
THE INVISIBLE UNION

OF THE BRIDE OF CHRIST



I canceled a hunting trip, so I keep service to the Lord. So it's a . . .

We're glad to be here. I believe, the last time here, I told you: each time we come, there is someone missing. And if we shall come back next year, and the Lord tarries, there'll be somebody missing.

² There's one, was very, very close to me in heart, spirit; that was Brother Lyle. I've always had a welcoming, coming in, standing back there and listen, in Brother Jack's study, of the old quartet singing. They're singing in Glory, tonight. Well, there's one of those voices already over There, waiting for the other three. I guess I'll never hear it here on earth no more. But I certainly am looking forward to hearing it again, Brother, Sister Moore here, in that Land where they'll . . . it'll never be dimmed.

³ Brother Palmer was a great servant of Christ. I can remember Brother Jack telling me about his—his dedicated life to God. They were carpenters, together. And said he would be eating his—his lunch, have his sandwich in his hand, eating a sandwich and reading his Bible. See? He done some mighty great things, Brother Palmer did. He's a good carpenter, a good father to his children, a lovely family. He raised them all to serve the Lord. As far as I know, they're all saved and filled with the Holy Ghost. And that's a great contribution to any man in these days, boys and girls. But, see, all that he ever done won't amount to too much until serving God, lest he served God. And tonight, what he had done here on earth, his good deeds, he's gone to his reward, to be with them. God rest the soul of our brother.

⁴ I know, as long as this is a tabernacle here, and I—I know he'll . . . his voice will still be here. You can hear it. Sister Anna Jeanne and—her sister, playing the organ and piano, how they never had to wait. Brother Palmer just stand here and he just pick the song up, go on. They'd catch it. And I never . . . I looked forward to hearing him lead the song.

⁵ To his children; to his wife; and to Brother Jack, his bosom friend, they been friends for all these years; and Brother Brown, Sister Brown, and all you tabernacle: God bless you. I miss him, too. God rest his gallant soul, until we meet him in peace.

Let us bow our head.

6 Gracious Heavenly Father, just speaking of this great servant, I missed him, tonight, him shaking my hands, and that cunning little smile he always had when he said, "God bless you, Brother Branham," when we'd walk in the door. I know he's come up to Your House, tonight. So I pray, dear God, that You'll let the fruits, his works that follow him, be great, continuing on with his children, his wife. We pray that You'll bless her, Lord. You said You would be a husband to "the widows that were widows indeed." I pray for our Sister Palmer and for all the children. I know how to sympathize with both, losing a companion and also losing my dad.

7 So, Father, while we're here, tonight, we pray that You'll prepare our hearts, also, for that hour. We don't know. It might come as sudden as his did. We don't know when it will come, but we know it's got to come. So we pray, God, that You'll search every heart that's in here, tonight. God, don't leave mine out. Search mine, too, and try me. Lord, if there be any evil in us, take it out. We want to serve You. That's our full objective, is to serve You.

8 Pour out Your Spirit upon us, tonight, and the rest of this week. Bless this tabernacle by the name of the Life Tabernacle. May it receive full blessings of that name and be full of the Life of God, this week, to save every lost soul, to fill every believer with the Holy Ghost, and renew the hopes that's in us, Lord, again. We pray that You'll also heal all the sick and the afflicted that comes among us. May Your great Holy Spirit be here, Lord, and just heal the . . . and anoint each one to believe. Grant these things, Father.

9 God, help me now. If it fall, has fall my turn to bring the Message. I pray, God, that You'll just let the man part stand to one side. May the Holy Spirit come in and move upon us, Lord. May the Holy Ghost take the meeting, Lord. We know that we're so insufficient. We could not do it, none of us. We don't claim to be able to do it. But, Lord, we know that Thou art the One. So we're looking to Thee, Lord. Move, Spirit of God, and fall fresh on us. We ask in Jesus' Name. Amen.

10 Now I want to pass greetings on down the line, to the churches now that's hooked up across the state. We're on the telephone hookup, which is a fine little system that we have been able to get, through our Brother Pearry Green from Beaumont, Texas. And the churches, completely, that's following the Message, all the way across the United States, is hooked up, tonight. We send greetings, up and down the West Coast, all the way from Vancouver down to Tijuana, Mexico, through San Jose, Los Angeles. All the groups over in there, we greet you from Shreveport. Also, all the way to Prescott, Arizona, to the group up there that's waiting on the Lord, we send greetings to you, and to Tucson, also Sierra Vista. All the way to New York, up and

down, across the nation, the Lord bless you, each one. Wish you were here, tonight, this beautiful old state of Louisiana, where it seems like a second home, to me. I . . .

11 You know, you people up in New York, you know, I kind of laugh at you a little bit, the way you talk. I'm right at home tonight. Yeah. Everybody down here, you know, they said, "Hello, d'ere, Brother Branham. You bring Sister Branham and all the young'ns and come over to see us." Oh, my! That makes me feel good. That's real English, to me. Not disregarding you people in the east and the north, and different places. But, you know, I guess I was just born an old Reb' and have to stay that way. I—I kind of like it, myself. It's real English.

12 I was at a Business Men's breakfast, here not long ago, and they said, "We will now stand and sing the national anthem." And I stood up, said, "For my old Kentucky home, far away." Well, to me, that was the national anthem. That's all I knowed about it. So, we send you greeting. And now to the . . .

13 I believe they're going to try to broadcast the breakfast, also, the Business Men's breakfast, Saturday morning. Brother Green will tell you, as he's at the microphones out there now. So he'll tell you what time the breakfast starts, and what time, each night, to tune in. We thank you very kindly. Pray for us.

14 Now, to the local assembly here, and Brother Jack's tabernacle, I just going to ask you a favor, tonight. Being that I was going to give my thanksgiving Message across the—the nation, tonight, to our local churches that's following the Message. In this, I—I may be a little lengthy. And then, again, I may preach some Doctrine. So, if so, and you don't agree with It . . .

15 Just like I always said about eating cherry pie: "When I run into a seed, I don't throw the pie out, I throw the seed out, just keep on eating pie."

16 So if I happen to mention something tonight, I . . . well I . . . that's one reason I took this invitation, tonight, to be here, to bring my thanksgiving Message to the groups across the country, was because Brother Jack always so freely open his door and says, "Preach what's on your heart." So I feel real at home.

17 So it may be that in here, in the local assembly here with Brother Jack, there might be ministers and some people that would disagree with Doctrine. Usually I have the courtesy not to mention doctrine in a man's pulpit, that has invited me to come speak for him. So, after tonight, I suppose I'll just be praying for the sick and doing the regular service. But I thought I would let you know beforehand, that if

something that I say that might be disagreeable, why, just allow it to my ignorance, I guess, and know no better. And pray for me.

¹⁸ So now let us turn in the Word, to a chapter here. I wish to refer to many places tonight, because I've got several Scriptures and little notes wrote out here in a tablet.

¹⁹ I remember the first time I climbed on the platform at Life Tabernacle, twenty years ago. I—I didn't have to write down my Scriptures and reference. I was just twenty years younger then. But now I've done passed twenty-five, so I . . . the second time. So I've . . . can't remember it like I used to. I have to write my Scriptures down, and sometimes brief down something another I want to refer to.

²⁰ And now the Lord bless as we read out of God's Word, and the Book of Romans, the 7th chapter. Now, I want to kind of teach this like a Sunday school lesson.

²¹ I know there is people standing. And at the tabernacle, usually, at Jeffersonville, we want to greet you all, tonight, too, know that you're hooked up there at the tabernacle. And looks like being at the tabernacle, tonight, if you were down here, the people around the walls, and overflowed. Now, I suppose you're that way, too, all the people that's up in that part of the country, that come in for the Message.

²² Now we are going to use this like a Sunday school lesson. And it's not directed to anything, any certain persons, or anything; just to the Church, the Body of Christ that we're trying to lead to deeper thoughts and higher objectives, believing that the Coming of the Lord Jesus is at hand. We believe that. Much more, it's twenty years closer than it was the first time I come to Shreveport. Oh, so much has happened since that time! Now we're looking forward for the Coming of the Lord, in our generation. I'm not looking for revival in our generation. I'm looking for the Coming of the Lord, in our generation.

²³ Now in Romans 7, trusting that you have your Bibles open, everywhere now, across the country, we want to read closely. Now, this, it . . . this Message out of here, it seems like it's on marriage and divorce, but it really isn't. To me, it's a prophecy for the Church in the last days. Let us read:

Know ye not, brethren, (for I speak to them that know the law,) how that the law has dominion over a man as long as he liveth?

For the woman which has a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she is married to another man, she shall be called an adulteress: but if her husband be dead,

she is free from that law; so that she is no adulteress, though she be married to another man.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that you should be joined, or, should be married to another, even to him who is risen from the dead, that we should bring forth fruit unto God.

For when we were in the flesh, . . . motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

24 And now let us pray.

25 Dear God, we have just read what we believe to be the sacred Word of God. And that's what we are believing, that not one jot or one tittle shall in no wise pass from This until all is fulfilled. And we believe that our Lord told us, in Revelation the 22nd chapter, that, "Whosoever shall take one Word from It or add one word to It, the same, his part, will be taken from the Book of Life."

26 And we see that, by misrepresentation of this Word, as Satan misrepresented It to Eve, caused her to doubt one Word, threw the whole human race into a fallen chaos. Just one Word!

27 Then we see in the middle of the Book, came our Lord and Saviour, and He gave us this quotation concerning It: "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God."

28 Then the solemn warning in the last Book, of the Revelation of Jesus Christ, "Whosoever shall add a word or take a Word away, his part will be taken from the Book of Life."

29 O God, knowing, seeing how fragile we are, knowing that we're walking on the brittle threads of life, of this mortal life (not knowing what time that we're going to be summoned to answer on High), let us, O Lord, lay aside everything in our heart, everything in our mind, and look straight to Your Word, tonight, and for You to come and interpret It with living oracles. Grant it.

30 May Your Spirit fall upon us and anoint the Word to our heart, that we might go from here, this evening, better people than we are now, that we might have a closer insight on Jesus Christ. Grant it, Lord, that we might understand the day that we're living in, and the preparation of God for His people in this hour, this great, crucial, dark time that we're now living in. God, anoint us, not only speaker, but hearer. And, together, make our hearts to tremble at Your Word. "For the fear of

God is the beginning of wisdom.” Grant these things, Father, for we ask it in Jesus’ Name. Amen.

³¹ I’d like to title these few remarks that I was going to make here, and some Scriptures that I would like to follow up closely behind, if the Lord willing, to the—the thanksgiving Message, to the invisible, of, *The Invisible Union Of The Bride Of Christ. The Invisible Union Of The Bride Of Christ*. It doesn’t sound like a thanksgiving Message. Though, any Scripture, we’re thankful for all of It.

³² I am thankful to God to be living in this time of the closing scenes of this world’s history. I don’t know. If I would have had a say-so before the foundation of the world, and if God would have laid out the whole program to me, and said to me, “I—I want you to preach. And now what age do you desire, to go to the earth to preach?” I would have chose this age, for I think this is the golden age.

³³ I certainly would have loved to have been here during the time of His visit to the earth. But, still, I think this right now is a greater time, because it’s a time that He’s coming to take the people that He’s redeemed, nearing the resurrection when all the redeemed will come forth. What a glorious opportunity we have, to speak to a dying people, great time! We are enthused about it.

³⁴ And we know that history is closing out. The world’s history will soon be over, then we’re going to step into a new day, to the great Millennium. That, as one believer, I believe in the . . . in a Millennium, a Millennium reign with Christ, a thousand years upon the earth; the physical return of the Lord Jesus, to take a physical people, glorified, by His cleansing Blood.

³⁵ Paul here is giving an illustration, in our Scripture, about the law and grace, and illustrating it like marriage and divorce. This passage is very seldom preached on, because it’s, more or less, pertains to, like, marriage and divorce. But it also pertains to a greater portion of marriage and divorce, of how that he’s trying to set in order here that we, as a—as a Church, can no more be married to the world and to Christ, at the same time, and—and be legal and lawful about it, than it can be for a woman to be living with a husband while she’s got a living husband. And I have my own thoughts of that, and I believe that what the Bible says is the Truth.

³⁶ Now, but I believe, also, is to my belief, that it unfolds one of the great mysteries of prophecy. And I hope that the Lord will help us, tonight, as we deliver this to our waiting people across the country.

³⁷ It was said, one time (I was reading, when I was writing the note for this, I—I could not exactly remember the book that it’s in, but I—I’m sure this is right), that (one of the books I read on Mr. Moody, Dwight

Moody, in Chicago; we have a great listening church in Chicago, also, tonight), that, Mr. Moody, after reading Romans 7, ran into the street, and the first man he met, he said to him, "Do you know grace?"

And the man replied, "Grace who?"

Mr. Moody said, "The grace of God."

38 So, it so thrilled him when he seen what, how grace had separated us from the law, and how, that what part grace played. Well, now, anything that I want to do, is when . . . I always told the people, when I cross the line, on the other side, I'd like to stand up and sing:

Amazing grace! How sweet the sound,
That saved a wretch like me!
Grace, precious grace!
More of grace to know!

39 "For it's by grace we are saved; not by what we can do." What we can, whatever we do, is not counted to us. Grace is what saves us. "By grace are you saved, through faith."

40 May I add to this Woman, Grace, may I place Her in the Bible, also, as called the elect Lady, this Miss Grace I'm going to talk about. You know, the Bible declares, said, "To the elect Lady." That, if you notice, "elect" come from the word "elected Lady." One Lady, amongst all the other ladies, was elected.

41 Like, the virgin was to bring forth the body of God, on the earth. She was an elected woman. God chose Mary.

42 And, also, God has chose an elected Lady, which is His Bride. She's elected. I hope we're members of that, tonight, across the world, across the nation, rather.

43 The illustration here, showing the relationship of Bride to Christ, the elect Lady: and how She was to be brought to Him; where She would come from; and how that She would be brought to Him. The Church here, in illustration that we got in view, is illustrated by a woman. Which, a woman is always a type of the Church, because the Church is considered a Bride. A Bride, She is the Bride of the Lord Jesus, the Son of God.

