this way towards where the stand was. I heard somebody say, "Hello there, Parson Branham." I looked around, a little red cap.

And I said, "Hello there."

He said, "Wait a minute." He come over there, said, "How's you?"

And I said, "I—I'm all right." I said, "I don't believe I know you."

He said, "Oh, yes, you do."

And I said, "I—maybe you just skipped my mind."

Said, "You remember coming down the street one morning and come to a house where a boy was laying dying with a venereal disease?"

I said, "You're not . . ."

Said, "Yes, sir, I's him. He said, "I'm not only healed, but I's saved now, Parson Branham."

<sup>73</sup> Oh, the half has never yet been told. What more can the kind, gracious, precious, heavenly Father do to—to warn us, and to get us right? What more can He do? Do you love Him? Do you love Him with all your heart, all your soul, and with all your mind? How many sinners is in here now as we bow our heads just a moment. Raise up your hand and say, "God, put fire in my lamp tonight, Lord. Light my little candle and let me burn for Christ till I die." Say, "I now take my way with the Lord's despised few." Let me see your hand. Sinner friend, would you raise your hand and accept Christ as your Saviour? Would you just raise your hand, balcony or bottom floor? We've combed through and through each night. There perhaps was another one or two in here tonight, raise up your hand, will you do it? Anywhere, sinner? Say, "I—I want to receive the Holy Ghost." Now, remember, you'll either have the Holy Ghost or take the mark of the beast. There's just two classes. We'll get to it tomorrow night. I just kinda throwed it out and made a big foundation to cap it off on tomorrow night.

74 You raise your hand, say, "I want it, Brother Branham." God bless you, young man; the Lord bless you; that's very good. God give you the desire of your heart, son. Someone else, would just raise up, say, "I want to accept Christ." God bless you, lady. That's very fine, a very gallant thing. Someone else raise up, say, "I'll accept Christ; I'll receive it." In the balcony? Way back in the corner, yes. I, sir, see your hand up there, my dear friend. Now, someone else say, "Let me . . ." Let's see now, someone else say, I'll accept Christ as my Saviour. I'll raise my hand to Him and say, I . . ."

Now, remember, when you raise up your hand, and you mean it, that settles it. It's done forever. God takes you right at your word. You just mean it and raise up your hand; see what happens. All right, another one up in the balcony, God bless you. Yes, that's good. Just raise up your hand; just see what a feeling comes over you. If you're a sinner raise up your hand. La- . . . yes, the lady, young lady setting here in front, God bless you, sister dear. Another one? I'll be waiting. Christ is. God bless you up there. Another one? God bless you back there, young fellow. God be with you, sonny boy. So God will certainly do that. "I want to accept Christ as my Saviour." God bless you, back in the back. Another one? "I will accept Christ as my Saviour. I now, upon this spot, where I'm setting, I'm convinced that I need Christ. I know that I've always believed that there come a time of separation, that God would separate the true church." He will; He will take it home. He's getting it ready right now. Will you come join up with Jesus Christ by giving your heart to Him? Just continue on in the church wherever you are, just continue on, but give your heart to Him. Raise . . .

75 Now, the denominations, they're—one is just about like the others. It's—wherever it is, wherever you got your fellowship, a group of people that you love, that's all right. If you belong to Foursquare, don't change to the Assemblies. If you belong to the Assemblies, don't change to Foursquare, just stay where you are and love the Lord anywhere you're at. You're—you're baptized into the body of Christ. So whatever organization you belong to, it don't save you, or have nothing to do with it, just a place where people come. And real true brothers know that; we all know that. We know that. Certainly, we do.

76 Will . . . is there another will raise their hand before we have prayer? God bless you, honey. Would be another one, raise your hand, say, "I—I upon the basis of the shed Blood, what Jesus did for me . . . And Brother Branham, what I've heard you say tonight, I don't believe that you'd tell us anything wrong. I certainly believe that you're God's servant. And upon the message that your faith cometh by hearing, hearing the Word of God . . ." We get into that so sweetly tomorrow night, on finishing

up the baptism of the Holy Ghost and the mark of the beast. Will you raise your hand, say, "Upon the basis of the shed Blood of Christ, I raise my hand to Him saying, 'I want you to be my Saviour right now.'" Is there any more before we pray? God bless you, young lady, back there. That's very fine. God be with you, my sister. Would there be another? God bless you, my sister, setting right here. That's very fine. Would there be another? Way back in the back, God bless you, my brother. That just makes the difference between death and life.

