
THE EVENING MESSENGER



Thank you, very much. The Lord bless you.

You may be seated.

2 My son was up today, and he said, “Dad, I wish we’d seen that church before we started building ours, it’s such a pretty place.” And he talked about . . . Said, “I have never met the minister yet, but if he’s as nice a person as his wife, certainly is a nice person.” So we’re happy to be here.

3 And I—I’m looking forward to the—the meeting tonight, that God a-pouring out His blessings upon us and helping us.

4 Now we’re . . . I just got in, and I heard a Brother Williams, I believe, saying something about being at the Ramada. And I guess the announcements has done been made, of about that. Usually they take care of that before I get in. And we’re certainly looking forward to a great time down at the convention. And my part here is just kind of going around and meeting the brethren and fellowshiping amongst the people, and praying that God will give us a—a right kind of a stir, and then we can go right straight into the Ramada in a great meeting. And so we’re trying to visit all the churches that possibly can, until that time. And we’re having a great time. We certainly are having a wonderful time with the fellowship of among our brethren.

5 And usually I’m . . . Anybody knows I’m not much of a preacher, I’m just kind of a spare tire. But I—I . . . My ministry is praying for the sick. And I . . . We have been so crowded of nights, and things, till we can hardly get enough room to do so. And we’re going to try if we . . . when we get into places where we can, in here, to give out some cards and bring the people in and pray for them. But having one night meeting at a time, what you wouldn’t get tonight and then they’d press them plumb down somewhere else the next night, and way back over somewhere else, so that way I’ve just kind of made a—a little—a little talk each night for the people, and best that I can to kind of . . . to the honor and glory of Jesus Christ, and to Whom we all love and believe, and our fellowshiping together.

6 I guess you heard the accident on the corner, just a few moments ago. I don’t know whether the man was killed, or ever who it was, the car come through. We just stopped, just a word of prayer, a few moments ago. About two blocks above here there was someone had been hit sideways and knocked all the way up in the street. And a large person was covered over out there. And the cops was there, but I

don't think the ambulance had ever gotten there yet. They must . . . If it wasn't killed, it certainly was . . . Hit on *this* side and knocked all the way through the door on the other side, so it must have been a terrific blow. You know, it just . . .

7 We must serve God every minute. We don't know what time—we don't know what time that those things could happen. Maybe we think it won't be us, but you know it can be, you know. So, I believe Jesus said, "Be prepared," for we don't know what minute or hour that we may be called on. And then we'll go to a place where they don't have accidents, and no troubles. We are so glad there's a place like that in promise.

8 You know, the very thought, tonight, of—of seeing that we would long for a place like that, that shows there is a place like that. See? And we know that all negatives, all shadows, there has to be something to make a shadow. A shadow is a reflection. So if there's a life like this, it proves that it's a shadow, then there's a real life somewhere it's reflecting of. See? You notice a tree, how beautiful a tree is. And you know what that is? It's the negative type of, the shadow, of the Tree of Life in Heaven.

9 Now, you know, when God came to the earth, when He was brooding over the earth at the beginning, and maybe the first thing did come up was a—a polliwog, as the scientists try to say. Next thing might have been something . . . I believe in true Christian evolution, but I don't believe it all come from a single cell. I believe it just . . . God made a polliwog, and then He made a fish, and then He made something else. And just . . . I believe in coming up, not by the same cell, but a different creature all the time.

10 And finally He kept on, coming higher specie, and after a while it reflected the One that was doing the brooding, which was God. Now, to prove that's right, when God was made flesh it was Jesus Christ, a man. See? So, not an Angel, a man. So it goes to show that it reflected Him.

11 And, oh, this old Bible is full of them gracious old nuggets. I just . . . I like to just prospect (don't you?) and just go in there and shake all the dust off of It, and look at It and see what It is. How the jewels, you people know here in Arizona, the great jewels come from the dust of the earth. That's where they come from. And God's jewels are brought up from the dust, too. And He . . . We're so happy that He gives us the privilege of going into His great refinery, and all the dross taken out.

12 You know how they used to? Course, you Arizona people know how they . . . before they had the smelter, how they used to refine gold. We're told that they took the gold and beat it. The old Indians used to do that, beat it. And just turn it over, and beat it and beat it, until they got all the dross beat out of it. And the way they knew that all of it

was out (all the pyrite and stuff that's in it, all that), when they knowed how, the beater seen his reflection in it, he could see himself. Then he knew it was coming clear, when it reflect his own image.

¹³ And, you know, I think God wants to do His Church that way, just beat all the world out until the reflection of Jesus Christ lives in each one of us and we reflect His Life. Then we're ready then for His . . . He reflects Himself through us at that time, when we get . . . lay aside every weight and the sin that that does so easily beset us, that we might run with patience the race that's set before us, looking to the Example, the Author and Finisher of our Faith, Jesus Christ. So happy for That!

¹⁴ Now, usually I say each night . . . I said to Brother Carl Williams, I said, "Brother Carl, them people don't want to hear me again, up and down through them valleys, keeping them till two or three hours at night."

He said, "Well, well, come on."

¹⁵ So I appreciate your patience in—in inviting me back again. And now each night . . .

¹⁶ I talked to my wife a while ago, down . . . She's at Tucson now, and I said, "How's the weather?"

¹⁷ She said, "Warming up." And she said, "Are you keeping on schedule?"

I said, "Just exactly, around ten or eleven each night."

¹⁸ I said to her, "I'm going to get some rest when I go out to Arizona this time on this little meeting. I'm going to those churches, those brethren. I'm not going to punish those people, I'm going to just go in there and I'm going to let the singing be done, the jubilee. I'm going to limit myself, put my notes down to about fifteen, twenty minutes, say 'Amen' and go home."

She said, "Are you on schedule?"

¹⁹ I said, "Yes, honey, I am; regular schedule, up to three hours." Very fine people; lot of patience.

²⁰ Well, let's bow our heads just a moment now as we approach Him. Now, I'm sure that in a fine audience of people like this who believes, and especially . . . I see two cots laying here, the people that's sick and needy, I know they have special requests. No doubt but what there's many others that has these requests. If so, just raise up your hands and just let it be known as you lift your hand. And now in prayer I'm going to go over and pray for these people in these cots, while—while we're here, so we be sure to get it. If something take place . . . They was faithful enough to be brought in here, I want you all to pray with me.

21 Our Heavenly Father, we are laying aside now every other thought, cleansing our minds, and we're coming in Thy Presence for the cleansing of our soul. And we bring before us the Blood of the Lord Jesus. We're confessing that we're not worthy of any blessing that You would give us, but because that He died that we might obtain these blessings, and have told us to come boldly before the Throne, that we have access to these blessings through the grace of our Lord Jesus, Who came to the earth, Emmanuel, and taken the place of the sinner. He became *we*, oh, that we might become *He*.

22 What an exchange, Lord! A sinful, hell bound life that we had, and to know that One came and taken that life upon Himself, and purged our sins by the shed Blood of His Own Life. It's more than our hearts could even think about, Lord. And then, besides all of that, He made a way to take away our iniquity and to heal us by His stripes. We're so thankful that He promised that He would keep us well while we served Him.

23 And now tonight, Father, there is many requests has been . . . with their hands raised up. We know that Thou will regard each one of them, knowing what's beneath the hand, in the heart.

24 And I ask, Lord, that You will remember the Word tonight as we read It; and meditate upon It as a little lesson, like a Sunday school, that we might leave here tonight and—and have this within our hearts, that we feel like that we would be closer to You, going out, than we were when we come in. That's why we are here, that it might bring a revival around the country, not knowing just when it might start, but with expectations looking forward to it, Lord. We are placing forth every human effort that we know how to bring a revival that brings man and women, boys and girls, to a saving knowledge of Christ.