44 Always, if you'll watch, watch the conditions and the conduct of women, and you'll see where the church is.

45 Now, this, some of these remarks may seem strange to some of you, but it's complementary to the Message that I have from the Lord, that I'm trying to get to the peoples. See? You watch everything in the natural, how it's happening, nature, and watch it. It runs sure with the spiritual, also.

46 Now, if you'll see the conduct of women in the world today, watch the conduct of the worldly church today. Just watch. Of course, now, there is also the conduct of the spiritual Bride, the Church. See? Watch That, also. [Blank spot on tape—Ed.] Because, the natural so call, claim to be Bride.

47 Now, please let me say again to the local assembly. Don't feel bad now. I'm—I'm speaking to all out across the country, to the, what I think, the elect Lady. So if there happen to be ministers in here, that doesn't agree, well, just hold your peace for a little while. See? Notice. Just listen.

48 Notice this character. When you see women just go on the rampage, just doing anything they want to do, watch, the church is doing the same thing. Notice.

49 But watch, when the spiritual Bride, when She begins to have a revival, when She begins to come back and line Herself up with the Word of God. Watch then again, you see, how that the Scriptures, at that time, there'll be a Message sweep out to catch that Bride, catch that Woman, Elect.

50 For, as the world, Satan, the deceiver who deceived the first bride, to sinning against God, by misbelieving His Word. . .

51 And now, today, as we see the church natural, in your intellectual gospel, going further and further away from the Word, in social gospel; we find that the women of the world, on the streets, members of such, is carrying themselves in the same atmosphere. You can't tell them. They've lost all sense of common decency, the people have. See? And that's the way the church has. And you can see it going straight to the ecumenical council, just as certain as anything in the world, and right into Rome as hard as it can go, see, 'cause it's prophesied. And there she is. That's her behavior.

52 But then watch again to the spiritual Church, how that group of people, called out, the Elected, through every revival. In Martin Luther, it happened the same way in the Reformation. It happened the same thing in the time of John Wesley. It happened the same thing when Pentecostal first started. They dropped them women right back in line with the Word, and then they drift away. There she goes right back over into chaos. But then the time that the people are ready to line up, there is a Message comes forth, and they line with It.

53 Luther was the messenger of one day, of justification, and the Church lined right with it, some of them. The rest of them continued on. Wesley come with sanctification, the Church lined right with it. Pentecost come with the restoration of the gifts, the Church lined right with it, the Elect of that day; and then faded away, went right back off

in denominationalism and went right out with the rest of them, all of them right down along the line.

⁵⁴ Now, but you notice, when the people begin to try to line with the Word, there comes a fresh Message from the Word of God, right straight to the people. And they catch that Message and line up, every time. It's just in God's . . . We have that.

⁵⁵ We have families. Every family in here is custom to that. Sometimes everything will run fine for you, for years. Then, all at once, you'll hit a spell where, we say it many times in the South here, "When it rains, it pours," and everything goes wrong. You're going through a nighttime. Then there's a daybreak, then a nighttime. Everything runs in continuity.

⁵⁶ The prophet, Paul, here is saying that a woman cannot remarry until her first husband is dead. She cannot remarry as long as her first husband is living; she, by no circumstances, at all. She must remain single as long as her first husband is living. And if she should do such a sin, "she shall be called an adulteress." I'm speaking of the natural now, to type it with the spiritual. If this woman would commit such a sin, then she is marked, "an adulteress," if she has two living husbands at the same time. Therefore, she has forfeited, by doing this, her rights to God and Heaven, by doing so. She sure has. She is an outcast from the economy of God, according to the Scriptures that I've just read.

⁵⁷ So is the church, when she tries to mix creed and denomination with the Word of God. She can't be married to a denomination, and be the Bride of Christ, at the same time. She's got to be dead to one or the other. The law says so, here. There's plenty of laws in God's Word. And that's His law, Paul speaking the same thing here. She cannot be married to a church of worldly creed, and be the Bride of Christ, because she . . . one is contrary to the other. Now, remember.

Say, "Well, we believe *this*, but we don't believe *That*."

⁵⁸ If you're married to Christ, Christ is the Word of God. In Saint John, the 1st chapter, said, "In the beginning was the Word, and the Word was with God, and the Word was God. And the same was made flesh and dwelt among us." Christ was the living Word. He always was the Word. He is still the Word. He always will be the Word. He was only the manifestation of the attributes of God, for He was the Son of God.

⁵⁹ And any son is the attributes of his father, and just as you were in the genes of your father, in the body of your father when he was a young boy, you were in him. Yet, he could not have fellowship with you, because he didn't know you. But then, through the bedding grounds of a mother, you were brought forth into the earth and become in the image of your father, then he could fellowship with you.

60 And so were you, sons of God and daughters of God, before there even was a moon, stars, or a molecule. You were sons and daughters of God, for you are only the physical manifestation of the attributes that was in God at the beginning. For, there's only one form of Eternal Life, and that was you, before. You don't know nothing about it. Neither did you know when you was in your earthly father, but you are manifested to . . . in his image. In the image of God you are made, and you were manifested for the glory and the fellowship of God.

61 And, therefore, as sure as your gene had to be in your father, before your natural birth, your spiritual gene had to be in God, because you're an expression of the attributes of His thoughts, before the foundation of the world. Right. No way around it. That's right. Now, now we notice, then, that Life being in you, God's Life being in you, from the foundation of the world.

62 Now, now, you cannot mix denomination creed with the Word, because they're too contrary, one to the other.

63 That's exactly what Satan tried to do with his intellectual conception to Eve. He said . . . he admitted that God said it, but he said, "Surely, you'll not die." See? And they believe that.

64 And that's what creed has done, tonight. Denomination has separated the people from the Word of God. Didn't Jesus say, when He come, "You, through your tradition, have made the Commandments of God of no effect to the people"? [Congregation says, "Amen."—Ed.] And through our creed, we have disassociated the fellowship of the Holy Spirit to anoint the Word of God that's laced out for this generation. We have separated the people so, by denomination, that they cannot have a chance to see It.

65 Now, God, He, every generation, He adds a new part of His Book. It all goes together.

66 Like my body was built. I'm told it started in the spine, but wasn't all spine. It went from that to ribs, and from . . . lungs, and to hands, and arms, and feet, and so forth, and it come on out to be the person that I am.

67 And so was God manifested in the beginning. And finally He was appeared as Jehovah, God the Father. Then He appeared as God the Son, in Jesus Christ. Now He's appeared as God the Holy Ghost. The same God, all the time, three manifestations of the same—same God.

68 Now, we find in this, that, each generation, God has lotted His Word from the beginning.

69 Just like evolution came. Just like first thing God created, probably, was . . . Let's say He created botany life, first. Then He created animal

life, next. Then He created human life, next. Kind of an evolution, rising higher.

⁷⁰ So has it been in God and His Church. Justification under Luther. Sanct- . . . That's pulling His Bride out, now. He's creating His Bride. Justification under Luther; sanctification under Wesley; and so forth, you see. He, the evolution of the Spirit being given more and more, 'cause the Body is building, coming to the Head, which is Christ, the Body of Christ.

⁷¹ Now, She, as a woman, if She is married to Christ the Word, She cannot be married to a church denomination at the same time, for She's bound by it. She shall . . . cannot live with both husbands at the same time. They're contrary, one to the other. One is God-sent, the other one is man-made, so they're contrary. Said, "Let every man's word be a lie; Mine be the Truth." God said that.

⁷² Just as much contrary to one another, as law was to grace, as Paul speaking of here. One must be dead, to have the other. "And if she tries to mix them, she shall be called an adulteress." Oh! Think of it. New York, Arizona, across the nation, think of it. God said, "If she's tried to be married to two at the same time, she shall be called an adulteress." What adulteress can enter Heaven? Would God marry an adulteress? Certainly not. He asked us not to do it. "She shall be called an adulteress."

⁷³ Then, her children, if she is an adulteress, her children is illegitimate. Illegitimate! Illegitimate to what? Not to the church, but to the Word. She is illegitimate. What a picture of this Revelation 3 here, of the last-day Laodicea church age! What an illegitimate group! What a denominational mix up! Lukewarm, carry on and call themselves Christians, and deny the Word of God, "Having a form of godliness, but denying the power thereof," as the prophet said they would be.

⁷⁴ Marriage is the oldest institution in the world. Marriage was performed first, and instituted, in the garden of Eden.

⁷⁵ A woman is entrusted with certain characters that she must not defile. A woman is trusted to that. There's not a creature on earth like a woman. There's no female dog, there's no female of any kind, entrusted with the character that a woman is.

⁷⁶ A woman was not even in the—the beginning of the creation, because God knowed that she would fall. All other females could not commit adultery. She is the only one that can commit adultery. If she had been made like the original, that would be complimentary to God's great wisdom. See? She was made a by-product of a man.

77 But because she was cast over in that side, she has also been given a sacred charge from God, for redemption. She's got characters that she must not defile.

78 If she would mar them, she is defiled for lifetime. No matter how much she is forgiven, she can't be justified. I'll strike that in a little bit. Got a Scripture on that, in a few minutes. She can be forgiven for her defilement, but she cannot be justified in this life. It's always with her. Notice now. She's been given this. She may be forgiven, but not justified.

79 Her body is given to her, a sacred trust from God. No female dog, no bird, no other animal, no other creature like that. No. She is the only one. By it, she is. . . The reason it's so sacred, she is to bring forth life into the earth. Her body is the bedding grounds of life, therefore that's the reason she is give this sacred trust.

80 Now here is where you may disagree, many, you theologians. That's what defiled the whole human race, is that adultery at the beginning. Her bedding ground was marred. She brought forth those twins, Cain and Abel. One act, two children. Search the Scriptures. Uh-huh.

81 Notice now. We find that her body is the bedding grounds, and therefore it's a sacred trust, not to defile that. Now, I'm speaking now, bringing this to an illustration, to show you where the Church stands. I'm not speaking of you women. Whatever you are, that's between you and God, or you men. But I'm speaking of the Church and Christ.

82 Now, this she is given, to bring forth life that only God Himself can give. Her husband might be the germ bearer, but God has to produce the life. That's right. It has to come, all life has to come from God. Any life has to come from God. It's perverted, and that's what makes it sinful, but life has to come from God. He's the Author of life. Now she has a sac- . . . one . . .

83 I want to name three things here that she must not get away from. Now, I'm speaking, keep the church in mind while I'm speaking this to the natural woman, as Paul is here, in 7th chapter of Romans.

84 She has a sacred trust of virtue committed to her by her Lord, a certain virtue. Nothing else holds it but a woman. Right. That's committed to her by God. She must not defile that virtue.

85 If she even does something wrong, she must confess that to her husband before he takes her, and make it right. The same as the church that was married to the law, has to come also before Christ, before the second marriage. She has to confess that. If she doesn't, and she lives with her husband for ten years and then confess it, he has a right to put her away and marry another woman. That's the Scripture. Fornication is unclean living.

86 “Joseph, fear not, take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.” He was minded to put her away privately, see, after he’d already engaged to her. When you’re engaged to her, as far as God is concerned, you’re married to her.

87 Notice now. She has a sacred trust of virtue that’s been given her, trusted to her by the Lord. God gave her that virtue. Just as it was in the garden of Eden, she can say “yes” or “no.” She has a sacred trust of womanhood committed to her, that she must not break. The womanhood I’m speaking of here is her conduct, her character around men. Not letting every man . . .

88 Looks on these screens and see these movie stars kissing, and hugging, and slopping, and around, over these women. A woman does that, is of a bad character. She might be virtuous, otherwise. But, see, in her heart . . . When, those glands, sex glands, are in the lips. The man kisses a woman, he’s actually, potentially, committed adultery. Sex glands are in the woman’s lips and in the man’s lips. He could kiss her on the hand, it wouldn’t mix through their sex glands. But the sex glands is in the lips. And see all this nonsense in the—the Hollywood today, of all this slopping and loving around with women, and so forth, and little girls looking at all that. No wonder our morals are rotten and decayed, and filthy, see, because it’s put before the children. That’s right. It has to be that way for the last day.

89 Now keep the church in mind. She is kissing and slopping, and mixing around in everything else but the Word, let the devil, and education and scientific searches, and so forth.

90 When, scientific, education, everything, is absolutely contrary to God. The whole system of civilization that we have now is absolutely antichrist. Educational system is antichrist. Civilization is antichrist. It’s against God. You say, “Against civilization?” God will have a civilization, one of these days, that won’t have any death associated into it. This modern civilization come by Satan. I’ll prove that to you, if the Lord willing, tonight, out of the Bible. All these things are of Satan. Our new civilization will have none of this in it.

She has this sacred womanhood.

91 No wonder that men act around women the way they do, is because women act around men the way they do. She characters herself out here with a pair of shorts on, and skin-tight, and men’s clothing and things, out on the street, twisting around. No matter what she says, she might be as virtuous to her husband as she can be, but, in the sight of God, “She is an adulteress.” “Whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart.” And she presented herself to be that.

And that's exactly what the church has done with the world.

⁹² Notice. That's committed to her: sacred virtue, sacred womanhood, and then sacred motherhood, honor her husband.

⁹³ Just look today. In certain cities, many cities, they even have big parties in what call society, church members, too. Set their hats in the floor, and they all get drunk and pitch their keys into it. Each woman goes and picks a key out of the hat, for the man she'll live with over the weekend. All kinds of such parties! Which, I've got so much to say here, if the Lord willing, I haven't got time to go into it. Such a filth!

⁹⁴ And the church is just as bad, right, committing adultery with everything, and she has no business to be going into. She should stay with the Word.

⁹⁵ Buildings are all right. Hospitals are all right. All these other things are all right. Educational programs, that's all right. We have to live here, have to read, write. That's one of the economies.

⁹⁶ Like, we wasn't supposed to put on any clothes, at the beginning. I'll preach on that, later this week, the Lord willing. But we have to wear clothes because God gave us clothes. But, in the beginning, we didn't need them. We were veiled.

⁹⁷ Now she is veiled to her sin. She don't even know she is sinning, see, as she was then. By the . . . Now she is veiled by the devil; then she was veiled by God. The difference of it.