<sup>77</sup> Now, what—you that raised your hands, what if tonight was your last night on earth? And if sometime between now and daylight, you'd happen to wake up in your sleep and your heart stopping. Your—your veins are cooling off, your hands getting cold. You're pressing a—a pillow as you're dying. The doctor walks away from the door and says, "No, it's a heart attack. They're gone." See? Nothing. . . You hear him say that. Won't it be wonderful when you know that you raised your hand. Oh, how sweet. How glad you'll be. What if you have a wreck going home. And you're laying on the side of the road bleeding, hearing the ambulance coming, but know it's coming too late. And you know that you raised your hand to Christ. You say, "Let it be, I have to go sometime anyhow. So I'm ready now, and now's the time to go." Just raise your hand. Make that all one decision right now, will you, my brother, my sister? Raise up your hand.

<sup>78</sup> You say, "Brother Branham, why do you plead with people like that? This is not your tabernacle; this is not your church." I know. Brother Buntane, my brother's the pastor here. The Assemblies of God, this church belongs to, which, this building here. . . And the Assemblies of God is one of my greatest supporters in Pentecostal realms around the world. That's not. . . But still. . . All that, as much as I love them, that's not the reason. I love you. I love you as an individual. I don't want you to be lost.

I had a vision. I hope I have time to tell it to you, what happened a few nights ago. I seen Glory, and seen people, and seen a woman run up and put her arm around me up there. I've been a little rough on women anyhow, and I seen that woman, the most beautiful thing I ever seen. And she called me her darling brother. And I said, "Why'd she do that?"

Said, "She was passing ninety when you led her to Christ."

I said, "Oh, God, if I can only go back, I'll persuade, I'll beg, I'll plead, I'll do everything."

<sup>79</sup> Won't you raise your hand and say, "I accept Christ as my Saviour." Surely, if God lets me do what I do do for Him, I surely know—have some conception of how—how to receive Him. Would there



be a lukewarm church member here? Now, everybody with your head bowed. A lukewarm church member, just, you've professed you knowed Christ, but really down in your heart you haven't, but you want to know Him; raise your hand, a church member. God bless you, sir. Some other? God bless you, brother. God bless you.

Someone else, just a church member, say, "I want to know Christ. I—I belong to church, and I—I can say nothing evil against that. I'd sure rather you be on—belong to the church than out on the street without anything." You go on to church, but I want you please come and receive the Seal of God. 'Cause, if you haven't got it, well the Bible says there's only two classes. Wait till tomorrow night and you'll see. Two classes, one will have the mark of the beast, the other one have the Seal of God. Just like Cain and Seth in the garden of Eden, comes to that thing. Will you—will you raise your hand? One more now, 'fore we pray. God bless you, lady.

80 Our heavenly Father, I have seen many hands go up tonight. Most of them are sinners and they want forgiveness of sin. Two raised their hands, that they were just church members, and yet didn't know You, and wasn't sealed into the Kingdom. Father, I—I bring these Scriptures and hold them before You. You said in Your Word, "He that heareth My Word (And Lord, with the best of my knowledge, I've preached it.) and believeth on Him that sent Me, has Eternal Life." Now, You said that, Father. That's exactly what You said. And I'm bringing it right back to Your memory. These people has heard that Word, and has believed on Him that sent You. Now, You said, "They have now (present tense, hath, present tense) Eternal Life, and shall not come into the judgment; but has passed from death unto Life." When did they do it? When they raised their hands, said they believed. Now, Lord, You said it and I'm claiming those souls.

