
CONVINCED AND THEN CONCERNED



Let us bow our heads just before we go any farther. Continue that, Sister Anna Jeanne, if you will, and brother. Coming down off of a hill come a Stranger to people one day. Looked down upon a scene to a—a group of men that He had ordained to cast out devils, heal the sick, and He found them defeated on an epileptic case.

Perhaps John was saying, “Here’s the way we done it over in Capernaum.”

The other one said, “This is the way we done it somewhere else.” But it was no results.

² And the father of the child looked, and he saw Somebody coming. He run, fell down. He said, “Lord, I brought my child to Your disciples, and they couldn’t cure him.” Said, “Could You do anything for him?”

He said, “I can, if you believe.” That same One has been with us. He’s with us this morning. “I can, if you believe.” Um-hum.

³ Our Heavenly Father, in the sacredness of this service, knowing that the God that we worship is not a—an idol, as the heathens would take the idol and fall prostrate before it, and of an imaginary god, and believe that a—an imaginary voice come to them, that he hypnotized hisself into an idol.

⁴ What a strange thing it is for the devil to do a thing like that, when truly, God is a Spirit, that He does not come into an idol, but He comes into living human beings and speaks His own Words through the man. And we are His living images, created in His image, and for His work, and for His glory.

⁵ And we see the sick and the afflicted around us. Then, Lord, we—we feel we’re let down on the job. There’s something somewhere we need, Lord. Give it to us this morning, won’t You, Father? Standing, hearing this gracious brother speak of that something they had years ago in—in that Azusa Street meeting. He was the smallest man there, want to crawl under a bench.

⁶ God, I wish I could see that happening again, where everybody, and people don’t . . . not be big, but be little, humble themselves. God, send it to us again in our days. We have stirring, and membership, and so forth. But we—we want Jesus. We want You, the Spirit that we know is here gathered with us this morning. We want You inside of us, Lord. We want ourselves out. Empty us, Lord, and fill us with Your Presence. Humble our hearts, and we’ll praise Thee.

7 Now, we have gathered, Father, for fellowship around the Word. You are the Word. And we pray that You will divide Yourself among us this morning and make us one in heart, one in purpose. For the Kingdom of God's sake, we ask it in Jesus' Name. Amen.

May be seated.

8 Sometimes when I hear such testimonies as I had the privilege of listening about five minutes to this morning, I—I wish I could just tell that brother come on back here, and just let me set out there and listen to that. See? He's speaking of exactly the same thing that I want to see happen again, I want, uh-huh. The man is just telling what was, and I'm trying, say, "Let's have it again." Now, that's just—that's just it.

9 Well, as our brother stated, there's no man can bring it: takes God. And we cannot do it until God does it for us. That's right. It takes God. There's the all the schools, and all the ministers, and all of our educations, and all of our denominations, and no matter how much we shook our hands and tried to get in unity, and that—that would be all right, that would be fine, but it takes God to bring something like that. That alone. God brings it.

10 I want to . . . This is Sunday school, and, oh, Sunday school I usually don't preach over three or four hours, and so I . . . We got plenty of time this morning, and I—I'd just like to say I been noticing some of the tabernacle folks down here. I didn't get to see them, and I, or, talk to them but I begin now this morning, it being a different kind of a light, not an artificial light, it's a light from the sun, I see some of my friends that I, for my first time I see, I see Brother Welch Evans and his wife setting back there, and family, from Tifton, Georgia. Every time I speak at the tabernacle that man drives a trip of fifteen hundred miles, him and his family, every Sunday to hear the Gospel. Brother Welch, I just wish you and Sister Evans, family there, would stand up just a minute. Fifteen hundred miles . . . Thank you.

11 I remember very well first time seeing Brother Evans. A Brother Mercier said, "There's a man wants to meet you in the morning." I was at Philadelphia and . . . when it taken place, and when I was getting up out of the bed I saw the man. And he's kind of a sportsman, likes to fish. And I saw him doing a violation. So the morning when I met him I told Meda about it.

She said, "You wouldn't say that to that strange man."

I said, "I'll find out what he is first."

12 So then, after talking to him, seeing he was just a real fellow, I said, "Say, just recently you was on a fishing trip back, like in a bayou. You had a whole sack full of fish, and you had to hide them three times, keep away from the game warden." My.

Looking, said, "Yes, sir. I—I. . ." What—what he's go- . . . wonder what I was going to say.

I said, "There's just one request: Will you take me fishing back there?"

¹³ His brother had been bitten by a snake back there, which is a ground rattler. I don't know whether they have them here in Louisiana or not. And he's a nasty little thing. And that boy, hospitalized, he's not a Christian, young, little younger than Brother Evans here, and he had to have a brace on his leg—walked on a hoop, months.

¹⁴ And so, right back in the same place, you know, the Lord kind of told me, go back there, and I—I caught some of the finest bass (Oh, my!), great big fellows. And I had one great big one hooked on, was trying to get him out (with a bumble bee popper, you know), and so, and he was *so* big, his mouth about like *that*, and that little bumble bee in there. He'd stand right up on his tail (you fishermen know), and he'd flip that thing out. You just have to hold it. If you don't, you pull it out, and kind of hard. He was angry, and I throwed it back, and had him on three or four times. He'd have been twelve, fourteen, pound fish.

¹⁵ So Brother Evans seen me and . . . Oh, he's just a good country boy, you know; had his trouser legs rolled up, 'cause he'd gotten wet. And so he said, "He must be old Big Jim."

I said, "He sure must." So I threw out again, and I—I got one.

He said, "That's him."

I said, "No, now not quite him." It was a nice bass.

¹⁶ And we carried little pistols on our hips, because you had to fight your way through alligators and—and cottonmouths to get in there, just swamp, seventeen thousand acres in this ranch. And it's been . . . A dredge line went through, and that . . . years ago, and that's where we was fishing.

¹⁷ And so, we was had to wade through water and everything to get in there, and gators, snakes, just in wads. And so, we'd take pole, and move around. If we seen a—a ground rattler, just shoot him, and then just walk on in the water, see, keep on going, 'cause he'd be laying on top the lily, or something, coiled, ready to strike.

¹⁸ So Brother Welch said, "I'll pick him up, your fish." And he jumped off in some little tules and pads there. And when he did, a ground rattler grabbed him, just about, oh, about a half a mile from where his brother had got it, bitten.

¹⁹ Well, he jumped out of the water there with two holes in his leg, foot, just above, like *that*, where the snake fang had hit. And he said his bones was freezing in him.

20 Now, if you seen his size, he's lots bigger than I am. And I'd have to pack him about two mile on my back, get him out of there. That was too much for me. And we was setting there, him holding it, suffering.

And the Lord just spoke to me, said a Scripture: "They shall tread on the heads of serpents and scorpions; nothing shall defy . . . harm them."

21 I said, "Just a minute, Brother Evans." I put my hand over on the snakebite on his foot. I said, "Heavenly Father, we are in a state of emergency. And it is written, 'If they sh- . . . take up serpents, or if they tread on the heads, it will not harm them.' That was for believers, and this brother is a believer. And I'm a believer. And we ask for Your mercy."

22 He stopped kind of, "Sheesh, hah!" breathing and suffering the way he was. And I thought he was, just in respects of the prayer. When I got finished, he was laughing. Said, "All the pain's gone." Just put on his shoes and went on.

23 At eleven o'clock that night, they were out there taking pictures when we got to the place where we were staying, the motel, come back out of the ranch. His brother runs a bait shop then, just across the street. Well, they was over there taking pictures of these big strings of—of these big large mouth bass. And so he said . . .

24 While we were—we were standing there the story come up about the snakebite. His brother said, "It's good to be religious, but not good to be foolish." He said—he said, "You better get to medical aid right now." See? 'cause he was on a hoop from the same kind of a bite.

25 He said, "I was bitten this morning about eleven o'clock. This is eleven o'clock this afternoon. The God that could protect me this long, can protect me the rest the way through." So there you are. See, He still—He still protects from snakebites. Um-hum.

26 See, his sinner brother, fine boy, we're working on him to get him to be a Christian. Now, the sinner went to the hospital, same blood, same boy, brothers, went to the hospital, laid hospitalized, a hoop around his leg, walked on it for long time. And the Christian, the believer stepped right on the same kind of a snake and never bothered him a bit. See? Yes sir. God bless you, Brother Evans.

27 I see Brother and Sister Tom Simpson setting right behind them. Right behind that is Brother and Sister Fred Sothmann. They're Canadians, just come. Brother and Sister Collins. Why, here's Brother and Sister Dauch. And here . . . Now, Brother and—and Sister Dauch is from up in Ohio. They been friends to me for a long years. Here's our friends from down here in Tennessee, drive four . . . eight hundred miles every time I speak, coming to the meeting. All that's associated with

the Branham Tabernacle, just stand up just a minute, just comes to the tabernacle. Let's see how many is still represented. Texas, Louisiana, Georgia, and North Carolina, New York, Ohio . . .

They come from the East and West;
They come from the land afar. (Is that right?)

28 I finally got to hear you, brother, sing "How Great Thou Art" yesterday. The folks from down in Tennessee, Brother, or, Sister Ungren, Sister Downing, the brother, and brother, I can ne- . . . Myers, Sister Myers, and Joanne, and oh, oh, oh my, all of them. I love them.