⁹⁸ Now we find out that she has been given this sacred trust that she must not break: of womanhood, act, have her character, raise her children, be honorable to her husband.

⁹⁹ Nowadays, they pay a bit more attention to it than nothing in the world. You ought to set in my office sometime and see men bring in their wives, where they try to get right with God and confess of all the men they lived with, and everything else, since they been married. "Oh," you say, "that's . . ." No. That's Pentecostals. Uh-huh. The others won't come. So it's . . .

¹⁰⁰ I'm speaking of how it can get away, when you get to mixing up with the world, the church, and all the fashions and things that we have. We're no more like the original Pentecost was than day is from night. We've drifted off somewhere, into some dark chaos somewhere, and lost.

¹⁰¹ What a sacred trust! What a responsibility to a woman! Now see why she's a type of the Church, which has the same responsibility. As a woman has a sacred responsibility to her motherhood, to her virtues, to her husband, the Church has a sacred responsibility to prayer and to the Word, and to Christ, just the same as the woman has.

102 And as a woman drifts off with another man; when the church goes off on these institutional programs, and building programs and schools, and so forth. I have nothing against them. They're all right. They serve their purpose. But they're not . . .

103 Jesus never said, "Go, make schools." He said, "Preach the Word."

104 That's where they neglect It. Not make institutions, hospitals, and so forth. Them is all right, but that's not the Church's duty. Their duty is to preach the Gospel, but we've done everything else but that. And we've drifted in, just like Satan did, and mix it up with some Gospel, something else, and something else, till it's got a conglomeration of nothing. Corruption, even our whole, the whole world! Watch the trend of the world.

105 Reading *Reader's Digest*, here not long ago, where young girls are going through the menopause, and men, the change of life, between twenty and twenty-five years old. They're going through their middle age. Corruption (Why?) because of scientific research of food and stuff that's broke down, from the natural things we should put in our body. We are nothing but a bunch of dying corruption.

106 Now, that's what the church is, also. It's in the same condition.

107 She's a type. She has the same precious virtues by Spirit, given to Her, to preserve the Spirit and the Word, and never commit adultery with anything of the world or anything. Stay virgin to the Word, as a woman is to stay virtuous to her husband. It's a sacred trust, to honor Her Lord's Word above every man-made creed, wisdom, denomination there is. The Church is given that trust.

108 If they say, "Well, my church . . ." I don't care what your church believes. If it's contrary to the Word of God, stay away from it.

109 The Bible said, "Jesus Christ is the same yesterday, today, and forever." Mark 16 said, "These signs shall follow them that believe." If a church preaches different from That, don't you. You die to that thing. Be borned again, into the Word of God. "Go ye into all the world and preach the Gospel to every creature." That's how far It was to go. "These signs shall follow them that believe, in all the world, and every creature that will believe." See how we got away from It? Sure. But She is responsible for It.

110 But now look what, Hollywood, has took the virtuous things from our women.

111 I'm setting here looking at dear old woman, Sister Schrader, many of the women here, and back, and Sister Moore over here, the older women that remembers a few years ago. If their mother, or even them, would have walked out on the streets, the way some of these women

walk today, church members, they'd have locked the woman up for being insane. "She forgot to put on her skirt." Well, if it was insane then, it's insane now.

¹¹² Well, look, the whole world proves it's insane. Look at the murders and things that's going on now in the world. See? Insanity!

¹¹³ The whole thing is coming to fulfill Revelations. We may get to it, this week. Where, those hideous things, them is not natural. That's spiritual things, that make people scream for the rocks and the mountains, and everything else, to fall on them.

¹¹⁴ The complete, total insanity this world will go into, right away, it's almost there now. Why, you see the footsteps of it. There it is. It—it's marching right out on the street, right down the church pew, total insanity, do things that a human being wouldn't think of doing and being civilized.

¹¹⁵ Look what Hollywood has done to the woman. Look how it is. It's robbed the sacred virtues of the woman. On and on, we could go. See?

¹¹⁶ All this she lost. How did she do it? Because there was a subtle instrument called the church, like there was in the garden of Eden. A subtle person, the devil, walked into the church just like he did in the garden of Eden, and deceived her into it. She is deceived. The woman thinks . . . she don't mean to be wrong.

¹¹⁷ Eve didn't mean to do wrong. It wasn't wilfully. But she . . . The Bible said, in Second Timothy, First Timothy 3, "She was deceived." And *deceived* is not when you wilfully do it. It's when you're deceived into doing it.

¹¹⁸ And that's just exactly what's happened today. She's been deceived, by television, by magazine, by these people, these, all these fine things that they're going, out on the street. Modern girls, they look at magazines and they look at pictures. They look on the street. They see the clothing in the shops. How Satan, that great instrument of—of hell, has come down amongst the people and deceived them into these things! And the woman thinks she is all right. And she is dead and don't know it. She is far from God. See how she lost all this, and how subtle it was?

¹¹⁹ Today, I want you to notice. Jesus spoke of it. Also, if you'd like to read it, Jesus made mention that this thing would come to pass (Did you know that?) in His last hours, just before His crucifixion. Let's just read it, Saint Luke, the—the 23rd chapter, and just for a moment, like a Sunday school lesson. Begin with the 27th verse, I believe I got marked out here. Jesus going to Calvary. Listen as I read it. All right. Saint Luke 23:27, I believe, is where we have it. My note has got it that way. Yeah. Here it is.

And there followed him a great company of people, and . . . women, which also bewailed and lamented him.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For, behold, the day—days are coming, . . . that they shall say, Blessed are the barren, and the womb that never bare, and the paps which never gave suck.

120 Think, today, a disgrace for her to have a child. See?

Then shall they begin to say to the mountains, Fall on us; and hi . . . and the hills, Cover us.

For if they do these things in a green tree, what shall they do in a dry?

121 Speaking of the day that when women wouldn't no more want children. They want a dog or a cat, or something like that, but she don't want children anymore. Why? She is "Old Mother Hubbard" if she has a child. See? She don't want. That's the—that's the remarks of Hollywood. It don't want his woman to be an "Old Mother Hubbard." So she'll, he'll have some operation performed to himself or her, one, that'll keep them from having children. They don't want no children.

122 Jesus spoke of it. And what did He say? "At that time they'll begin to cry for the rocks and the mountains to 'Fall on us.'"

123 She'll practice birth control, so she can go to parties. She can't be bothered with a baby nursing her. "It'll disform her. When she's pregnated, it'll be, it disform her. She won't look like she used to." And her husband, ignorant enough to let her go that way. She won't give him a child.

124 Jesus spoke of it. And He said, that—that, when they were doing this, at that time they'll go to crying then for the rocks to fall on them. It's Coming of the Lord.

125 They pay great sums of money for cats, dogs, to mother. That's right. She must mother something, because it's a God-given nature to her.

126 I notice. I hunt big game. An old bear in the fall of the year, when she has been bred to the male bear, she's got cubs then that's born. They're pretty good-size cubs, maybe weigh a hundred pounds or better. She'll make them scat and hibernate to themselves, because she's going to bring forth some more cub. They're born in February. The bear knows nothing about it.

127 They're born in little sacs. How that God has them open these little sacs, themself, little . . . like little cellophane sac. They find their way around. Their mother is sound asleep. She hasn't eat anything since

October, and this is February. They come around and nurse her till the middle of May.

¹²⁸ Then when she sees her cubs, they're pretty good-size cubs, weigh maybe fifteen, ten or fifteen pounds apiece. They've nursed her. How she gets the milk, that's God's idea. She lives, herself, and produces milk for the cubs.

¹²⁹ And then if her breeding doesn't take, and she don't have any cubs, she'll hunt up them year . . . last-year cubs, and mother them all summer long, because it's God-given instinct. She has to mother something.

¹³⁰ And if a woman won't have a baby for her husband, she'll take a dog or a cat, or something. She's got to mother something. It's her nature. But to bear a child for her husband, and raise it to the service of God, that's entirely all out of her line. She should . . . Oh, she'd—oh, she'd be so disgraced, if she did, by her sin-loving society of this 1965 type of women.

¹³¹ A true picture of the modern church today! Neither does the modern church want any of these here, screaming, shouting, tongues-speaking, Acts 2:38 young'ns around her. Yeah. Yeah. See? Yeah. She don't want any of them whooping, and crying, and screaming, "Amen! Hallelujah!" Why, such a child would immediately put her out of her denomination. They had one like that in one of the churches, why, they'd throw her out right quick.

"Why you letting such stuff as this go along?"

¹³² So, you see, she's pregnated with something, 'cause she's bringing forth members all the time. But she don't want none of them screaming, hollering, blabbering, Acts 2:38, miserable creatures that she thinks they are. It would certainly embarrass her. It would ruin her and her educated, ethical, scientific society church that she belonged to here. They would throw her out, at the next council. She can't have it. So she don't want to be pregnated with the Word, because that's the only kind that the Word can bring forth.

¹³³ Born of the Spirit of God, it has the Spirit of God in it. No intellectual church-join and creed-going, bobbed hair, painted face; there's no such a thing as that in all of It. You don't find that in the Word of God. You find an old-fashion, sanctified, Holy Ghost-filled child, born of the Spirit of God, screaming, hollering, shouting, praising God.

¹³⁴ That's altogether out of the reaches for her. She don't want That. Oh, no, sir! No, indeedy. What does she do then? So she brings forth a pair, a painted-face, short-wearing, Jezebel society, illegitimate "cats,"

they call them, I think it is. See? I think they call it cats. See? “Look at that cat going there,” they say, or something like that, you know.

¹³⁵ She was born, or married, connected with her first husband, the first Adam, by the adulterous wife, Eve, Adam’s first wife. You say, “Adulterous?” She sure was. But, oh, she claims that this Adam, this first Adam, is dead. “Oh, sure, he died a long time ago. I’m reborn, again,” she said, “and I’m certainly married to the Second Adam, Christ, the Word.”

¹³⁶ How? Notice what she loves. Watch her lover, you want to see who she is in love with. The Word says *This*, but she said, “My church says *this*.” Then who she in love with? Who is her husband? Her own fruits prove what she is. Exactly right, shows what she is. Notice. She was born, first, to Adam, ’cause that’s her natural birth. See? And she never left that. That’s a lover of the world. She claims that she is born the second time, to Christ. But her lover, notice, is Adam, yet, because she loves the world.

¹³⁷ And another—another thing, notice what kind of children she is bearing. That tells what their papa is, whether it’s the first Adam or Second Adam. If the Church brings forth a child of the Second Adam, he acts the Second Adam’s way of acting, like they did on Day of Pentecost. That’s the really true Second Adam’s children. See? Right. Their nature is like his and hers. Yes, sir. Her daughters, painted-face, bobbed-haired, wearing men’s clothes, trousers. The Bible said for her “not to do it.” She cuts her hair. “It’s a shame to her.”

You say, “Shut up, on that.”

¹³⁸ That’s what the Word says. I’m only pointing out nature. That’s what she does.

¹³⁹ Her sons, her sons born out of her, rely upon education, schooling, some Bible school, so-called, some great college that’s supposed to be a long time ago, hatching them out, in some sort of an incubator style. Denominational-seekers, religious Cain-like, just illegitimate to the Word as Cain was; right, just as illegitimate as Cain was, sure, denominational-seekers. You see what it is?

¹⁴⁰ God never did organize a denomination. He’s always been against it. His Word is against it.

¹⁴¹ But they hold right onto it, so you see what they’re bringing forth. That shows who their papa and mama is. Exactly. Exactly. Just as illegitimate as Cain was. That’s kind of a child he brought forth from Eve. They got away from the Word, then see what she brought. That’s just exactly what the church has brought, the same thing.

¹⁴² Can prove it to you, by the Word, that that's where education and civilization come, through Cain. That's exactly right. For they claim. . . But they—they claim to be sons of God, but they're denominational-bred, denominational school-scholared, everything else. That's exactly right. Subtle, smart! My! So was the serpent, their father. Right. Just as subtle and scientific preachers as Cain was. See? It's exactly the same thing.

You say, "Brother Branham, is that true?"

¹⁴³ Turn to Genesis 4:16 and find out. Get back here in Genesis 4:16, just a minute, you'll find out how it happened.

And Cain went . . . from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after . . . his son, Enoch.

¹⁴⁴ On down to Tubal, on down, for they begin, come designers of instruments, music, and so forth. Civilization came by Cain, right, building cities, instruments. Scientific men come by Cain, the serpent's seed. Now notice the 25th verse:

And Adam knew his wife again;

¹⁴⁵ Now, he knew her once and she had two children. Search the Scripture. She had Cain and Abel. One act, and two children. You say . . .

¹⁴⁶ They told me, not long ago, it couldn't be, happen. We got a case in Hollywood. Hollywood? We got a case in Tucson right now, up in court. A woman gave birth to a colored child and a white child, at the same time. They say she can't do it. She can have two fertile seeds, too. They got it right in court now. I know dogs will do it. Animals will do it. And she's got there, the white man said, "I'll support my own child, but not him."

¹⁴⁷ And the woman made the confession. She lived with her husband that morning, and the colored man that afternoon. "If it's in," the doctor says, "in the space of twenty-four hours, it'll happen if there's another fertile seed there." And there she did it.

¹⁴⁸ And that's exactly what happened here. Cain that . . . Satan, that morning, in the serpent; and Adam, that afternoon. When she . . . And she had two children.

Now, Adam knew his wife again (the second time); and she bare a son, . . .

¹⁴⁹ Remember, there is nowhere in the Bible that said Cain was Adam's son. Said, "He was of that evil one," not Adam, "the devil."

. . . *knew his* (the second time), and knew . . . and had a son, and called his name *Seth*: For God, said she, hath appointed . . . (That wasn't the real Seed.) . . . *appointed me another seed instead of Adam, whom Cain slew*. So . . .

And to Seth, to him also there was born a son; and he called his name Enos: and then began men to call upon the name of the LORD.

150 Not out of Cain's, that generation genealogy, but out of Seth's genealogy.

So, "Cain is the evil one." There come the serpent.

151 Now notice. The Bible plainly says here, that, "Her first husband must be dead," not just put away. He's got to be dead.