Satan, you can't hold them no more. They're God's children right now. I'm bringing that before you. You have to take your hand off their life; they belong to God now. I claim them for Him. I claim them as trophies of—of Christ's love at Calvary. I—I challenge you in a debate; you don't have any legal power. You have no power over them; you didn't have it in the first place, you was only bluffing them. You was only bluffing. Christ stripped you of everything you had at Calvary; He stripped every power that you ever had; and you're nothing but a bluff; and we've called your bluff. These are children of God now.

81 And Father, You said, "He that will come to Me, I will in no wise cast out." You promised it. And I know it's true. You said You'd give them Eternal Life and raise them up at the last day. Then they're just as sure to come in the resurrection as they're setting in this building

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tonight. Now, Father, I ask just one more thing: Will You fill them with the Holy Ghost. Grant that, Lord. Oh, fill them with the Holy Ghost. Don't let—don't let their soul ease, Lord. May all night long their pillows be hard. May they feel like rocks, their bed, until they're out there on their knees, saying, "God, fill me with the Holy Ghost." May they get the Bible, read it. And may You come to them and interpret the Word to them. And may they have no ease now. They're Your children and the hour is getting late. I pray that they will find that peace that passes all understanding by Jesus Christ.

<sup>82</sup> These church members that raised their hand, Father, I thank You for them. They—they—they have professed and went into a church, but they realize just being a church member, they would be marked in the wrong kind of a woman. We'll get that tomorrow night, if You're willing, Father, show them that how they're marked off on a false bride. The true Bride has the oil in their lamp. I pray Father, that You'll give them oil in their lamp tonight. May those church members become filled with the Holy Ghost tonight. Grant it, Lord. I pray this, not to be evil, but to be their brother, to know that to miss heaven is miss all. What's this little span of life be to what eternity is? It just melts out into a—a never ending, because it never did begin. And Father, I pray that You'll pull them up at the last days into that eternal realms of glory with You. Grant it; they are Yours. I pray and give them to You in Christ's Name.

<sup>83</sup> Now, with our heads bowed, I'm going to ask everyone that raised their hand, just to stand on their feet. I'm not going to ask you to come up here; we don't have any room. But all that raised your hands, you're sincere with God, just stand up to your feet, just a moment. Every person that raised their hand, stand to your feet. Everywhere, in the balconies, everywhere, just stand up. Jesus said, "He that will confess Me before men, him I will confess before My Father and the holy Angels."

Now, I want you church members, and you Christians, especially, to look around, see who they are. I want you take hold of their hand, and shake their hand, stand there, say, "God bless you. Welcome into the Kingdom of God, pilgrim." That's it; turn right around to somebody, shake hands with them, saying, "Welcome into the Kingdom of God." That's very fine. That's very fine. That's good. God bless you. The Lord be with you. That's so fine. Good. God bless you. Now, you may be seated. That's very, very fine.

<sup>84</sup> Now, I'm going to ask you to do something now. Be sure to find some pastor; if you've never been baptized in Christian baptism, find some pastor, the church of your choice, and be baptized into water,

into the fellowship of that church. And then when you do that, then you seek the baptism of the Holy Ghost until you're filled with the Holy Ghost, and . . .

I will meet you in the morning,  
By the bright river side,  
When all sorrows have drifted away;  
I'll be standing at the portal,  
When the gates open wide,  
At the close of life's long, weary day.

I will meet you in the morning  
With a "How do you do,"  
And we will set down by the river  
And with rapture old acquaintance renew,  
You will know me in the morning,  
By the smile that I wear,  
I will meet you in the morning,  
In the city, city built foursquare.

<sup>85</sup> Father God, they are Yours now, sealed into the Kingdom of God, the Holy Spirit dealing with them. Now, I pray that they'll—I'll meet them in the morning on that bright shiny shore yonder, when all sorrows have drifted away. Won't it be wonderful, Father? Joy bells ringing, all the hearts light singing, it'll be a glorious time. They're Yours. Now, I pray that You'll keep them by Thy grace until we meet at that river that morning. Amen.

<sup>86</sup> Now, don't you feel good? Don't it just make you feel real good? Say, "Brother Branham . . ." The young converts now just come into the Kingdom, I'm going to ask the Father if He will do something. I have a right to ask Him now. Sinners came. I believe we find favor with Him, don't you?

