

GOD'S ONLY PROVIDED PLACE

OF WORSHIP

 Good morning! Happy to be here this morning. And we're glad, enjoying this great fellowship around these old songs of faith. We love that. Don't you? The *Amen* chorus. That's what He is, the Amen, see. He's got the last word to say.

² I was setting over there talking to my old friend, Brother Brown, while the songs was going on. And he said, "Brother Branham, I never seen till yesterday, what you've been talking about." He said, "If people could just get into what you're speaking about," said, "every obstacle would move out of the way." That's exactly right. That's right. It's exactly right. If you could just grasp It, could catch It. See?

³ Talking to my little friend, Ernie Fandler. I guess some of you out on the hookups will remember Ernie, how he was converted, how he was led to the Lord. He doesn't talk good English, or I'd like to have him come say a word. And he gets his *we's* and *W's* all mixed up. He was asking me if I remember the time at the Shawano where he lives. There was a man died right in the meeting, dropped over in his seat dead, Lutheran. We had everybody keep quiet. Spoke the Word of the Lord over him, he come back to life, come right up over him. They've never got over that, wants us come back again.

⁴ I understood that in France, this morning, there's better than two thousand Frenchmen on a several-day fast that we'll come bring the Message to France in French. The whole Protestant nation, Protestant part of the nation of France. And so we are . . .

⁵ It's just begin blooming now, just begin, the shuck's pulling away so the wheat can lay out there now. See? So just keep reverent, keep praying. See? Remember, "They that wait upon the Lord, renew their strength."

⁶ Now, there's . . . I was . . . getting pretty old, and I thought, "Will I . . . Will there be another revival, I'll see another time?" And just remember, from the west will come a white horse rider. We'll ride this trail again. That's right. Soon as we get ready. It's a promise, you see.

⁷ Now, I want to say to Brother Leo . . . I was talking about Brother Wood last night, his brother being here. Brother Leo, if you and the little group that's hooked in up there this morning; Sister Mercier, your

father's here. I seen him last night. He's around here in the building somewhere, and he looks fine and dandy.

⁸ The morning he was healed up at the tabernacle, there was two major cancer cases, real dying, and both of them was healed. And her father, an elderly man in a heart attack, was brought out to the glory of God. And he's in the meeting here somewhere. I can't see him amongst the crowd now, but he was here last night.

⁹ Greetings to all of you out across the land; here in this wonderful place, of the Life Tabernacle here at Shreveport, with a whole jammed-out crowd for a Sunday school. You know, if I lived at Shreveport, not saying nothing against anybody, but this would be the place I'd come to church at, right here at the Life Tabernacle. This is not a denomination. The Life Tabernacle, is today, is a interdenominational tabernacle. They come out of the denomination because they accepted me and this Message I preach. Brother Jack Moore, my brother and friend, he was taken from the denominations because he associated with me. And so I think he deserves some credit. That's right. God bless him. And hold up his hands in prayer, and believe with him.

¹⁰ And now Sister Moore, I don't see her anywhere, she . . . Yes, back here. She looked like a little girl setting over there this morning, all this dressed up, new, and just looked like a Easter outfit. And it—it looked like . . . Brother Jack didn't even know her hisself. Now, Sister Moore.

¹¹ We sure miss Anna Jeanne and Don, and all of them. Glad to meet Brother Nolan, he was one of the associates here.

¹² And Brother Ernie, I asked him yesterday if he'd sing that *Amen*. I've got it on a record, and I've wore the thing out just listening over it, *Amen*. I think he's got a voice for that; beats any of them. And little Judy, I noticed her; the two, they look just like brother and sister. Don't they? They're husband and wife. Look at the each of them, see why they just look exactly. See? And really a lovely little couple. That's, you know, that's . . . Brother Palmer that's just climbed the golden stairs, that's his daughter and son-in-law. And that's . . . She is certainly a contribution to his well training of a child. And he's got others too, married ministers also, and these are the evangelists and on their field, and others. So it's just great.

¹³ I haven't seen Sister Palmer. Really, I don't know whether I'd know her if I seen her, or not. She's, perhaps, somewhere (of course) in the meeting. Back in the back; God bless you, Sister Palmer.

¹⁴ My heart shakes every time I think of it. Brother Palmer had just climbed the steps till, a few minutes, until I got the message that he was gone. I just couldn't believe it. Billy called me, and somebody had got a hold . . . and they knowed. We were such lovely friends, and to know

that he was gone, it was really shaking. But we all got to go, regardless of who we are, we must go one by one. But there's only one thing, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the full duty of man," Ecclesiastes 12.

¹⁵ Now, I haven't got too much time for this Sunday school lesson, and I'm hoarse.

¹⁶ Say, Brother Pearry Green done a noble thing. He heard me say, last night, "I missed my little piece of hair to keep me . . ." He called out there and tried to get somebody fly it in for me. I said, "You're too late, I'm already hoarse." I tried for years to find some accomplishment, but when I got that, it cured it. But I forgot it this time, so I'm a little bit hoarse. So you bear with me, if you will, in speaking.

¹⁷ Now, how many likes Sunday school? Oh, my, that's right. It's a good thing to send your children to. No, let me correct that, a good thing to *bring* your children to. That's right, to bring your children; you come also. How many knows how our Sunday school was first originated? Where was it originated? England. What was it called first? *Ragged school*. That's right, called "Ragged school." As I forget the man's name now that established it. What was, his name? [Someone says, "Robert Raikes."—Ed.] That's right, exactly right. And he got the little fellows off the street (was ragged, and wouldn't have no place to go, and very bad), and he brought them in and started giving them lessons on the Bible. And it's growed to one of the greatest orders of the church, nearly, today, Sunday school. It's good to go. Be sure to come, bring your children. I think the tabernacle here has teachers, equipped rooms, ages, and so forth. And you new converts that's just coming to Christ, follow right on along the Message; come here at the Life Tabernacle, and they'll do you good.

¹⁸ Now, tonight we're going to have an old-fashioned prayer line. We're going to just pray for the sick the way we used to, Brother Jack and Brother Brown.

¹⁹ I remember seeing Brother Brown try to give out those prayer cards, and how him being a minister himself . . . And in those days, in a organization that we . . . they put pressure on him, you know, "I—I'm your brother," in this thing, you know. "You got to get me up there." Oh, he sure had a hard time, but stayed just as true as true could be. Brother Brown is one fine man. And so we love him.

²⁰ And as I see all of us, the three of us getting . . . creeping up towards the aged, the end. It'll be a very sad thing if we didn't have placed within us that great thing, what we know is Truth. We're just fixing to turn back one of these days, back to our young manhood again, to never . . . our bodies transformed, made into His likeness to stand. "For

when this earthly tabernacle of our habitation be dissolved, there's one already waiting."

21 And the thankful part of it, dear friend, that the dear Lord Jesus . . . You who trust me to tell you the Truth; the dear Lord Jesus, one morning about eight o'clock, let me see that Land. Now, it wasn't—it wasn't a vision; but I don't want to say that. Ever what it was, it was just as real as I'm speaking to you here. Now, I seen the faces of those people, and I couldn't recognize them, they had turned back young again. And they was just real as . . . I'd hold their hands and things. Just as real . . .

22 And it helped me, because I used to have an idea: when a person died, just their soul went off. But then when He quoted that to me, that "If this earthly tabernacle of our habitation be . . . we already have one." See? And we got to have everything in threes, to make a perfection. See? And there's one body here, then that body there which is the—the celestial body, and then the glorified body in the resurrection. See, that makes it complete. See? So it's a . . . It's not a myth, it's not an idea, it's not a spirit. It is a man and a woman like you are, just exactly.

23 And then, years ago, I seen the regions of the lost, and was there. I tell you, friend, as an old man, let me persuade you this, across the nation this morning, don't never want to view that place. There's no way at all that I could . . . if I was an artist with a brush I couldn't paint the picture. As a minister, I couldn't describe to you. Talk about hell being a burning place, it's a million times worse than that, the horrors that goes with it.

24 And Heaven . . . or this place, wherever it was, I don't know what to call it. He referred to it there as "souls under the altar." But when it was, I have never . . . There's no way to explain how great that is. There is . . . Now, you just have to take my word, I'm just a man. See? But these visions that's always come to pass just as I have told you, and you know they every one has been true, *that* is true also. Whatever you do, if you miss everything else (health, strength, your eyesight, whatever it is), don't miss That. There's nothing can compare with it. It's . . . There's no—there's no word in the English language, that I know, that could express it. If you'd say "perfect," it's beyond that; "superb," it—it's beyond that; "sublime," . . . There's no—there's no words that I know that could express it, because it was so . . . And then, to think, that isn't the end of it yet. I thought, "Me be afraid to come to this?"

25 I said, "Do you eat?"

26 Said, "Not here. We don't eat here, but when we go back to earth we'll receive a body we eat in."

27 Well, I could feel them. They was just like *that*. See? And they . . . I said, “Well, you have . . .” Oh, yes, they have a body. Just not a myth, it’s a body. We know one another. They all knowed me, were hugging me, millions of them.

28 And I said, “Well, I want to see Him Who brought me here.”

29 It said, “You can’t see Him now, you have to wait.”

30 I said, “Why did you put me on . . . up here?”

31 Said, “You were a leader in life.”

32 And I said, “Do You mean all them’s Branhams?”

33 He said, “No! That’s your converts to Christ.” See?

34 I looked around, and then all the hard nights, and the trials, passed away, when I could see their faces. A young woman run up there, one of the most beautiful women, and she just threw her arms around me, and said, “Precious Brother.” And when she passed by . . . Now, she was a woman. So . . . But in there, there’ll never be sin. See, our glands are changed there. They won’t raise children no more, there. See? See, all the same.

35 What makes the difference, the sensation. That’s the reason I don’t believe in dancing on the floor. No man . . . I, before God and my Bible, I’ve lived clean, as that way through my life when I was a little boy, all through my young manhood. Any girl I ever went out with, I can walk right back to the Judgment with her. See? But there’s no man, I don’t care who you are, can let a woman (in the make of a woman) hug herself up close to you; if you’re a true healthy man, there’s a sensation. But it wasn’t there; there’s no glands. You’re all the same gland. See? Just pure, unadulterated sisterly and brotherly love, more than it would be for your . . . even for your . . . hug your own little daughter. See? Your own daughter, yet she’s made . . . she’s female and you’re a male. See, it could create something; but There it can’t, sin is done, it’s all over. See? Real . . . just real, holy Love.

36 And I looked at that woman. There was . . . looked like millions of them there, and they all long hair, and white garments down. And—and this One that was talking to me, said, “Don’t you recognize her?”