25 We want to thank You for this church, for its fine pastor and his family, and for all the deacons, trustees, and for all that it represents. We thank You for those who are gallant to stand by. And, Lord, we just pray the blessings of God rest upon them. Bless every effort. May this be a station, Lord, where all the valley here can come in and find rest. Grant it, Father. May the prayers of the pastor be answered for the sick. May his prayers be answered for salvation, for all that goes within—in the Gospel range. May Your blessings be upon him. And may the church be short of no spiritual gift, may it be a place, an example church to all the community. Grant it, Lord.

26 Now, Father, laying upon the cots here tonight, that cannot sit up and enjoy the meeting, are those who have not this privilege. And they've been packed in here some way, tonight. O God, have mercy! I think, "What if that was my wife or my brother, or somebody that was

a relative, that I knew real well?" It's somebody's, and I pray, Father, that the grace of God, with His power, will reach down in Divine deliverance for them tonight, and deliver them from these cots. May they not be in these cots any longer than this meeting tonight. May, when they leave, the cots be left behind. May the power, that raised up Jesus from the dead, quicken their bodies to new health and strength again. Grant it, our Father. Now, we know that You promised to do it.

²⁷ Therefore, it is written in the Scriptures, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover."

²⁸ Now, Father, that there may not be nobody in their reach, while others can reach each other, I'll walk down in commemoration of this commandment. And, God, I'm going to expect to have a letter from them, that it was done, for I go in the Name of Jesus Christ.

²⁹ [Brother Branham leaves the platform for three and a half minutes to pray for those on cots, his words are not heard—Ed.]

Lord, I believe, O Lord, I believe,
All things are possible, Lord, I believe;
Lord, I believe, Lord, I believe,
All things are possible, Lord, I believe.

³⁰ Being that both of the ladies had growths, cancer on one, and, I just might quickly give this little testimony, if I have to cut some of my talking short. Just before leaving home, the last case I had before leaving, that was an outstanding case, there was a lady and her name is Dyer; she was, I forget her name now. It was Doctor Dyer, out of Louisville. A James, Doctor James Dyer, a specialist on growths, and so forth, in Louisville.

³¹ His daughter played the piano in the church of The Open Door, which Doctor Cauble is pastor; just a, oh, great, mammoth ol' Jewish synagogue. And the man himself belonged to the Church of Christ, denominational Church of Christ, and was converted into believing the gospel of the full Gospel, a very fine man. And she played in my meeting when I had it in Louisville, at the Memorial Auditorium. And she was amazed to see what taken place, and tried to tell her father about it.

³² He said, "It's just psychology. Those people is just as sick as they ever was." And so—so he wouldn't believe It.

³³ Finally she weaned away from the church, she married a boy from the Baptist seminary, and he finally got away from his belief. He was trained to be a minister, and as the Baptist do it that way. And so they . . . Finally he got away, didn't want to preach. And they moved over to his people at Rockford, Illinois.

34 Finally she, Jean, begin to have some female trouble. She went to her father for examination, came back to Louisville for examination. And, when they did, they found what's called the "chocolate tumor," it's in the female glands. Removing that, her father, with a major operation, and he must have spilt some of the—the tumor in her. And finally . . . And they give her some deep X-ray and—and therapy.

35 And so then when they . . . when she went back home, and she continued to have trouble.

36 About a year later they brought her back for another examination, and they had a complete hysterectomy. And when doing so, the father, with Doctor Humes, which is one of the major doctors of the South, operated, and it was too far, the cancer had already wrapped into the colon. So they left her there then for a while. Then he tried X-ray treatments again, and they seen it didn't do no good, so they just taken her back to the hospital to . . . They couldn't give her any more laxative to make her bowel move, so they tried to wash her with enema. And that got so the water wouldn't go into the bowel anymore.

37 So then her husband was kind of one of my critics. And so finally one day he come down there and picked up the book and begin to read it. (And my son here and Brother Sothmann, he's one of the trustees, is in here somewhere.) And he just laid on the church doorsteps, why, for about a couple days, until . . . I—I was away in a meeting. Coming back I—I went over to see her. And he told me, said, "Now, she doesn't know she has cancer." Said, "Just go and talk to her and pray with her."

38 And so when I seen her, she said, "Brother Branham," she said, "my husband is going to accept Divine healing," says, "'cause I couldn't get him to look at one of the books, now he reads page after page to me every day, one of the books."

39 And I said, "I understand that, Jean." And I said, "Now, Jean, let us talk and see what the Lord will say." No one in the room, the nurse dismissed herself. And so we talked a little while, and after a while there came a vision. I . . . She's about forty years old, not gray yet, but she was much older and gray. I said, "Jean, now, you've been in the meetings."

"Yes, Brother Branham."

40 I said, "They've kept it from you, and told me not to say it, but you have cancer." And I said, "Your father and . . . Or your husband said, 'Don't say nothing about it.' But you have cancer, Jean. But, now, I want to tell you, because you've been in the meetings. A vision has never failed. Now I'm going to tell you, Jean, it's THUS SAITH THE LORD! See?" See?

41 Now, you want to be real sure of that, see, that the . . . that it is the Lord. Not impression; you *see* it. See?

And then I said, “You’re going to live. They’re . . . He . . .”

42 She said, “Brother Branham, I suspicioned that all along.” And she said, “Being raised in a home with my father being a doctor,” said, “I—I—I suspicioned it.” Said, “I thought that all along, that’s just what it was.” We prayed.

43 The next day, the second day after that, they were going to take her up for a colostomy. That’s, you know, they cut the intestine and put a bag on the side and then the patient just . . . until they die, the cancer finally kills them, empty the bowel out in a bag. And just when they had her ready, and already prepped and ready for the operation table, she felt real strange. And they . . . she called for the nurse to come and help her to the—the bathroom. And, when she did, she had a complete normal elimination. And her—her husband just couldn’t hardly get over it. And the second day . . . They didn’t take her up. The second day, normally, just after breakfast, another complete elimination. So she . . .

44 Her doctor called up. Between sobs and crying, he said, “I just can’t understand, we can’t even find one symptom of it at all. It’s gone.”

45 Now, now, my precious sisters, I have no reason to stand here as a servant of Christ and say something wrong, because I’d be judged at that day, and a castaway, as a hypocrite.

46 Now, with God’s Word open, I prayed no more for Jean and no sincerely than I did for you, see. We just drove down that little post, knowing that the prayer of faith had been prayed. That settles it right there. God’s Word said so, see, “The prayer of faith shall save the sick.”

47 Now, the same God that healed Doctor Dyer’s daughter, which is Jean . . . I don’t know what her name is now. But that man has certainly embraced the full Gospel. The last sermon at the church, here he was sitting right there taking it all in, taking communion with us, and everything else, a Baptist student had come to the Lord for the baptism of the Holy Ghost. Now, it just goes to show that God remains God.

48 And the doctor, her father, lovely man, but he just had never seen anything like that happen.

49 Now, God has a time for all things. And from believing, you’re both believers. So sometimes these things happen for good. You know, the Bible said, “They work together for good.”

50 Now, remember Job, all of his trials? Now, that wasn’t God chastening Job, but it was God approving His servant. So it all worked for good, you see. And then the Book of Job was wrote for all generations, for a testimony. Now, God’s working it for good.

51 Just remember, I have prayed, with all my heart, the prayer of faith. You believe it, and there, that'll be it, that'll be the case, just—just watch for the results.