29 And you know, I had a vision not long ago, a few weeks ago, that I was preaching from the sun, and I had a great audience. And it will come to pass. And I was preaching, and my audience was a—a—a cathedral in the forest. And the sun that I was standing in was shining down on many places. I had two climaxes to make, and I was showing them about Divine healing, about visions, and how that God had promised, and everything. And they was rejoicing.

30 But then, when I got down to make my first climax, was to tell them that all these things was the Word. And when I got to say that, everybody got hungry. I do preach awful long. But they got hungry, wanted to go get something to eat, and they started going away.

31 I said, "Wait a minute. You haven't heard. See, I want to tell you where it comes from. It's the Word, the Word." And when I started to say it, talk it back about the Word, and how it was done by the Word, everybody left. Well, that's the way it's happened. Hmm. When I stand there, the Scriptures come to me, in the vision setting in a chair, about nine o'clock one morning at my home.

32 And then, you know, our Lord, when He was, His young ministry, when He was healing the sick and everything, that young Rabbi from Galilee, He was a great fellow. But one day He begin to get down on the Word. And when He got on the Word, the people walked away. The seventy left Him. And then He turned and said to the twelve, "Will you go also?" Hmm?

33 And then I happened to think in my vision, "Yes, that's right. See, I got another climax, a great climax I've got to make. See? But the sun's shining bright now. But the evening shadows will be falling after while. They'll all be coming back again. Then I'll make this other climax." I raised up my hand, said, "Glory to God. I won't have to study no more, because my commission in the beginning was stay with the Word, and I'll stay with that. And then when I start again, I'll just background what I've said, and then wait for this climax." And I thought, "I mustn't forget it." And I come out of the vision. I don't know what—what text I had. But there's another climax coming, um-hum, just as sure.

34 I want to say to you all here . . . I don't get to see you at the church very much, 'cause our church is small, and we're jammed in there like I don't know what, and hundreds waiting, come around, turned away, and so forth, from different states and things.

35 But when the Word begin to come forth, I want to tell you before (I'm associate pastor here, you know)—before this congregation, when the Word begin to come forth, you know what Peter said? "Lord, where would we go?" Stay with the Word. There was a few stayed.

36 Thank you all for coming down. I didn't even know the one of you was coming, didn't know one was coming, 'cause I knowed it would be pretty jammed up down here, and we kinda kept it to ourselves like. But we're—we're thankful you're here. And these are your brothers and sisters in like-manner faith. See?

37 This is the little group setting here that's sojourning like you are. We're pilgrims and strangers. We're watching for a city whose Builder and Maker is God, and we're sojourning. I shake their hands, and find out how good the cooks here can make . . . cook biscuits. And you'll sure get hominy grits. I'm positive of that. So but just get right in with one another, and shake hands, and get acquainted with each other now while you're here. Now, may the Lord add His blessings.

38 I want to say to the folks at the tabernacle here: soon, now, we don't know, they won't let us improve that church till we can buy grounds to put more parking facility. And we can't buy the ground. We'll probably have to move it. And church trying to help me get out of this debt of forty thousand dollars. They're going to . . . I had to borrow three thousand from the tabernacle to make that up, part of that. And it's kind of hard for us to buy a church at the time.

39 But I promised after them Seven Church Ages we'd talk on the Seven last Seals. God willing, we're going to do that right away. So we'll tell you by mail when it's going to be, and you call and get a hold of Billy, if you want reservations and so forth, so he gets you a place to stay. Do you love Him? Amen.

40 Brother Palmer, the other night, the brother . . . What's his name, the . . . this big fellow around here, Judy's husband? Ernie. Ernie. My, I thought Veck could sing that *Amen*. But he sure had a voice like a bumblebee in a jug. He just really could . . . Why, I didn't mean that like that, you know. I—I meant, you know, way deep, he really could sing that. My! Oh, he isn't here, is he? It's okay. My rude expression, he wasn't here to hear it. So that's all right.

41 Now, let's get down now. And everybody feeling good say, "Amen." Now, we will try to be out exactly noon, the Lord willing, just as quick as we can have a few . . . just a . . . Sunday school classes

are all dismissed, are they, Brother Jack? And the service is over, we're just going to have a little fellowship together now.

⁴² And—and you know what fellowship is? Brother Bosworth, how many ever heard of him? Course you all have. He said to me one day, he said, “Brother Branham, you know what fellowship is?”

I said, “Why, Brother Bosworth, I think so.” I guess an old saint that you knew.

⁴³ He said, “It's two fellows in one ship.” That's right. That's fellowship, Baptist closed communion. You see? We set together now in heavenly places in Christ Jesus, heavenly places, communing on . . . in Christ by His Word, fellowshiping around the Word. Isn't that beautiful? Fellowship around the Word, every thing in common, setting at one table, passing one to another.

Oh, Jesus has a table spread
Where the saints of God are fed,
He invites His chosen people “Come and dine;”
With His manna He does feed,
And supplies our every need;
O it is sweet to sup with Jesus all the time! (Um-hum,
hum, hum, hum.)

Now, let's just open up our—our cups and pass one to another, fellowship and friendship with one another, as we look to the Word.

⁴⁴ In the Book of Saint John the 1st chapter, I have chosen, this morning, a little familiar text to draw a context from. And always these tapes are at the market, or at the—the bench. And I don't think they'd sell them on Sunday. But if you want to put in a order for one, something might be said, you want to study about it, or, in a prayer line.

⁴⁵ Now, last night . . . I want to make an apology before I do this. I was going to help Brother Moore do some baptizing last night, but I dropped into that line of discernment. And, honestly, I hardly remember leaving here. Now, that's right. See? I'm tired. I've lost from a hundred and seventy pounds down to a hundred and thirty-five. So I'm . . . But with the load off of my shoulders now, maybe I can—I can move along a little better.

⁴⁶ As Brother Williams said the other morning in the Business Men's breakfast, said, Mayos' told him, said, “You just got to go, that's all,” a few years ago. And right as soon as they told him that, he rushed to the phone. Said, “You'll . . . you're just dying. You're—you're losing weight.” And he rushed to the phone and called. And Billy told him come on down. They put him over there in the emergency line. I went

in, talked to him a few minutes, and prayed for him. I think he's gained about seventy pounds since then.

Said the doctor told him, said, "Now, you got to get rid of some of that weight."

He said, "If God put this on me, I'm going to let it stay on here." So I think that's a good—good thing.

Now, have you got your Scripture now, so we can read? Saint John the—the 1st chapter of Saint John, beginning with verse 35:

*And the next day after John stood, and two of His disciples;
And looked upon Jesus as he walked, and he said, Behold the
Lamb of God!*

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou? (Quite a question, isn't it? Where dwellest Thou?)

And he said unto them, Come and see. And they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first finds his own brother Simon, and said unto him, We have found the Messiah, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, being interpreted, A stone.

⁴⁷ May the Lord add His blessings to the reading. Where does God dwell? What is His dwelling place? How would we know we was at His house? Where is it at? And as He said to those disciples, "Come, see." That's what He'd say to us this morning. He can't change. He must remain the same. "Come and see." Now, I want to draw from this to speak on a few notes I got written here, *Convinced And Then Concerned*, want to make that the text.

⁴⁸ Now today, we find, and know, and can watch upon the audiences and the moving, and which we're grateful for our friends, and our loved ones, and our fellow brethren and sisters in Christ, but in the face of all of it, we must admit there is a great falling away.

⁴⁹ When I stood there this morning and added another little piece of paper behind here, when I heard this gracious brother speak, I—I added something else. You see, to prove there is a falling away, there's

not hardly any comparison today to what there was then. See, see? Oh, we—we maybe have greater numbers. We have better buildings. My, sure. But that *real* something, there's a dropping away from it. Yet, we—we don't want to think that.

⁵⁰ But maybe if God has taken some of us, as maybe as we'd say, speakers, or something, that we would. . . He lifts us up. And He com- . . . He likened in the testament His—His prophets, He called them eagles, and He called Himself an eagle. He's Jehovah-eagle. And I believe I preached here down to you here, a sermon once on *The Eagle Stirring Up Its Nest*, and that's what needs to be done. But the Eagle has to do it Himself. You see?

⁵¹ But see, there's no bird can follow an eagle. Oh, you say, "hawkeye." That hawk try to follow an eagle, he'd disintegrate in the air. Um-hum. He couldn't follow that eagle if he had to (See?), 'cause that eagle can go so far that a hawk can't even get to it. And before he can go there, he has to be built so he can stand it.

⁵² But the higher you go, the further away you can see, like the astronauts, and so forth now. See? Higher you go, further you can see, if you are equipped to see.

⁵³ Now, what good would it do the eagle to go way up there, if he couldn't see after he got up there? So I think that's the way many of us trying today to lift up into something, when we're not first equipped. Um-hum. "Oh, God, give me the gift of *this*, and do *this, that, there*." You don't get it. Why? You're not equipped for it. You wouldn't do no good after you got up there. And when you do, and if you did try to lift yourself up, you'd only bring, what I call today, what's hurt our church more than anything else, a carnal comparison.