152 I just got through preaching on *Marriage And Divorce*, and you all know about that. I'm not speaking now, altogether, this congregation here, but out across the nation. All right. Now you see what happened there, in *Marriage And Divorce*. When it . . . ? . . . The Seven Seals was opened, that brought out the real Truth of it.

153 So, to be married to the Second Adam, Christ, the Word, you must separate yourself by death, from your first denominational husband, 'cause there isn't a one of them that can take all the Word of God. Just show me where that one is at. "Oh," you say, "mine." The other fellow says his, too. Put them together, and you find out you're both wrong, soon as you denominate. Read Revelation 17. So, you see, you've got to be dead from that thing.

154 Now, I'm not speaking to this local assembly. I'm speaking altogether across the nation. You must be dead to your first husband. If you're united to Christ and still married to a denomination, you're an adulteress. You are Laodicea.

155 A Church across the nation, we're following Jesus Christ, the Word. To be in the Bride, you have to be remarried to the Word of God, which is Christ. "In the beginning was the Word; the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us."

156 As long as you hold to man's tradition of denominations, you are called, in God's Word, "a adulteress." As long as you're a denominational creed-seeker, belonging to a denominational church that denies the Word, you are "an adulteress," what the Bible said.

157 Jesus said, "You cannot serve two gods at the same time. You either serve God or mammon." *Mammon* is "the world." "He that loves the world, or the things of the world, the love of God is not even in him." The Seed of God can't be in him the same time (the love of God) the

love of the world is in there. When the Seed of God is operating through you, that's the Word of God. The love of the world can't be in there at the same time. Now where is the short hair, and the shorts, and the painted faces? Now where is it at?

¹⁵⁸ You can't be virtuous to Christ, the Word of God, and serve a man-made denomination at the same time. It's contrary to the Word. Paul said here. "Whereabouts?" Romans 7.

¹⁵⁹ Neither can you bear God's sons, of His Word, to this illegitimate denominational group. You cannot do it. In your incubator, you cannot bring forth a Word son of God. I'm speaking to the church. But still you claim to be very religious. So was Cain, the prostitute Eve's son, very religious, built altars and offered sacrifice, and paid his tithes and done everything that any other religious man would do. But he failed to keep that Word. He failed to have the revelation.

¹⁶⁰ And the revelation is the only thing, the revelation of the Word. What is the . . . What is a revelation? Jesus said, "Upon this rock I'll build My Church, and the gates of hell can't prevail against It." Faith is a revelation; because Faith has been revealed to you.

¹⁶¹ "Abel, by faith, offered by revelation (faith), offered to God a more excellent sacrifice than that of Cain."

¹⁶² Cain thought they eat apples. They still got that idea, but it wasn't. It was an adultery, serpent's seed. And there when the Seven Seals opened, it declared it and proved it. My book is just out on it. I think we got a thousand here now. See? Notice. That's Scripturally, from Genesis to Revelation.

¹⁶³ At the end time, both trees are coming to the seed and proving themselves. Here we are, right today, Laodicea and the Bride, just as clear and pretty as it can be in the Scripture, and right before your faces. "You can't serve God and mammon." You can't be a virtuous Bible-believing Christian and associate yourself in the denominational affair. You just can't do it at the same time. One has got to be dead, and let the other one live.

¹⁶⁴ Neither can you bear God's Word son. Neither can the church bring forth. They don't want one of them, a screaming children, shouting and speaking in tongues, and all them things. They, you can't do that in a denominational church. They won't have you. They don't bring them like that. They take them up and shake their hands and say, "If you believe, you've got It. As long as you put your name on the book, that's all you have to do." See? It's—it's illegitimate children to the Word, still claim to be religious.

¹⁶⁵ So, preganated with Satan's wisdom and knowledge, the church has become! They send their people away to school, to learn how to say

“amen” just right. They learn them how to say all this, and be very intellectual. What is it? It’s pregnation of the devil. What did Satan pregnate Eve with? To disbelieve the Word, for intellectuals, intellects, and it ruined the whole creation. That’s exactly what she’s done in the Word today, the church. She’s pregnated herself with Bible schools and colleges, and things like that, reading, writing, arithmetic, and they know no more about God than a Hottentot would know about an Egyptian night. They know all their creeds, their prayer books, and everything else, but know nothing about God.

¹⁶⁶ They know when the Word is vindicated, when God spoke back there and lotted out His Word to each generation as they come along. Here come Noah along, and he preached that generation.

¹⁶⁷ Now, what if Moses would have come along, said, “Let’s build an ark”? He’d been all out of style. But he was a prophet. He had the revelation of God.

¹⁶⁸ God vindicated it to be the Truth. He brought the children about, Israel out, and showed the Pillar of Fire before them, and vindicated the prophet; and said just exactly what He would do, and He did it.

¹⁶⁹ They said, “Let not God speak. Let Moses speak, lest we die.”

¹⁷⁰ He said, “I’ll speak to them no more like that, but I’ll raise them up prophets, and they’ll speak.”

¹⁷¹ There stood Isaiah standing there, said, “A virgin shall conceive.” A man like him in a day when . . . How is a virgin going to conceive? “Unto us a Son is born: a Child is born, a Son is given. His Name shall be called, ‘Counsellor, Prince of Peace, Mighty God, the Everlasting Father.’ Upon the throne of His father, David, He’ll reign. There’ll be no end to His Kingdom.” How is it going be? He didn’t know. He just spoke what God said. It’s beyond any imagination, intellectual. It’s beyond any scientific research. It’s the Word of God.

¹⁷² Now we school our seminary students in all kinds of Bible theology and things like that, man-made theology, it’s got a bunch of church just exactly a Laodicea, like God said it would be. Oh, my! When I look at that, and makes me shiver. Pregnated with intellectual conceptions! You’ve got to be a high school graduate before you can even enter. You’ve got to have . . . got to stand before a psychiatrist before you can be ordained.

¹⁷³ Would you imagine Peter, James, and John going before a psychiatrist? Remember that hundred and twenty up there, couldn’t even sign their own name? Stand before a psychiatrist, see if they . . . if all of their . . . if their reflex was just right, and so forth? They had a reflex, but it wasn’t the intellectual conception or scientific research. It was through the Power of God. When It struck them, they knowed

nothing to do but act out what the Holy Ghost said do. They didn't pay any attention to any intellectual, what the church said, and what the priests said, what *this* said, *that* said. They moved by the Spirit; fearless men.

¹⁷⁴ First John 2:15, He said, "If you love the world, or the things of the world, the love of God is not even in you." See? So how can you be pregnated with the Word of God which condemns the world, condemns Hollywood, condemns all of its fashion, condemns all these parties and carrying on, and so-called that they have in the name of religion? It condemns it. How can the Word pregnate a person: how can a bobbed-haired woman, painted face, wearing shorts?

¹⁷⁵ How can a preacher, goes out here to a seminary, and looks at Acts 2:38 and sees that there's not a person in the Bible ever baptized in those titles, and then still say he's pregnated with the Word of God? He's telling you a lie! He sold his birthrights. He's committed adultery against the very Thing that he said. He is put away, in divorce.

God is going to have a virtuous Church, just exactly, a Bride.

¹⁷⁶ Bible said, "The Word is not in you." So what kind of a children are you bearing? Pregnated denominational. There has been no death to separate you from your first lover.

¹⁷⁷ "What will the Joneses think if I go to crying and speaking in tongue? What will they think if I'm rebaptized?" What a nonsense! Are you married to Joneses? Or, are you married to the church? Or, are you married to Christ, the Word?

¹⁷⁸ Now, that's why she is still bearing his children. What kind of children she have? Here is some of their names they call today: cats, beatles, monsters, Rickys, Rickettas. Cats, beatles, that's church members. Sure. They're all his sons, sons of Cain, which is the sons of the subtle beast, just as smooth as they can be.

¹⁷⁹ Now take a good look for a moment, with your own spiritual insight, at your soul. Just look around. I'm speaking 'cross the nation now. Look just a few minutes, you out there in the Branham Tabernacle, you in the tabernacles on the West Coast, and Arizona, and everywhere you're at. Look at yourself for a few minutes. You say, "That Message you're preaching, Brother Branham, is wrong." Look at yourself a little bit. Let the Holy Spirit search your minds with the Word, you'll agree with the Message. Let Christ, the anointed Word, search out your own conscience. Let Him get into you, see if That's right or not. And that's just one or two things I mention, when there hundreds of them.

¹⁸⁰ Does the Bible agree with a woman bobbing her hair? [The congregation says, "No."—Ed.] Does the Bible believe, agree with

three, baptisms in the name of “Father, Son, Holy Ghost”? [“No.”] No such a thing. Does the Bible agree with woman wearing man’s clothing? [“No.”] Well, just take them three there, when there’s hundreds of more. Search it out in the Light of God’s Word.

181 You say, “I’m a church member.” So was Cain. So was Eve. The Bible predicts, in the last days, that the Laodicea will be the same.

182 Let the Holy Spirit search your conscience, and you’ll agree with Daniel 5:12, when the queen come in before Belteshazzar, and said she found out that there was a prophet, Daniel, was among them, and he was a dissolver of doubts. You let the Holy Spirit, He is the Prophet of the day, let Him come into your heart right now and examine with the Word of God, and the doubts about the Message will be all dissolved. He dissolves all the doubts. You find out, it’s exactly on the Word for this day.

183 You cannot preach Luther’s message today. It goes in It, but that’s the feet. Uh-huh. Uh-huh. Cannot preach Wesley. Cannot preach Pentecostal. We’re plumb beyond that. They denominated and died. They’re the stalk.

184 The stalk come up with the blade, that’s the first condition of the church. Now, that there don’t look like the first grain that went in the ground, the wheat.

185 The second come forth is a pollen. That still don’t look like the grain. Looks more like it. It’s coming more in the image of the real grain. But the blades don’t sure look like the grain that went in the ground. It’s a carrier of the life that was in the grain. But what did it do? It denominated, just like all other nature fits in with it. It died.

186 Then what? The life run right up into the tassel. It’s got whole lots of little—little balls hanging on it, looks like little—little grains in it. Look like it’s a real grain, but it isn’t.

187 Then it drops down into the shuck. And what does it bring forth? A shuck.

188 Now, you take a grain of wheat, when the wheat is first coming forth. And Jesus said, “A corn of wheat . . .” And you take that wheat and open it up. You pull it off the stalk. You look at it. You say, “We got a grain of wheat.” Be careful. It’s just exactly like the grain, but there’s not a bit of grain in it. It’s the shuck.

189 There’s the Pentecostals, “So much,” as Matthew 24:24 said, “deceive the very Elected in the last days, if it was possible.” But you pull leaf by leaf back, you ain’t got no grain. The grain is right back in the back of it. See?

¹⁹⁰ And then the Life comes out of that denomination, goes into the grain. Then what happens? When the grain begins to grow, and to get bigger so It can cover over something, the denomination pulls away from It. Why ain't we got a denomination out of This? They never will be. It's the grain. It can't go no farther. We're at the end time. So what does It have to do now? Lay in the Presence of the Son, to be ripened, that's exact, the Word to be ripened into your heart, to bring forth and live what we're talking about. Yes, sir.

¹⁹¹ Then you'll have no more doubts, if you let the Holy Spirit reveal It to you, like the queen said about Daniel.

¹⁹² You may say, "What's this all got to do with thanksgiving? What you talking about, Brother Branham? Here it is, quarter to nine. You didn't say nothing about thanksgiving." What a Message for the occasion, to me! Yes, indeed.

¹⁹³ The pilgrim fathers were very thankful for their new-found way of life. Being separated from the old English denominations and creed, they could marry to the new anointed Word for their age; that's right, the new anointed Word of their age, for their day.

¹⁹⁴ So can we be thankful, as pilgrims, like Abraham, separated ourself from the things of the world, all of our associates. Abraham was a pilgrim. God has separated us from all the dead religions. I'm speaking across the nation now, all the dead creeds. And to what? Separated us, and opened to us a new land, a new Message for this day.

¹⁹⁵ Pentecost dried up and died, like Luther, Wesley, and the rest of them. It's no more than a bunch of churches pulled together. Good people in there, yet, has got to be come out.

¹⁹⁶ What did He do? He opened up the Seven Seals of the last Message. You notice that? The Seven Seals, which, all the mysteries of the seven church ages was sealed with Seven Seals. The reformers didn't have time to do it in their days. They didn't live long enough. But this blessed revelation of the Seven Seals, it's open to us in this last days, from a prophecy that went forth to Arizona.

¹⁹⁷ How I asked God, the other day, "What are You doing with me out here in this desert?"

¹⁹⁸ Did you know Moses wrote the New Testament . . . or the Old Testament? He certainly did. First four Books gives the laws of everything: Genesis, Exodus, Leviticus, and Deuteronomy. He wrote the Old Testament. To do that, he had to leave all of his associates and loved ones, and go into a desert.

¹⁹⁹ Paul wrote the New Testament. That's right. He wrote Romans, and Romans and all the rest of It there, Hebrews and Timothy, and so

forth. And to do that, he had to separate from himself, and go down into Arabia, into a desert, for three years, get the revelation of God.

200 “Oh,” you say, “how about Matthew, Mark, Luke, and John?” They were scribes that just wrote what Jesus did.

201 Paul separated and put the Word together. That’s right. Well, then, look, if it taken that, and had to go to a desert, away from their loved ones . . .

202 Remember what, *What Time Is It, Sir?* How many ever heard it? Say, “Amen.” [Congregation says, “Amen.”—Ed.] Was it exactly right? [“Amen.”] Then we’ve got the revelation in this last days, for the Message of the Lord God to gather His Bride together. No other age has it been promised. It’s promised in this age: Malachi 4, Luke 17:30, Saint John 14:12, Joel 2:38. Those promises is just exactly like John the Baptist identified himself in the Scripture.

203 Jesus identified Himself. What’d they say? “Away with such a person!” “John is a wild man.” The church wasn’t able to receive it. That’s the pattern. Neither will the church receive it today.