52 Now, to get straight in the—the message, (many are standing), a little message for the evening.

53 And—and just remember now, there at the—at the Ramada, there's going to be some very fine speakers at this Ramada convention this time, the Business Men, so you . . . down at the Ramada. So you be sure to try to attend this meeting. Brother Oral Roberts is going to be there for the night of the banquet.

54 And, now, I'm kind of a little part of Tucson, I'm going to hold up for Tucson. We got one down there, too, next Monday night, so if you happen to be around there, well, you come down there also. And you'll have to . . . might suffer a little time with me, 'cause I'm supposed to speak that one. So you come down if you can next Tuesday . . . next Monday night at the Ramada Motel, the Ramada Inn, at Tucson. And, course, we all know that Phoenix is just the outskirts of Tucson. We all know that, you see, so—so come down and see how the mountain folks live.

55 Now let us turn in our Bibles to Zechariah 14, the 6th and 7th chapter, I wish to read for a . . . to draw from this a little context of the text that I wish to take.

And it shall come to pass in that day, that the light shall not be clear, nor dark:

But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that in the evening time it shall be light.

56 Now I wish to draw from this, *The Evening Messenger*, for a con- . . . for a text: *The Evening Messenger*. Course, we can have messengers all through the day, and there has been messengers all through this day that He has spoke of, but there's coming an evening Message. And we want to look at that tonight and kind of in a way like Sunday school, talk on it a while.

57 Now, we all know what Zechariah here was speaking of, because that he said, "There will come a day that will be considered to the Lord, neither day nor night; but in the evening it shall be Light." Now, if we knew that it wasn't day nor night, it would have to be kind of a—a—a dismal day, kind of a foggy day.

58 And we all know that civilization has traveled from east to the west. The oldest civilization we have is China. And civilization has traveled from east to west, because it's followed the sun, and now we have got

all the way to the West Coast. If we go any further, we're back East again, see. So we're at the end of the road.

⁵⁹ We believe, as the Church, that the Gospel has been just about completed. We believe that the great messengers through the ages has, in these last days, last several hundred years, has fought for these great things; the justification by faith, Luther; sanctification, by Wesley; the baptism of the Holy Ghost, by the Pentecostals. We believe that those elements goes to make up the complete body, like the natural and the spiritual.

⁶⁰ When a baby's born normally, what's the first thing? The first thing it breaks, is water; the next thing, is blood; and the next thing, is life.

⁶¹ First John 5:7 said, "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one." They *are* One; you can't have the Father without having Son, you can't have the Son without having the Holy Ghost. See, they are One. "But there are three bear record in earth, the water, the blood, and the Spirit: and they agree in one." They're not one, but they *agree* in one. See?

⁶² Now, you can be justified without being sanctified; you can be sanctified without having the Holy Ghost. See? The Holy Ghost is the indwelling Presence of Christ's power, in the Spirit. Now, we see that the natural types the spiritual, so the Church is in its complete maturity now: justification, sanctification, baptism of the Holy Spirit. We just come through the Seven Church Ages, at home, typing that out beautifully.

⁶³ And, by the way, has anybody ever heard them tapes on the church ages? On the last time I had those ages drawed out there on the blackboard, and the Heavenly Father knows this is true, when I completed it with the best I could, under the inspiration that God would give me, that Angel of the Lord that you see in the picture (many have seen that picture, haven't you, that Light?), It came right down in the room, before about three hundred or four hundred people, went right over on the side of the wall (as a Light like that) and drawed those church ages by Itself. We all stood there looking at It, watched It draw the first church age, the second, third, and fourth, fifth, sixth, and seventh.

⁶⁴ Now, there's people sitting here that's a witness of that. Raise up your hand if that's so. The Bible said, "In the mouth of two or three witnesses."

⁶⁵ Everyone sitting there, screaming and everything else, I said, "There! Now, you've wanted to see It, everybody can look right at It." Eleven o'clock in the day, standing right there on the wall, and drawed off those church ages, just which much Spirit, and then the darkness

to show that the Spirit was smothered out and went through the Dark Age and come right back down again, just the way I had it drawed. And we got it, pictures of it, and everything drawed, hanging on the wall. And there it was just exactly. It must have been that the Spirit of the Lord was satisfied that that was completed, 'cause He come back and vindicated that that was right.

66 And we're living in the Laodicean Church Age, the rich church age that thinks they have need of nothing, and don't know that they're naked, miserable, blind; and don't know it, see. Now, all those, typing.

67 Now, the same sun that shines in the . . . rises in the East is the same sun that sets in the West. Now, let's just stop a minute to background this message. We know that the sun, that's s-u-n, the solar system. But the S-o-n of God came down, in the brilliance of God and the Light of God, in the East. And we've had two thousand years now, considered by the Lord, He said, "It'd be a time that wouldn't be day nor night, just kind of a dismal day; but in the evening time it shall be Light."

68 Now, if you notice, the Holy Spirit fell on the Eastern people first. Then we've had a time of just church-joining and little ends to be picked up, and little causes to be fought for. But then in the evening time, on the Western hemisphere, it shall be Light. And we're at that time now! Civilization's come like a great rift from the East, picking up sin all the time as it come, and she's hit the West Coast like a sound barrier, and she's fallen back, and the most corruptible place that I know of is on the West Coast. Anything that you want to think of, they got it, sin, corruption, divorce, marrying, Hollywood, the very hole of hell! That's exactly right.

69 I believe in genuine Bible holiness. And I do not believe in this corruption and rotten stuff that sets an example before our people, called Hollywood. And I've always been against it. And I think a man that has the Spirit of God in him would be against it, because the Spirit of God would testify that "it's wrong" to him.

70 Now I think that's one of the . . . We used to go over to Paris to get naked models for to strip our women, now Paris comes over here to get ours. See? Hollywood leads the world. And the nude fashions that we have of today, beyond France (just think of that!), that drunken, brawling, immoral place, and yet Hollywood beats that altogether.

71 And all of our televisions, the everything they have on it is uncensored, just dirty jokes, and rotten corruption, just waded into everything. And the people, the devil . . . Wouldn't let us send our children to—to the picture shows years ago, we early Pentecostals, but now the devil slipped one over and put it right in the house on us. You see? So he just brought the picture show right in.

72 Now, and it's—it's such a—a dreadful thing to—to think that the world has got in this corruption, because all the riffraff, you see, and just floated in this way, coming with civilization.

73 But all the time . . . I'm going to preach one of these days, the Lord willing, in a few days, on *The Countdown*. You know, I—I hope you're orbiting, and so we—we just see there what's taking place. God's been able to do something with His Church, too, all the time, you see, while these things are going on. And now we're at the end time, thank the Lord!

74 Each age has had its message and messenger. God has seen to that. Every . . . Even in the church ages, we find out that each one had a messenger, and each one lived their age; and another one come in, and that one went out; and another one come in; on down to the seventh church age; each star, each angel of the church, each messenger.

75 And we find out, at the last church age, over in Revelation 10, there is to be a trumpet sound, and there was seven voices uttered at . . . They was not permitted to write. But it was sealed on the backside of the Book, the seven seals was on the backside of the Book. After the Book is written, then It's sealed back there with seven seals. Now, no one knows what they are. But It said, "In the days of the seventh angel sounding forth his Message," that's *earthly* angel, now.

76 Because *this* Angel came down from Heaven; and *this* was on earth; *angel* is "a messenger," a messenger to the age.

77 And then we notice that He put His . . . had a rainbow over His head and raised up His hand and swore by Him that lives for ever and ever, that time should be no more (when these seven voices uttered, seven thunders uttered their voices). And He told them, "Don't write, but seal It." And we found it was on the backside of the Book.

78 "But when the seventh angel had finished his Message, his prophesying of the day, then the mystery of God should be finished," everybody knows the Bible says that. "The mystery of God, what God is, Who God is, and all about the way into the baptism and things, that should all be settled in that day."