⁵⁴ Last night I stood on the—the steps of my place, a little woman standing there crying. About three years ago in the Chicago meeting, she was setting there, and had just had a complete hysterectomy, had had all of her organs move, and the cancer had spread on up into her body. Doctor had given her up. And they're good old Arkansas'ers, your neighbors up here, and so. . . Lovely little woman, and her husband is a—is a Penteco- . . . , no, her husband's father is a Pentecostal preacher, I believe that's the way it was, now, her husband's father.

⁵⁵ And, they'd heard of the meetings, and I think through Brother G. H. Brown or something, and had come up to Chicago and had come in and was setting in the back in a desperate condition.

⁵⁶ The Holy Spirit, like you seen it working last night, moved right over the audience and went back and told her. There it was. And how many ever heard me say, "I see a dark shadow over you, to death"? Now, we have the picture, just as we do of the Angel of the Lord, of

that. We have a picture of that. It was just taken. Spoke to a woman shadowed for death. They snapped it. And when they did, in the picture over the woman was a dark hood of black smoke whirling around. Just as light as it could be. At Southern Pines, North Carolina. And there that . . . You all, the church from the tabernacle, you saw it on the bulletin board, didn't you? Yes. All right. There it is. See?

⁵⁷ I'm not lying. I'm—I'm subject to lying, 'cause I'm a human. But I'm not lying, because God is turning right back around and vindicating that to be the truth. When I told you there was a light, just as a boy down on the river when the newspaper shot the—the picture of it, and see, now it's . . . That's proven. That's beyond a shadow of doubt. All churches, all people, Christian, know that. See, see? Well, it's a— a shadow. And then when death comes on, it's a shadow. And there that woman was shadowed to death.

⁵⁸ Well, this little woman was also, and the Holy Spirit told her where she come from. Then I watched back, and that darkness had faded away, there was a Light hanging over her. That's it. And I'll just lay my life right there that that's it. He's never been wrong. So then, the word come forth, "THUS SAITH THE LORD." Now, many times you all getting those visions (See?), you are getting it the same way that . . . It isn't a vision, and yet, it is a vision.

⁵⁹ See, when the woman touched the border of His garment, that was the woman using God's gift. See, she pulled from Him, 'cause He said, "I got weak." And He actually didn't tell, "I healed you," He said, "Your faith saved you." The word *sozo*, just like, "physical salvation, spiritual salvation." See? "Your faith saved you." Now, see, the woman, her own faith did that, believing that He was the Son of God.

⁶⁰ Now, when God wanted to use His gift on Lazarus, He just give Him a vision. He went away, and when He come back He raised a man out of the grave that'd been there four days, already, in our words of knowing it, rotting. His nose had already fell in, that much time. See? All right. Now, and He never said a word about getting weak. That was God using His gift.

⁶¹ The other was a woman using God's gift. So it—it . . . Jesus didn't even know she was there. He was just passing through, and He turned around. Now, He wasn't a hypocrite, you know, He said, "Who touched Me?" He didn't know. Then He found where that pull of faith was, told her "Your faith has saved you: your blood issue." See? "Your faith saved you."

⁶² Well, that's the same thing takes place this way. Many times if that takes place . . . now watch that. But on the platform, or somewhere where I got a person personally where I can speak to them, and see

what is wrong with them, then if we can wait just a few minutes, and see what the Lord says back about it!

⁶³ Now, you be sure that that's God says that now, and not an impression. As I said the other night, there's too many gimmicks in Pentecost. Um-hum. That's the reason the—the—the—the—the sincerity and the confidence has been lost, is because, carnal impersonations. If we was sure that was God, we'd set still. So when we say, "THUS SAITH THE LORD," you be sure that it's God, not your own thought, or an impression, or a pulsation. Know that it's God. And then in this case it spoke back to her and told her. Perfectly normal, been that way ever since.

⁶⁴ A few days ago in Arkansas there was a little minister come along. And I'm not disputing that boy's word. I have no right. I'm not God. He—he said the Lord give him a gift of discernment. Well now, of course, that's one of the gifts of the Scripture, sure. That's all right. But you see, what he said was contrary.

She was telling him, testifying about what the—the Lord had done for her.

⁶⁵ He said, "Oh, but wait a minute. It's back on you again." Well, like, scared the little woman to death, and here she was last night standing up there crying. She's already been baptized once, and here she was downstairs trying. . . . put on a robe, had run downstairs to be baptized in order to get where I was at. She's already been baptized, but she was going to be baptized over, just, order to get, stand there. Brother Jackson was on the porch with her last night out here at my motel. For she. . . . That boy telling her that, and that woman had no more cancer than Jim Maguire's got, setting here. See?

⁶⁶ Man. . . . One of our Pentecostal brethren was at a meeting where another little brother had come in and told his daughter she was dying with cancer. Well, he flew her in. I went into the room. We set her there in a case of emergency, and watched the Lord. I seen her. . . . This has been while ago, and I seen her packing two children. "Why," I said, "you're not dying. You ain't got no cancer. Now, you just take. . . . I'll pay for it, go to a specialist and have an examination." See? "You haven't got no cancer."

⁶⁷ So you see, it's. . . . And he spoke in the Name of the Lord. This boy did the same. What is it? It's enthusiasm, emotion. And in doing that, don't you realize that—that that puts a smother across the—the people's face? that they don't know what to believe. Be sure what you're talking about.

⁶⁸ This day of falling away, and being that it is fallen to that, the people are losing concern. Remember, the tree is growing on, just

the same. As Joel said, "I will restore." Many of you takes the tapes, and I wished you'd get that *Bride Tree* message. See? Yet It was cut down. And the main Tree, Christ, was cut down. He was the Tree of Life that come from the garden of Eden and was hung on a—a cruel, Roman-made tree.

⁶⁹ But that same Tree of Life that He was, that a man eats of This and don't die, He was bringing up a Bride. And when that Bride come forth from the Holy Spirit, what taken place? It was cut off by Roman Catholicism in a denomination. But Joel promised that It would restore again.

⁷⁰ It started out again out of the stump in the days of Luther. What did he do? Organize it. Cut off again, pruned it. The Tree growed on. It went into Wesley. What happened? Organized, pruned, the master of the vineyard cut the limbs off. They died. Show me one time that an organization ever come back again. They're pruned.

⁷¹ Along come Pentecost, another branch coming out of it. What happened? Organized, pruned, cut off again. But remember, down in the heart of that stump, it'll—it'll bring forth a genuine Bride. "I will restore," saith God. And where does the tree, the fruit of it, get ripe first? Is in the top. Why? It's closer to the sun. I better get away from that now. We get back on this other.

⁷² Falling away, no concern. I can see the people's idea, and I want to talk on this because this is our Sunday school, and when just the . . . our one church met together here, two churches, two groups but the same people, so I—I could explain this.

⁷³ There's a falling away, and it . . . and the falling away has brought an unconcern. What do they do today? It seems to be, since the Azusa Street and the outpouring of the Holy Spirit, that the only thing that's important in the church is to get membership, more members, take in anything. And we use the doctrine of they had to speak with tongues to have the Holy Ghost. And many of the brethren got people down, and had them to say some word back and forth, "glory, glory, glory," till they got a confusion of language. If they'd just set still till the Holy Spirit come!

⁷⁴ Now, I believe you speak with tongues too. I believe it. But if you got the real, genuine Holy Spirit speaking in tongues, you know what? The Life of Christ will follow in you. Now, I've seen witch doctors speak in tongues. I've seen all kinds of things, being a missionary, drinking blood from a human skull, and speak in tongues, and call on the devil. Hmm.

⁷⁵ My old mother, just died a few months ago, was a half Indian. And I've been in their camps, and I've seen them wrap a snake around them

like *that*, and have the corn dance, and speak in tongues and lay a pencil down, and it'd write in unknown tongues and it interpret it.

⁷⁶ So, see, there's no sensation that you could place on the Holy Ghost. It's by their fruit you shall know them. Now, that don't cut away speaking in tongues, and that don't cut away shouting, that cuts away. . . Your life bears record, yourself. It tells you what—what it is, your—your life speaking for it.

⁷⁷ Now, today the great thing is join the church, membership, support a—a radio program. Well, that's all right. Those things, I'm not criticizing them, but I'm telling you. See? Build some big school somewhere, isn't that right? Everybody wants to build a school of theology. They want all the money the people can give to support such, and put millions of dollars in it. See? And then, this same class of people say that they believe that Jesus is coming in this generation.

⁷⁸ Don't you know? People are not completely blind. Why, your own testimony bears record. Your actions speaks louder than your words. How can you say that you believe Jesus is coming, want to put up a million dollar building? And missionaries, true, that hasn't got shoes on their feet. And because they don't belong to a certain organization they're not supported. And then say that we believe the coming of the Lord is at hand, "He's going to come in this generation." People know better than that. See?

⁷⁹ They have. . . they're not convinced, that's all, they don't believe it. They just take it as their tradition. Somebody says it, "Oh, Glory to God. Jesus is coming pretty soon." The next one said, "Glory to God. Jesus, coming pretty soon." If you believe that, there'd be the biggest cry in this city you ever heard. It's a tradition. It's not a reality to the people. It doesn't—it doesn't. . . it don't pan out. It proves it doesn't.