37 I said, “No.”

38 Said, “She was in her ninety’s when you led her to Christ.”

39 “Amazing grace, how sweet the sound.” See? Just no way of ever explaining what it is. Just take my word if you believe me. Be sure to make . . . burn every bridge of the world behind you.

40 I believe the church is beginning to hear the Message, and begin to understand. But, friends, listen, we’ve got to lay in the Presence of the

Son, we've got to be ripened. Our—our faith isn't ripe. Intellectually we're hearing the Message that God has give us, and seeing the signs that He showed us, and proving it by the Bible, it's there, but, oh, how the church needs to lay in His Presence till it tenders up, you know, and gets sweet in the Spirit so that it can bathe down. Sometime in speaking the Message, you get harsh, have to break it in like that, because you've got to clinch a nail to make it hold. But when the Church once gets It, the Elected is called out and separated, then in the Presence of God, I know it'll be something like the people was there when it takes its Rapture.

⁴¹ I was going to speak this morning on *The Rapture*, but I just don't have enough voice to do it, and so you just bear with me a little while. What I want to speak on, the subject of: *God's Only Provided Place Of Worship*.

⁴² Now, it's a great big text. So let us pray now. And out across the lands this morning, wherever you are, bow your heads just a few moments. Be real sincere now, we're approaching the Word of God, which is God in a letter form.

⁴³ Great Author of this Book, "It is a Seed," we are taught, "that a sower sowed," so said the Author. Now, we do realize that a seed will grow if it's in the right kind of ground. So, Father, will You this morning take all the briars and thistles, and unbelief, and skeptic thoughts out of our hearts; that the Word of God might grow freely, watered by the Spirit in our hearts, that we might become the people of God. Grant it, Father. That's our hearts. Not only to we who have recognized this, but may there be others throughout the country, each one's heart burning with love and tenderness, will go to try to win the lost brother, the lost sister. Grant it today, God. We're looking wholly to You, for You are our Guide and our Lord. So we pray that You'll direct us in Your Word today, and give us of Thy blessings. Through Thy grace and in Thy Name we ask it. Amen.

⁴⁴ Now, let's take for our text. . . I want to read from the Book of Deuteronomy, the Old Testament, just for a setting of Scripture. I have a few notes I wrote out quickly after I'd come back from breakfast with Brother Vayle.

⁴⁵ I never did get to thank the man over at that hotel. . . that restaurant the other night, that paid for our—for our supper. Wife and I and my little girl was over there, and when I went to pay my bill, somebody had paid it. Ever who it was, I thank you. Said, "The man that set on the end of the bench." Course there was a whole group in there that we knowed. Now, I. . . some kind of a Kickapoo, something

like that, the place out here, restaurant we were at. Thank you, ever who it was that did that. Each one of you, God bless you.

⁴⁶ Now, in 16th chapter of Deuteronomy, it's the passover observance. So we wish to read about the first few verses, first four or five, six verses here.

Observe the month of Abid, and keep the passover. . . (That means "April.") . . . the LORD thy God: for in the month of this Abid the LORD thy God brought thee forth out of Egypt by night.

Thou shall therefore sacrifice the passover unto the LORD thy God, of the flock and the herd in the place which the LORD shall choose to place his name . . .

Thou shall eat the unleavened bread within it; seven days shall thou eat unleavened, bread—bread wherewith, . . . thou comest forth out of the land of Egypt in haste: . . . thou mayest remember the—the day when thou comest forth out of the land of Egypt all the days of thy life.

And there shall not be . . . unleavened bread seen with thee in all thy coast seven days; neither shall there be any thing of the flesh, which thou has sacrificed the first day at the evening, remain all night until the morning.

Thou may not sacrifice the passover within any of the gates, which the LORD thy God giveth thee:

But at the place which the LORD thy God has chosen to place his name in, there thou shall sacrifice the passover at evening, at the going down of the sun, at the season that thou comest forth out of Egypt.

Now may the Lord add His blessings to the reading of His Word.

⁴⁷ Now, is the microphones got a blur in it? Last night I heard they were. Can you hear all right, all over? You can't hear. [Brother Branham adjusts the microphone—Ed.] Is that better? Is this better, speaking with the microphones down like this? I'm just a little hoarse, so I'm standing close this morning for that purpose, and I hope that Brother Peary can—can get it out there. Can you hear it all right now? I think they've fixed it up. All right.

⁴⁸ Now, the pla- . . . The thing I want to speak about this morning is that God has only one place that the worshipper can meet God, only one place. Through the ages many has sought for this secret place of God, through all the ages. Even Job wanted to know where He lived at, "If I could only go to His house and knock at His door." Job wanted to find God's dwelling place, 'cause there God and His family is worshipped together.

49 Like yesterday, in the message yesterday morning, we find out that there is a possibility of a person to worship God in vain, with sincere worship. God has all these things fixed out for us, but the thing of it is, we have to search to find where they are. Paul told Timothy to search, and to—to be in season and out of season, ready to give a—a—a word or . . . of the hope that was within him.

50 Now, all these things are in there. And we find . . . Sometime I'd like to come to Shreveport where we just have about two or three weeks just to take thirty minutes a night and just on a teaching, see, just stay right in the Word, these secret passages, see, where we could find out just how to get in. And you just watch, you follow God's direction, there's only one key to each door. That's right. And no other key, no matter how much it looks like it, God has no skeleton key; just got one key. And now, you've got to have that key, or the door won't unlock. No matter how sincere you are, you still can't unlock that door.

51 Now, how many was at yesterday's breakfast, the other morning? All right, I think most, at least ninety percent of you, or more. To background this, what I'm going to say, David was anointed king (anointed of God), the greatest king Israel ever had, outside of the Lord Jesus (which is God) the Anointed One. David is his son . . . or Jesus was David's Son according to the lineage, the flesh. And He's to set on David's throne as one . . . inherit, like the—the prince always inherits the—the king's throne.

52 Notice, now, that David being anointed, yet with the anointing he did, he got out of the will of the Lord with that anointing; and all the people, not taking the run of the Scripture or the key to this revelation, all of them anointed too, they all, together, shouting and praising God for a thing that looked exactly right: to bring the Word of God back to the house of God. But David was king, not prophet. See? He . . . There was a prophet in the land to do it by, and God dishonored the whole move because they never used the right key. The door didn't unlock. And now we must remember that, and keep that in mind. There is . . . Everything of God, one certain way it's to be done, and that settles it. Now, there, God had a one certain Church that He meets the people in, and He will receive you in that Church and no other church.

53 I've said this because I've been so many times misunderstood, and people has told me . . .

I say, "Are you a Christian?"

"I'm Baptist."

"Are you a Christian?"

"I'm a Methodist."

“Are you a Christian?”

“I’m a Pentecostal.”

54 Now, see, that doesn’t mean one thing to God. You’re just propping with the wrong key. But there is a right key, there is one where God . . . God never promised to meet you as a Methodist, or as a Baptist, or a Pentecostal, or no other denomination. He don’t even consider the denominations, they’re against Him.

55 On that long Message, I’ll get It at the tabernacle pretty soon. And then Brother Jack will hear It, and then you can see what you want to do about It, ’cause It’ll be taped.

56 Now, people act like that God is obligated just to meet them on the basis of their theology. Now, people act like that. They won’t associate even with one another. The Trinity or the Pentecost won’t associate with the Oneness, neither will the Oneness associate with the Trinity. The Methodist won’t with the Baptist, because one is a legalist and the other’s a Calvinist, so they have no fellowship at all. And they wind the people’s minds around so bad that they even against one another.

57 I went to pray, sometime ago, in a hospital room. There was a lady laying there very sick, going under an operation, they expected her to die. Another lady laying there (I was called to pray for her.), I said to her, “Would you mind just a moment if I pray?”

58 And she said, “Pull that curtain!”

59 And I said, “I’m sorry.” I said, “I was just going to ask prayer.”

60 She said, “Pull that curtain!”

61 I said, “Yes, ma’am.” Her and her son setting there, a regular little *Ricky* look. And I said, “Well, aren’t you a Christian?”

62 She said, “We are Methodist!”

63 Said, “Well, I never asked you that, I asked you if you was a ‘Christian.’” See?

64 And so she said, “Pull that curtain!”

65 See, because somebody that wasn’t a Methodist was going to offer prayer for a dying woman, which she was too. But because it wasn’t associated in her own organization, she didn’t even want to hear it or have nothing to do with it. If that ain’t a Pharisee, I never seen one!

66 Wait till you hear *The Trail Of The Serpent*. Huh. All right. Now, think now that their denomination is the only one that registers with God: “God won’t hear you unless you’re a Methodist, or a Baptist, or a—Trinity, or a Oneness,” or something like that. That’s wrong!

67 And that’s my purpose; but if there is such a—a desire in people’s minds and hearts to be right. . . I don’t believe the woman done it

because . . . or anybody else. A Methodist wouldn't raise up and take up for the Methodist church because he—he knew it was wrong. The man thinks it's right. I don't believe a Trinity would condemn a Oneness, or a Oneness a Trinity and Pentecost, because he wants to be different, he thinks he's right. And you must respect his idea. You know, the blanket stretches both way. But, remember, in all that, if there's something in a man's heart or a woman's heart that they believed that that is "right," then there's got to be somewhere that is right. As I've often said, "When the deep calls to the deep, there's got to be a deep to respond to that call."

⁶⁸ You know, we've been told that—that a seal once walked upon the bank of the—of the sea, with legs. But now he doesn't have legs, they turned into flaps because he could . . . had need of the flaps when he took it from the land, a fur-bearing animal, to the sea; nature formed him some flaps instead of legs, 'cause he could swim more than he did of his walking.

⁶⁹ I can't think of this great man now that went to the South Pole. What was his name? Byrd. They say that he had coats made for some cattle, on this exposition; that he'd taken the cattle for milk. And he made fur coats to keep them cattle from freezing to death. But when he got there, they didn't need any fur coat, nature had growed them one. See? Why? Before there was a fin on a fish's back, there had to be a water for him to swim in or he'd never had a fin. There . . . Before there was a tree to grow *in* the earth, there had to be an earth first for it to grow in, or there'd been no tree.

⁷⁰ So, you see, as long as there's something in the human heart calling for something, there's got to be something out there to respond, to satisfy that call.

⁷¹ A woman . . . An autopsy was held here sometime ago on a woman that died. And the reason, they—they claim, that killed her, she eat onions just constantly, all the time. If she wasn't eating onions, her head would be itching, and everything; they couldn't make it out. So holding the autopsy, they found a growth in the woman of some kind of cells; they had a—a name for it. And they could take that growth and put it in a bowl of onions, and it dissolved the onions overnight. See? What was it? It was something in the woman calling for onions, and if there had been no onions there'd have been no growth.