79 Each messenger has had his message, and the—the message and the messenger of the age. And it is most remarkable that each messenger . . . We even found in the church ages (and tonight we'll go back in the Old Testament and find that it's the same thing) that God sends the messenger of that age at the end of the time; always at the end, never at the beginning. At the end!

80 Now, as Luther's age faded out, then Wesley come in. And when Wesley's sanctification faded out, Pentecostal age come in. See? It's

always the messenger opens up the new message at the end of the old. It's each age that that's been done. We know that to be the truth.

⁸¹ This is repeated each time through the Bible. We find that in the sacred Scriptures, all the way through, that just at the ending of the old age and the new one coming in, that age fades out and a new age comes in, God sends the messenger.

⁸² And as always—always, every time at a messenger comes, it's always a call back to the Word, never fails. Remember, This is the complete revelation of Jesus Christ, there cannot be nothing added to It or taken from It. It's the complete revelation of Jesus Christ. And the only way that we can ever be sure: if anything rises among us that's contrary to this revelation, then it's wrong. See? "Whiz back to the Word!" And always calling back.

⁸³ And in every case in the Scripture, every case, God uses a prophet to call that age back, always. No ex-. . . No, not one time to fail, He always sends a—a prophet! And now why does He do that? Is because the Bible says, "It's the prophet that the Word of God comes to," the revealer of the Word.

⁸⁴ Now, I—I—I hope that I'm not misunderstood. See? I don't mean to be misunderstood, but I mean to be honest and faithful to the call. We want to be that.

⁸⁵ Now, God always uses a—a prophet, a man. If you use a bunch of man, you get different ideas; see, each man, two man. Never did He have two major prophets on the earth at one time. He takes one, so the other one can take its place for another day, another message. He never has two, He has one at a time.

⁸⁶ And the infinite God never changes His program, He must always stay with what He started with. That's the reason we can have confidence in what He says, He cannot change. If He saved a man on the basis of his faith in God, the next man will have to be saved the same way.

⁸⁷ When God made a place where He could fellowship with His creature, Adam tried to make a way himself, and made fig leaves for him and his wife, to make aprons. God rejected it. And God decided on what program or what basis He would meet man and fellowship with him, and that was the shed blood. And He's never changed it.

⁸⁸ Now, as Methodist to Baptist, we can shake one another's hands. But on basis between Methodist and Baptist we have no things in common, I'm pulling for the Baptist and you're pulling for the Methodist, or vice versa. But there's one basis where all believers can meet, that's under the shed Blood. That's where we meet and lay aside

all these things. So we cannot all come into one organization, we cannot do that.

⁸⁹ These little organizations, I think God's been in it, the whole thing. But people . . . 'cause we're different. Each man sees different, each person sees different, no two minds is exactly the same. No two people is perfectly the same, they claim; no two noses, no two thumbprints. See, we're made different, that way we should have different groups.

⁹⁰ But God always works with an individual. He don't save you because you're Methodist; He doesn't save you because you're Baptist; He doesn't save you 'cause you're Pentecostal. He saves you because He has dealt personally with *you*! And you're saved on that basis, that you have accepted it. So therefore, God, to deal with you, He doesn't deal with you in the order of His church, He deals with you as an individual.

⁹¹ Therefore when God sent forth His prophets, His messengers of the Testament, He spoke to one man, and that man had to bring the Message. Others went from him, everywhere, bringing the same Message. But there had to be one headquarters. God has always had it. I'm thankful He has got it tonight; that's the Holy Ghost, of course, we all know. Now, not some group, but the Holy Spirit is God's Headquarters. That's God's Messenger of the hour.

⁹² Now, for it is, to the prophet that the Word always come, if they are a true prophet of the Word, God vindicates His Word by that prophet.

⁹³ Now, there's been many false prophets, we've had them all through the ages. We go back to the Old Testament, see them raise up and speak in the Name of the Lord, and it was—wasn't right. God would have nothing to do with it. He never vindicates nothing but His Own Word. Anyway, He wouldn't run His business like that. See?

⁹⁴ You just remember, God only vindicates His Word! And only a true prophet is . . . And the only way you can tell whether he's true or not, is by the Word. That's the way to judge him.

⁹⁵ Now if you notice, like in the days when—when Micaiah, there stood up four hundred Hebrew prophets, before Ahab and Jehoshaphat, and said, "THUS SAITH THE LORD, 'Go on up and prosper.'" Fundamentally they were right. Then Micaiah was called on the scene, the one that they all hated. Now, it looked like if . . . Four hundred (I—I don't mean prophets of Baalim) Hebrew prophets stood up with one accord, and said, "Go on up to Ramoth-gilead, the Lord will bless you and you'll prosper." And those man wasn't hypocrites, they were absolutely inspired! But their . . .

⁹⁶ Then why would this one little fellow come in by the name of—of Micaiah, who was the son of Imlah, and come back and prophesy contrary to them? Now, that taken nerve, it taken conviction. See? But

how did he know he was right? If you were standing there, how would you know it? The only way you can do, is take what the man says and compare it with the Word. See? Now, Micaiah was exactly on the Word, because Elijah, that great prophet who had the Word of the Lord, had just cursed Ahab and Jezebel and all. See? And how could God turn around and bless what the curse was on? See, so it just couldn't work.

⁹⁷ Now, we find out that God vindicates His Word. The prophet's word, if he is a prophet, then it's . . . he's speaking according to the Word. The Bible said in one place, said, "If they speak not according to the law and prophets, there's no Light in them." Then call . . . Then this messenger calls out the called-out Ones. He is right by the Word of God, proves that he's right.

Notice, notice, now we'll call a few characters in and listen.

⁹⁸ Noah was God's witness for the antediluvian end time. Now, look how contrary his message was to the whole antediluvian world. Why, the man was considered an insane man. Why, his . . . But, yet, he had exactly the Word of the Lord. Now, God had spoke He "couldn't tolerate sin," so He . . . when the people begin to sin, then God come down and Noah preached the end-time message. When was it? Just before the end time, this messenger arose. God sent forth this prophet with the message for the end time. And he was laughed at, ridiculed, made fun of, and only the saving of his own household did he save. That's right. No one would believe him. But he had the end-time message. Now, all that did not believe were condemned, and the ones that did believe the message was saved. God gave them Life and they were saved, and the ones that did not believe It was lost.

⁹⁹ Now, I'm typing something. Notice God, how He's done this three times.

¹⁰⁰ And three is the perfect number of God. God is perfected in three, like, "Father, Son, and Holy Ghost," and "justification, sanctification, baptism of the Holy Ghost." He's perfected, 'cause *three is* His "perfection." *Five is* the number of "grace." Seven is . . . The number of "worship," *twelve*. *Forty is* the number of—of "persecution." And *fifty is* "jubilee," worship. "Pentecost" means *fifty*. And, forty days Moses was tempted, forty days Christ was tempted, you see. And all those type. Now, God is perfect in three.

¹⁰¹ There's three destructions. One of them, when Noah went *in* the ark; second time, Lot came *out* of—of Sodom. Watch, Jesus referred to them, "As it was in the days of Noah and in the days of Lot, so shall it be in the coming of the Son of man." Watch! One went *in*, the other one come *out*, and the next goes *up*. Uh-huh. See? Uh-huh. Goes *in*, comes *out*, goes *up*! Now, that's the order of the Lord. See, Jesus referred to

them two prophets. "As it was in the days of Noah," see, "and as it was in the days of Lot," Abraham being the prophet, "as it was, so shall it be in the coming of the Son of man." See, referring back to them.