They're not convinced that He's coming in this age, and not convinced again that He is with them, not thoroughly convinced.

⁸⁰ Now, Eve was not thoroughly convinced that God's Word was true. If she had, she'd have never listened to a reason that Satan give her. It's two big battles. The first was fought in heaven. Satan was kicked out. And God is a great military man.

⁸¹ Now, you see, when if a nation sends spies over everywhere to find out what the next man's got, well, we got plenty, although we're friendly with England, there's English spies here to see our atomic secrets, and there's American spies over in England seeing what they got too. There's no trust to one another, 'cause if one finds one thing, another tries to find something else to counteract that. That's the way they survive.

82 God, to His army, that He know . . . And every nation tries to equip their army with the best. They must do it to survive. And God equipping His army, being infinite, knowed the best armor that there was. And what did He do? He give His army His Word. We're not fortified behind denomination. We're not fortified behind groups. We're fortified by the Word of God. And the devil knew that, so he tried in the only . . . and now . . . The spy, the devil trying to find a way into that wall, he might've tried pleasure, he might've tried everything, but you know where he got Eve at? On reasonings.

83 The Bible said we should cast down reason. Faith does. Now, reason. "Isn't it reasonable, Brother Branham, that the church is in a better state today than it was at Azusa Street, or back in that time?" No, sir. They've got away from the Word. They've got away from the . . . where their—their—their—their shield. The Word is our Protection. And though people wouldn't dare to say they didn't believe it, they claim it, but their actions speaks louder than their words: when a man says, "Oh, glory to God, we're looking for Jesus come any time; say, I—I let . . . we're going to build a building out here, is worth *so-many* million dollars."

84 Now, you know two times two equal four. Any second grade pupil would know that. See? And how can you believe that He's coming now and building big buildings?

85 And yet, we see the very Presence of Christ in the very fulfilling of His Word. But we're not convinced that it's Him (That's right.), 'cause carnal comparisons and things has throwed the people off of guard. It's got so there's no respects, hardly, to the messages. And just anything will raise up they call it a message, when a message should be taken down. And if it doesn't come to pass, you got a evil spirit there.

86 God said, "If there be one among you who's spiritual or a prophet, I, the Lord, will speak to him. And if it doesn't come to pass then it's not Me. Um-hum. But if it does, then fear him, because I'm with him," 'cause God is truth.

87 We just raise up. And you see, it's just become just . . . like slop. That's right. Now, that's an awful word to say, but this is Sunday school. Let's straighten this out. It's the jubilee. It's . . . see, it's just become that place. I've watched it. I've watched it right here in this tabernacle. I watch it in my tabernacle. I watch it everywhere.

88 Course, as the vision said, they just turn away from it. Got to be that way. If they did it to Him, did it the other way, they're going to do it again (See?), because they take up reasoning: "Now, shouldn't we have *this*?" And, "Shouldn't we have *that*?" That's reasonings and not the Word.

Now, you say, “Well, how do you know?”

89 Well, just take it to the Bible, and see if God vindicates it or not. If God made a promise, God’s got to keep His promise. If He doesn’t, He isn’t God. Now, you just can’t guess at that. You got to really believe Him, and you better know what you’re talking about. Now, they claim it, but their actions speaks louder than word.

You know, Jesus said, “If you love Me, feed My sheep.”

Now, He never did say, “Shear them.”

“Feed them.”

He never said, “Educate them.”

Said, “Feed them.”

90 Well, sheep is correctly fed with sheep food; and sheep food is the Word. “For man shall not live by word alone, but by every Word that proceeds out of the mouth of God.” Not just one here, now and then, but every Word, “line upon line, here a little and there a little,” every Word of It. Give them sheep Food.

91 And the Food that they’re looking for is Life. A real sheep looks for Life. And there’s only one Thing that has Life. Jesus said, “My Words are Life.” He is the Word, and He is Life. “I am the Way, I am the Truth, I am the Life.” And He is the Word. Um-hum.

92 Now, how we going to give them creed? Why, you’re giving them weeds, denominational weeds, creeds, instead of sheep Food, the Word. And what do you grow up? Well, just what the weed produces, certainly.

93 John the Baptist when . . . We have little record of John. Only thing we know that he was the son of a priest, and his father and mother was old. And when he was, Zacharias, was doing his work in the temple, as waving the censer while the people were making prayers, we know that the Angel of the Lord appeared to him and told him what would happen. And then, they were old. It must have grieved the hearts of the old couple when they knowed that John, he . . . they wouldn’t live ordinarily to see him come into his power. But they knowed that he was going to be a great servant of Christ, a prophet.

94 Now, it’s strange, now. If that father, setting down and telling John, “John, my son, when you were borned, a strange thing happened.” See? A strange thing happened: John being born for the job, instead of going down to the school where his daddy come out of, which was absolutely traditional, the boy should follow the line of his father. Even, any of you know, in reading the—the, on the Nicaea church, like Saint Martin, his father was a—a military man. He absolutely, he had to follow his father’s line—his father’s line and be a military man.

⁹⁵ And it was a custom of them days, that they followed what their father did. That's the way the priest out of Levitical priesthood, Levi, one followed the other, is a line of priesthood. And some was sheep raisers, and some were cattle raisers, and everyone followed his line, but John, strange, instead of him, knowing that his job was important . . .

⁹⁶ Now, no doubt if he'd went to their school where his daddy come from, "Well, this is—this is Zacharias' son. So I tell you what we'll do. We'll . . . I tell you what we'll do. We'll make him a great man among us like this, because his father was a great man. We'll give him his education, and his Ph.D., and all like this."

⁹⁷ John knowed if he ever got that injected into him, he'd lose the real value of his call. So he goes into the wilderness and wait, because he knew that he was to introduce the Messiah. He knew then the same thing that we're supposed to be knowing today, that the coming of the Messiah was at hand, as we believe today.

⁹⁸ John never established any schools, but he was concerned about the Word of the Lord. And he would . . . After being concerned, he knowed he had to be convinced where that Messiah would be. And he was so convinced when He come out, he said, "There's One standing among you that you don't know." Oh, brother. "One, right now, is standing among you. You don't know Him, but He's the One. I'll know Him, because I'm convinced that I can't make the mistake. God told me in the wilderness I'd know Him, for I'd see a sign over Him, a Messianic sign."

⁹⁹ One of them might walked up, one of the head priests, and say, "Sir, we regard you as a prophet. Here's Brother So-and-so. He's a wonderful man. Why, he's one of the high priest's best friend. He's a very fine fellow. Don't you think, sir, don't you think, now, be honest, don't you think that he is the Messiah?"

"No."

"Well, don't you think that we ought to make him . . ."

¹⁰⁰ "I don't know nothing about that." But he said, "I'll know Him, for He that told me in the wilderness to go baptize with water, said, 'Upon Whom I shall see the Spirit descending, that'll be Him.'"

¹⁰¹ Now, he didn't say, "Now, I'll tell you what we'll do. We'll start a school. We'll educate a bunch of people into this." No, sir. The time was too late. Was nothing to do but get ready. Preach the Word; watch for the sign.

¹⁰² And then when he come out there one day, and was standing across the river preaching, and a priest on the other side said, "Well, Rabbi, do you mean to tell me there be a time that the daily sacrifice will cease in the temple, and they will have no more lambs?"

He said, "There'll come a time when a man will be God's Lamb."

"Oh," they said, "Rabbi, you're out of your mind."

He said, "There . . . Oh, behold, there He is. That's Him."

"How are you so sure? How are you so convinced?"

¹⁰³ First, he was concerned about he . . . how he would know. And then when he found out exactly what it'd be, then he was convinced that that was Him. He saw it. Why can't we today? When God prophesied these things to come, even the Laodicean church, and the action of the Spirit in this day, we ought to be concerned about these things, and then we'll be convinced. Couldn't have had a mistake.

¹⁰⁴ We find out now that this disciple . . . After John had made this statement, and called Him out right here, "Behold the Lamb of God," Andrew was standing with them. And Andrew followed after Jesus because he had confidence in John, seeing his sincerity, that he would announce the Messiah.

And then when he did, he said, "Rabbi, where do You live?"

¹⁰⁵ And Jesus said, "Come, see. Come, see where I live." And he stayed with Him that night. He stayed with Him until he was convinced that That was the Messiah.

¹⁰⁶ The trouble of it is, we don't stay long enough. We're not convinced. That's the reason our concern has left us. That's the reason we're so busy in the things of the world. That's the reason we're so unrestful. We're not yet thoroughly convinced. We think we are. But when you're thoroughly convinced, like the old brother said a while ago, something takes place. When you're really convinced, then you're concerned.

¹⁰⁷ Now, you remember, Andrew, as soon as he was discer- . . . convinced, he was concerned about his brother. He wanted his brother to know something about it. You can't hold it still. You've got to do something about it. Stephen was convinced. Now, we notice, when you are convinced then you're concerned. And that's the reason I'm so convinced that the church is in this Laodicea estate, and that's the reason I'm concerned about it.

¹⁰⁸ It isn't that I don't like these things, it's because that I'm thoroughly convinced that I'm telling the truth from the Word of God. I watch His moves. I see myself do things, I wonder why, and I look back and here it is. He speaks to me, and I wonder, "I never thought of that. Why here, that's it exactly." Then I am convinced, and that's the reason I'm concerned.