⁷² In other words, there has to be a Creator first, before there could be a creation. See?

⁷³ Now, if in the human heart there is a longing, like Methodist, Baptist, Presbyterian, Catholic, all these others, trying to find that one true way, and they're told by their priests and pastors, and so forth, that

“This is the true way.” They say, the priest says, “There’s no salvation outside the Catholic church.”

74 Well, each church takes his . . . their own idea. Some of them won’t admit it, but they do it by their action. Your action speaks louder than your word. It’s just a . . . In otherwise, they’re just more of a hypocrite than the Catholic is. The Catholic confesses it right out, “I believe that this is the only thing,” but they won’t do that. They hide it, but their actions prove what they’re thinking. See?

75 Now, there’s got to be then one place, because there is a desire in the human heart to find It. And I think that the Word of God has the answer for everything that we have need of. So God has the answer, and let’s search for it now in the Scriptures. And then if God will show us by the Scriptures the only place, the only ground, (the only denomination, if it’s so), the only way that God will meet a man, then we should hold to that ‘cause we found the Truth of the Bible, what It says.

76 Now, the word *Deuteronomy*, the word itself means “two laws,” the word *Deuteronomy*. And God has two laws. The two laws: one of them is disobedience to the Word, and die; and the other one is obedience to the Word, and live. That’s the two laws, and *Deuteronomy* means those two laws. They have both been absolutely displayed to us in the Scripture. One of them is death, the other one is Life; Life and death. God deals only in Life, Satan only in death. And these was displayed to the world publicly, openly before every eye, and there’s no excuse for us. One of them was, displayed on Mount Sinai when the law was given, which condemned the whole human race to death; the other one was give on Mount Calvary, that brought the whole human race to Life, when the penalty was paid in Jesus Christ. The two laws of *Deuteronomy* was fulfilled in these two, great things.

77 I want you to notice again, there was also two covenants give. One covenant was given to Adam, which was on conditions, like law: “*If* you will not touch this, then you will live; but *if* you touch this, you will die.” That was a law. Then there was another law given to Abraham, which was by grace, unconditionally: “I have saved you and your seed after you.” Amen! That is a type of Calvary, not the type of—of—of Adam covenant, it’s a Abrahamic covenant.

78 But now we hear Him say there is only one place where He will meet man to worship. We read it right here in the text. We’ll refer to it, back, in a few minutes.

79 Then if there’s only one place that God meets man, we had better be very careful. Now let’s lay aside our traditions this morning, and . . . in this Sunday-school lesson, and be very sure that we find that one place. Because, God has said here, He will not receive you in any other place.

Any other church, He won't receive you in. Only in His Church, the only place He'll receive you.

⁸⁰ Now, "What'd you say, Brother Branham? If I'm sincere?" No.

⁸¹ Remember, Jesus talked to some sincere people, the worshippers of His day, and He said, "In vain do you worship Me." True, genuine worship from the bottom of their hearts. "In vain do you worship Me, teaching for doctrine the commandments of man," or their denominational creed. Sincere, reverently, just as religious as they can be. And that wasn't new just with the Pharisees. Cain and Abel, the first two worshippers that was borned, natural birth here, on earth, absolutely came in the same attitude.

⁸² Cain was just as religious as Abel was. They both built altars. They both loved God. They both made sacrifices. They both worshipped. They both paid tithe. They both done everything just alike. But Abel, by *faith* which is "the revelation," the Word of God revealed, made plain, showed out, and vindicated. Glory! Cain made an offering, but God didn't vindicate it. God required worship, and Cain made the offering, but God didn't vindicate it. But by the true channel . . .

⁸³ You say, "Well, my church is It. My . . ."

⁸⁴ Wait just a minute. God interprets His Own Word by Its terms that He spoke in. See, Cain said, "I am religious. I am a lover of my Maker. I offer to Thee this fine altar. I offer to You this sacrifice. I built all these things up, Lord, because I love You." Abel said the same thing. Now it's the one that's vindicated, the one that's proven. And God come down and received Abel's sacrifice, because by revelation he had struck the true channel of God that was accepted.

⁸⁵ Now watch that Cain spirit come right down through the Scripture, right on to this very last day. Fundamental? Just as fundamental as the other one was.

⁸⁶ Look at the prophet Balaam and the prophet Moses. Both of them with seven altars, Jehovah's altars, blood on each one; and not only that, but rams on each one. In numerology, exactly the right number, *seven*, "perfect," seven rams. Just exactly alike, both altars. As fundamental as one was, the other one was also. But who did God vindicate? See? See? The one that was in His Word. Fundamental doesn't mean too much; it's the revelation of God.

⁸⁷ Now think! These men, why was they called and was put in this condition (these Pharisees) by Jesus, said, "In vain you worship Me"? Worship Him: genuine worship, true worship from their hearts. "You . . . In vain you worship Me." Why? Teaching for doctrine their tradition of man. "Therefore you make the commandments of God of no effect to the people."

88 If I taught you a Methodist message, it would take no effect on you, this is Bride time. If Moses taught the message of Noah, it would take no effect. If Jesus taught Moses' message, it would take no effect. Because the predestinated seed are laying there that will only be watered by that type of water that's give for that seed. See? It won't grow any other condition. It must be the condition that grows it.

89 Now, you can take a chicken egg and put it in a incubator, which should be under a hen, but it'll hatch anyhow. Put it under a pup it would hatch. It's the warmness, the condition that makes it hatch. So it has to be under condition. You could take a good live egg and put it under a dead hen, it won't hatch. See? See, it's the condition.

90 Well, that's the way it is in this age that we're living in, you've got to find what is God's way of doing it for this age. That's what Martin Luther found, that's what John Wesley found, that's what the Pentecostals found in their age. God's age and time to do it.

91 Now, the Pentecostals. That brother, one . . . I believe his . . . one of his eyes was out, a colored brother who really started the Pentecostal message in California, the old Azusa Street. He was laughed at, because he was a negro. He was made fun of, but he brought a message for that age. Just a little body, a fellow could hardly sign his own name, but the Lord had revealed to him that this was the age for the restoration of those gifts, and they come. No matter *what* said, it come. But everybody got in the atmosphere of it, and seen it was that age, and seen God vindicating that those people could speak with tongues, and so forth, it happened. But then when he went and pinned it down that "this is the only evidence," that killed it. See? Goes right on, see. That did it. Then they started separating *this, that*, and making denominations; and one's coming on a cloud, and the other one's come in a bush. And oh, my, there it goes.

92 That's what denominations does. See? God is not a author of denomination, because denomination is Babylon, and He's not the author of confusion. We see her all . . . You don't have to be even intellectual to see that. It's Babylon! See? Tradition (think of it), sincere people. Now, still, because they believe that, there still needs to be one sincere place where God meets.

93 Now notice verse 2. "Worship in the place that I have chosen." The sacrifice, of course, where they worshipped over the sacrifice. "The place that I chose; not what you chose, what man chose. But what I have chosen, you worship in this place." There shows there's then only one place, others is vain. It must be not of *your* choice, but it must be His choice.

94 “Well, I don’t have to go to the church.” Or, “You are so narrow-minded! Why, you’ll even fuss at women about preaching, and . . . or women about bobbing their hair, and men about these other things. Why, you’re so narrow-minded!”

95 All right, you don’t have to take God’s way about it, you go on out where, they do that at. See? And you’ll find out it’s in the Scripture, so, “In vain do they worship Me.” Jesus spoke of the same thing. See?

96 That every little jot, everything, you must be faithful in. It’s always the little—the little vine, the little—the little fox that spoils the vine. Sometimes you leave . . . It’s not the big things you do, it’s the little things you leave undone. Remember, a chain is only its strongest at its weakest link. “Blessed are they that do *all* the commandments of God, that they might have a right to enter in.” Do *all* God said, and It said for women to have long hair.

97 You say . . . A man told me not long ago, said, “I don’t preach a clothes-line religion.”

98 I said, “Then you’re not preaching the Gospel.” Yeah.

99 God laid it out there, He said what to do. And you either do it . . . That’s your natural, reasonable thing. What little thing . . . what . . . the little insignificant. Jesus said, “Blessed are they that would take all the little thing, do the little things.” And a woman to let her hair grow, that’s just a . . . why, it’s just something *she* can do, and she won’t even do that. She won’t even do that.

100 “Oh, teach us the great things.”

101 How can you teach the great things, when you won’t do the simple, common thing? Because, you see, your motive and your objective is wrong.

102 It’s your love to God, “Lord, I don’t care what You want me to do, I’m willing to do it.” Then you’re getting somewhere, but if you don’t do it that way, the way He said do it . . .

103 It’s His choosing, “The place that I have chosen.” That’s where you worship with your sacrifice.

104 You put . . . Cain brought his sacrifice, Abel brought his, it depends on what place you take it into. If you take it into the place where He’s chosen, it’ll be all right, He’ll accept it; if it’s not, He won’t accept it. Don’t care . . . it’s the same sacrifice, whatever it is, it’s still un- . . . rejected, unless it’s brought to that one certain place.

105 Now we want to find out where we want to bring this sacrifice. We could find out . . . We all want to go to Heaven. Don’t we? And we all know we’ve done wrong. We all believe that Jesus is the Sacrifice. Now we want to know where to take Him, it’ll be—it’ll be accepted.

See? That's right. The Bible tells us where to take it, see, and it'll be accepted; outside of there, it won't be accepted.

¹⁰⁶ Let us notice here also the place that He chose for the sacrifice to be laid, the place that He chose to put the sacrifice. You can't put it on any of these gates; but the place that He chose to put it, He also put His Name in that place. That's what He said here. He chose to put His Name in it. Now let us search the Scriptures for this place, for that is the place where He put His Name.

¹⁰⁷ Now let's read from the text. And I had a little note laying here that I . . . this morning, come to me. Let's take the 2nd verse of this chapter. Now, I don't want to hold too long, on account of the people, on these hookups out here. Now the 2nd verse of this 16th chapter:

Thou shall therefore sacrifice the passover unto the LORD thy God, of thy flocks and thy herd, in the place which the LORD shall choose to put his name there.