204 But, to the Elected, God is calling to the Elected. They know it: calling the virtuous Bride, the Word, the last-day Church, the elected Lady of our Lord Jesus Christ, Word. If. . . Jesus is the Word. How many believe that? [Congregation says, “Amen.”—Ed.] All right. Then, the Bride is always part of the Bridegroom, so the Bride will not be a denomination. It’ll have to be the Word, manifested, to be the Bride of Christ. He promised to do it. He said how He did. Never uses . . . loses His pattern. He always did it by the pattern. He done it, every time, by the pattern. He does it again, calling out His virtuous Bride in the last day, the lovely Rebekah waiting for Her Isaac. What a beautiful time!

205 Here it brings into view, the two books that’s going to be mysterious to you when you read the book of *The Seven Church Ages*. The two books: Book of Life, said, one says you can put your name on, you never comes off; other one says you take his name out of the Book of Life. This brings it perfectly in view, right here. I’m going to stop a few minutes, maybe, on a few notes here, and catch this before we close.

206 Life is a sacred thing, to God, and it’s recorded in a book. God is the Author of life. Do you believe that? [Congregation says, “Amen.”—Ed.]

207 Our natural life here, we have, is just a perversion. It really should be the right life, to begin with, but it’s perverted by the natural birth. The first life, or your first union, you were joined in at birth, by nature, a natural act. A natural human being associated, man and woman together, associated together in sexual affair, which brought your first

life here, and that's associated with sin and death. How can you miss seeing the serpent's seed?

208 When you see the woman, a by-product; not another female like her; made in that order, knowing that she could be deceived. God knowed. If He didn't know the end from the beginning, then He wasn't God. If He isn't infinite, if He isn't, if . . . He can't be infinite without being omniscient, omnipresent, knowing all things, Eternal. So He knowed all things, and He had to make that woman.

209 The man didn't have a wife. The wife and the man was the same thing. He had the feminish and masculine spirit in himself.

210 He had to separate, take a by-product, after the whole creation made. No female created by God, in the original creation, can do a thing like that. She was made thus, to do it. He knowed she would do it. If He didn't, He wasn't God.

211 But, see, the attributes that's in God had to be displayed. He—He was to be a Saviour. And to make everything perfect, the way He had it, then there could be nothing lost. Oh, don't be children. Be men and women. We're at the end road. Notice.

212 Now, it was nature, associated with death. Your first husband, that had rule over you, was your nature by natural birth. Natural, you love the world because you are the world, and part of the world. That right? [Congregation says, "Amen."—Ed.] Your desires was, by nature, to love the world which you're a part of. You're a part of nature. You believe that? ["Amen."] And that's your natural thing.

213 That's the reason you have to be born again. You have to separate; you have to die to that first husband. You can't live with it. You just can't say, "Well, I'll divorce him, and hang him up here till occasion." No, sir. No writing of divorcement! He dies. The nature of the world has to die. Every speck of him has to die. You have to be reunited, again, with another Nature.

214 Your name of your first nature, was born, and put in a book of life. And all your deeds was wrote in it, too. Everything you done under that nature was put in a book, called the book of life.

215 You notice, in Daniel, when he come to "the Ancient of Days, Whose hair was as white as wool. Ten thousand times ten thousands came with Him, to minister to Him; the—the Bride. And then the books were opened." "And another Book was opened, which was the Book of Life." See? There is saints already there, the Church, the Bride. "Another Book was opened, which was the Book of Life."

216 Now, you, but when you were separated from that union, by spiritual death: Your natural desire is to cut your hair. Your natural

desire is to wear shorts, paint your face. Your natural desire is to be intellectual, smart man, know something better than the other. That's what Eve wanted. That's the very thing she wanted.

217 "Well, say! You little two bit, two-by-four preacher, stand up there and tell me? I've got a Ph.D., LL." That just makes you farther away from God, every time you add one thing. See? See? That's right. It's true. See?

218 That's what Eve took. She was pregnated with that kind of a pregnation. That's what the church is today, by Bible schools and intellectuals. And, look, every one disagreeing with the other, a big mess just exactly what the Bible said, "Babylon."

219 The Bride knows where She stands. She is very few. There won't be many saved; just a very, very, very few. You say, "Well, there, said, 'thousands.'" Yes. But they've come up through the two thousand years, too, on every age where It come out. Ever . . .

220 Luther's age and that group; and then died off, and they went, denominated; then Wesley; and then come pentecostals, and so forth. And all the little out branches of Baptists, Presbyterian, Methodists, Nazarenes, Pilgrim Holiness, and so forth, see, all those branched off from there like the leaf.

221 But, you remember, when it went down, and the grain begin to ripen, that you find, before that grain can ripen, everything in that stalk has to be dead. Hallelujah! Can't you see where we're standing? Life is in the grain again. What is it? Just exactly like the same grain that went in the ground, the same Jesus in the Bride form, same power, same Church, same thing, same Word. The same Word sucked up through these and come out here, and come to a head here. And all that Life that come through here, picked up its people. Now it's forming up into a head, for the Rapture. Speaking on that tomorrow night, or next night, one, the Lord willing.

222 Well, you separated from your first union, by spiritual death. Now you are born again, or remarried again, to the new spiritual union; of not your natural life of the things of the world, but of Eternal Life. That germ that was in you at the beginning, found you.

223 Now, your old book is gone, with your old union. Now, your name in your old, in your . . . has been transferred. Now, you say, "Do you mean to tell me that my old book. . ." God put it in the Sea of His Forgetfulness. You stand perfectly before God.

224 Now, your name is now in the new Book; not the book of life, but the Lamb's Book of Life, what the Lamb redeemed. Not the old book of your natural union, but your new, Bride. Hallelujah! Your new life is in the Lamb's Book of Life, your marriage certificate, hallelujah, where

your true Eternal germ, from the beginning, takes hold. Now you're not only forgiven, but you're justified. Glory! "Justified," Romans 5:1 said. Yeah. Romans 5:1 said, "Therefore being justified by faith."

225 Look up the word. The word don't mean "forgiven." The word means "justified." It don't mean you're forgiven.

226 For instance, you heard I got drunk and—and done some evil things, and everything. Then you come around, say to me. You found out I didn't do them, then you come around, say, "Brother Branham, I forgive you." Forgive me? I didn't do it, at the first place. See?

227 Now, if I did do it, I'm guilty. But you could forgive me, and I wouldn't be guilty. But yet I'm not justified, because I actually done it.

228 But the word, *justified*, is though you never done it. Amen. It's not even regarded, at all. How is it done? In God's Book of the Sea of Forgetfulness, your old book and marriage is divorced and dead, and it's not even in the memories of God. Amen. You are justified. "Therefore being justified." It was accused. You was accused. You never done it, in the first place. The old union is in the Sea of God's Forgetfulness. You wasn't married to it, to begin with. He, the Bridegroom, bore your shame, Himself, for you, in your place. He took your place, for you were predestinated for Him, to be in His Bride, before the foundation of the world. The Bible said so. You are the predestinated Seed.

229 How did you come to do this? You were deceived into it by your first marriage, to your adulterous parent, Eve. It's no fault of your own. By your natural birth, you come after Eve, who committed adultery. That's the reason you was born an adulteress. You're a sinner, to begin with. That's right. You was deceived into it. You had no . . . No, you, it ain't your fault.

230 You never did it. Because, that little germ that was in you, was to be you, before the foundation of the world. God put your name in the Lamb's Book of Life.

231 Like my little eagle story, all of you has heard it. A hen . . . Old farmer set a—a hen, one time. So he didn't have enough hens out . . . eggs to go under the hen. So then he found an eagle egg, and they put it under him. When the eagle was born, it was the funniest-looking chicken them chickens ever seen, little old eagle going along. And the hen would go, "Cluck, cluck, cluck, cluck."

232 Little eagle said, "I don't know what that thing sounds like, but I'm following her, anyhow."

233 And they went out in the barnyard and begin to scratch in manure piles. And she, "Cluck, cluck, cluck. This is good. This is good. You join ours. And this is what . . ."

234 That little old eagle, he couldn't eat that stuff. See? He just—he just went along with the chicken because he didn't know. He didn't know what to do. And then she went out there, and she would get *this* or *that*. And the little eagle just . . . he just had to stomach it, but he—he didn't know how to do it. But he had seen all the chickens doing it, but there's something different. He didn't like that.

235 So, one day, the mother knowed that she had laid two eggs. So she begin to hunt for that other one, flying around, searching, like the great Holy Spirit. One day he flew over the barnyard, that denomination. She looked down there, and she seen her baby. She screamed. It was the Voice of something that echoed from the inside of him. [Blank spot on tape—Ed.] Oh, That sounds right! Oh! Let a real predestinated-born germ, predestinated by God, hear the Word of God, It's music to him. He knows It's the Truth.

236 He's tired of that denominational stuff, anyhow, "Join us. Come, go with us. We got a social party. We got *this*. We got . . ." It just didn't sound right, to the little fellow.

237 She said, "Son, you don't belong in that group, anyhow. You belong to me. You're mine."

238 He said, "Mama, that sounds real. How am I going to get out?"

239 "Just make a jump. I'll catch you." Uh-huh. That's all you have to do.

240 The anointed Word of God being vindicated before any man that's born to be a son of God, with the predestinated germ into him for this hour, he'll see God's Message as sure as there's a God in Heaven. Martin Luther saw It for his. Wesley saw It for his. The pentecostal saw It for his. Now what about you? Uh-huh. They went into a denomination. Here is the Word condemning it; telling you what we're to have today, and just exactly Malachi 4 and all these other promises for the hour. What do you see? What are you looking at? Amen. Here we are. The real, genuine eagles hear. "My sheep know My Voice. A stranger they'll not follow."

241 Why? It was put in there by predestination. You were foreordained to a son of God. You were in God before the foundation of the world. You're only manifested in this day for His honor and glory. How can you do it without honoring His Word, and stand with every Word of God? Yes, sir. Which, you are a part of that Word, by predestination. Because, look, the God is the Word. You believe it? [Congregation says, "Amen."—Ed.] Well, then, if . . . He always was the Word. "In the beginning was the Word." And if the Word was God, then you were in God. The Word, the part that you're to play, was in God

before the foundation of the world. He seen you. He knew you. He predestinated you to it.

²⁴² I tell you, just as that eagle recognized that voice, so does a—a real, born-again Christian recognize the Voice of God speaking through the Word, when they see It anointed and a vindicated. Look. He looked up *There*. He didn't see this old hen cluck-cluck around *here*, "Join us and go over *here*," and, "go to *this*," and, "go to *this* and *that*." He saw a—a being like he wanted to be, sailing in the air, screaming, free, up in the highs, above all the vultures and things of the earth. Hallelujah! He wanted to be that because it was in him to be that.

²⁴³ And a man that's born of God, a son of God, has to have the nature of God. He has to be like God. He honors God. He is part of the Word of God. And in this last days, of this Bride taking form, just exactly the same power that He was in at the beginning, has come up through these organizations, and so forth, and come out for the Bride. He can't be nothing else but that.

²⁴⁴ They ought to have seen It, them Jews in their days, when they seen It manifested there before them, as the prophet said He was. He said, "Search the Scriptures; in Them you think you have Eternal Life. They are They that testify of Me. If I do not the works of My Father, don't believe Me. But though you can't believe Me, do the . . . believe the works that I've done."

²⁴⁵ They said, "Our fathers eat manna in the wilderness for forty years. We know where we're at."

²⁴⁶ He said, "And they're every one dead," that's, Eternally separated. Everyone died. There was only three, two come out of a million, two million. That's one in a million.

²⁴⁷ Why, an injection, the sperm from male and female, there's usually one egg fertile. There's one egg, one germ that's fertile, you ever seen hybridizing in cattle. Notice. *Here* is a—a million eggs; *here* is a million germs; and when they are—are discharged, to come together to the womb, coming through the tube and into the womb, they meet. One of them is eggs. A million eggs; a million germs. There's only one egg in there fertile. There's only one germ fertile. They're all alive. You can watch them little calves beating around in there, a speck that you could put on a match stem.

²⁴⁸ And Demos and them is listening in tonight, and he remembers when we took them. He took me down there, showed me how that worked. Test tubes, and put just in enough that you could put on the end of a match. It was thousands of little calves and bulls in there, but it's only one of them can live. Only one of them! And here is a big ball of them, *here*. And you'll notice, one will crawl out from among this

one *here*, go right over, the germ come over *here*; and an egg will come out from among these other eggs over *here*, and they'll meet together. And the rest of them die. Yet, they're alive, but they die.

²⁴⁹ Because, there is Something, Someone made *this* one fertile, and ordained *this* one, too. It's predestination, my brother. Sure. God has to determine whether it's going to be boy or girl, red-head, black-head, or whatever it is. It's determined by God. More mystery than a virgin birth, to me. But, notice, the rest of them die.

²⁵⁰ There were two million people come out, sung, shouted, done everything. Spoke in . . . not ever spoke in tongues. But they shouted, and—and give God glory, and danced up-and-down the sea, and done everything that all the rest of them did, but there were only two went into the promised land. Caleb went in, Caleb and Joshua, only two. That's one out of a million. It's one out of a million in natural birth. Every one of them had the same blessing.

Oh, you Pentecostals, I hope you don't wake up too late.

²⁵¹ One out of a million. Look. There is supposed to be five hundred million so-called Christians in the world today. If Jesus would come, there'd only be five hundred go with Him, then, if that statistic would run true. Why, there's more than that missing every day, over the world. They know nothing about it.

²⁵² "I understand," said the scribes, 'you know that . . .' Why does the scribes say that—that, 'Elias must first come?'" they said to Jesus.

²⁵³ He said, "Elias has already come and you didn't know it." See? He did just exactly what the Scriptures said was to happen to Him. See? "So must the Son of man suffer. Under . . ." They didn't recognize Him. Yet, they were all in the church. All claimed to be alive.

²⁵⁴ And you just let a real, born-again Christian, a real servant of God, hear that Word of God, he'll come right out through every denomination, to that real fertile ground, by the Word, the bedding ground. He'll just do it. I don't know how he does it. God has ordained it to be done.

²⁵⁵ You was deceived in the beginning, by your first marriage. Now you know what's true. Just like I said, the little eagle when he heard the Bridegroom's Voice, he went to It, the anointed, vindicated Word of God for the last day.