¹⁰⁹ I don't want anyone be lost. I'm concerned about you. I'm concerned about the people, because I'm convinced that Jesus is Christ. I'm convinced that we're living in the last days. That's the reason I,

well, back on the field, I started many years ago. I could have been two times a multimillionaire. Me borrow forty thousand dollars? That would have been “peanuts,” as we call it.

¹¹⁰ Why? “Why didn’t you take it?” Your pastor here knows that how many thousands times thousands times thousands of dollars we turned down. Why? [Blank spot on tape—Ed.] I’m convinced that we’re at the end, and I’m concerned about the condition of the church here at the end.

¹¹¹ I’m convinced about women cutting their hair. I’m concerned about it. They’re my sisters. I’m convinced about men being puppets. I’m concerned about my brethren. It’s not that I don’t love them; I do love them. That’s the very mark that I love them, not that I’m trying to get raw with them. I’m convinced, and I’m concerned about it.

¹¹² Now, we all ought to be convinced. And when we convinced, our lives begin to burn, like the brother said. There’s something, we can’t stand still about it. You have no rest. You just, as he said a while ago, he couldn’t sleep all night. He was convinced that that was God. He was concerned about getting It hisself. See what I mean? Convinced, then concerned.

¹¹³ Yes, John stayed in the wilderness until he found out what God’s program was. Then he was concerned. He knew his sign. Andrew stayed all night with Jesus, and then he was concerned about his brother. He went and got him. How many times could we call this, which, just haven’t got much more time up there, but I—I want to say these few more words, if you’ll bear with me about another ten minutes.

¹¹⁴ Jacob had a pulsation that he must go back home, but he knowed he had to face his enemy. He didn’t know how he was going to do it. What did he do? First, he stayed there until he got a hold of God. And when he was convinced that he had had the blessing because God said so, then he was concerned.

¹¹⁵ First he must stay until he knowed something happened. He had a mark in his physical being that showed that God had placed it upon him. The great big, strong, well, he was—he was Jacob on this side of the river, a great big, strong, healthy coward; and on the other side of the river he was a limping Israel. On this side of the river he was a strong man, a Jacob, a deceiver. And on the other side of the river he was a limping warrior, not afraid of nothing. He didn’t even want anything Esau could give him. He was convinced that he had been touched by God. Every walk made it different.

¹¹⁶ When a man is, so definitely see the difference of the mark of the Holy Ghost in his life, then you’re convinced, and you’re concerned.

When you see the next man, a big cowardly Jacob stand *this* way, “Well, bless God. I’m Dr. *So-and-so* from *so-and-so*,” Oh, brother, get down and limp a little bit. Certainly.

117 Shamgar, many of you . . . He was one of the judges of Israel, one little. . . Many ministers never even see that in the Bible, but he was one of the judges of Israel, one little verse wrote about him. But I like him. He was a man after my heart.

118 You know, the Philistines, then, every man did what he wanted to do. So we find out that the Israelites had raised up a whole lot of crop, and the Philistines would set back over there, and gamble, and let them slave for them. And here they’d walk right in, (no unity among them), go right on in and say, “Well. . .” take their crops. Year after year they did that.

119 This little ol’ fellow, one day, he wasn’t a—a warrior, he just had. . . only thing he had was his crop. And I imagine him stand after putting his crop in the barn, he looked, his little ragged kids, and his wife need a dress. And just got it all laid in nice. He was standing there, leaning, saying, “Well, maybe we can eat this winter.”

120 He heard something. He looked out the barn window, here come a thousand Philistines, march, march, march, great big plates of armor over them, big, well-trained men, spears in their hands, march right up to take what he had.

121 He looked down, his kids. He looked at his wife. He was concerned. But what it was, he was helpless. He’s not a swordsman. Now, he didn’t say, “Now, wait a minute. Maybe I better go to school and learn how to duel the creeds.” If he’d have done that, that’s all he’d knowed about. But here’s one thing that he knowed: he happened to think, “By birth I’m an Israelite, and God promised Abraham my father, that his seed would possess the gate of his enemy.” Amen. That’s enough. Amen.

122 He was concerned of his family; he was convinced he was an Israelite. The first thing he had in his hand, he grabbed it. It was a ox goad, a stick, little piece of brass on the end of it; knock the mud off the plow, push the goad along, or, the . . . goad the ox as it went along.

123 And a thousand Philistines with armor, he don’t see the opposition. He was concerned, and he was convinced. He was convinced, and knowed that he was an Israelite. He was convinced that God couldn’t lie. He was convinced that the blessing was upon him. He knew that it was a promise of God. Amen, brother. I could feel pretty religious right now. He was convinced that it was God’s promise, just the same as Acts 2:38 is God’s promise.

124 He was convinced that God said his seed, which he was, will possess the gate of the enemy. So he grabbed that ox goad, stood right out there,

and beat every one of them down. Why? He was concerned, and he was convinced. Right. Never waited, now, to learn all the creeds, and everything, and how to duel, and “I must be a warrior.”

¹²⁵ That’s the trouble today. They’re not convinced after they learn it. We—we. . . A young man today wants to go to school. And our Pentecostals, what do they do? The first thing, they have to send him to school about ten years to get his Bachelor of Art degree (That’s right.), some seminary. And when he comes out, he has to learn all of the rituals, and when he comes out, he’s still not convinced.

¹²⁶ You know, God got people ready, better convinced, in ten days than we can get them in ten years. When our seminaries, come out, they’re still not convinced, because they’ve had tradition injected into them. But when they waited on God for ten days, they were certainly convinced then. They certainly was convinced. Some of them at Pentecost could not even write their own name. But they were convinced that it was God. They knew it was. They would—they would die for the thing. They knew that it was God. They were convinced. Yeah.

¹²⁷ So they were convinced about His Message. They was convinced about His work. And another thing, they was convinced: They didn’t have to go out, and some say, “Now, wait a minute. What school of learning did you come from? Now, wait a minute. How you going to go out without a fellowship card? What are you going to do?” They were convinced. I’m going to say something: They were convinced that He was all they needed.

¹²⁸ We haven’t come to that place yet. Um-hum. Yeah. They were convinced. They didn’t need an education. They was convinced that they need no fellowship card. They knew—they knew they were Abraham’s seed, that God is able to perform that what He’s promised to do. He was convinced that He was all they needed. They didn’t want their denominational embalming fluid. They already had an injection. Hum, um-hum. And they were convinced it was sufficient to take care of them. They were convinced that’s all they needed.

¹²⁹ And here is another thing, as the little brother said to me yesterday. . . I told him, I said, “Maybe my grammar’s not right.”

Said, “Well, I tell you. The people don’t notice. I don’t think they pay much attention to it.” Huh.

¹³⁰ Them brethren that come out of Pentecost up there, they was convinced that He was all they needed, and they were convinced that that’s all the people needed, was Him. And I’m convinced the same thing. I’m not convinced. . . They don’t just tell me I have to speak

better, and have to do *this*, and do *that*, and have better. . . stand still behind the pulpit to make . . . That's psychology.

¹³¹ You say, "Well, the better class of people attend." God's class will attend it. He works on both ends of the line. I'm convinced that the people don't need a great big, long string of *this*, *that*, or the *other*. I'm convinced, because I know what it done for me, I'm convinced it'll do the same for them. Yes, sir. I'm convinced that He will meet all their needs. I'm convinced that He will meet all others' needs.

¹³² I was reading here not long ago of Hudson Taylor. Many of you has read of him, the great missionary to China. There was a young man come to him one day, about . . . boy, about fourteen, fifteen years old. He said, "Mr. Taylor, I believe I have a call in my life to be a minister. When I get to be about twenty-five years old," he said, "you know what? I'm coming, join your school, and I want to learn."

Mr. Taylor, the Christian gentleman, said, "Son, don't wait till the candle's half-burned down. Go when it's lit."

That's right. You don't need no schooling of *this* and schooling of *that*.

You say, "Well, the candle's just lit."

Yes, when it's lit.

"Well, I don't know any theology."

You don't need to know. Go tell them how it got lit. Maybe it'll light them.

¹³³ What we need is a candle-lighting time, the power of the Holy Ghost, instead of so much of this man-made dogma, theological training. And I'm convinced that's what the people needs. Whether he's . . . knows his ABC's or not, whether he knows beans from split coffee, if he will just let that candle get lit, God will take care of the rest of it. That's right. I'm convinced that that's all he needs.

¹³⁴ The blind man that Jesus healed, he couldn't argue them priest's theology. They come up, all the priests around, said, "You know, here's Dr. *So-and-so*. You belong to a certain church." He couldn't argue their theology. They said, "Well, we know this man's a sinner. We know he is. He don't agree with our teaching. What does he do? He deceives our people. He leads them astray. We know he's a sinner." Brother, he couldn't argue theology, but he was sure convinced he could see. That's right.

¹³⁵ I think that's the main thing today. I can't tell you where I ought to be, and where we . . . you have to be *this*, or be *that*; but we're certainly convinced that we got something. Like the old colored lady said, said—said, "Brother, I—I want to give a testimony."

“Yes, go ahead, sister.”