¹⁰⁸ Now, you can't take this . . . your sincerity and all that you want to confess, you just can't take it to the Methodist altar, to a Baptist altar, to a Pentecostal altar, but there is a altar somewhere that He chose that He . . . to put His Name in it, and He would meet you at that place. Now, if you get everything running just right, it's going to run; everything's set in order. If there's a short in that wire, that light won't come on; because it's been grounded. And when you'll take one of God's Words or one of His places, and in your own heart have selfish objectives, it'll ground the power of God right there. If you do it because you want to be smart, you want to be different from somebody else, or something, right there it's grounded, it'll blow the fuse. You're wrong. You've got to come with sincerity, with all your heart. Your motives and your objectives, place right on God. Then search for *His* place, find where He said, and bring it there. See?

¹⁰⁹ Look at Martha and Mary. When Jesus had come back, after He had taught them this Gospel (the Light of His day, Him being Messiah), He was hated, rejected. Oh, the Pharisees and churches despised Him. But Lazarus had died, the brother which was a bosom friend to Him. He let him lay there; and they sent for Him, He didn't even come.

¹¹⁰ But watch Martha, her attitude. She said, "Lord, if Thou would have been here." Give Him His right title: Lord, capital L-o-r-d, *Yahweh*, Jehovah. Glory! "If Thou would have been here, my brother would not have died." Life and death can't associate in the same channel, or same house. "Thou would . . . He would have not have died."

¹¹¹ Jesus said to her, "I am the resurrection and Life," saith God. See? When He said, first, "Thy brother shall live again."

112 She said, “Yes, Lord, I truly believe that. As a Jewess, I believe that there will be a general resurrection of the dead; and I believe my brother was just as loyal and sincere in worship. And I believe that You are that Messiah, that said in the Bible, because God vindicating His Word in You shows that You’re the Messenger of this hour. You are that Messiah. I believe that You are that Christ that was to come, because Your works testify that God has sent You here to be that Messiah.” Oh, my! Watch the cogs begin to come in place now. See?

113 Now, she had a right to say, “Why didn’t You come raise my brother? Why didn’t You heal him? You healed others. Your very best friend, and now look what happened.” No, no, that kind of objective don’t get nowhere.

114 “I believe that You’re exactly what You’re identified in the Scripture to be. I believe this is the day that the Messiah should come; we’ve been looking for it. I don’t care what the rest of them say. I believe with all my heart, by what I have seen and heard by the Word, that the Word is vindicated in You, that You are that Messiah.” See, way down in her, she—she had something to ask for, but she had to come to the right channel.

115 What if she’d run up there and said, “And then You tell me You’re that Messiah! And not even the courtesy, gentleman enough to even answer our request; when we fed You and housed You, and everything, and took up for You, and left our churches, as You commanded us to get out of them denominations.” See? “And here we’ve left it, and now we’re counted offcasts and renegades. And everything that we’ve done for You, and then not even the common courtesy to answer my call?” Now, actually, she had that right.

116 Like you say about your short hair, “I’m an American citizen. I can wear shorts, do anything I want to, not illegal.” That’s your rights, but a sheep always forfeits its rights. Uh-huh. If you’re a lamb, you ain’t got nothing but wool, he forfeits that. That’s his God-given rights, but he forfeits it.

117 “I have a right to join any denomination.” That’s exactly right, but you forfeit that. See?

118 She forfeit all that she had rights to, to recognize the Word of God manifested right there before her.

119 He said, “I am the resurrection and Life. He that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die. Believest thou this?” See, there was one more little clause she hadn’t come in line with. See?

120 “Yea, Lord! I believe that Thou art the Christ, the Son of the living God!” O brother, everything was ready to spark off right then. See?

121 "Where have you laid him?" See? And you know what took place.

122 See, you've got to get in that right place before He will receive your sacrifice. See, got to come into it. Now, watch.

. . . in the place which the LORD shall choose to place his name there.

Thou shall eat no leavened bread in it; . . .

123 What does that typify in the sacrifice? Don't mix it with any creed, got to be the Word. "*No leavened bread.*" Leaven is the . . . You know what a leaven is in anything. "A little leaven leavens the whole lump," the whole lump is the Body. You can't put one speck of denomination or creed into Christ. No, sir, it won't work.

124 You remember the last Thursday night's message? Your old husband must be dead. Right. Your new Husband is the Word.

. . . seven days shall thou eat unleavened bread therein, . . .

125 "*Seven days,*" what does that typify? The complete Seven Church Ages, seven days. Why'd they have to eat it seven days? Before what? Before going out. And the whole church age, from the beginning to the end, has to live only on the Word of God of that age. So your Roman creed, Methodist, Baptist, and Pentecostal creed's all dead.

126 Now watch.

. . . therein, even the bread of affliction; . . .

Persecuted for It; Luther, Wesley, Pentecostals; all persecuted, and so will you.

. . . for thou comest forth out of the land of Egypt in haste: . . . thou mayest remain the day when . . . remember the day when thou comest forth out of the land of Egypt all the days of thy life.

And there shall be no leavened bread seen in . . . with thee in all thy coast seven days; . . .

127 In the beautiful Bride of Christ, after Her death through the Dark Ages by the Roman empire, that She had to die, "Unless a corn of wheat falls into the ground." The Bridegroom had to come, the perfect Masterpiece of God. You all heard my message on that.

128 And I stood down there, Los Angeles, at Forest Lawn, one day, and my heart jumped. How many's ever been in Forest Lawn? There is a . . . the statue of Moses by—by . . . -angelo, I believe it is Michelangelo. And it's a perfect statue, all but on the right knee; there is a nick about a half inch deep. And the guide . . . I was looking, and he pointed it out to me. He said, "Michelangelo had spent a lifetime of trying to—to make . . . He was a sculptor, and he was trying to make the image of Moses.

Back in his mind, he had in mind what Moses should look like. He had that in his heart, what Moses should look like. And then he spent his lifetime; chisel a little here, and rub it, stand back and look at it. Year after year after year, he worked on it. Finally when it was completed, and he stepped back and laid down his rag and his hammer, he looked at the statue. It was so perfect the image of Moses that he had in his heart, till he got so beside himself, he grabbed the hammer and struck it, hollered, "Speak!" It's called *Michelangelo's Masterpiece*. That great something in that sculptor, that vision that he had of what Moses ought to be with, was only portraying in type of the great Father God.

¹²⁹ He had in His heart, before the foundation of the world, a Son, because He is a Father. But it was still in the genes of His Word. And He created a man, and He had to put him on free moral agency, but that man fell. But the great Sculptor, God, who made man from the dust of the earth, He didn't settle for that, He started making man again. And He made a Noah, he died drunk. He made a Moses that failed to keep His Word. He made prophets that run in the time of trouble. And He kept building and molding until after while He wanted a—a masterpiece, to reflect Him, His nature, what was in His heart what a son should be.

¹³⁰ One day, down on Jordan, after that Masterpiece had been formed and made, here He come sending down in a . . . on the wings of a Dove, said, "This is Him!" He was so enthused with this Masterpiece until He struck Him on Calvary, that He would die, for the rest of us was imperfect; that through the shedding of His Blood, He might bring many masterpieces (being a Bride) to His Son. Masterpiece is scarred because the enthusiasm of God to see such a Masterpiece, He struck Him for us all. See? There He died, to perfect we who are imperfect. The Masterpiece.

¹³¹ Notice in here. He said:

. . . *seven days shall you eat this unleavened bread* . . .

¹³² Now, bread is typed. Jesus said, "Man shall not live by bread alone, but by every Word." Not just—just a Word here and there as denominations would have you believe It. But the Word of God is perfect! It's God Himself in letter form, called a "Seed." And the right kind of unadulterated faith in that Word will bring that Seed to its Life.

¹³³ That's exactly what you see at night in the discernments, and all these other things, because it's a promise that God made. And He stood by me and told me that, and told me these "fakers would rise up, but hold steady." I believe It. And no selfish motive, to hurt anybody, but to be reverent to God and to do the work that He called me to do, that's why I say these things. And God confirms it back, and receives the offer

and the sacrifice, by vindicating it to be the Truth. No question to It! Now watch that Word!

¹³⁴ Now, we notice here, “*Seven days,*” that’s for every church age. Now, as that Masterpiece had to die, in order to be resurrected to redeem us all. Then He had a church set in order at Pentecost, but that Church had to go through a sacrifice; and the Roman world killed it, put it in the ground.

¹³⁵ As this author of this book, I can’t think of it now, made so much fun of me, and said, “Of all of the devils, it’s William Branham.” See, that’s what the devil tries to say. He said, “Visions and things,” said, “that’s of the devil,” he said, “or, he’s some kind of a hypnotist, or working in supersensory perception.” The intellectual world always trying to figure It out.

¹³⁶ That’s where they tried to figure out Jesus. “How do You do these things? What done it?”

¹³⁷ He said, “I’ll ask you a question. Was the ministry of John the Baptist . . . Was it of God or was it of man?” See?

¹³⁸ Said, “We can’t say.”

¹³⁹ Said, “Neither do I tell you.” That’s right. They went on. “From henceforth no man asked Him anything.” See? He just cut them off, He didn’t tell them nothing about It; none of their business. He had a work to do and He finished it.

¹⁴⁰ God help us to do the same thing. We don’t have to answer the devil’s questions, that’s right, “If thou be, do *so-and-so.*” You’re responsible for that Gospel, a preacher is, and that’s all; not how It’s written, it’s just responsible for saying It.

¹⁴¹ And as a servant, if you’re a prophet, you’re responsible to God. And if the visions that comes it lightens this Scripture and shows what It is, you’re responsible for every Word that’s in that Bible, ’cause It was all wrote by the same kind of people you are. “God of old moved, by the prophets, and wrote the Ho- . . . the Holy Bible.” See? And no genuine prophet of God could deny one Word of It, but believe every Word and preach the same. And then God’s obligated out of that channel to make that Word come to pass just exactly the way It’s promised, the Seed will grow.

¹⁴² Now notice again, quickly, we find here that all seven days that this bread was to be eat, through Seven Church Ages. Now, when it had to die and go into the ground.

¹⁴³ And this critic that talked about me, said, “Of a God that you people worship, that could set in the Dark Ages and watch them mothers, pregnant, some of them with little babies in their arms,

sincere people, be thrown into the arena and the lions tear them to pieces, and them screaming; hang them upon crosses and burn them; strip the women naked, young virgins, and throw themselves back like *this*, and turn lions in on them.” Said, “A God that could set in Heaven, supposed to be on His throne, and looked down and say He enjoys it,” said.

¹⁴⁴ Then, see, that’s the intellectual conception which is of the devil. If the man had been spiritual, he would have knowed that that corn of wheat has to die, it had to be buried in a Roman cathedral.

¹⁴⁵ But then the first little sprout of Life come forth in the reformation by Martin Luther, that, “The just shall not live by a blessed kosher that a priest does, but by the Word of God. ‘The just shall live by faith!’” He put up two sprigs. The corn of wheat begin to grow.