How many sick out there, raise up your hands, just sick and needy. All right. I'm going to turn my back to show you that we're in the last days. How many remembers our lessons, how the Angel of the Lord . . . God came down and dwelt in human flesh, and eat meat, just an ordinary human being, talking like it. And yet God was in human flesh just before Sodom burnt. And Jesus said it would be the same kind of a sign would take place at the coming of the Son of man. We believe that? How we've went through the lessons to show what He did.

<sup>87</sup> Now, there's not a person here that I know. I believe I was hunting a few weeks ago with this young man setting right here. Aren't you some relation to my good friend . . . Aren't . . . You're Brother Norman's brother-in-law; I believe that's right, isn't it? All right. That's the only

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person, and Brother and Sister Smith setting here, Brother Gene, and that's all I know of. I'm going to turn and—yes, Sister Upshaw, bless your heart, Sister Upshaw. Oh, how I love Brother Willy Upshaw. Your meeting that night, Brother Kopp, when I looked there and seen, I was trying to talk, and seen him where he fell off that wagon, hurt his back, and seen they couldn't do nothing for him. Never heard of him in my life. And there he was, Willy D. Upshaw. I said, "How . . ." Ern come to him. Said, "What about that man?"

I said, "He's run for president one time and would've had the election, if it hadn't been his stand against whiskey and the wrong things. The Democratic party would've elected him. But he—he took his stand." And I said, "All these years, sixty-six years, you been on these crutches and wheelchair. But God takes him off of it now." And how sweet. When I get upon the other side I'll see a young handsome looking man coming down and say, "You remember me, Brother Branham? I'm Brother Upshaw." See his little sweetheart there, all of them together. I remember how you cried that night, Sister Upshaw, when you seen him rise up, run to the platform and touched his toes with his hands at about eighty years old. My, how God can do great things.

<sup>88</sup> All right. The Angel of the Lord set with His back turned. Now, now, I hope you all get this. I am not the Angel of the Lord; I'm William Branham. See? I'm your brother. But He was dwelling in human flesh then that He created Himself and just disappeared. Do you believe that? Now, do you believe that was God? The Bible said it was God. Abraham said it was. What was it? A sign that in the last days . . . Now, remember, when He come in the days of the Lord Jesus, He—God dwelt in Jesus, don't you believe that? That was a virgin born body, a Seed that come from God Himself. And in that Blood cell, when it was broke at Calvary for our sins, then it sanctified the church, that the Holy Spirit could dwell in the church and continue the works of God on down. "Ye are My witnesses, after you've received power." That's right.

<sup>89</sup> Now, if this, if I've told the truth, then let the Holy Spirit speak to you tonight. I'll turn my back; you pray. See if it's the same Holy Spirit. Now, He has to work with you the same as He works with me. Some of you brethren out here pray for those out there in the audience, ministers and so forth. We'll have the time, ministers. The heavenly Father knows that I do this for no other purpose, but that the—the word that I preach might be made manifest to the church in this day, that the Pentecostal church has gotten away from God. It must come back. It's the Laodicean age.

And, God, if I've said anything against anyone to harm, that wasn't You telling me, You forgive me, Lord, but I did it just the way You gave it to me. So I pray, Father, that You'll vindicate. I spoke of You; now speak that I told truth, Lord. I commit it to You in the Name of the Lord Jesus.

There's several hundred people setting there, many of them sick. I don't know a one of them, You do. I pray that You'll make Your Word fulfilled. When You came here on earth, You said that You did it that it might be fulfilled, which was spoke of the prophet Isaiah, what the Messiah would do. Now, Father, may it be fulfilled again, for You promised it. That's the reason You permit it, in Christ's Name. Amen.

<sup>90</sup> Now, there's many praying. If I can . . . If somebody, like the little woman, can touch His garment . . . Yes, right before me now is coming a vision, and it happens to be it is a woman; she's setting—way I'm standing now it would be to my right, this way. She's suffering with a gallbladder trouble. She has heart trouble also. With my back turned, if I call her name, maybe she'd understand. Miss Hanson, stand up and receive your healing.