¹⁰² Now, Moses, another prophet, at the end of the Egyptian age. We find out that when God was going to deliver His people, and Egyptians had persecuted them so bad, and made taskmasters over them, masters over them, rather. And so then just before their destruction, God, as always, He sent a prophet with the Word of the Lord. Remember, the prophet was exactly identifying what God (hundreds of years before that, four hundred and something years before that) had promised Abraham, that his seed would sojourn in a strange land, but He would bring them out with a mighty hand. You know, at the burning bush when Moses met God, and He said to him, "I have heard the groans of My people, I've seen their afflictions, and I remember My covenant." Remembering His Word!

¹⁰³ Remember, He still remembers His Word! See? He don't fail, He must do the same thing every time. Reason I'm saying these things, so we can back it in your mind and think. Even you people that's been sick; you noticed I said "been" sick.

¹⁰⁴ Now, notice now, you people all must remember this, that God cannot change! He's the unchangeable God. Times change, people change. God is infinite, He cannot change! His . . . He must remain the same, yesterday, today, forever, He must always remain. And if we believe This to be the Word of God, we can put our confidence on anything that He said. See?

¹⁰⁵ Now, you see there how His message comes, how He sends His message. He can't change that, He's always done it. He has to always remain the same. That's the way He'll always do it. Now, remember, when does He do it? Just before the destructions, just at the end of the age. That's when He sends His message to call out His people, (they always get them mixed up), and here they come.

¹⁰⁶ Now, in the days of Moses, the believers were saved, the unbelievers perished.

¹⁰⁷ The one who believed Moses' message from God, now, they would not have done it unless Moses would have been a-vindicated of God and proving that God's Word was with him. That made him a prophet. He got out there and he said, "Tomorrow, about this time, you'll see *such-and-such* take place." Tomorrow, it took place. That was all. Any true prophet of God that speaks in the Name of the Lord will do it. "And it'll come to pass that *so-and-so* will take place. I'm going up to Pharaoh, but he'll harden, have a hardened heart. He'll say he'll let us go but he won't do it." And, it come to pass. See? Why? Then the

people knew this man was sent from God. And then they begin to see that God blessed him, and they honored him and, when they did, great things taken place.

¹⁰⁸ And the people who laughed and made fun and would not accept his message, they perished with the rest of the unbelievers.

¹⁰⁹ But the believers went out and entered into the promised land, they went under the anointed message of the messenger. It was a message of deliverance, that God promised He would bring His people to a land flowing with milk and honey. And it happened, because God had already said so, and Moses come and was a-vindicated as the messenger of that day.

Now, that brings it pretty plain to us.

¹¹⁰ All right, then we find out that Moses was correctly identified.

¹¹¹ And then at the change of the age, the time come for . . . between law and grace. There had to come a time that this spoken Messiah was to come. We find out that the time that the people had twisted the law, made it all under a great group of something, and had all kinds of—of traditions of man, they had injected into it. At the changing of the time came Jesus, another Prophet, God-Prophet.

Now, you say, “He wasn’t a prophet.”

¹¹² The Bible said He was. “The Lord your God shall raise up a Prophet likened unto me.” He was the God-Prophet, at the changing of time between law and grace, that He had spoke of for all these years. After He had give the law to Moses, then at the change of the time, when He said it would be done, then He come back to grace. And He sent a Prophet prophesying of the time. Now—now, the believers, He gathered them; the unbelievers perished in His day. All who believed on Him was saved; all that did not believe His message was lost.

¹¹³ That’s exactly what took place in the days of Noah; that’s what took place in the days of Lot; that’s what took place in the other days, the days of Moses; that’s what taken place in the days of Jesus Christ. For they despised the message and perished, and those who believed the message was lost . . . or was saved.

¹¹⁴ Now, now, then comes the church dispensation in. We lived back in Noah’s time, the antediluvian; we come into the dispensation of law; then in the dispensation of grace, the church. And now the church dispensation is ending. We all know that.

¹¹⁵ Now, if God did *thus-and-thus* in that dispensation, in those other two dispensations, He has to remain the same and do the same in this dispensation, ’cause He said He would do it. I’ll prove it in a few minutes, by the Word, that He said He would do it. Now, He

cannot change His program, He's God. Notice what He did in them dispensations.

116 Now we come to the church dispensation's end time. That's what I read tonight:

It shall be Light in the evening time.

117 We've had plenty of dismal time, but there shall come Light. The same Son that came and changed the dispensation then, comes again! That's going to be from earth to Glory. We'll go in that. One time we went *in*, the other time we went *out*, and this time we're going *up*! See? All right: in, out, up. We're coming to the end time. And we're not only coming, we've already arrived. We are at the end time!

118 What does God find in this end time? God finds in this end time just exactly what He found in other end times, unbelief! He's always been that, He, when He comes, He—He finds unbelief. He finds that the program that He laid down to the people. . .

119 Back there in Noah's time, if they would a-lived after His ordinances, offered the sacrifices. . . They got away from it. When He come, He found this, that thing operating wrong.

120 The same thing He did when He come on earth, He found the people and the Pharisees, and so forth, after the law. What was they doing? Just no sincerity in it at all, just go ahead and slop it through any old way, and "Just as long as they joined the church, and that's all they needed." And that's what He found.

121 And that's what He's found again! He finds the same thing, people doesn't change. So if He sent His program and the people disbelieved it there and they perished, they believed it and lived, (now, on those two), it's got to be the same on this time. It's got to be the same. No. . .

122 It's always been a fight for the messenger to separate the old from the new. It's always been that fight, for—for the messenger coming in to separate old from new, though always the message must be Scriptural, now, for each has foretold of the other to come.

123 Now, let's take, for instance, Jesus. How hard it was, Him to come in and change the message from law to grace. Yet the Bible said it would come that way, "There'd come a—a Messiah, and the daily sacrifice would be taken away." And we know it was prophesied through the prophets. What a great thing it was for Him to do that. But we find that He did it. And the one. . . He did it because the Scripture said, and the believers of that day (so-called believers) absolutely would not agree with Him.

124 Look at those Pharisees, Sadducees, they had their own traditions and no one's going to shake them from it. That's what they believed,

their mother believed that, their daddy believed that, and their grandpa, grandma believed that, and “Moses said so!” But the same Moses that give the law was the same Moses said this Guy would come, and they failed to recognize it because they had got the true Word of God in traditions and had left off the main principle of It. And it had to be that way.

¹²⁵ Notice, each one foretold the other one would come. Each one of the messengers, after the message, foretold it would come. Now, but the people always takes the message of the day that they’ve had, they set it up.

¹²⁶ Let’s break it down, a little bit farther home, let’s look at Luther. When Luther preached justification by faith, he was the messenger, the angel of that church age, all right, of the Sardis Church Age. Now, notice, when he preached, he set the Lutherans in order. Now, then, here went Luther spreading on. And when Wesley come in, the Philadelphian Church Age, with the message of sanctification, why, it was hard for Luther to see that. Them Lutherans wouldn’t believe it.

¹²⁷ And then when Wesley got them all settled down to the Pilgrim Holiness and Free Methodist, and so forth, on sanctification, and along came the Pentecostal message, why, it was hard for a Methodist to believe that. Uh-huh, sure, it was. See, it’s a . . .

¹²⁸ Yet one speaks of the other one, Scripturally speaking. Enoch told of the coming destructions, by his rapture, God taking him home; he was a witness. Abraham told them of Moses. And Moses told of the Messiah. See, they keep telling, one to the other. Messiah told of this time, telling what this would be!

You say, “Ah, Brother Branham!”