²⁵⁶ Noah was the vindicated Word for his day. Do you believe that? [Congregation says, "Amen."—Ed.] Well, his message won't work today.

257 Moses was the vindicated Word of his day. Do you believe that? [Congregation says, "Amen."—Ed.] It won't work for now. Jesus was. . .

258 John was the vindicated Word. You believe that? [Congregation says, "Amen."—Ed.] It wouldn't work in the days of Jesus. Certainly not. No, sir. "Law and prophets were until John; since then, the Kingdom of Heaven."

259 The apostles, them who set forth the Bible. Here come Luther out, in Reformation, his words, that, his church, won't work today. Wesley's won't. Pentecostal's won't. It worked in their day.

260 But it's another day. This is the opening of the Seven Seals. I know It sounds strange to you, but God has vindicate it so perfectly. There's no—no question in It. Just perfectly! I ain't scattering that to the local assembly here. I'm speaking to the people out across the nation. See? Do what you wish to.

261 Now notice the anointed Word of his day, of which you are a part, by predestination. You immediately, like, knew. When you heard That, you knew right quick that you was an eagle. You also realized that you wasn't a denominational chicken, to begin with. You knowed there is something wrong there. There is something wrong, that's right, for you know that you were trapped into it, at the beginning.

262 He, the Bridegroom, took away your shame, "And put it in the Sea of Forgetfulness, by the washing of the Water of the Word and the Blood of Life." That's what the Bible said. Your first husband that you were married to, the world. . . The anointed Bridegroom, which foreordained you, has washed you by the washing of the Water. By "the church"? [Congregation says, "No."—Ed.] That don't sound right, does it? ["No."] You might find that in the almanac, but not in God's Bible. "By the washing of the Water by the Word." In the Word! See? By the. . .

263 You are standing completely justified, as though you never did it at the beginning. This is my Message to the Church now. As you. . . as we go off the air, just in a minute. You are standing, if you're standing on God's Word and with God's Word, every amen, every jot, every tittle. Where you standing? I'm trying to tell you, pull away from them shucks. And get out here in the wheat, where you can get ripe before the Son. I hear the coming of the combine. You're standing complete, justified, like you never did it in the first place. Hallelujah!

264 Talk about a thanksgiving! I feel real good. I'm more thankful for that than anything I know of.

265 You are the pure, virtuous, sinless Bride of the Son of the living God. Every man and woman that's born of the Spirit of God, and

washed in the Blood of Jesus Christ, and believes every Word of God, stands as though you never sinned at the first place. You are perfect. The Blood of Jesus Christ! How can you . . . If a man . . .

266 If I was supposed to die in the morning, a man took my place, I cannot die for that sin. Somebody took my place.

267 And Jesus, the Word, took my place. He become me, that a sinner, that I might become Him, the Word. Amen. Let me hold true to It, not the church. The Word! Amen.

268 Oh, that spiritual union of Christ and His Church now, when the flesh is becoming Word, and the Word is becoming flesh, manifested, vindicated. Just what the Bible said would happen in this day, it's happening, day by day. Why, it's cumulating so fast out there, in those deserts, and things taking place, that I couldn't even keep up with it. We're near the Coming of Jesus, to be united with His Church, where the Word becomes the Word. Call of the Holy Spirit, searching the hearts!

269 You're standing, completely. You never sinned at the first place. God don't even know. It's in the Sea of Forgetfulness. You never did it. You were accused of it, by the accuser. But really, from the beginning, you were predestinated to be a son and daughter of God. You're standing there, washed. And your old book of divorcement is put away, and it's dead, absolutely out of existence, even in the mind of God.

270 You're the virtuous Bride of Christ, washed in the Blood of Christ. Precious, virtuous, sinless Son of God standing with a pure, unadulterated Bride-Word that He washed by the Water of His Own Blood; that become flesh and manifested, that He might take you which were predestinated in the bosom of the Father, before the beginning, the same as He was. He was that great attribute of God, called "love."

271 Whatever you are, you are servants of God, whatever God wants you to do, where your place is. "God placed in the Church, some apostles, prophets, teachers, pastors. . ." He placed that by virtue of His Own predestination. And you were that, to begin with.

272 Your first wedding was annulled. It was. You never done it, in the first place. Because, there's only one thing could do it, that would be God come down, Himself, and took your place in a form of the Son of God, Jesus Christ, and washed you by the Water, of the washing of the Water by the Word. The Word; not the denomination! The Word washed you. But if you won't stand in the Water of the Word, how you going to be washed? You're still as spotted as Eve was.

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.

273 What is sin? *Sin* is “unbelief.” Unbelief in (what?) the Word; unbelief in God, which is the Word.

274 Pure, unadulterated; oh, hallelujah; leaving soon for the skies; amen; standing ready. Think. Your garments, washed by the Water of the bleeding Word! The Word become Blood. The Word bled for you, and you are washed in bleeding Word. The Word, bleeding! The Life of God in the Word, and the Word was bled for you, that you might be washed from the filth of these prostitutes, and be cleaned and sanctified by the washing of the Water of the Word, and makes your mind and heart stayed on God and on His Word.

275 Now, how you know It’s true? When God comes down and vindicates It and prove.

276 You say, “Well, I didn’t believe It that way.” They didn’t believe It Jesus’ way, but God proved It. They didn’t believe It Noah’s way. They didn’t believe It Moses’ way. They was willing to take Balaam’s word for It, “We’re all the same, so let’s just associate together.”

“Separate yourself,” the Bible said, “from unbelief.”

277 Hallelujah! Now notice. You’re not only that, but you’re going to the Wedding in the sky. And you are wearing the wedding band of predestinated, unmerited grace, a wedding band of grace unmerited of your own. God did it, Himself. He knew you before the foundation of the world, so He slipped the wedding band on you There, put your name on a Book. What a thanksgiving! Hallelujah! Praise our God!

278 Now, in closing, I might say this. We all know that the modern church, Pentecostal, in its present condition . . . All the denominations together, I’ll throw them all in one bundle, because they are. You remember, He’s going to bundle the weeds, first, and burn them. Take the . . . He takes all the wheat stalks and burn it all up, first; then He take, come and gets His wheat and takes it home. They’re all gathering in a bundles, bundle of Methodists, Baptists, Pentecostals, all going to Ecumenical Council. That’s all. They’re all burned. See?

279 We all know that the modern church, in its present condition and its present state, is in no condition to finish up the great commission that God gave the Church for this day. How many Pentecostal can say “amen” to that? [Congregation says, “Amen.”—Ed.] Right. See? It’s in . . .

280 We're Oneness, Twoness, Threeness, *this, that, other*, fuss, fight. One is *this*, and one is *that*, and *other*. And every one of them, afraid to face the Word, right down to the test. See? They know. You tell them about It, and they say, "I—I can't help it. I can't believe That. I don't care what he does. I. . ." See? See? See? Shows what mammy and pappy you have. "You might be a state presbyter someday. You might be *this, that*, or the *other*." You better be a son of God.

281 Now, we know that the church could not, the Pentecostal church, by no means, by no means, could carry out the last-day Message, in its present condition. Could it? [Congregation says, "No."—Ed.] Why, it can't even agree on one or two Words in the Bible. How you going to do it? It can't do it. So, you see, denomination is out. That's right.

It's going to be an elected people that's elected for it. See?

282 Now, know, and so do every one of us know, that the whole rank of denominational, Pentecostal and all, are dead, that is, to the born-again Christian of the Message. Uh-huh. Your first husband is dead. You know he's dead. God let it die. It's finished. All of its scientific, intellectual, educational, scientific ways of its so-called Bible schools and things is perished. What's it done? Separated, oneness *here*, and trinities *here*, and twoness *here*, and over *here*, and down *here*, and such a mess up, and call themselves Pentecostals.

283 Why, I went to a young man, other day; is listening right in, right now. And a young woman, she belonged to a certain church. She said. . . I said. . . They separated. I said, "What's the matter?"

Said, "We're a different faith."

I said, "Oh, I'm sorry. Are you Catholic?"

284 She said, "No." She told me the denomination church she belonged to, a Pentecostal.

285 I said, "What are *you*?" He's Pentecostal, too, but another denomination. Oh!

286 You know, the Roman Catholic church started off, Pentecostal? How many knows that true? [Congregation says, "Amen."—Ed.] It taken it two thousand years to get where it's got now, just don't take nothing of the Scripture no more. Nothing. Why, the Pentecostal, in twenty years from now, will be worse than they are now, it keeps on going the way it is now. Why, sure. See? What is it? What is it? Look who their papa and mama is. Let their women cut their hair. They can do nearly anything they want to. "As long as they belong to this church, that's all is necessary."

287 Oh, no wonder, no wonder the damnation of God heaps up! God put It right before your eyes and you shut your eyes and fail to look at

It. Yeah. Shutting up your bowels of compassion, when you see the true Word of God and these Seven Seals being vindicated and proved to be so. And witness in the heavens, across the nations and everywhere else, by great signs and wonders that He promised He would do, then you shut up, say, “I—I don’t know. I—I can’t help it. I. . .” See? Oh, my! It’s dead, and don’t know it. Sins and trespasses! You’re dead. Oh, my!

²⁸⁸ We all know that the church in that condition couldn’t finish up this last day. How could it bring Malachi 4 in? How could it do it? They don’t even believe in such a thing. How could it believe, bring in Luke 17:30? How could it bring in all these other Scriptures that’s promised this last day? It couldn’t do it, because it denies It. “As it was in the days of Lot, so shall it be in the coming of the Son of man.”

²⁸⁹ Look at the condition, Lot, that Sodom was in, in that day. Look, condition of the church in the day. Look what happened to Abraham, the Elected.

²⁹⁰ Look what happened to Lot and them down in Sodom. Look at the Billy Graham and Oral Roberts, them down there amongst those denomination. Look at the elected Abraham Church, pulled out.

²⁹¹ Look what kind of sign, that Jesus Himself, the incarnated God standing there in human flesh. You say, “That was an Angel.” The Bible said It was God.

²⁹² Lord God, Elohim, standing there in human flesh, showing that He would so anoint His Church in the last days, it’d be God working in human flesh again. “As it was in the days of Sodom, so shall it be at the coming of the Son of man.” Same kind of a thing. They see it right there in the Scriptures. Read the . . . “Search the Scriptures, for in Them you think you have Eternal Life.” And They are They that testify of This. See? See?

²⁹³ So we know they’re dead. God let it die in its own selfish, scientific, educational program.

²⁹⁴ All the Pentecostals used to talk about—about sending their kid away to Bible school, back when old Brother Loyate, them was around here, and they’d run you out of the church. “But, oh, now it’s the greatest thing. My son is away in Bible school.” He’s digging his grave. So, now, you think they could take It, today?

²⁹⁵ You think I’m trying to support ignorance? I’m not. I’m telling you there’s a difference between this intellectual age that we’re living in, where the church has been pregnated with science and all these so-called “figured out” and everything. You don’t figure out God.

²⁹⁶ Well, them—them priests had God figured out so perfect, they knowed how the Messiah was going to come, but He come so different

from what they had figured out. It wasn't scientific. "How could this Man, being an illegitimate Child? Where did He go to school at? Where did His education come from? Where did He get this learning?"

²⁹⁷ "Why, You try to teach us? You're born in fornications." See? Oh, for goodness sake!

²⁹⁸ See the same thing repeat again? [The congregation says, "Amen."—Ed.] See it repeat again? All in their religious science, religious science according to what their Bible school said, that's the way they want It. "That's the way It has to be, or It isn't."

²⁹⁹ God just fools them, every time. It always comes different. It did in Noah's time; did in Moses' time; did in Christ's time; did in John's time; did in disciples' time; did in Wesley's time; did in Luther's time; did in Pentecostal time; and so has it again. It don't change Its pattern. Always comes the same thing. Only reformers through them seven . . . six ages, till the seventh. And Revelation 10 said, in this hour it'll change. And it did.

³⁰⁰ Now we're closing, in saying this. Finish up the great commission, how could they do it? We know they're dead. God let it die in this scientific age, all of it, so—so He could (do what?) open up the Seven-Seal mystery to the undenominational Bride. How can a denomination accept those Seven Seals, when It's absolutely contrary, serpent's seed and all those other things? The whole, full seven mysteries is contrary to what they've been taught, because they took the old school from their Bible school.

³⁰¹ And the Seven Seals of God, when It was opened there on the mountain: let God, no, let me die right now at this pulpit if That ain't the Truth. And I foretold you, a year and six months before it happened, what He told me, "Go to Arizona," and what would happen out there in the desert. And there's men setting right here, tonight, was standing right there and present when the seven Angels come down. And even mag- . . . The magazine, *Life* magazine, packed the article of It. It's right there in the observatory, and everything. Now they don't even know what It's all about.

³⁰² And everything has been said, oh, even to the destruction of California, coming up now, and all these other things. And how I told them how many days it would be, how it would be where this big earthquake happened in Alaska, and that would be the beginning of the sign of time, and what would take place. And just word by word, what It said, It's never failed one time. You've never seen It fail. And It can't fail, because It's God's Words. "And Heaven and earth will pass away, but It can't fail." That's right.

303 God had to open up those Seven Seals, not in a denomination. I've always been against it. But, out of the denomination, He might take a Bride, not a denominational bride. He couldn't do it. It's against His Own Word. He opened those seven mysteries in there. That shows forth, brings forth those things that's been hid since the foundation of the world, might be revealed in the last days, to sons of God. They brought That forth now before the people, that they see It, there, you now, to this undenominational Bride. Oh, my!

304 There is your two books. One of them is the Lamb's Book of Life. Your name on There is predestinated on There. It can't go, because you can no more take that away than nothing, see, because it was foreordained to be on There. But the regular book of life, can take that off at any time. See? You don't repent, it's off, anyhow, 'cause you're going to stand the Judgment. The Bride don't even stand the Judgment; goes in the Rapture. Just as . . .

305 I say this, in closing. It's getting late, so . . . it's almost nine-thirty. And we're going to be out of here by nine-thirty, the Lord willing. Just real reverent now, listen. One time . . .