¹⁴⁶ Then along come John Wesley and added to that. (There was many of the others, that . . . Zwingli and them come forth and denied the virgin birth, and it just died down.) But along come the Methodist, the tassel, the pollen, the missionary day. And they preached sanctification; added the tassel.

¹⁴⁷ Then along come the Pentecostals in the shuck, so much, to deceive the Elected. Looked like a real grain of wheat, open it up, there’s no wheat at all. But the Life’s passing through the shuck.

¹⁴⁸ Now, have you noticed, every three years after a—a great meeting, what takes place? A denomination. This is twenty years and no denomination. Dear dying Lamb, may it never do that. If I go in this generation, may the people who believe this Message never stand still for a denomination! God will . . . You’ll die right in your track! Remember that! The very hour that you mention denomination among you, I don’t care how sincere you are, take man for your leader instead of the Holy Spirit to confirm this Word, that’s the hour you die! The genuine Seed cannot, because there’s nothing left after the seed, it’s the same thing was back at the beginning. It’s the Bride that fell into the ground to bring forth the corn of wheat again.

¹⁴⁹ Notice:

. . . *seven days shall you eat unleavened bread . . .*

¹⁵⁰ And there shall be with the Bride . . .

¹⁵¹ Now, you people that had that old shouting Methodist mother, and so forth, that you wondered “If she didn’t speak in tongues, she ain’t going to be there.” That’s a lie! She was that same Holy Spirit that you have today, but it was in tassel form, not restoration of gifts. But all seven days, just eat the unleavened bread, the Word. Them, back, them that denominated, they’re dead. They’re stalk, they’ll just

be gathered and burned. But the Life's going right on through. And what happens? All the Life that was in the stalk, in the tassel, in the shuck, all winds up in the wheat. And that same Holy Ghost that brought Luther, brought Wesley, brought the Pentecostals, winds up in the Bride at the resurrection.

¹⁵² "Seven days, eat unleavened bread." No leaven shall be found amongst the Bride, no—no word added, no nothing. Remember, one word caused every death that's in the earth; every illegitimate child was born because Eve, the first church, the bride of the first Adam, doubted God's Word and accepted a denominational, or a intellectual, or a school exceptions of It; because It was reasoned out, that, "Surely, God is a good God." God is a good God, but He's also a just God. We must keep His Word! School, she accepted it.

¹⁵³ There's where some of you seminary boys, no doubt a call in your life, but you run off to some Bible school to have this doctrine injected in you, and there's where you die. . . Stay with God and His Word. They won't let you; or, you can't even belong to their congregation, won't accept you on the platform. So let them have it, let the dead bury the dead, let's follow Christ the Word.

¹⁵⁴ Now, seven days there shall be no leaven mixed in the Bride, the Church, seven days.

¹⁵⁵ Now notice. Now as no. . .

And there shall be no leavened bread seen in thee in all thy coast seven days; . . . (The sacrifice here is a type: the Bride coming forth from the Sacrifice which is Christ.) . . . neither shall there be any thing of the flesh, which thou sacrificed the first day at evening, . . .

¹⁵⁶ And remember—remember how we just went through the Church Ages? The messenger to the church always comes just at the dying of the other church age, always. The dying of the Pentecost brings forth the rapturing of the Bride. See? The dying of Luther brought forth Wesley. See? The dying of Wesley brought forth Pentecost. The dying of Pentecost brings forth the Message now. Here, it's right here, patterned all through the Scripture. There's not a scripture in the Bible but what hooks right one with the other. See? All these types. I have no education, but I have the Holy Spirit that shows me through another channel, that teaches from—from nature; and that's by the Word. Has to be the Word, things is promised.

. . . flesh, . . . the sacrifice the first day . . . even, remain all night until the morning.

¹⁵⁷ Now, even Luther, who had the Truth and taught the church "the just shall live by faith." You don't want to hang onto that being the

full doctrine, in the Methodist age. What shall you do? Burn it with fire. What was the type of? The denomination that comes out of that Word is a shuck, the stalk, the husks, must be burnt with fire. That denominational part that it come through must not remain, got to die. Don't leave it till the breaking of another—another age, burn it up! He's talking now to the Bride here, just the Bride, coming up through every age.

¹⁵⁸ Notice how beautiful, “The lamb’s blood.” These are Christ’s Body, the Sacrifice: the lamb’s blood on the door. Now, remember, the lamb was slain which was a type of Christ.

¹⁵⁹ Or we could take plenty of time, but I haven’t got. . . just a few more minutes to stay here. I may just have to stop and start up again tonight, see, because we’re taking too long. It’s. . . I got twenty pages of this in here, of notes, on this one subject.

¹⁶⁰ Notice now, on this, the—the lamb was Christ in figurative form. Or did I say that right? Type; Christ was the Lamb. He was to be a male, the first from the old mother ewe; or ewe, which ever one you choose to call it. It must be her first. And he must be tested first to see if there is a blemish on him.

¹⁶¹ Now, Christ was tested; the lamb first from the mother ewe, Mary the virgin. And was tested by what? Satan against the Word. When he hit Eve, she fell; hit Moses, he fell; but when he flew up against Christ, and tried to quote the Scripture to Him wrong, uh-huh, he found out that that wasn’t Moses. See? He was tested. What did. . . he turn around, he said, “*If* Thou be the Son of God. Now they tell me You perform miracles, and they tell me that the Messiah’s to do that. Now, if it is, You’re hungry, You haven’t eat, turn these bread into. . . these stones into bread, and eat.”

¹⁶² He said, “It is written, ‘Man shall not live by bread alone.’” Your creed, so forth. But by what? Every Word! A part of the Word? “Every Word that proceedeth out of the mouth of God.” That’s what man lives by. See? The Lamb was tested, see if there’s anywhere He had fallen.

¹⁶³ The Pharisees, “O Rabbi, You young Prophet, we think You’re wonderful. You are good.”

¹⁶⁴ “Why call thou Me good? There’s only One good, and that’s God. Do you believe that?”

¹⁶⁵ “Oh, yes. God.”

¹⁶⁶ “Well, I am He, then.” Uh-huh. “You said there’s only One good. Why do you call Me ‘good,’ when you don’t believe I’m God?” Uh-huh. “So why do you call Me good? What makes you do that? What

inspired you to say that, when you know there's only one good, and that's God?"

167 "We know Thou respects not the dignity of man nor the word of their position. We know that." Try . . . He knowed that hypocrite. See?

168 He was tested to see where He was standing, see, tested in every manner, tested like we are tested. But there was no giving in, to Him, at all. No, sir! That was the Son of God.

169 And the lamb was tested, and was kept up for fourteen days. That was two Sabbaths, or two ages. One's for the Jews, which they offered the lamb in type; one's for the Gentile, who has the real Lamb, and all of them was made perfect by believing this Lamb would come. But He was tempted fourteen . . . or examined fourteen days, He was the Word.

170 And you can examine the Old Testament, say "It condemns the New." You're wrong! The Old Testament only bears record of the New.

171 A man was going to challenge me not long ago, said, "What's the matter with him?" Said, "Well, he even teaches out of the Old Testament." A Christian preacher, think of that. Said, "The Old Testament's dead and gone." Oh, no! Oh, no! It's only a schoolmaster, it shows what's wrote on the wall. See? That's right.

172 Now, see, fourteen days it was tested, that was Christ. Now notice, then He was killed in the evening time, should be killed, the lamb was. Christ died in the evening time, the afternoon. And then notice, then he was also . . .

173 The blood was to be put on the doorposts, see, which the blood is the life of the animal. "Thou shall eat the flesh thereof; but the blood thereof which is the life, pour it out." See? It was to be . . . The blood was to be put on the lintel of the doorposts of the house wherein the sacrifice was accepted. Glory! What is the Life? The Name. That . . . He placed the name of the person . . . Go up to the door, and you look, see what name's on the door before you ring the bell. See? The blood was put on the lintel of the door as a type of what the sacrifice was on the inside.

174 Now we're going to find the place of worship, right through there, coming through that Blood. Notice, the blood on the door was speaking the name of what was going . . . was on the inside, they were in there. Our place of worship, the Lamb, is the Word. We know that.

175 Now, verse 4, notice, "Leave no bread, leave none of the sacrifice," or, take one from one age to another.

176 Try to go back and say, "Well, now, we're Lutherans, we want to come up here," you've got to die to the Lutheran age to be borned in the Wesley age. You have to die in the Wesley age to be borned in

a Pentecostal age. And you have to die in the Pentecostal age, leave nothing of it left, burn it with fire, because it's going to be burnt like the stalk that the wheat comes up out of. The stalk, the denomination, it's got to be burned. So don't bring your denomination over in the new Message. This is the Word now. That's what denominated, the stalk; it carried It, that's right; but It come over into *here*, then the stalk died. It was a carrier, the denomination, but the Word goes right on. Yeah, the Word goes right on.

¹⁷⁷ Now take the 5th and the 6th verse. Notice, "Not. . ." Now let's take the 5th and the 6th verse.

*Thou mayest not sacrifice the passover within any of the gates,
which the LORD thy God giveth thee:*

¹⁷⁸ Now remember, "Not in any of these gates." The Lord permits you to have these denominations, see, "these gates."

*But at the place which the LORD . . . God shall choose to place
his name in, . . .*

¹⁷⁹ That's the Gate, the only place. "Not in any of these gates." But God has a Gate.

¹⁸⁰ You say, "Every morning I enter the Methodist gate." That's the church. "Every morning I go into the Catholic gate." Uh-huh. Well, the Lord let His people go in and out them gates. God's got people in the Catholic church, Methodist church, Presbyterian church, all of them, Pentecostals. Sure, but don't. . . you don't worship the Lord in that gate. See? But the Lord has a certain gate. Glory! He has a gate.

*But at the place which the LORD thy God . . . choose to
place his name in, there . . . shall thou sacrifice the passover at
evening, . . .*

¹⁸¹ When did Rebekah find Isaac? When did Eliezer call her to be the bride? Evening time!

It shall be Light about the evening time,
The way to Glory you will surely find;
In that water way is the Light today,
Buried in the precious Name of Jesus;
Young and old, repent of all your sins,
The Holy Ghost will surely enter in;
The evening Lights have come,
It is a fact that God and Christ are one.

¹⁸² That was the beginning of It, now she's faded on into the Bride Light. See what I mean?