¹²⁹ Oh, yes, He did! Let’s just . . . I got many Scriptures wrote down here, and I’ll just refer to two or three of them. Let’s take Matthew 24. Now let’s take Matthew, the 24th chapter, and read what He told there would take place, how “Nations would rise against nation.” But, remember, then He gets down there and He says, “As it was in the days of Noah, and as it was in the days of Lot, so shall it be in the coming of the Son of man.” He foretold it, He predicted these things would happen!

¹³⁰ He said, “Now, when all this was happening, the time’s not yet,” so forth. But said, “Learn a parable of the fig tree, when it’s young and puts forth branches, and all the other trees, then you know that summer is nigh. Likewise, when you see this come to pass, know the time is nigh, even at the door.” Now, when you see what? The fig tree budding, and all the other trees begin to bud, it was a sign. And Israel has always been the fig tree.

¹³¹ Joel even prophesied of it, "What the palmerworm left, the caterpillar eaten and taken the thing down. But God promised, 'I will restore, saith the Lord.'" And He will do it. But before He can restore that back in its spiritual state, the Gentile Church has to be taken out. He won't have two of them at the same time. Now, you can't make the Scriptures twist themselves like that. See? He never had two witnesses the same time, major witnesses, and He never had—He never . . . He don't have two Churches at the same time.

¹³² Notice, it . . . the Gentile Church has to be taken away first, for the Jews, then the end of the Seventy weeks of Daniel takes place. The three and a half years Messiah prophesied, and then He was cut off, the Prince, in the middle of the seventieth week. And, then, there's three and a half weeks left yet. And we find out two prophets of Revelation (He never changes His coat again), of Revelation 11, comes down and prophesies to the Jews. Now, the Church will be taken away at that time.

¹³³ And we see Israel, the first time for several hundreds of years, almost over two thousand years, is now become a nation; her own army, her own money. Israel is in the homeland; her own nation, own flag, belonging to the United Nations. She is a nation! Why, it's one of the greatest signs that we could think of, right now, Israel in her homeland. And Jesus said, "This generation that sees Israel go back to her homeland shall not pass until all has been fulfilled." See, He spoke of this day.

¹³⁴ Let me just give another. In Second Timothy 3, He spoke of the church at the end time, said, "They would be heady, highminded, lovers of pleasure more than lovers of God." Take the church world, over, "lovers of pleasure more than lovers of God," stay home and watch a television program before attending prayer meeting on Wednesday night.

You say, "That's Baptist."

¹³⁵ That's Pentecostals! Sure! Yes, sir. Oh! "Heady, highminded, lovers of pleasure"; put the Word right under their nose, they won't look at It. Uh-huh. "Lovers of pleasure more than lovers of God"; tell the women they shouldn't bob their hair, they bob it anyhow. Uh-huh. "Lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are right. Having . . ."

You say, "That's atheists." No! No!

¹³⁶ "Having a form of godliness, but denying the Power thereof," the Power that can deliver you from this haunt, present world system. ". . . Power thereof; from such turn away." Don't care what the rest of the people says, it's you as an individual before God, you've got

to answer. No matter what this woman does or that woman does, or, this man does or that man does, or, this preacher says or that preacher says; it's you and God. "Having a form," after tradition, "but denying the Power thereof; from such turn away." Are we living in that day? We sure are!

¹³⁷ Look again in the last church age. The Holy Spirit, Jesus Himself, "I Jesus sent My angel to testify of these things." And Revelation, the 3rd chapter, speaking of this church age, Jesus giving testimony of what will take place in the last days, He said, "The church will become rich, Laodicea, lukewarm," can just jump around enough when the music's playing to shout. See? That's right. But for a testimony and a life that'll clean up, it's far from it.

¹³⁸ I don't. . . I wouldn't hurt you for nothing, but I had a vision not long ago of being in the Paradise of God. I cannot but tell you the Truth. God, help us ministers to be honest in these things and tell the Truth!

¹³⁹ See? ". . . ? . . . cold . . ." The Bible said they would be that way, so they're going to be that way. If it struck it perfect with Luther, it struck it perfect with . . . in the Philadelphian Age with Wesley, it's got to speak it and be perfect . . . It has spoke it, and it will be exactly that way in the Laodicea.

¹⁴⁰ "Rich, need of nothing!" We can put billions of dollars in buildings, we can put everything that every—that every . . . worldly amusement, we can build the finest churches. That's all right, nothing, that's perfectly all right.

¹⁴¹ But I'm trying to say, then when the Message begins to swing over them, they don't want you. "You're a crackpot! You're a fanatic! You ought to have lived fifty years ago." See? Oh, you might think that, "I wouldn't have such as a pastor." It's your pastor, anyhow! Jezebel would never admit that that Elijah was her pastor, but he sure was. He certainly was. He was sent, an example, a messenger to the nation of Israel. And today the precious Holy Spirit and God's Word is a Messenger to the church, to straighten them out and to bring them back to the Word. We speak of It, but you see no one move. Uh-huh, see, we get those things so mixed up.

¹⁴² I heard someone, like in testimony, say, "'Lift Him up,' how do you lift Him up?" And, oh, just get little isms! Somebody said, "'Watch and pray,' that means keep one eye open when you pray, look with the other one. 'Watch and pray.'" (Why, *watch* means "watch for the coming of the Lord," and pray up.) See, it's just turning the thing around.

¹⁴³ Therefore, in that, what do we do? We make up a little tradition of our own (and then if . . .) whether it's God constructed or not. And

we go out, the first thing you know, we've got a little group following us, and pulling them away from the main body of the church. That's right. Instead of coming in and praying and solving the thing out, and let the body move on, we do those things whether it constructed or not. If you've got Truth, then stay with Truth. That's exactly right. But let it be Bible Truth first! Notice, by the . . . this Laodicean age.

¹⁴⁴ And the prophets, uh, the Holy Spirit speaking through Paul, which was the Messiah. Wasn't Paul, it was Christ! "God, in sundry times and divers manners spoke to the fathers through the prophets, in this last day by Jesus Christ," Hebrews 1, notice, the Holy Spirit, Christ, Christ-centered Gospel, Christ-centered Word. And if It is Christ-centered, and been vindi- . . . God will vindicate It to be the Truth.

¹⁴⁵ That's the reason you Pentecostal people receive the Holy Ghost in the faith of the Method- . . . face of the Methodist sanctification, because you was exactly on the Word.

¹⁴⁶ That's the reason you Methodist got sanctified when the Lutherans didn't believe in it, you were on the Word.

¹⁴⁷ That's how you Lutherans got saved, justified, because your messenger preached justification, and protested the Catholic church which was an off brand of all. They just believed in the church; you come back to the Bible, and you took that Bible truth and held to it.

¹⁴⁸ And then along come Wesley with another truth, and held to it; along come the Pentecost with another truth, and held to it; then if you can hold to that and see it's right, why not take the whole thing that's been proved right? Believe it all!

¹⁴⁹ Now, when we see these messengers, we know then. We see Christ, the great God-Prophet foretelling these things to happen in the last days. What's it doing? Introducing the crop time. It's introducing the time that the crop is going to be harvested, what will be in the last days. You see it?

¹⁵⁰ Now, these things will be in the last days. We know what kind of a crop we're looking for. We're looking for a church that once had Light, turned away from It, went to the glamour of the world, all polished up (is that right?), getting away, taking in any kind of a member, and anything, and calling it Pentecostals, baptize anything.

¹⁵¹ Water don't save a man. It takes the Blood of Jesus Christ. There's no Life in water. Life comes in the Blood cell; takes sanctification to cleanse that life, to kill the desire of sin; then the Holy Spirit comes into that clean vessels and sets it aside in work, service. The altar sanctified the vessel, but the . . . its filling is what put it in service. It was set aside *for* service, now it's got to be put in service. And the Holy Ghost puts the church in service. I used to like that little song:

They were gathered in the upper room,
All praying in His Name,
They were baptized with the Holy Ghost,
And power for service came;

Yes. And the rest of it says:

What He did for them that day
He can do for you the same. (Sure.)