¹³⁶ She said, “You know what?” Said, “I—I—I hain’t what I ought to be,” she said, “and—and—and—and I hain’t what I want to be.” But she said, “One thing I sure know, I hain’t what I used to be.”

¹³⁷ So I think that’s about good. I’m—I’m not what I want to be. I’m not what I ought to be. But I know I ain’t what I used to be, too. That’s right. Why? At least the candle’s been lit. Amen.

¹³⁸ David, why, he was the smallest one in the—around the army that day, little ruddy fellow. He was the most untrained. But he was convinced that the God that he served, that he’d had an experience, that he could kill a lion charging at him, he could kill a bear that was trying to kill him. And he was convinced if that uncircumcised Philistine was making havoc of his God and his army, “He’s able to deliver him in my hands.” Amen. Oh, my!

Saul said, “Wait a minute, son. I’ll give you a little training. I’ll give you a Bachelor of Art degree in a few minutes. Try my shield on.”

¹³⁹ It just weighted the little fellow down. He said, “Take the thing off.” He found out that his ecclesiastical vest didn’t hit a . . . fit a man of God. He said, “Let me go the way I went before.” That’s right.

¹⁴⁰ Oh, if this church today will go in Louisiana the way it started out fifty years ago, you’ll slay every devil that comes before you. It’s God’s promise. You’ve got, be convinced that Christ is with you all. You’ve got to be convinced, then you’re concerned about others.

¹⁴¹ Samson was met on the . . . out on the field with a thousand Philistines. He looked. He had nothing in his hand. Just a little bitty, curly-headed shrimp, about like *that*, seven little locks hanging down his back. And here come a thousand Philistines swarming around him.

¹⁴² He looked. He wasn’t a dueler. He had no Bachelor of Art, or no Ph.D., or LL.D. to know how to take care of the situation. But he felt back here, he still had the promise. Then he was convinced. Wasn’t trained, he was convinced that God was with him, ’cause he had the evidence hanging right around him.

¹⁴³ O God. I wish I could do something. Wish I could. . . had it in a bucket, I could pour it down everybody’s neck, and say, “Fill it up. Here it is. Fill it up.” Huh? Oh, yeah.

¹⁴⁴ Convinced and then concerned about his people. Moses, a runaway prophet, he’d lost all hopes. “Oh, Israel will never be delivered. That was something mama told me.” But he tried to do it in himself. That’s what the church is trying to do, trying to make the all the Oneness to be Trinity, Trinity be Oneness, Church of God be *So-and-so*, and Methodists be Baptists. You’ll never do it. What are you doing? It’s

just it's—it's psychology, a change of mind. What is in the whole bunch, where you see God in the whole thing?

¹⁴⁵ That's the reason. That's the reason they're not convinced either. They're convinced they're a denomination, but they're not convinced God's with them, or they wouldn't be acting the way they would. They say they do, but their words . . . their actions speaks louder than words. By their fruits you know them, whether their confession is right or not. Saying they believe God, that He's a great God, He's the same God, and deny His Word. Oh, my! Say it was for another day. It's nonsense.

¹⁴⁶ Moses, he needed to be convinced. He had no experience, yet he was—he was a great man. He was a warrior. He thought by that training he had, he slew an Egyptian, kicked some dirt over him, said, "I'll do it." And the first little trial comes along, "Days of miracles must be past." And out in the wilderness he went.

¹⁴⁷ But one day God caught that runaway prophet. He saw a bush burning. He said, "I stood and watched it awhile, it didn't burn down." Walked up close to it, said, "That's a strange bush. I wonder what kind of chemicals has been spread on those leaves, just keeps burning."

The Voice said, "Moses, take off your shoes."

"Yes, Lord." Here he come.

¹⁴⁸ Said, "What'd you lose interest for? I've heard the groans of My people. What'd you run from them for? Why'd you shirk your post of duty? I've heard the groans of My people. I remember My Word that I promised Abraham their father."

¹⁴⁹ We need another Moses. Moses was thoroughly convinced. He was so convinced till the next day he set his wife on a mule, and a young'n on her hip, and here he went down to Egypt for a one-man invasion. You know, when you're convinced it makes you act funny to the world. But when you're convinced, you're convinced. Say, "Where you going, Moses?"

"Going down to take over." And he did it. Why? He was convinced that that was God.

¹⁵⁰ That's what's the trouble with us Pentecostals. This blessing that we got, we wonder sometime. That—that's right, folks. I just not trying, talk through my teeth now. That's right. Our actions prove it.

Stop Moses. Say, "Moses, wait—wait just a minute. I believe you were wrong, sir. I'm a doctor of divinity."

"Get out of my way." He was thoroughly convinced. And when he got convinced, then he was concerned about carrying out what God wanted done.

¹⁵¹ And I'm convinced today that I'm trying my best to do what I think God wants done, is to chop up this Laodicean church age. Stood alone with God, but I've tried to carry my commission. I haven't crossed them up. I've tried to tell both sides, and try to pull from every way, not join up with any of them, 'cause I'm convinced, and I'm concerned. I see it right here in the Bible. I'd be daresn't to read it to you, but I—I know it. You all know it yourself.

¹⁵² Now, notice, being convinced, and then be concerned. And Moses was concerned when he heard the Voice of God speak to him, and he knowed it was Scriptural. When a man standing there looking at this burning bush, and hear a supernatural Voice call him, and commission him to stand right here with the Scripture, he was thoroughly convinced.

¹⁵³ And when we see God promise anything, you see it take place like this, you say, "Well, maybe it was so. I don't know now. Maybe the Trinity is right. Maybe the Oneness, maybe the Methodists is right." You're not convinced yet. That's right. You're not convinced. You have to be convinced, then you're concerned.

The next day he was on his way in action, going down to Egypt to take over.

¹⁵⁴ The Hebrew children in Babylon, they—they were convinced that God was able to deliver them. Now, listen real close. They were convinced that God was able to deliver them, and then they took their stand.

Now do you see what I'm trying to get you to do?

¹⁵⁵ They knowed that He had made a promise for them not to bow to an image, that He was "the Lord thy God," and they could not bow to an image. They were convinced that that was God's Word. They were convinced that He was able, like Abraham, to keep what He had promised. And then if they were convinced on God's Word, God was concerned about it. Whew!

¹⁵⁶ You know what I mean? Get back to the Word. Take that prescription I told you, other night. If you're convinced that that's God's Word, if you're convinced and know He's able to do it again, He's able to bring us another Azusa Street, if you're convinced that it's right about His Word, then God's concerned about His Word being fulfilled. But we're not convinced yet. That's right. We're not. If we would, there'd be something take place.

¹⁵⁷ You say . . . Here—here—here's your target. You got your gun, but the hammer is down. Pull, pull, pull; but the hammer is down. Be convinced, pull the hammer back, and then touch it. Something takes place. There's fire falls. See, we're not convinced yet.

158 When they got convinced that He was able to stand by His Word, and He lived, and He would confirm His Word, then they were concerned. Same is now, where if we are convinced He keeps His Word, if we are convinced that God keeps His Word, God is concerned to perform His Word in us if we are concerned about it.

159 Martha was convinced when she run out there, and said, "Lord, if Thou was only here my brother would not died." Watch. After He had turned her down, she was like the little Greek woman: persistent. We're not persistent enough, because we're not convinced enough.

Thank you for your patience, but just wait just a little bit longer, till I finish.

160 She was convinced. No matter what He done, and what anybody else said about Him, she was convinced that the Scripture had properly identified Him to be the Son of God. And if He was the Son of God, God working through men . . .

161 If that woman back in the Bible, the Shunammite, could receive her baby because God was . . . perfectly identified that man to be a prophet, Elijah, and if He was in His prophet, what about His Son? And His Son was the God-prophet. So then she was convinced that that was right. Maybe when she was making the biscuits and frying the eggs, she was thinking about that when her sister tried to rebuke her.

162 Notice. Now, think of it. She ran out, and she said, "Lord, if Thou had have been here, my brother would not have died. But I'm thoroughly convinced, I'm thoroughly convinced even now, if You ask God, God will give You what you ask for."

163 Oh, brother, if we could accept that Holy Spirit that's right among us right now that way, thoroughly convinced, thoroughly convinced. Why? She had seen Him identify Himself (the woman of Nain's son), and she knewed it was so. She believed it, yet He was a man. Yet, she believed it.

164 It was not so much Him; it was God. He was a God-man. She knew that He qualified in the Scriptures. He was Messiah. God had proved it and vindicated by His Word. And as—as He said, "If I do not the works of My Father, don't believe Me. It's not Me. It's My Father dwells in Me. He does the work. I do nothing till I see Him do it first." See?

165 She was convinced, and she said, "Lord, although he's dead, though he's buried, though he's stinking, but even now, if You ask God, God will give it to You."

166 Raised Hisself up, and give her a truth that had never been spoke of Him before: "I am the Resurrection Life." See, she had hit a point

then. He could move on up with her. And when the church hits a point, you'll move on up.

¹⁶⁷ As I said about the women . . . The man told me, said, "Leave off them women about their hair and things like that, and these men about their denominations, and so forth." And said, "Why don't you—why don't you teach them how to receive gifts? People believe you're a prophet."

I said, "I don't claim to be that."