¹⁸³ I better close here, start again tonight, 'cause I don't want you to leave this, you see. No, no, it's—it's dinner time. Well, well, I got too

many notes wrote here. Oh, my! How about tonight, would that be better? [Congregation says, "No. Now."—Ed.] Huh? Well, if you . . . You want to just try a little further? ["Yes. Amen."] All right, let's go a little further then, we'll hurry right quick. How's that?

184 Now, go in at the what? "You shall not go into any gate that the Lord God has given you, but at the gate that the Lord will put His Name in." Not go into the house of the—of the gate which is the door. That right? God's going to put His Name at the door, and you shall not . . . That's the gate that enters into the place of worship, the sanctuary. You don't go in there with your sacrifice to any of these gates, but in the gate that the Lord God chooses to put His Name in. See?

185 Now, has He did that? Where is that Gate? In Saint John 10, Jesus said, "I am the Gate, the Door. I am the Door to the House of God. I am a Door to the sheepfold." Not the goatfold, the sheepfold. See? "I am the Door to the sheepfold. A man may enter into this Door, be safe."

186 And now we could linger a long time on that. But, to save time, He is the Door to that sheepfold. Now, we want to notice here. The shadows and types are really in view right here, but I . . . if I take that page I'd . . . it's going to hold you awhile.

187 All right, notice, this brings in perfect view, Jesus Christ. For all the Old Testament is type of Him, all the feasts, all the worships, and everything. And I've got wrote down here, under these line of Scriptures, "Explain it." There's where it'd take a long time. Explain how all the feasts . . . Even the meal offering was a type of Christ. Let's just take that one.

188 One time there was a—a school called the school of the ministers, or school of prophets. They trained up, educated prophets. And there was a genuine, God-called prophet one time went up to visit them. Well, they wanted to show the old prophet a little courtesy, so one of them went out and picked a big bunch of what he thought to be peas; but they were poison gourds, and he was going to feed them all on that.

189 Oh! How many seminary lapfuls have we had! See? Right. They're cooking up something. See? Got Methodist lapfuls, Baptist lapfuls, Pentecostal lapfuls. But, you see, they are the second growth, the kind that can be pruned off the tree. See, not in the main Vine. Bearing lemons, grapefruit, and so forth; not oranges, but professing to be citrus.

190 Notice again. Now, in this—in this, when Elijah come around and looked at them, and seen that it was poison gourds that would kill every one of them, they said, "Alas, we got death in the pot!"

¹⁹¹ He said, “Bring me a handful of meal.” And he threw meal into it, he said, “Now it’s all right, eat what you want.” It changed death to life.

¹⁹² And the meal offering that was given to . . . Christ, He was the Meal offering, and the meal offering must be ground with a certain burr that made every little chunk of meal the same, shows that He’s the same yesterday, today, and forever. He’s the same thing to put in your denomination and it’ll live, the Word! Christ is the Word, all the types of everything: the tabernacle, the—the—the shewbread, everything. The broken kosher under the plate was His broken body, that the Jews can’t explain yet why they do it. See? And all these other things typed Him.

¹⁹³ Now, then, Him in view, we see now all denominations and creeds left behind; for He is the pure, unchangeable Word of God, which is the unleavened bread, Saint John 1. That’s right, He’s the unleavened Bread. So when you add *this* or add *that*, it’s a leaven added to That what’s already been originally give for you.

¹⁹⁴ Looky here. What’s killing the race today? They take and hybrid things. And when you hybrid it, you kill it. “Oh, it looks more pretty.” Sure! Hybrid corn: corn flakes, all the other cereals that comes out of corn. Hybrid corn: great, big, nice long stalks, and great big ears, look like twice as good as the other. But it’s death! Science even found that out. See? Don’t cross it, it’ll kill you.

¹⁹⁵ Now, here, let me show you. The other day I was watering some flowers in my yard. And the lady had some hybrid flowers that was in the little pot here, or little planter at the side of the house. We have to water them things at least three times a week, or four, or they’ll die. And there stood the original plant out in the yard. It hasn’t rained there for six months, just as dry . . . If it rains, in ten minutes you can blow a dust. But that little fellow laying out there, just prettier and brighter than the hybrid was with all the water. You keep that water off of him, he’ll die. But where did he get his water? And another thing, you have to go all along spraying them every day or two, to keep the lice off of them. They don’t, the lice will eat him up, he’s so tender and soft. But there ain’t a louse that’ll get on that original. No, no! He’ll crawl up to him and crawl away. He’s original! See what the hybreeding has done?

¹⁹⁶ That’s the same thing in the church. They’re trying to mix the denomination with the Word, to make the . . . try to make the Word say what the denomination says. And when you do that, you have to spray them, and baby them, and—and give them gold stars to come to Sunday school, and everything else. That’s right. When, a genuine,

born-again Christian, born with the Word of God, he's rugged. That's you. The lice and things of the world don't bother him. He's an eagle, he flies plumb past it. See, soars in the heavenly. See? It is true. Nothing. . .

197 Notice. Now, we must understand that here, the denomination, creeds, and anything that's added of the leavened bread cannot mix with the unleavened bread. And the Bible foreshadows here in the sacrament, of going into the worship, that no unleaven can be taken with you, and God will receive it.

198 You say, "I'm Methodist." Right there you die! "I'm Pentecostals." You die!

199 I am of Christ. That's right. You've got to stand on something. That's right. You're—you're standing on something.

200 Churchill once said, held up two fingers and said, "We are got the victory." And England stood by that, they believed Churchill.

201 And believe it or not, this morning, you are standing by something. There's only one thing that you can live and stand by, and that's Christ, the Word. True!

202 Notice, nothing in the Bible types the denominations but Babylon. And Babylon was founded by Nimrod, and Nimrod was a renegade. And he had a bunch of women in there, was supposed to be his queens, that was prophetess. They even think that old Balaam come from that section, they had roots and so forth. They worshipped, you know (many of you scholars that reading Hislop's *Two Babylons*, and so forth, and the history of the church), and how they—they did. And they had women that done *this*, and women. . . a goddess, and everything, and it was a forced religion. Everybody, every city around Babylon was compelled to come to Babylon to worship under Nimrod at the tower. See? That's right. They were forced to do it, debate it. There's where the confusion come.

203 And that's exactly what the church is today, "If you don't attend Sunday school, if you don't do *this*, and have to hire you to do *this* and do *this* and do *that*, you're out of the picture."

204 Out there in Tucson, is listening in this morning, I once wondered. . . I've always constraining people, "Go to church, no matter where you go." And I seen the people kind of pulling back, and going *this* way. And I thought, "What's the matter?"

205 I went to some of them, "The first day you're there, they'll approach you, 'Join our church.' If you don't do it, you're not welcome." See? See? It's a forced thing, it's forced upon you, see, and

that's Babylon. But in Christ, you come in by election; not by force, your heart pulls you in.

206 God did not put His Name then in Babylon. Closely now. He cannot put His Name in Babylon, the churches. Oh, they, *they* put His Name in there, but He never. No.

207 You say, "Well, now, Brother Branham!" Wait, wait, just sit still just a minute. You asked me to stay a little longer. Can't you see? Now notice, *they* put His Name in there, but He didn't.

208 Now, He said, "The place that I'm going to meet you and receive your sacrifice is where I choose to put My Name. You come in at this gate, this door where I choose to put My Name. There's where you come."

209 Well, they put, "This is the church of Christ." If there's anything that's wrong in that declaration, it left out one word: "anti." Uh-huh, all that He taught, they disagree with It. Modern Pharisees.

210 But we must find where He did put His Name, for in It is His only provided gate. Amen! Glory! Watch! Where did He put His Name? In His Son.

211 "Oh," you say, "now wait a minute, Brother Branham. That was the Son, not the Father."

212 The son always takes the name of his father in every case. I come to this earth in the name of a Branham because my father's name was Branham.

213 Jesus said, "I came in My Father's Name, and you received Me not." You want the Scripture on that? Saint John 5:43. See? "I—I came in My Father's Name, and you received Me not." Then the Father put His Own Name, which is "Jesus," in the Son. And He's the Way, He's the Door, He's the House, He's where God chose to put His Name. God never put His Name in me, He never put It in the church, He never put It in the Methodist, Baptist, Catholic, but He put It in Christ the Anointed Emmanuel.

214 And the Name is in the Word because He *is* the Word. Amen! What is He then? The Word interpreted is the manifestation of the Name of God. No wonder. "Flesh and blood has not revealed this to you, but My Father which is in Heaven has revealed this to you, Who I am. And upon this rock I'll build My place of worship, and the gates of hell can't shake It down." Amen! O living Church of God, stand in firm foundation on Jesus Christ alone. You can sing the song, but if you're not on Christ the Word, you're a teetering, faltering sand. "But upon this Rock," Christ, "My Word."

215 He built the Lutheran message and they denominated it. It was growing, the footstool. Then He grew up into the leg part, the Methodist, and so forth. There's where He built His Church, upon His Word! Now, He's not all foot or all thigh, He's a body; and now is the capping part. Did you notice in the pyramids? Which, I don't preach a pyramid religion, now.

216 But the first Bible was ever wrote, was wrote in the sky, the zo- . . . [Blank spot on tape—Ed.] Did you notice it? It starts off with the virgin, the first figure in the zodiac. The last figure is Leo the lion. He come first by the virgin, He comes next as the Lion of the tribe of Juda. Just before that, a cancer age, a cross fish, all the rest the ages. If we had time to go through it; which we have, at the tabernacle.

217 And the pyra- . . . pyramid being those foundations, up into the king's chamber. And just before you hit the seventh wall, there's a little introduction plank there, where a messenger comes out to bring you to the king. (The messenger, John the Baptist, that introduced, to the King.) But the Headstone was rejected. And they don't know, the Stone of Scone, or whatever it is, they don't know where it's at, because it's a rejected stone. But that's the stone that caps the whole thing, that makes it the pyramid through the complete seven church ages. Add grace, add *this*, add *this*, there's seven adds, the last one is Christ. Add *this* to your charity, add grace to your grace, add something else, and something else, till it gets up to Christ is the Headstone, "And I am the Door."

218 Now, a son always comes in his father's name. Any son comes in his father's name. And Jesus said, "I came in My Father's Name." Then what is the Name of the Father? What is the Name of the Son? And He said, "A little while and the world seeth Me no more, yet ye shall see Me." Yeah, He's come in the form of the Holy Ghost, That's Name is Jesus. That was the reason they was worshipping, "O Jesus!" See? See? Father, Son, and Holy Ghost: It's the Lord Jesus Christ. That's all. "I come in My Father's Name, and you received Me not."

219 Now, remember, He also added here and warns us, "another will come," a denomination, a creed. "They'll come in their name and you will receive them. You won't receive Me, the Word vindicated and proved before you."