¹⁵² The crop; the prophets; we stopped there on Christ. Now we just go back a little bit.

¹⁵³ Isaiah, the prophet, how he testified, prophesied of the end time. He said, "The whole body would become full of putrefied sores, every table would be full of vomit!" Why, man and women today, they take the communion, living with two or three wives, or two or three husbands, (right) all kinds of . . . smoking cigarettes, and all those things; coming into the church, taking communion!

¹⁵⁴ Now, I could go just a little lower than that, but I'll just wait a while, maybe just ain't right then. I felt just a little checked on what I was going to say. But I . . . You can read between the lines. You know what the Bible says, what the common and uncommon things are.

¹⁵⁵ All these things we see happening then, and the nation . . . science says it's . . . four or five years ago, "It's three minutes till midnight." Israel's in her homeland. The church is in the Laodicea. Oh, my! What are we looking for? What's the matter?

¹⁵⁶ We're looking for the evening Light. Oh, I wonder, if It would come, if we'd recognize It? Or would It skip over the top of our heads like it has back in other ages? They never know it till it's done too far gone.

¹⁵⁷ You remember, those religious people was the one who killed the prophets that was sent to them. Jesus said so. He said, "You hypocrites!" Said, "You garnish the tombs of the prophets, and your fathers put them in there and then build their tomb."

¹⁵⁸ Look at the Roman Catholic church, garnished the tomb of Saint Patrick, garnishing the tomb of—of Joan of Arc. They killed that woman, and burnt her as a witch, because she was spiritual, because she seen visions. They burnt her at the stake, as a witch. Two hundred years later they dug up the priests body and throwed them in the river, to do penance, knowing that she was a servant of Christ. But, in the day, they didn't know who she was, while the church was passing through.

¹⁵⁹ And It'll go right over the top of people and they'll never recognize It.

160 Jesus, they didn't know He was the Son of God till He was dead and buried and rose again. Didn't Peter indict them on the Day of Pentecost? "You man with wicked hands have taken the Prince of Life, and slew It, slayed Him!"

161 Oh, the flashing red signal of His coming is down! Amen! We're at the end. Amen. That flashing red signal is everywhere, everywhere, "Ichabod," wrote on. The time is ended. Time's run out!

162 Science has come to their end. That's right. They've invented something now that they can blow the whole world up, every one's afraid of the other one. They're at the end time.

163 Civilization, it's got to a place the people . . . the pinnacle is swinging backward. People don't act like civilized people. Could you imagine a man wanting to be a beatnik, with his whiskers hanging down like *this*, his britches hanging off his hips, slopping down through the schoolyard like that? The intelligence of the world that is to come after this, if there is anymore of it, taking little fourteen-year-old girls out, them out on the street.

164 Today, in my motel, there laid a mother out there with not enough clothes on to wad a musket shotgun, and her husband laying out there the same way, and that cold wind. They think their body's so pretty they have to show it. Don't you realize that's the devil? That's right. Stripping their clothes, only the insane does that. Legion did it because he was crazy. Notice! And we have that, but that's called "style," that's called "modern." We call it "The devil!" I got the Bible to prove that it's the devil. It's devil possession, demon possession (not oppression). Possession, he's got you! That's right. Tell them about it? They'll blow up. They want nothing to do with It! No, sir. They got their own ideas, because at their morgue they go to they never rebuke it. Sex appeal is practiced in schools and in churches, and pastors are afraid to rebuke it, very seldom anything.

165 Heard a minister the other day, said, "When they invented this blue stuff for the eyes, and—and red lips, they made a prettier world." A minister of the Gospel, in the pulpit, would make a remark like that, he needs a trip to Calvary. Right. That's exactly right, when the Bible condemns it!

166 And a Pentecostal group told a sister that (come to the place, crying) because she had her hair done up on the back of her head, with long hair, said, "Your spare tire might get deflated." Said, "You must cut that hair off, because that the Bible said she had . . . in Isaiah, 5th chapter, had round tires like a moon." Now, how can the Bible say that "a woman does an uncommon thing," she's not fit to live with when she cuts her hair, she proves that she dishonors her head, and then

long hair . . . ? . . . How can you make the Bible say something like that? Well, what's the matter with our Pentecostal women? You've seen too much television! You've seen too much of the world, and not enough of God's Word interests you. Now, the Bible said that. That's what the Bible said. That's not me, now, that's the Bible!

¹⁶⁷ Oh, sex appeal! A lady said to me not long ago, I was going on about them wearing these shorts, said, "I—I wear slacks."

¹⁶⁸ I said, "That's worse." You . . . The Bible said so. He cannot change.

¹⁶⁹ You say, "That's the Baptist." That's the Pentecostals. I'm talking to *you*. That's right. That's true.

¹⁷⁰ But what's the matter? What's the matter? Somebody let down the bars somewhere. An old preacher friend of mine used to say:

We let down the bars, we let down the bars,
We compromised with sin.
We let down the bars, the sheep got out
But how did the goats get in?

¹⁷¹ What's the matter? When you let down the bars, the bars of God's Word! Remember, it was God's program to fortify His Church by His Word, at the beginning.

¹⁷² And when Eve reasoned and said, "Well, now, isn't it reasonable, I could live just as good as they . . . ?" Ah! That did it.

¹⁷³ And that's always did it. That's the reason she was forbidden to be a preacher. See, it just let down the bars. That's where (the church) the grass roots of it hatched out, in Pentecost, and that's the grass roots. There's no Scripture for it. See? Now, what do you do then? You get the same conglomeration that you got back there in Eden. Notice, now, then when we come to the Word, you say about It . . .

¹⁷⁴ Nobody can withstand That! I challenge anybody to say it. Preached on *The Seed Of The Serpent*, so many blowed up about it. I've asked some man to come face me down in it. I don't find them.

¹⁷⁵ At the Chicago not long ago, you got the tapes, they thought they had trapped me into something. They had the whole Greater Ministerial Association of Chicago, Brother (What's it?) Tommy Hicks, Brother Carlson was there. And two nights before that, the Lord woke me up at night, said, "Go stand by that window." I went, and it was storming. He said, "Now, they've got a trap set for you." He said, "At this breakfast, don't you be afraid. Go on, I'll be with you." Now, this is in the Name of the Lord. You can ask them and find out. It's on tapes, foretold beforehand: Said, "Now, don't be afraid to go, but go stand," said, "I'll be with you."

176 And the next day I met Brother Carlson, the head of the chapter there, and Tommy Hicks. And He told me I'd meet them and we'd go to a place called "Town and Country" for breakfast. I set down there just exactly. I said, "Brother Hicks, you are a doctor of divinity and we're going to meet a great group of ministers here, their association of Chicago, why don't you go and speak for me? I've done a lot of things for you." I was just testing him.

He said, "Oh, I couldn't do that, Brother Branham."

177 I said, "Well, why don't you go on?" I said, "I'd do anything for you, now why don't you just do that for me?"

178 He said, "Oh, I couldn't do it, Brother Branham. They wouldn't stand still for that."

Brother Carlson said, "No, they wouldn't."

179 I said, "You know why." I said, "Let me tell you something, is because that you, both of you, know that they've got a question trap set for me." And I said, "You've got it." Now, this is on tape. If you want the tape, we can have it. And you know all these man. So I said, "Night before last, I saw a vision that we would sit here this morning and Tommy would turn this down." I said, "Now watch, you're . . . you got that hotel room rented."