306 Saying this now, this goes across the nation. In New York, now it's twenty-five minutes after eleven. Way up in Philadelphia and around through there, those dear saints setting there listening, right now, in churches all around. Way up, way down around Mexico, way up around in Canada and all around, across. Two hundred miles, anywhere within the North America continent here, almost, people is at it, listening right now. Thousands times thousands, listening.

307 And that's my Message to you, Church, you that's a union, spiritual union by the Word, that you're dead to these old husbands. You're born anew. Don't try to dig him up. He's dead. If you're a born-again Christian, that little germ that was predestinated to you, it's Word coming on Word, on Word, on Word, on Word, and come into full stature of Christ, that's right, so He can come get His Bride. Now we're just ready for one thing, that's the Coming of the Lord.

308 There is your name on the Book of Life. The Book of Life is the Word of God, 'cause the Word is God, and God is the only thing that is Life. So your name was represented in the Bible before the Bible become on Word. And if you're here to do that, won't It vindicate that Word? [Congregation says, "Amen."—Ed.] Won't the Church vindicate Itself? Won't Malachi 4, and all these other things, perfectly, perfectly vindicate Itself and show that That's what It is? ["Amen."]

309 When Jesus come, He said, "If I do not the works was promised for Me to do, don't believe Me." Which one of the groups did He join? He

said, "They all . . . You're of your father, the devil, and his works you do." See? See?

³¹⁰ We're in the last days, Church. That's my thanksgiving Message to you.

³¹¹ Now, before closing. One time I was up in Glacier National Park. We had heard, all day long, that they had a—they had a fall . . . a glacier fire that was going to fall at night. So the people was busy, all day long, getting that thing ready, because they was going to pour that fire out, that night. They put a liquid fire falls, like a great glacier of water. But it's . . . Looked like a rainbow, almost, when it comes out, of that fire falling out of this glacier. All around through the park, wife and I, and children, walked around through the day. We wanted to stay, to see that fire exhibition. So it—it—it was promised us that we would see it, and we'd witness it again. They said they have it ever through the summer seasons and so forth. I said, "Well, will we be able to see it?"

³¹² Said, "We promised it tonight. We're promised that." Said, "They're up there getting it ready now."

³¹³ After all had been made ready for the event! That's what's taking place right now. All is being made ready for the event, a Church being pulled out for His Name's sake, taking His Bride out from amongst the world, these denominations and all the world, and the filth and things of the world.

³¹⁴ Everybody; the event was made ready. Everybody was standing out. They said, "Now keep watching, right up on top the mountain there."

³¹⁵ That's the way It's always come. That's the way It's to come this time. That's the way It always come. Not through a denomination! Never did God use a denomination, never!

³¹⁶ The reformer goes forth, he gets the Word of the Lord. And then when he dies, they build a denomination out of it. That's what the Pentecostals and all did. When the new issues and everything, that's just the way, that's the way the thing come out. A new word added, then they build a church out of it, made a denomination, separated themself. It had to be that way.

³¹⁷ Now, you can't beat—you can't beat nature. Nature falls in the same routine, all the time: stalk, leaf, tassel, so forth, shuck, then the wheat.

³¹⁸ Now notice. All was ready. Everything had been kindled and made ready. And everybody was standing out. I had my head sticking up, my arm around my wife. We was looking. And children standing there, all of us looking up, like *that*. My! It was something, 'cause we was expecting it. It was promised to us.

319 Amen! The Word promises This. “It shall come to pass, before the great and terrible day of the Lord shall come, behold, I will send unto you Elijah the prophet. He shall turn the hearts of the children back to the fathers, and the hearts of the . . .” “It shall come to pass in the last days, I’ll pour out My Spirit from on High.” “The former and latter rain shall come together in the last day.” All these promises, through the Scriptures, been given. We’re looking upward. Watch at the true Bride across the nation this hour, looking up. Church, He is coming, one of these days. Just as sure as He come the first time, He is coming again. Get everything ready. Separate yourself from shuck. Lay before the Son. Keep looking up. Be under expectation.

320 All at once, we heard something from the top the hill, a voice come down through the loudspeaker, said, “All things are ready.”

321 Then this man, standing right there by the side of me, said, “Let the fire fall.” Here it come, pouring down across that mountain, a glacier of fire and blazes a licking, a sight to behold.

322 Brother, let’s get all things ready, for one of these days the Fire is going to fall. We’re going up. Now let’s get ready for the Fire-falling time. We’re in the last days, we all know that, and we’re ready for the Coming of the Lord. The thing to do is separate yourself from all sin. Separate yourself from anything that pertains to the world. “Don’t love the world or the things of the world.”

323 “Let no man, by his creed, deceive you.” You stay right straight in the promise of God, the Word of God. And that Word, if It’s a Word for this day, God vindicates It so. If He doesn’t, it’s not the Word for this day.

324 The Word that fell on the Day of Pentecost will not work this day. No, sir. That was for Pentecost. This is for the Bride, going Home of the Bride. We got something different. The Pentecostals represented that, again. We’re in the Bride age. No more than the—the Word of Noah would work in the days of Moses; no more than Moses’ law would have worked in the time of Paul here. He tried to tell them, “You are dead to that, and you cannot have that.”

325 Church, you who I’m speaking to, tonight, across the nation, if—if you’ve separated yourself from denomination and all the filth and things of this world, and all those things that keeps you in man-made creeds and orders and things like that, you separated yourself: Look up. Get ready. The Fire is going to fall, one of these days. God is going to let Him come, and a sight to behold. Would you be ready when He comes? Would you be ready to go up with Him when He comes? The secret Rapture of the supernatural Bride, “She’ll be made mor- . . . from mortal to immortality; be changed, in a moment, in a

twinkling of eye. We which are alive and remain shall not prevent them which are asleep.”

³²⁶ The other day, on Armistice Day, I was standing down there in Tucson. My little boy wanted to see the parade. I was studying, and I didn't have time to do it. And I had a lot of sick calls and things. So he said, “Daddy, they won't take me.” He said, “Take me.”

³²⁷ I said, “All right.” Brother Simpson, I think he's here; and his little boy wanted to go. So I jerked them in the car and run down.

³²⁸ I stood there on the corner and watched. And after while, I heard, way back in the distance, a muffle coming, “womp, womp,” drums, beating. I stood there. I thought, “Well, these little fellows, they really read all these books about army. They'll really like that.” I noticed, coming up first was the old World War I tank. There they come up, little bitty fellows like that. There was next come, after that; was the next come after that was the big new tank of the Second World War, the big Sherman tank with a muzzle brake on it. Then come the next, and the next, and after while come the Gold Star Mothers.

³²⁹ And then, after while, come twelve veterans that's left, in the whole state of Arizona, from the First World War; twelve veterans. After that, come a float, the unknown soldier, the little white cross. There stood a sailor, marine, and a soldier, standing guard; a little partition on the float. On the other side was an old gray-headed mother, setting with a gold star pinned on her, a little lovely wife crying, her husband was dead; a little ragged boy, his head turned sideways. His daddy was killed. And then behind that come more and more and more, and then to the new army. I stood there. What a sight to behold, but how sad!

³³⁰ I thought, “O God, one of these days I'm going to behold another sight.”

³³¹ There'll come forth a resurrection day, which, “The first will be last; they which are last will be first.” The old prophets will come breaking forth, first, and they see that procession going, marching up in the air. “And we which are alive and remain shall not hinder them which are asleep. For the trumpet of God shall sound, the dead in Christ shall rise first.” We'll fall right in line with them going in, hallelujah, all down through the age of Luther, Wesley, Methodist, Presbyterian, on down to the last age, who received the Word in their age.

God bless you. Get all things ready, and the Fire will fall.

³³² Let's bow our heads just a moment. I wonder, in this visible audience tonight, while I've held you here for . . . till nine-thirty. Is there one here, is there a dozen here, how many here, and says, “Brother Branham, I'm ashamed of myself, the way I've lived. I have

catered a lot to a denomination and men. I know that I'm not up with the Word of God. I'm just going to ask you to pray for me, Brother Branham"? Raise up your hand. God bless you. God bless you. Just look, way up into the balconies, around. God bless you. "I know . . ." Now don't be ashamed. Now, don't be.

³³³ And out yonder, across the nation, from New York to California, from Canada to Mexico: you people that's gathered in those churches (where those faithful little groups that's believed this Message with all their hearts; they've come out, come out of great tribulation, come out through those denominations; they're germs of Life) do you feel the urging, tonight, like the little eagle, that you hear Something that's a little different from what you've heard, but, yet, in your heart you know it's the Truth? You, in there, there's a pastor standing there somewhere. You got your hand up. I'm going to pray for you.

³³⁴ These things wasn't done in a corner, friend. Remember, "Strait is the gate and narrow is the way, and but few there'll be that will find it." Don't go with that crowd that's moving on yonder, friend, that Laodicea Church Age. It could jump up-and-down, dance under music, lukewarm. Didn't say it was ice cold, now, it said it was lukewarm, that's the Pentecostal, and don't know that it's miserable, wretched, blind. Blind to what? The Word, to the manifestation of the Word; because It never come through their organizations, they cannot receive It.

³³⁵ And you ministers down there in Tucson, tonight, I don't hold you responsible for that. God does. I was there for three years. I told you I wouldn't start a church. I didn't. Brother Pearry Green started it. I was there three years, and not one time did you invite me to your pulpit. I set in Tucson for nearly three years. God will take me from the desert one of these days. This Message must live. I tried my best to get in to you. I—I know the reason you did it. You hear? Only reason you did it, your denomination would kick you out. And you know, many of you I've talked to, there at Furr's Restaurant, and you know it's the truth. Shame on you.

³³⁶ Come out of it. Get out of there, brother. If there's any Life in you, you'll be like that little eagle I just spoke of, you'll hear the Word of God. Remember, you're going to hear This for the last time, one of these days. We're real close now. Won't you come, tonight?

³³⁷ Dear God, we set solemnly now, a thanksgiving day it really is, Lord. I am grateful, Lord, to be living in this day. This is the greatest day. Paul the apostle longed to see this day. The great men of old longed to see it. The prophets longed to see it. They looked for this day. Abraham looked for this day, for he sought for a City whose Builder

and Maker was God; it hangs right above us, tonight. John seen the Spirit of God descending out of Heaven, bore record, knewed that that was the Son of God. And, think now, He's choosing His Bride.

338 Dear God, out across the land everywhere, speak to their heart. You're the only One can change their heart. If that wasn't Seed put in there at the beginning, they'll never see It, Lord. They're just . . . "The blind will lead the blind. They'll fall in the ditch," as sure as anything, because Your Word says they will.

339 Now, Father, being that we see across the country, around the world, in Africa, dozens, dozens through South Africa, Mozambique, all across the country, little assemblies taking these tapes. And so will this tape go to twenty-some odd, different nations. They're beginning to see It and pull away, hundreds and hundreds of them. Won't take many, Lord. Then when the last member is received into the Body, Christ will come.

340 Lord God, I'm asking the Bride, tonight, the ones that I feel has pulled away and waiting, may they separate themselves from everything in the world. They must lay in the Presence of the warm Son Light of the Son of God, bathing in His Word, in His love. Grant it, dear God.

341 May these people here, visible, that held up their hand, tonight, dozens of them through this great tabernacle, I pray, God, that new Life will come into them; I pray it, for across the nation and even around the world, where the tape will be played, that they also will receive this Thanksgiving Message and know, by the hints and things that's been thrown, what they must do. I pray it, Father. Grant it. Bless them. They're Yours.

342 I know it's customary now, Father, that we ask the people to the altar. And I pray, dear God, that in every mission, everywhere around, and in across the world, that they will come to the altar: the black, the white, yellow, brown, wherever they are; the rich, the poor, the indifferent, the beggars, whatever they are.

343 The denominationals, those who set self-styled and self-centered, O God, "Naked, miserable, wretched, blind, and don't even know it." You said it would be that way, and it's that way.

344 So I pray, Father, that You'll call every Seed, tonight. And everywhere around the world that This may fall, may It catch that little eagle that knows the Voice of his Lord. Grant it, Lord. I commit them to You, in Jesus' Name. Amen.

345 Now with your heads bowed, here in the visible audience. Would some here, that hasn't been saved, not even given your heart to God, don't you think you ought to be thankful for what Jesus did for you?

To think, that you are a sinner, that you're an alien from God, and yet Something at your heart, knocking. [Brother Branham knocks on the pulpit—Ed.] How do you know but what you are one of those little eagles! You are miserable, and will be miserable, till you surrender to It. Why not make this one of the greatest thanksgiving you ever had, when you received Jesus Christ as your Saviour.

³⁴⁶ Will you come up here and stand at the altar? I'll pray with you if you will come, any sinner, man or woman, boy or girl, church member or not church member. Church member doesn't make you a Christian now. The altar is open. Will you come, any sinner that would want to come, receive the Lord Jesus Christ. Would like to really quit . . .

³⁴⁷ Some of you denominationalists that would like to quit feeding on that chicken food, of saying, "You belong to *this* and it's all right," you really want to know what the real baptism of the Holy Ghost is? Come, find out.

³⁴⁸ The altar is open. We're ready. Just come right up, out—out of your seat. Come right on up and kneel down here at the altar, this brother that's just come.

³⁴⁹ "Thanksgiving, O God, I'm so thankful to You. That, all my life, I've known there's been something, Lord. I've never been satisfied. I've tried. I—I thought, 'Next year, I'll do it. The next week, I'll do it, next time I hear an altar call. I will, someday.' I put it off, and put it off. But, Lord, I know there is something wrong with me. I always believed that there was something different. And now, Lord, tonight, I'm thankful for a preparation that's been made by the Son of God, that my sins, actually my unbelief, would be washed away from me. I'm coming, tonight, and kneel down to accept the great thanksgiving blessing that Jesus Christ did for me when He died for me at Calvary."

³⁵⁰ Will you come? Now there's people kneeling around the altar here. Why don't you get up and come? You've wanted to do it. You've tried it.

³⁵¹ Just think of Brother Lyle Palmer, our good, precious brother. He was setting in the yard, so I understand, looking at his little girl playing croquet out there, or something, and he pitched over in the chair and was dead before he could even make a move. You don't know what time you're going to leave here. You just don't know what time that you're going. It may be yet, tonight, so why not come and settle it now?