¹⁶⁸ Said, "But people think you're that way." Said, "They believe it." Said, "I do, myself." Said, "Why don't you teach them how to get things to help God?"

I said, "Wait till they learn their abc's; then we'll teach them algebra." That's right.

And when you'll accept it! Martha, "I believe that You are the Son of God that was to come in the world."

¹⁶⁹ Said, "I am the Resurrection and Life." Oh, she could . . . She got a revelation then. "He that believeth in Me though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die. Believest thou this?"

She said, "Yea, Lord." Oh, my!

"Where have you buried him?" She was convinced that He was able to do it.

¹⁷⁰ Jairus was convinced if Jesus laid His hands upon his sick daughter that she would get well, regardless of what his church said about it. "My little girl is now at the point of death. Only come, lay Your hands upon her. I'm convinced." He was kind of a secret believer. "Lay Your hands upon her, and she'll live."

And then the message come, "She's dead." His heart started to jump.

¹⁷¹ Jesus was on His road, said, "Did not I tell you, if you'd only believe, you'd see the glory of God?" He was convinced. "Let's keep walking," thoroughly convinced.

¹⁷² The Roman soldier, by being a—a Roman, recognized that that was God. "I'm convinced that You have power over every devil. I'm convinced that You are the Son of God. I'm not worthy for You to come under my roof. But if I could only hear You speak the Word I'm convinced my servant would live." Amen.

¹⁷³ God have mercy. If a heathen could expect that, and be thoroughly convinced on what he'd seen the Messiahship of Jesus prove, and him a Roman heathen, what about a church, a Pentecostal church that's had

fifty years of working and yet not convinced? Fifty years in Louisiana, a pouring out after pouring out, and yet . . .

¹⁷⁴ That Roman soldier, a heathen, said, "Just speak the Word. That's all I want to know, is what the Word says." I give you the prescription. That's what the Word said. Are you convinced? The Roman was concerned about his son, and he was convinced if he could get Jesus to say the Word, and it could be the Word of God, that done it. That's right. He was convinced.

¹⁷⁵ The woman with the blood issue, though nobody had never done it, but she was thoroughly convinced if she touched the border of His garment, she'd be made well. She had to leave her home, weak. How I could illustrate it for a while, go down through and pass Brigham Young, and all the rest of them, right down through them people, "days of miracles is past." She'd climb between their legs, and squeeze through them, her poor, little, weak body. And she was thoroughly convinced. "If I can only . . . You don't even have to speak to me. If some way I can just get a touch from Him, my blood issue will stop." She was convinced.

¹⁷⁶ The woman at the well was convinced He was the Messiah when he saw that Scriptural sign. Said, "Sir, I perceive that You're a prophet." Now, we're closing. "I perceive that You are a prophet."

He knew . . . He told her, said, "Go, get your husband."

She said, "I have none."

Said, "You got five."

¹⁷⁷ She said, "Sir, I know, I'm thoroughly convinced that You're a prophet. But we're taught . . . We haven't had prophets for hundreds of years, and I know that You're a prophet. Now, I'm going to find out something. We know that, as far as we can see in the Scripture, the next one to come is Messiah. And when Messiah cometh, He will tell us these things. Now, if You're a prophet, You're going tell me the truth, because the Word of the Lord comes to the prophet. And I see You do a sign. It's a strange sign. Messiah's going to do that sign."

He said, "I'm He."

¹⁷⁸ She was convinced. She didn't question Him anymore. Watch. Straightway she set the water-pot down, and she was concerned that somebody else knowed it. Amen. She was convinced. What? She saw the Scriptural sign. And she heard that Man Who she knowed to be a prophet, and the Word is with the prophet, and she knowed it was the truth, that He wouldn't tell her a lie. And he . . . she was convinced that He was a prophet, and she seen the Messianic sign. And when He told her that He was the Messiah, that was enough. She was convinced, and

she was concerned about her people. She run through the street saying, "Come, see a Man. The Man told me what I've been doing. Isn't that the very Messiah?" She was convinced. Sure.

¹⁷⁹ Peter was convinced, setting on that chunk when he come up with Andrew, and Jesus said to him, "Simon, your father, Jonas." He was convinced. That had never been done since the last prophet. He was convinced that That was Him.

¹⁸⁰ Philip stood and looked at that. "My, strange." He was convinced. When he was convinced, he was concerned. He had a brother over there named Nathanael. They'd studied the Scriptures together. He was concerned about Nathanael knowing something about it.

Look at us today. Because it's not organized, or grouped up, or polished in the way that we want it, we're not convinced yet.

The confirmation is God's Word.

¹⁸¹ Philip, a member of a church also, but he was convinced, and then he was concerned about his brother, so he run over and told him, "Come, see Who we found: the Messiah." And he begin to talk to Philip along, or, it was Nathanael, along the road, and Nathanael wanted to see it for hisself. So he came to the meeting. And when he came to the meeting and saw it done, he was thoroughly convinced. But we're not. No, no.

¹⁸² The Pentecostal move of today is not convinced yet. No. If they would, they'd be concerned. You're back in the Phariseic stage: organized, not convinced. If you're thoroughly convinced, you'd be concerned. Them Pharisees, they could see and know that that was true, but they wasn't thoroughly convinced because their teachers taught them away from it. And that's what's the matter today, is, too many Pharisees, teachers, organization trying to turn people away, because it's not organized. That's exactly right. But those who's single-hearted see it.

¹⁸³ Want to ask you something. I'm going to inject a little thought here and you'll think it's Baptist, but it's not, it's the Bible. Look. There was those well-trained scholars, looked upon that sign that He done, and called Him a devil. But here is a prostitute, but *in* her, laid that predestinated seed of God. She had never seen nothing like it. And as soon as that Light struck the seed, Life sprung up. Why? It had Life in it to begin with.

¹⁸⁴ It's fall of the year, the seeds die and go back into the dirt. But let that sun just strike it. If the germ of life is there, it'll spring to life. This woman in her horrible estate wa- . . . she was predestinated. Her name was put on the Lamb's Book of Life before the foundation of the world.

And when she seen that Light of God spring, nothing could hold her, it sprung to Life.

When educated priests, they said, “Well, they—they—that’s holy father *so-and-so*.”

I don’t care what it was. Jesus said, “You’re of your father the devil and his works you do.”

That prostitute said, “You must be the Messiah.”

And when He told her He was, she was convinced. What? That predestinated seed, when the light first shined, she recognized it.

¹⁸⁵ And today, when we’re going (excuse this expression), and I see that work of God, the Holy Ghost come down and begin to manifest something, a predestinated seed sets there, grabs it. You couldn’t twist it away from him with anything.

The rest of them will go away and say, “Wonder what kind of a trick it is? Must be some kind of a hoax to it somewhere.”

But that predestinated seed don’t ask no questions. It’s thoroughly convinced that it’s God moving according to His promise in the Bible.

¹⁸⁶ A little farther up the road, really, than Azusa Street, we should be. The church should be up *here*. Here it started with a weeping, and crying, and coming in to God. And it’s fell way away, and here’s something up *here* that the church should be up to meet it. See? But yet they—they’re not convinced yet. See? That’s the reason it’s not concerned. That’s right.

Nathanael when he saw it, he was convinced.

I’m closing right now. I got several more here I want, talk about, but I’m going to talk about you and I for a few minutes.

¹⁸⁷ What about us? Here we are celebrating the fiftieth year of Pentecost in Louisiana. And actually, signs that never happened at the beginning is greater than they. . . they are greater now. That was a breaking of the fallow ground, getting ready for the real truth to be sowed into it. And when someone come along sowing the seeds, you organized it and drowned the thing out. Carnal impersonations come up to impersonate.

¹⁸⁸ Don’t you know that’s the work of the devil to try to blind your eyes? Don’t you know there was false Jesuses rose up before the real Christ came? It’s only to take away. It’s the devil trying to get the thing away. That’s the same thing it’s been today, trying to draw you away. Men with wrong forms, and creeds, and things, trying to impersonate, how can they do it? The Bible said they would, as Jambres and Jannes withstood Moses. But said, “Their folly will be made manifest.”

¹⁸⁹ Moses had one thing to do: stand true to his commission. And finally the time come when they threw down their sticks and tried to do the same thing. Then Moses' stick swallowed them up. Um-hum. Did you ever think where them sticks went? Uh-huh. Hum. All right.

¹⁹⁰ Convinced: when we're convinced, then we're going to be concerned. But we'll come, and the meeting will go on, and Christ will come down, and proven by the Word, and doing the same thing He did; showing that it's a day when the church has got to be chopped to pieces 'cause it's got Christ on the outside, organized Him right out of their midst like that, taking Him away from them like that, stand on the outside, still knocking.

¹⁹¹ Now, it looked like if He'd have got out, He'd have just went away. But no, He's still standing, knocking, like He was in the days of Noah, longsuffering, not willing that any should perish, but that all might come to repentance: standing, knocking, listen if He can hear, will you welcome in? No, He didn't get it.

¹⁹² Then He said, "I'll spue you from My mouth." Right. And you see the chopping of the Word and the Spirit. You see the Holy Ghost come down and perform things that's never been known since the days of the Lord Jesus Christ and His disciples. And we'll set, and look at it and walk away. Are we really convinced, or is it loaves and fishes?