220 As He was right then, so is He today. Don't you miss that, people across this nation! "Another will come, a church, and you'll believe that, because you can just do any way. I won't vindicate it." He's never (at any time, ever) vindicated anything (in any church) outside of the Message that was given: Luther's, justification; Wesley, sanctification;

Pentecostal, restoration of the gifts. After . . . And as soon as they make a denomination out of it, there it died. Search the Scriptures.

221 But He said, "I'll choose the place to put My Name." And the Name was Jesus. And Jesus is the Word, Saint John 1. Is that right? That's the place of worship, in Christ the Word. "I come in My Father's Name."

222 The prophet said, "His Name shall be called Emmanuel." That's Matthew 1:23, if you want to wrote that down. Jesus, Jehovah, the Saviour.

223 Now, the 5th verse shows that He is the Door. By now, many other invisible proofs, this Gate, and Name, and place can be proved to be there's only one place that God meets man to worship, and that's when he's in Christ.

224 Now, now the question is, "How do we get in Him?" Now, this may pinch just a little bit; but, you know, like taking medicine, if it don't make you sick, it don't do you no good. See?

225 Now, the Lutherans wanted to get in one way, by joining the Lutheran church. The Methodist wanted to get in by shouting. The Pentecostals wanted to get in by speaking in tongues. That still ain't it! See? No, that's gifts, so forth. But First Corinthians 12 says, "By one Spirit." Spirit of God, which is the Life-giver to the Word (the Seed), to vindicate that Seed for that season. See?

226 Here's the Methodist-age seed laying there, it taken the Holy Spirit to make that seed come to life and pure . . . purify the church by sanctification; Luther didn't preach that, 'cause he didn't know it. The Pentecostals wanted to speak in tongues for the restoration of the gifts. Each one declares, "That's It! That's It!" See?

227 "But by one Spirit we're all baptized into one Body," and that Body is a family, the family of God. And that's the house of God, and the house of God is the Name of Jesus Christ. "The Name of the Lord is a mighty tower, the righteous run into It and are safe."

228 Now, how you going to come in by a title? How's your check going to be received by saying, "Paid to the order of—of Reverend, Doctor, Minister"? See? See? You might be a reverend, doctor, minister. But the *name* of the Lord is "Jesus Christ." See?

229 "I have chose to put My Name at the door of the house of My worship, for My family will be gathered in there under the Blood; like it was in Egypt, anything outside died. And in there there's no leavened bread! There's no denominational mixture in It anywhere, My house! My children, borned of My genes!" Amen! Glory to God! "My genes are in them! My . . . I put My Word in them. I'll write them upon the tables of their heart. That's My family, the family of

the Body of Jesus Christ; the family. And this door you'll come in, not Methodist, Baptist, or Pentecostal, but in the door where I put My Name." It ain't Methodist. God's Name ain't Methodist. God's Name ain't Pentecostal. God's Name ain't Baptist. God's Name ain't Catholic. Stay out of the doors then. See? See? See?

²³⁰ "But in a place where I choose to put My Name." Now, there's not another place in the Bible given where that God ever put His Name, only in Jesus Christ, for He is the Son of God taking the Name of God, and God's human Name. "And there's not another name given under Heaven whereby you must be saved." I don't care, Methodist, Baptist, Presbyterian, catechisms, or whatever you want to do; only through the Name of Jesus Christ where every knee shall bow and every tongue shall confess to it, Him being Lord. There's how you come in.

²³¹ And if you were just baptized in water right—right, and then deny the Word, then you're illegitimate; your birth wasn't correct. You claim that you believed Him then, and you deny Him.

²³² How could I deny my family? When . . . How could I deny Charles Branham being my father? A blood test on the door shows it. Uh-huh.

²³³ My action, and the vindication of God's Word in my life shows whether I'm a child of God or not. Now, there's God's only place. See it? The only place that God will receive your sacrifice (I don't care how sincere you are) is in Christ.

²³⁴ And remember . . . You say, "Well, I believed I come in too." Remember, the Bible says . . . You say, "Well, the Bible said, 'Whosoever believeth that Jesus Christ is the Son of God, is saved, shall be saved.'"

²³⁵ It says that, but remember it *also* is written, *also* is written, "No man can call Jesus the Christ, only by the Holy Ghost." See? You might say "He is," but He isn't until the Holy Spirit Itself which gives Life to the Word proves it by vindication that you are the son of God. That's the Scripture.

²³⁶ "The place that I chose to put My Name. You shall not worship in any other gate, but in the gate I put My Name in; then I will receive you, you're in My family."

²³⁷ Now, the family of God obeys the order of the Father of the family. "And He is the Prince of Peace, the Mighty God, the everlasting Father; and of His dominion and reign there shall be no end, the government shall be upon His shoulders." And Him being Governor, King, Emmanuel, First, Last, Prince of Peace, the Mighty God, everlasting Father, every one of His children obey every Word to the order because they're a part of Him.

238 We live in our home like Branhams live. You live in your home, the Joneses, like the Joneses live.

239 And in the House of God we live by the Word of God and every One that proceedeth out of the mouth of God; and any other, fraud, we won't listen to him. See? "You shall eat unleavened bread, every church age, just as I give It to you." But don't try to go back and inject that over into This, because it's come into a stalk. "You shall take the bones and things that's left over of the sacrifice and burn them!" Gone, the church age died, went on; we're in another one now. Amen!

240 "The place I choose to put My Name in." Oh, my! First Corinthians 12.

241 Notice Ephesians 4:30.

. . . grieve not the holy Spirit of God, whereby you are sealed until the . . . (next revival?) . . . until the day of your redemption.

. . . grieve not the holy Spirit of God, whereby you are sealed until the day of your redemption.

242 Now notice. Let's apply that to our Scripture lesson. Then we better go; I think I'm wearing the people out. See? [Someone says, "No, you ain't, Brother Branham."—Ed.] Look here, people getting up and going home, you see, so they got—they got dinner cooking, and somebody they're wanting to meet. They didn't expect come down here to listen all day long. See? But, look, you know the . . .

243 [Brother Ben Bryant said something—Ed.] Ben, oh, I ought to work on you! Bless you! Thank you, Brother Ben. I love you, Brother Ben.

244 If you know what that boy's suffered for us in that war; he's shot all to pieces, and blowed up, and everything else. He's had a life of everything, but God's blessed him. He stayed true. His wife left him, run away and married again, and took his children. Oh, my, I just can't think about it.

245 But, anyhow, God bless you, Ben.

246 He's laying right now full of shrapnel, pressing against his nerves and everything else. Which, you have to know the background of things, you see. God bless that boy. Yes.

. . . whereby you're sealed until the day of your redemption.

247 Notice! Now this might pinch just a little bit, but notice. Don't fall out with me. Just remember.

248 When Israel once looked on that door, with that blood on the door, the name (the blood, the life), and entered in under that blood, they never went out again until they went out of Egypt.

. . .grieve not the holy Spirit of God, whereby you go in and don't go out anymore until the day that you are redeemed out. (See?)

249 You know, the Bible is always right. He puts Words in There, you've got to place It out where It goes, to make It, make the whole picture of redemption. See? See?

. . .grieve not the holy Spirit of God, whereby you are sealed until your redemption. (Till you're redeemed.)

250 You're sealed in there, you're beneath the Blood. You don't go out no more. And then what are you? God's son in God's family, sealed in by the Holy Spirit. The devil couldn't get you if he had to; for you are dead, your old husband part is dead; and you are buried, and your life is hid in God through Christ, and sealed by the Holy Ghost. See? How is he going to get you? How you going to get out? You're there! Glory! Now I'll leave that alone; just enough so you'll know what I'm talking about.

251 Then a new creation, not to a denomination but to the Word. You're a creation of the Word. Because the foundation stone was laid in you before the foundation of the world, predestinated to be sons and daughters of God.

252 And upon this come stone upon stone, in each age, to vindicate that Word that's coming up, just exactly as Jesus did in His age, which is, the Capstone of it all. In Him laid every age. In Jesus was Moses. In Jesus was David. In Jesus was the prophets. Is that right? Look at Joseph, sold for almost thirty pieces of silver, thrown in, supposed to be dead, taken out, went and come to the right hand of Pharaoh. Look, exactly, Jesus was. . . Joseph was in Jesus.

253 And when He come, He was the fullness of the kings, prophets (hallelujah), the godhead bodily rested in Him. He come to redeem out of there a Bride, a Masterpiece. A Masterpiece that says to Satan that. . .

254 When he says, "Days of miracles is past. There's no such a thing as these things you're talking about."

255 "Get thee behind me, Satan." See? See, a Masterpiece standing and guarding.

256 Sometime the Capstone will return, the head of all of it, and receive the Bride unto Himself; which the woman is took from the man, a part of the man. Every. . . Genes of the man is in the woman, what makes the woman. And that's the way the Word of God is in the Church, what makes the Church the Bride. Not a denomination, that's of the devil, every one of them. I ain't calling the people in there that; they are

poor deceived people, like Jesus said, "Blind leading the blind." And He could not call them out.

²⁵⁷ And they said, "Why, you are born of fornication! Who tells you to come to here? What school, what seminary recognized you?" Said, "We have Moses. We are . . ."

²⁵⁸ He said, "If you'd have knowed Moses, you'd have knowed Me."

²⁵⁹ Cause Moses wrote Him in his four books, "The Lord your God shall raise up a Giver of the Word, a Prophet likened unto me, and who will not hear that Prophet will be cut off from amongst the people." That's all there is to it. And what is He? The Word. And what is It? Don't leave none of the leaven left in the . . . Just don't put no leaven amongst It. Don't add any creed, any denomination, for it's polluted right there, your sacrifice is finished.

²⁶⁰ Let's hurry now, right quick, so you can go eat.

²⁶¹ Notice! Now, then, you are a son of God, in the house of God, you are a part of God's economy. Romans 8:1, "Then there is no condemnation to them which are in Christ Jesus." For they are dead to the world, alive in Him, and living in this present day, making the Word that God has used them, or foreordained them, placing their names in this Bride Book. And when the Waters comes upon that seed that's in the heart, raises it up to the Bride of Christ. Oh, my! Just perfect as it can be. In every age it's been that way.

²⁶² The Lutherans, under justification, the feet, raised it like that; Wesley, under sanctification. The Pentecostals under the arms, the works and deeds and so forth, had to be Calvinists. . . or had to be Arminian, had to be legalists. But now we come to the head, the capstone. "Grace! Grace!" the capstone cried.