³⁵² Come on, people. Can't you feel Something tugging at you? I—I know there's many of you here that should be right here at the altar, and just this six or seven people here is not what is setting in here. Now, if you believe me and watch here at the platform, things happening, you

believe me now. One day my voice will be stilled. You won't hear it no more. You might wish you would have come.

353 You say, "But, Brother Branham, I been a church member." That don't make any difference what you've been. So had—so had Nicodemus been a church member. So had John, Peter, James, Paul, all the rest of them been church members.

354 Paul was a church member until something happened one night, or one day it was, and he come. He was a changed church member then, to a son of God. Won't you come? Oh, he was trained. He was intellectual. He knowed he was trained, one of the greatest-trained schools there was, Gamaliel, one of the finest teachers there was in the land. But he knowed he needed something.

355 Won't you come? Once more I ask you. In where. . . Here or around the nation, I ask you, wherever you are, in what assembly you are, at this thanksgiving hour. Remember, I'm being taped here; not only here, but in Heaven.

356 You know, it's scientifically proved that every move you make is recorded. They prove that. Remember, television proved that. The television doesn't—doesn't manufacture the picture. You're the picture. It just transmits that, what you're doing, into a channel. You're there, anyhow. See? When you move your finger, that move goes around the world. Every time that you put on a dress, your looks goes around the world. It's on a record. Every thought that goes through your mind is on a record. And someday the record is going to quit playing, it's going to be put in the album.

357 And then at the Judgment it's going to be come back. There you stand with bobbed hair, claiming to be a Christian. There you stand with thoughts in your mind against the Word, and it's right in your mind. You can't hide it. Remember, television, science even knows that's true. You standing right now, knowing that you should be here, remember, when this is recorded, at the Day of the Judgment, that same thought that you're having will be coming right back through your mind again. That will be right on record. The whole world will see it played. Why don't the world. . . Looking at you, on the Day of the Judgment, all the Angels there.

358 "If you're ashamed of Me here, when your picture is being made now, at the Day of the Judgment I'll be ashamed of you. For, I anointed My Word, sent It to you. You wouldn't believe It. You hid yourself behind something."

359 "Oh," you say, "I'm good enough. I've done *this*. I've danced in the Spirit. I've spoke in tongues." So does the heathen. "I shouted." So does the heathen. How can you turn back on the Word then?

Why not?
 Why not come to Him now?
 Why not? Why not?
 Why not come to Him now?
 Why do you wait, dear brother?
 Oh, why do you tarry so long?
 Jesus is waiting to save you
 A place in His sanctified Home.

Put you one of the members of His Body!

Why . . . ?

Oh, little eagle, come now.

Oh, why not come?

³⁶⁰ Lord, I'm thankful. I'm very thankful. Thanksgiving to You, Lord; not for natural food, yet that. But, Lord, the end time is here. I'm thankful for this spiritual Food, Lord, the spiritual Food of the Seven Seals was promised to be opened.

You say, "That'll be something different." No, no.

³⁶¹ You can't add one word. And take . . . It's already in There, just hid. It's sealed. How many understands that? Say, "Amen." [Congregation says, "Amen."—Ed.] See?

You say, "Well, that's a mystery will come forth." Oh, no.

³⁶² It's already Writ. You can't add one word to It, or take one from It. See? It's already in There. It's just got to be revealed in the last day.

³⁶³ Won't you come? Come on now, friend. If you can't understand, come. Kneel down, talk to Him about It. If I can't make It plain to you, He will, for He is a—a Dissolver of all doubts.

. . . in His sanctified throne.

Oh, why . . . ? (Won't you come?) Why not?
 Why not come to Him now?

³⁶⁴ Remember, there's a recording making of this, not only on this tape, but God's great record. Each one of you, every move, when you bow your head, bow your heart, what thought goes through your mind, remember, it's being recorded right now in Glory, and the record is going to be played on the Day of Judgment. Where is your decision? Oh, how you'll want it changed, at that Day.

³⁶⁵ I'm just going to wait, 'cause there's many, many, around the altar now. See? Maybe one of them, if I held just a little longer, there might be another one out there, might be somewhere in New York, it might be somewhere in Philadelphia, out in California, Arizona. Somewhere,

there might be another one coming. Pastor, wherever you are, don't give the altar call up now.

³⁶⁶ We may never see another Thanksgiving. This might be the last one, and records will be put up, tonight, for the last time. The tape will run out, one of these days. The record will be cut and will be in God's album. Then it's going to be played back, what your thoughts is now. Don't say you didn't know different. You do. "But no man can come to Me, except My Father draws him. And all the Father has given Me, they will come."

. . . come to Him . . . ?

³⁶⁷ Brother, I believe, if I was setting out there somewhere, and I had the least thought, I'd sure take up here as hard as I could. Hmm.

Oh, why not? Why . . . ?

³⁶⁸ Are you finished? You sure you're not grieving His Spirit now? Let's keep our heads bowed then. You sure you haven't grieved His Spirit? You sure you've done just exactly what He told you to do? You positive now? Remember, you—you might not never have another chance. The record may be finished up, tonight. This may be all of it. This may be the last tape for you. Are you sure you're ready now? If so, I leave it in your hands, in the Name of the Lord Jesus.

³⁶⁹ Now while the choir is singing softly, I'm going to pray for these that's down here. I'm just kind of a very odd sort of a Christian. I believe that God has to do the saving. I believe God has to plant the Word. "I the Lord," says the Bible, Isaiah, "I the Lord hath planted It. I'll water It, day and night, lest some should pluck It from My hand." Before I ask anyone to come around the altar with these people, I want to pray for them, myself.

Let's bow our heads now.

³⁷⁰ Dear Jesus, I just quoted Your Word, that Your prophet said, and I know the words of the prophets are true. And You said, "I the Lord hath planted It." Why, certainly, You put It on the Lamb's Book of Life, before the foundation of the world. "I the Lord hath planted It, and I'll water It, day and night, unless some should pluck It from My hand." These, probably, Lord, has heard a many altar call. But You're still watering at It, Lord.

³⁷¹ Here they are, tonight. May they just turn loose, tonight, Father, from all of the things of the world, all the sins and troubles that's in their heart, and just sanely, reverently, in their heart, turn loose to Your Word, right now, and say, "Lord Jesus, down in my heart, I've always believed that there was something for me, that I never have received yet. Though I've tried, as the expression has been made tonight, to follow

the hen, but there was something seemed strange to me. It didn't sound just right. Then, tonight, I feel that I'm coming now closer into the arms of the living Word. I'm coming here just as reverently, in my right mind. I've settled down here by this altar. I want salvation, Lord, so bad. I'm so hungry! I want You, Lord, to hold me in Your arms, tonight. Not through any emotion, but through the Spirit of love, take me into Your arms, dear God."

³⁷² "I'm Your child. I feel that I'm that eagle they were talking about. Catch me, Lord. I'm jumping. I raised up from my seat, and knelt down here. Catch me, Lord. I'm jumping. Bring me on Your wings, Lord, away from these things of the world. Let me fly away from the filth of this world, from my bad habit, from all my denominational tradition. Let me come only to You, dear God, that Your Holy Spirit might pour into me the forgiveness of all of my doubts. May I, tonight, become Your child, fresh, born, and a new creature, tonight. Catch me. Carry me away, beyond the clucking of the hen. Carry me away, to the Eagle's nest, where there that I could be nurtured by the Word of God, until I'm able to fly."

³⁷³ Grant it, dear God. Take them. They are Yours. This is my prayer with sincerity, praying over dying people. Grant it, Father. I offer this prayer in their behalf. For the glory of God, I ask it.

Now with our heads bowed.

³⁷⁴ I wonder, around the altar now, it's you that's knelt here. Many of you has claimed to be Christians, but you've felt that there's always something, somewhere, that you didn't possess. You might have done all the religious act. You might have shouted. You might have done all things. Might have danced in the Spirit. You might have spoke in tongues. And no one can say anything wrong against that. That's true. That's all good. But, you see, that's *gifts* of the Spirit, without the Spirit. If the Spirit was there, that feeling wouldn't be feeling condemned like that.

³⁷⁵ Do you really, sincerely, here at the altar, believe that right now, while you're here, that just the act of turning yourself loose, not an emotion now, but in genuine, unadulterated faith, that God will receive you and nurture you with His Word until you are eagles, yourself, and can fly? If you do, and you want God to do that, raise up your hand, you that's around the altar down here. God bless you. Each one has their hands up.

³⁷⁶ Now, real quietly, I'm going to ask consecrated men and women who really know God.

³⁷⁷ Most of them, it's very strange, it seems like it's that way, altar calls that I make is mostly all men. You know, in a regular run, it's women.

But it's all men here. I think there's one woman at the altar, tonight, maybe two. It's usually the women. But, somehow or another, I guess it seem like women think I talk against them. I don't, sister. Three, I believe, somebody said they see. I can't see over the top of the altar here. All right.

378 Some of you consecrated Christians come here and stand with me in prayer just a minute. On the altar, wherever you are, on the platform, somebody that really knows God, just knows how to stand here just a few minutes for prayer with them, then we'll dismiss the audience. Everybody be real reverent now. Don't leave. Just come here and stand around.

379 Some of you people that really believe This to be the Truth, that we're entering another age, we're entering the Raptured Age, you know the church can't go in its condition, and it can't get any better. It must get worse. How many knows that? Say, "Amen." [Congregation says, "Amen."—Ed.] It's got to get worse. And it can't go like this. See? It's got to be Something, and It's moving right now, friend. It's—it's—it's on, the move is on for the Bride. That's the Truth. That's **THUS SAITH THE LORD**.

380 Move up now, consecrated Christians that wants your—your record to find out that, these who come sincerely, that you want to come and offer prayer with them, as your brothers and sisters, come up around the altar. Stand around here just a moment, for prayer. Someone else want to come? Stand around here. Just kneel down by them. Just walk, where you men around those men; you women. Sweetly, humbly ask prayer for them.

Dear God, help . . . ? . . .

381 "I surrender all. I surrender my denomination. I surrender my first wedding. I surrender my first husband. I surrender everything, Lord."

. . . -der all.

All to Thee, my blessed Saviour,
I surrender all.

I surrender all,
I surren- . . .

382 You surrender your own idea? Can you surrender your own ideas, to God's Word?

All to Thee, my blessed Saviour,
I surrender all.

I surrender all,
 I surrender all.
 All to Thee, my blessed Saviour,
 I surrender . . .

383 All that believe now, in the audience, stand up. Let's sing it, together, now.

I surren- . . .

You all surrender, ready to sing it now?

I . . .
 . . . to Thee, my blessed Saviour,
 I surren- . . .

384 Now, you around the altar, if you really surrender, raise your hand up to Him, sing, "I surrender all. I surrender denomination. I surrender denomination. I surrender church. I surrender myself. I surrender my idea. All to Thee, my blessed Saviour, I surrender all."

. . . to Thee, my . . .

I surrender all,
 I surrender all.
 All to Thee, my blessed Saviour,
 I surrender all.

Do you really mean it?

I surrender all,

[Blank spot on tape—Ed.]

385 You here now at the altar. You here that's around the altar, that's prayed. The church has prayed for you. You prayed, yourself. Now there's only one way you can be saved, that's, "By faith are ye saved, and that by grace." The grace of God spoke to you, brought you to the altar. You're seeking God's blessings. You're seeking His Word. You're seeking the Holy Ghost. You're seeking the favors of God. And if you are, and you can, really, with all your heart, surrender it, now, don't look for any emotion, look for a Truth, a Truth that's from your heart, by faith. "Lord, I'm willing to do anything that Your Word commands me to do. I surrender myself, with all that's in me."

386 If you believe that with all your heart, I want you to raise up to your feet, turn around to this church, the audience, and raise your hands up, and we'll sing it together with them, "I surrender everything that's in me, God. As best of my knowledge, everything that I am, I surrender."

387 Step up on this platform here, you that's at the altar. Step right up here on the platform, brethren, right up here, all of you, and brothers and sisters.

Looky here, church.

³⁸⁸ [A sister says, “Brother Branham, I belong to church, but lately I’m not—not even in it no more.”—Ed.] Surrender? [“The Lord knows where I want to be led by Him. I want . . . ? . . . to church. And I want the Holy Spirit, be filled with the Spirit. And I’d sooner die, if that’s what it takes.”] Yes. That’s right. Do you surrender every bit to Him and His Word?

³⁸⁹ A sister here, out of a denomination. She said, “I belong to a denomination.” We don’t have to call it. She’s a worker in there. But she said, “Brother Branham, I want to get out to the Truth. I want something deeper than that.” See?

³⁹⁰ Let me quote His Word. “Blessed are they that do hunger and thirst after righteousness, for they shall be filled.”

³⁹¹ Now, you here on the platform, that just come, if you are ready to surrender everything that you are, everything, to obey the Word of God . . . Nobody told you, this week, what to do. Now, if you’re ready to surrender right now to Him, just raise up your hands, like *this*, to the audience. Now, you here on the platform, let’s sing it together now, *I Surrender All*. Everybody, together. All right.

I surrender all,

Now, really mean that! . . . ? . . . her one day, and how thankful I am.
Make her surrender . . . ? . . .

. . . Saviour,

³⁹² Do you really mean it? Say, “Amen.” [Congregation says, “Amen.”—Ed.] Say, “Amen,” once more. [“Amen.”] Say, “Lord,” [“Lord,”] “search me.” [“search me.”] “Try me.” [“Try me.”] “And give me an opportunity.” [“And give me an opportunity.”] “This is all I could do, tonight,” [“This is all I could do, tonight,”] “is give myself to You.” [“is give myself to You.”] “You know the hunger of my heart.” [“You know the hunger of my heart.”] “You know my desire.” [“You know my desire.”] “Your promise was to fill that desire.” [“Your promise was to fill that desire.”] “Now I accept it.” [“Now I accept it.”] “And I surrender to You.” [“And I surrender to You.”] All together:

I surrender all,

I surrender all.

All to Thee, my blessed Saviour,

I surrender all.



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