Now, I've never looked around yet. Now, do you believe? Just have faith. Where was the lady at? She's back this way somewhere. Right there? Was those things true, lady? Are we strange to one another? If it is, wave your hand like this. Was all true, was it? Then the same Angel of God that was setting there at Sodom and Gomorrah to give a sign to Abraham that the hour was drawing close for the burning of Sodom, is here tonight. Just a gift to let myself relax . . .

<sup>91</sup> I see Him on someone else. I hope . . . Now, don't let me stay too long. Just watching a vision, a woman setting here praying. She's got diabetes. Miss Finch, do you believe that God will make you well? If you do, stand up, raise up your hand. I do not know you, is that right? If that's right, wave your hand. Is that what's wrong with you? What? All right. You touched Something, didn't you? What . . . You didn't touch me, did you? You touched—you touched God, that's right. God bless you.

<sup>92</sup> What do you think young man, rubbing your nose? You're in need of God too. You believe? God will describe to me what's your trouble. You don't have a prayer card, I guess . . . No, there's no . . . That's right. There's no prayer card. You—you believe me to be His prophet, or His servant, I mean to say. Excuse me for saying that; I'm not a prophet; I'm just His servant. Bothered with nervousness, just so nervous you can't hold yourself still. Isn't that right? If that's right raise up your hand. Do you believe what I'd say would come to pass? You believe it? Will you obey me as His prophet? Then I take that nervousness off of

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you in the Name of Jesus Christ. Don't never speak of it no more. Go and be made well. Did not our Lord say, "If you say to this mountain, 'Be moved . . .'" If thou canst believe . . .

<sup>93</sup> Man setting right back there looking at me. He'd like to come up here; he wants me to lay hands on him. That's right. That hardening of the arteries would leave you if you'd just believe it right where you're setting. Will you do it? Setting right back there, kinda gray, with glasses on, setting right back there looking at me. If you'll believe with all your heart, don't doubt . . . You believe it?

<sup>94</sup> Now, look, circled right from that man and he lost it. Rubbing your eyes and turned around and looked with the little . . . That's it. The lady setting right here, It's right over you with the heart trouble, setting there. Do you believe that God will make you well, right there? Yes. All right. You get the healing; it's yours. All right. God bless you.

<sup>95</sup> Be alert; be ready to catch it at any minute. Mighty sweet person, got a lot of faith, you're in a good contact with God. I don't know you, but do you believe that God will heal that heart trouble you got too? You got trouble with your leg too, don't you have, your limb? Yes, you got a daughter that's unsaved, you're praying for. That's right. You're not from here; you're from North Hollywood. You know who I'm talking about now? You want me to call your name? Miss Beard, stand up on your feet and accept it in the Name of Jesus Christ.

You believe? Now, what is it, friends? Is those things true, lady? If it is, wave your hand. See, it's right. See? Now, do you believe? I never seen the woman in my life. Now, see, the whole building . . . Now, they—they touched me (See?); I know it's just enough now. They watch me, you know, when I have enough.

<sup>96</sup> Now, let me tell you, my friend; I've told you the truth. God's vindicated that I've told you the truth. The very anointing of God that's preaching this same Word and saying these things, is the very anointing Who declares that God is here doing the same thing. Do you believe with all your heart? How many of you want to receive the Holy Ghost, raise up your hand, say, "I'd like to receive the Holy Ghost." The pastor tells me there's a room right down there just waiting for somebody to come down to be—go in to be prayed for. Why don't you receive it? Go down there and—and receive the Holy Ghost. Let's all stand on our feet at one time. Let's raise up our hands and give God praise, everybody in your own way. Don't . . . Just believe it.

Heavenly Father, I give praise and glory unto You for all the mighty works, all the things that You have done. You're the infallible God. You're the One that's the same yesterday, today, and forever, You never fail.

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Now, put your hands over on one another. Lay your hands on one another to be healed and receive the Holy Ghost. Now, pray for that person. Pray for one another. Up in the balcony, up there, put your hands on one another; pray for one another, that you might receive the Holy Ghost. If you'll not doubt, God will give every one of you the baptism of the Holy Ghost and will heal everyone.



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