¹⁹³ Jesus fed them. Who could ever create bread, but God? The same God that put bread out of the skies, and rained it upon there, here was Hebrews standing there, watched Him break that bread and hand it out to them like that, multiplying loaves. The same baker that baked them in Heaven was baking them right here on earth, and handing them to them. Right. And they said, "That's wonderful. Oh, I got a tummy-full now, Lord. Oh, that was a great meeting."

¹⁹⁴ Jesus said, "But wait a minute. I got something to tell you: Except a corn of wheat falls into the ground . . ." All these sermons, He begin to preach, and bring them back to the Word.

Say, "Awww, that—that's too hard to understand. We don't want no more of that." They started, walk away.

And some of His clergymen said, "Now, who could we ever get to believe such a thing as that? We'll go too."

He just stood and looked at them.

That twelve, little faithful group, like a chicken standing by its mama, He turned around, said, "You want to go, also?"

Peter said, "Where would we go, Lord?" See?

¹⁹⁵ Didn't He tell them, that, "I knew you before the foundation of the world"? That's Light that shined upon that seed. There's no way to

take it away. It's Eternal Life. "I'll give him Eternal Life and will raise him up at the last day. All that He foreknew He has called; all that He's called He has justified; all that He has justified He has already glorified. No man can come to Me except My Father calls him, and all the Father has given Me will come to Me."

"What are you preaching for then, Brother Branham?"

¹⁹⁶ I don't know who they are; He does. My business is sow Seeds. I don't know where They are falling, but I just sow It. God's confirming. Wherever It hits, and strikes like *that*, quickly It comes to Life if It's in good soil. If It's on rock, I can't help it. Some denominational foundation, I can't help it. Only thing, I'll just keep sowing Seeds. I know He's coming. I believe it. I want to live for that. I'm convinced that He's coming. I'm convinced that He's coming soon. I am.

¹⁹⁷ One more word, please. Jesus was convinced that He would rise on the third day. Look at Him. Only one Scripture in the Bible to back it up, and that was by a man that finally backslid. But David in the Spirit. . . .

One day He said, "What think ye of Christ? Whose Son is He?"

And they said, "He's the son of David."

¹⁹⁸ He said, "Then why—why did David. . . ." now, take the carnal part away, ". . . why did David, in the Spirit, call Him Lord, saying, 'The LORD said unto my Lord, set thou on my right hand?'"

In Revelation He said, "I am the Root and the Offspring of David. I was before him; I'm him; and I'm—I'm now."

¹⁹⁹ Henceforth they asked Him nothing. That was too much of a twister. They didn't understand that. Their theological training hadn't brought them to that. Neither can it yet. Um-hum. They've tried it a long time and can't explain it yet. It's only revealed to those who it will be revealed to.

²⁰⁰ Jesus was thoroughly convinced. He said. . . walked out before them, and said, "Destroy this temple, I'll raise it up in three days. Destroy, do whatever you want to with it. I'll raise it up again in three days." Whew! Why? He was thoroughly convinced. He knowed Who He was. He knowed what God had promised.

²⁰¹ Oh, if, like, if we could read our name into it: "By His stripes we were healed; by His promise I've been saved; by His Blood I am part of Him; by His promise I shall rise again in the last days." Hmm?

²⁰² He knowed that He was read right into the Scripture. He knowed His position. Nobody had to tell Him anything about it, though He—He didn't go around bragging about it. That showed—that showed what He was.

²⁰³ John didn't go around bragging about what he was, his chest stuck out, "I'm Dr. *So-and-so*, I got *so-and-so*." No, no. John just come out as an ordinary man. So did Jesus. Their works testified what they were. That's right. Their works did that. So He didn't do that. He just went around, said . . .

They said, "We ought to hang him. We ought to get him out of our midst."

He said, "Destroy this temple, and I'll raise it up again, the third day." Uh-huh.

Why, He knowed David said, "I'll not leave His soul in hell; neither will I suffer My holy One, see corruption."

²⁰⁴ And how can you people believe, or anybody believe . . . ? How can the Catholic church believe . . . ? Many of us, the immaculate birth, we believe that, but when it comes to . . . We know that the Blood cell come from God. We know God created that Blood cell that brought the virgin birth. Not only the Blood cell but He created the egg of the woman too, 'cause no flesh is holy. If that would've been the egg from Mary, then she'd have had to have some kind of a—of a sensation to have brought the egg down. But she knowed nothing about it. Just the Holy Ghost overshadowed her. If you did, you see what you'd put God doing to a woman?

Glory. He was God. "I'll not suffer My holy One, His body . . ." How could it be holy through a sexual desire? Yeah, if that's so, we're all holy.

²⁰⁵ There is no holy people. There is no holy mountain, there is no holy church. It's a Holy Ghost, a holy God in a Church, on a mountain. Not holy people; holy God in the people. That flesh was of God, God the Creator.

²⁰⁶ Jesus was concerned. He knowed it, and convinced that He would raise up the last day, according to the promise of Scripture. I close in saying this, it's getting too late, let me say this one thing and then I'll quit: I'm thoroughly convinced that He's the same yesterday, today, and forever. I'm thoroughly convinced that This what we speak of and see in here is the Holy Ghost. I'm thoroughly convinced.

²⁰⁷ Man said the other day, he said, or, a young girl it was, I was talking to, she said . . . I said . . . She used to get out there, dressed like everything, and I was talking to her. She had people that went to another church, supposed to be Christian. I said, "Aren't you ashamed of yourself?"

²⁰⁸ She's, "Aw," said, "Mr. Branham . . ." Chewing her gum like *that*, and looked like something come out of Africa. Might have been a pretty

little girl, if she had been dressed like a human being. And she stood there, she said, “Mr. Branham, of course, there, see, you’re a middle-aged man. Sure. You wouldn’t believe, but we’re kids.”

²⁰⁹ I said, “Look here. When I wasn’t as old as you, I was still convinced that This is right. I spent my whole life on It. I only wish I had a million lives to spend on It.”

²¹⁰ I’m thoroughly convinced that Jesus is the Son of God. I’m thoroughly convinced that He’s the same yesterday, today, and forever. I’m thoroughly convinced that that Angel that come down that I spoke to you about, before He ever come, He confirmed it, and said it was the truth, and has proved it’s the truth.

²¹¹ I’m thoroughly convinced that that shadow of death that I been telling people, and see that over there, the scientific cameras and things has proved these things. I’m thoroughly convinced that my Message comes from God. I’m thoroughly convinced it’s not my own fleshly mind puffed up. It’s the Word of God.

²¹² I’m thoroughly convinced, absolutely convinced, that it’s Jesus Christ the same yesterday, today, and forever. I’m thoroughly convinced that He’s right here now. I’m thoroughly convinced that He’s camped in here. I’m thoroughly convinced that He will answer our prayer, if we’ll be concerned, convinced, and open our lives to Him. Let’s bow our heads.

²¹³ Lord, the convention is just about ready to close. We seen You move, Lord. Oh, we seen You all along. We seen You all these years. We see You more powerful, the church getting weaker. Lord, take these few words, will You, Lord? I—I can’t do no more with it, Father.

²¹⁴ But, oh, I’m sure, Lord, if they was convinced, if everybody was convinced, there couldn’t be any quietness nowhere. Like our precious old brother . . . When You first poured out Your Spirit in a form of baptism before these great offices was injected . . . For it’s the time now. The enemy is coming like a flood. You’re rising a standard against it.

²¹⁵ Lord, I pray for them. Let these few words this morning fall upon the hearts of the people. May it fall not on stony grounds. May it fall upon good grounds, and the Light of Eternal Life shine upon that predestinated Seed. I’m sure It will do it, Lord. You promised, and said for us to do this, and You’d take care of the rest of it. And I’m sure It’ll do it.

²¹⁶ So I commit it to You, commit this audience to You. I put myself among them as Moses did his people. Lord, I’m one of these people. God, I’ve tried my very level best to be honest. You bear me record. I’ve told the truth, and You’re my witness by proving it. I’ve told the truth.

²¹⁷ I love these people, Lord, these Pentecostal people. Many is turning away, Lord. Denominational differences is bringing them away. I love this Methodist, Baptist, whatever they are. I love them, Lord. I'm one of them. Please, Lord, I pray for every soul. O God, let the Light fall this morning upon the people, and they might see It.

²¹⁸ May this tape, as it goes across the nation, around the world, may it find its lodging place. Direct it, Lord, right where them Seeds are laying. I don't know where they are. But when this Gospel truth, vindicated by God, falls upon It, I'm sure It'll come to Life.

They are Yours, Father. I commit myself with them to You for the work of the Gospel in the last days. In Jesus' Name. Amen.

. . . way, Lord!
 Have Thine own way!
 Thou art the potter;
 I am the clay.
 Mold me and make me
 After Thy will,
 While I am waiting,
 Yielded and still.

Let's bow our heads and just think of that.

Have thine . . .

Are you convinced? Oh, my. The Holy Spirit moving like a Light . . .

. . . the potter;
 I am Your clay.
 Mold me and make me
 After (Not my will, Lord, Yours.),
 While I am waiting,
 Yielded and still.



CONVINCED AND THEN CONCERNED

62-1125M

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