²⁶³ The headstone crying what? "Grace! Grace!" Passed from death and creed, into a living Word of the living God. God's only provided plan for His age, His sons in the Word age quickened by the Spirit like a spark that's lit off of something to make it alive; and seated now in heavenly places (in present tense), already alive and subject to every promise in the Word. Then what does that do? You being a part of God's gene, a part of the Word, other men a part of God's Word, seated together, manifest the entire Body of Christ, because there's no leaven among you. (See what He's talking about, Brother Brown?) No leaven among you, just the Word only, seated in heavenly places, in the door where He put His Name: Christ Jesus.

²⁶⁴ No leaven among you, that brings the entire fullness of the godhead bodily among you. Couldn't do it in Luther's age, couldn't do it in Wesley's age, couldn't do it in Pentecostal age; but in the day when the Son of man will be manifested, revealed, brought back the Church

together with the entire Deity of God amongst His people, showing the same visible signs, manifesting Himself like He did at the beginning when He was manifested on earth in a form of a Prophet-God. Oh! Glory! Promised by Malachi 4, promised by the rest of the Scriptures. Where you worship at? The house of God, seated (in present tense).

²⁶⁵ Now, quickly, let us look just real fast now, and then go on about . . . In ten minutes we'll be gone, the Lord willing.

²⁶⁶ Now let us look at some that has been quickened into this house of God, of their age.

²⁶⁷ Enoch! (In ten minutes we'll go, if you can just suffer that much longer.) Look, Enoch was the living Word of God of his age, he was a prophet.

²⁶⁸ A prophet is God's reflector. How many knows that? The—the reflector doesn't reflect itself, the—the reflector isn't the reflection. There has to be something strike the reflector—reflector to make it reflect. So a prophet is a chosen vessel of God that cannot reflect nothing at all but he's in direct line with that reflection, God, to reflect the image of Christ, the Word. See, nothing else can do it. You are a reflector, that's the reason the prophet had to eat the book. That's the reason he had to eat the scroll. He had to reflect that Word for that age. You got it?

²⁶⁹ Notice Enoch, God's perfect reflector in type. When God was through—through with him, He just translated him, took him up. The mechanics that he had reflected become dynamics with the Spirit, and took him up.

²⁷⁰ Same in the days of Elijah. Elijah, even to his bones, where that reflection . . . Reflector of God in his body being made manifest the Word of God. They laid a dead man on it, he sparked to life again. We are flesh and bone of Him, as long as we are the Bride of Christ. Do you believe that? All right. He died for us, and we died to ourselves and are buried in His Name, that we would “no more be of the world, but in Him,” of which both the family in Heaven is named after Jesus Christ. That's Ephesians 1:21. For both Heaven . . . the family in Heaven. What's the family in Heaven named? Jesus. What's the family on earth named? Well, that's the house of God where the Blood's at. Is that right? That's the door, that's the gate, that's the place He put His Name, and the Word was made flesh and dwelled among us. It's the Word reflecting and sparking off the age that you're living in. That's what He was, that's what Moses was, that's what Jacob was, that's what the rest of them was, sparking off that Word of God, the reflector that God was reflecting Himself. And come to that perfect image of

God, Jesus Christ, God's Masterpiece; was struck that He might take the rest of them for a Bride that's been reflectors.

271 Moses was in Him. Joshua was in Him. And if you are in Him, you was in Him before the foundation of the world, the family of God; you suffered with Him, you died with Him, you went to the cross with Him, you raised with Him; and now you're still with Him, setting in Heavenly places, reflecting the Message of the age to the world, the Light of the world. "Ye are the Light of the world," but if it's hid by a denominational bushel basket, how are they going to see It? For your traditions, you make the Light of no effect! By trying. . . You denominationalists, trying to keep the Light away from your church; you won't go in, neither will you let them. Amen.

272 Let's just stop. My, I got too much here. We—we could go on. . . Oh, my! Five minutes we got.

273 You see who the door is? Where did God put His Name? In Jesus. How do you get in His Name? How do you get in there? By being baptized in there! How? By water? By Spirit! "One Lord, one faith, one baptism." That's Holy Ghost baptism.

274 The water baptism just put you in fellowship with the people, that you recognized that you have accepted Christ. That's the Truth. But it's Spirit baptism. I can call the Name of Jesus over you and baptize you, that doesn't make it so.

275 But when once that Holy Spirit really . . . genuine Word comes into you (the Word, Jesus), then, brother, the Message is no secret to you then; you know It, brother, It's all lit up before you. Hallelujah! Praise be to God! Amen!

I love Him, I love Him
Because He first loved me,
And purchased my salva- . . .

Dear God, I pray that You will heal these people, Lord, and make each one of them well. In Jesus Christ's Name. Amen.

276 Oh! Love! Oh!

Ever since, by faith I saw that stream
Thy flowing wounds supplied, (from that
Masterpiece)
Redeeming love has been my theme,

277 How can you . . . God is Love. "He that loveth is of God," divine, holy love, not dirty love; clean, pure, holy love, love of God the Word. "Thy laws have I hid in my heart, that I sin not against Thee," oh, my, that David crying out. Isn't He wonderful? Don't you love Him?

278 Now, there is a Way, a pure, holy Way, a only meeting place that God will meet you. Not because you say, "God, now, I'm a good Methodist. I'm a good Baptist. I'm a good Pentecostal." No! Because that you are in Jesus the Word, the part of the Word that's being manifested to today, this day's Message; not Luther's, Wesley's, Pentecostal; but your Jesus, the reflection, that has come up into *this*. You can't go back to that, that's adding leaven to your holy Bread, that, "Man shall live by every Word that proceedeth out of the mouth of God, in Its season."

279 O come, Lord Jesus, the great Headstone. Look laying yonder, the dust of them Lutherans that died back yonder under martyrdom; look at them Methodist.

280 Those Pentecostals and so forth, coming up now, that real strain that come out.

281 You Assemblies of God went and organized, when the very thing God brought you out of, you turned right back like a hog to its wallow.

282 You Oneness, United, the old J.C. of . . . Pentecostal Assemblies of Jesus Christ. One for the colored, and separated yourselves because of segregation. You that did that, and then united yourself and call it "United." And then organized, and fussed at the Assemblies: "As a dog turns to its vomit." If the vomit made the dog sick in the first place, won't it make him sick again? Change your diet from your denomination to the Word, and live with Christ. Shame on you!

I've got a Father over yonder,
I've got a Father over yonder,
I've got a Father over yonder,
On the other shore.

Some bright day I'll go and see Him,
Some bright day . . . go and see Him,
Some bright day I'll go and see Him,
On the other shore.

Oh, won't that be a happy meeting,
Won't that . . . (Word goes to Word!) meeting,
(When the Bride goes up, Word by Word.) . . . happy
meeting,
On the other shore.

Oh, that bright day may be tomorrow,
That bright day may be tomorrow,
That bright day may be tomorrow,
On the other shore.

283 You say, "You mean that, Brother Branham?"

284 Yes, sir! When the Lutheran of that age, the Wesley's of their age, the pentecostals of their age (the true ones, not the denominationalists); the Pentecostals, the one that added heaven (their denomination), died. But this true Word moving on, see. Just like Jesus said, "At that day, you will know that I am in the Father and the Father is in Me, and I in you and you in Me." It's all the Word!

Oh, won't that be a happy meet- . . . (when His sons
gather to His gate)
. . . happy meeting,
Won't that be a happy meeting,
On the other shore.

285 Now, church, we're teaching now. But, remember, when you leave here, start moving out of the shuck now; you're going into the grain, but lay in the Presence of the Son. Don't add, what I've said; don't take away, what I've said. Because, I speak the Truth as far as I know It, as the Father has given to me. See? Don't add to It, just say what I said.

286 The thing of it is, just tell the people to come seek the Lord Jesus. And then you yourselves lay right in His Presence, just make love to Him, "O Lord Jesus, Son of God, I love You. Tender my heart, Lord. Take away all the filth and the love of the world, and let me live holy in this present world before You."

287 Shall we bow our heads for prayer. Now, let's see, have we got anybody chosen to dismiss in prayer? Or, I will, then. Be real reverent.

288 Dear God, we thank You that we have had our spiritual diet. We thank You, Lord, that the vitamin of the Word grows sons of God. It does not affect on any other type of character, only on sons and daughters of God. So we thank You for It. And we pray, God, that we will profit therewith, that we will not only thank Thee. We thank You for It, but may we use the strength to try to (by Love) persuade people to believe in our God; the wayward, the sinners, the women, the men, the boys, the girls, in this age.

289 Seeing, Lord, that the mental conditions, the nervous age that the people's living in, it's driving them out of their mind; to exactly fulfill what the Scripture said and promised, the great hideous things would come upon the earth; like locusts, to haunt the women that cut their hair, they'll have long hair like a woman. And different hideous sights that they'll be able to see, Lord, in that mental, deluded conditions they're in, and then screaming for the rocks and the mountains. Women who would mother dogs and cats, and not raise children to honor You. Those that You did give children to and they did conceive them, turn them loose on the streets to do as they want. No wonder You said,

Lord, when You were going to the cross, “Then they’ll begin to cry for the rocks and the mountains to fall on them.”

²⁹⁰ We see every other thing moving right up to this time. We see the Scripture being vindicated, proved. And just as we see That, Lord, You with our own eyes (being made manifest), someday there will be a Rapture and we’ll see the manifestation of that Word, “For the Son of man shall come in the clouds of glory, with His holy Angels with Him, and we’ll be caught up to meet Him in the air.” It will then . . . We hear of it now, then we’ll see it with our own eye.

²⁹¹ May we be found in Him, Lord, the only provided place. And He is the Sacrifice. We bring Him, what we’ve heard about, Jesus Christ, into the house of God by the baptism of the Holy Ghost, through the Name of Jesus Christ. And there our Sacrifice is accepted and we’re brought into the family; because, yet straying out in the world, we were ordained sons and daughters of God before the foundation of the world. Thank You for that, Father. Oh, how could anyone ever turn back on something like that, when they found the Truth, that God had selected them out of the world? There were millions lost, the day that I was saved.

²⁹² O dying Lamb, how can I ever thank You? How can my heart ever be reverent enough before You? Help me, dear God, to live true. Help my people to live true. I pray for them, Lord, every one, that You will. God, somehow, I don’t . . . I wouldn’t know how . . . I don’t know how, just how to ask, Lord; and maybe I’m not even asking that in the right manner. But You forgive my ignorance, Lord, and just look at my heart. I pray that not one of them will be lost, not one of them, Father. I claim them, every one, for You. In the Name of Jesus Christ. Amen.

I love Him, I . . .

And if you love Him, you love one another. Shake one another’s hand.



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