"Yes."

"The rent paid on it."

"Yes," Brother Carlson.

180 "But you're not going to get to keep it. That's THUS SAITH THE LORD!"

"Why?"

181 "You're going to go into some other place. That's a—that's a green room; we're going into a brown room. I'm going to be in the corner; Doctor Mead will sit to my right; and that old colored minister and his wife will sit over here at the left," just the way it would be like that. And I said, "You watch now, just come along. You've seen God heal the sick, watch Him in battle one time!" I said, "He's great, marvelous." I said, "Just watch the questions and see how hushed it is."

And when we got there that morning . . .

182 If you want the tape . . . Jim, you got it, haven't you brought it? Right here, right here, you can have the tape if you want it, at the meeting.

183 I said, "What you got against me? What's the matter with you fellows?"

¹⁸⁴ Brother Carlson said, “Well, Brother Branham told me two days ago that we’d have . . .” And they didn’t get the building, they canceled it. They couldn’t let them have it because some musical bunch had got it and they didn’t know they had the deposit on it, then they had to cancel out the Business Men. And you probably heard the message of it, Brother Williams here, and here, also. And—and—he said, “Brother Branham told me exactly where every person would be sitting, and told me exactly what would take place.” Said, “One thing,” said, “I . . . a whole lot of us may disagree with Brother Branham on his Message, but,” said, “we’ll have to admit one thing, he’s not scared to tell It,” so—so then said, “fearless with It.” Said, “Now, here you are, Brother Branham.”

¹⁸⁵ I said, “Now, before we start, I want some man, on something that I’ve said, to take that Bible and stand here by my side.” And that was the most silent group you ever heard. I said, “Then, if you can’t support it, then keep off my back! Yes. Brothers, I’m here to put my shoulders with you, but we’ve got to come back to Bible facts.”

¹⁸⁶ Said, “Why don’t—why don’t you leave off them women? Oh, yeah, you’re a . . . people believe you to be a—a seer of God.”

I said, “I never said that.”

¹⁸⁷ He said, “But the people believe that.” Said, “Why don’t you—why don’t you keep off them women?” Said, “And quit telling them about the way they should dress and cut their hair and the things they should use. Why don’t you keep off of them? Why don’t you teach them how to receive gifts and—and do something for the glory of God?”

¹⁸⁸ I said, “How in the world can I teach them algebra when they won’t even learn their ABC’s?” That’s right. You’ve got to come back to the foundation start.

God, have mercy on us now. Yes, sir.

¹⁸⁹ Here we are, end time! Red light down, flashing! Coming of the Lord is at hand. Yes, sir. Listen! The end-time Message should meet end-time conditions. Where they’ve got off, the Message ought to bring it back. Always, end-time Message meets end-time conditions. All the way through the Scripture. It’ll have to do it this time, a call back to the original Word. Oh, my! Like other messengers did in the day, this Message will have to be the same. We are promised that! God promised it in His Word! Malachi 4, said it would happen, “And restore the Faith of the children back to the fathers.” Promised it, and we’re living in that day!

¹⁹⁰ Oh, it’s been always, each time, a group of leaders that gets the people all mixed up. It’s not so much the people; it’s the leaders that get them mixed up. Now let’s . . .

You say, "Oh, Brother Branham!"

¹⁹¹ Well, now, just a minute now, we got to make this Scriptural. If it isn't Scripture, then it is no good. By their words of wisdom, in their uninspired leadership, words of worldly wisdom, they . . . Why, there's some of those genius can set that together, but you think that Satan isn't a genius at it, too? Did not he, well, approach Jesus Christ and give Him a reason, and even quoted the Scripture to Him? He did it! He's a genius at it. But Jesus never argued with him, He said, "It is written, also! Get thee behind Me, Satan." Yes, uninspired leadership.

¹⁹² Look at Korah, in the days when God sent Moses with the message, and Korah and Dathan thought, come up to Moses, and said, "Now, just a minute, you take too much on yourself! You think you're the only pebble on the beach; the duck in the puddle, you're the only one. I'll let you know there's other people are holy, too!" Moses didn't say they wasn't holy. But he had a commission, he had to carry it out. And they organized a group and was coming against Moses.

¹⁹³ And God told him, "Go stand yonder in the door." Those man had the censer in their hand, and you know what that censer would a-done. God opened up the earth and swallowed them up. And they had fire from the altar, in it. With the fire in the censer, as fundamental as it was, they failed to recognize the message.

¹⁹⁴ God said, "I send you, Moses, down there to do this. You bring them over here."

¹⁹⁵ See, they failed to recognize it. Moses was "too straight" with them. Like Elijah was, to the School of the Prophets, "too straight," stayed with the Word.

¹⁹⁶ That's what's you Pentecostal people, had to separate yourself from the rest of the world, straight with the Word. Now don't fade back into the very thing that you come out of, you're drifting! Don't cut your anchor from Calvary. Hold on to God's Word, for "Upon this rock I'll build My Church," stay with It.

¹⁹⁷ Now, Dathan and they thought they was . . . there could be other man. See, that's human intelligence trying to inject their ideas into the plan of God. That's a good one. Human intelligence trying to inject their ideas in the Word of God. It won't work! It will not work. It never has worked and it never will work.

¹⁹⁸ Look at Jesus when He was standing there, said, "Which one of you can condemn Me of sin? Which one of you can show that I haven't done exactly what the Scriptures said I would do? I claim to be the Messiah. And if I don't do the works of My Father, then don't, believe Me not. But if I do the works and you can't believe Me, believe the

works that I do, they testify of Me.” Exactly. And they couldn’t believe it, they wanted their own ways.

¹⁹⁹ They may not mean to do this and be wrong. They don’t mean . . . I don’t believe man mean to do that. I find fine people out in those big denominational churches. I find fine man. But it’s as the lawyer said on the radio, coming down here, “The strange thing, that how clergymen could stand in the pulpit, and see these times come, and not get their righteous indignation stirred up, of the sins of the world!” And when a lawyer has to stand up and say that! “And how the laity could use their money on all kinds of zoos and parks, and things, and not sponsor the program of missionaries, to take the world the Gospel.”

²⁰⁰ When hungry missionaries, not shoes on their feet . . . Hallelujah. No denomination to back them up, because, their stand for the Word of God. Nothing to back them up. You get them with something to back them up over there, then what have they got? A big bunch of dogma. A real, true missionary, signs following, have to depend on some washwoman to save them a few pennies. Notice, there it is.

²⁰¹ They may not mean to do . . . Well, but what’s the matter with them? They’re blind. Jesus said so. Remember, remember, Jesus said that same thing. And it seems like, today . . .

²⁰² Now listen, I hope I’m not critical. When you’re making a truth don’t—don’t feel I’m criticizing. I’m just trying to . . . I—I love . . . And if you don’t. . . I—I’m zealous of the Church. This, they probably is Assembly of God church, or whatever it is, or—or I—I don’t know what it is. What . . . Don’t make any difference to me. It’s a church of God. That’s what it is, I believe, is a church of God. Well, now, we all ought to be that, not the denomination church of God, but we got to be Christians in heart. The Church of God dwells within the walls, not the name, so forth.

²⁰³ Now, today it’s too much on this, that membership is all that counts to the people. Now, look at the Baptist having a revival. Oh, they’ve had one. They had a slogan in ’44, “A million more in ’44.” Billy Graham’s messages going forth. Why, sure, it’s made a great thing. The Methodists, Baptists, Presbyterian, it’s been a great thing, but what have we got?

²⁰⁴ Jesus said to the Pharisees, “You blind leaders of the blind. You compass seas to make one proselyte, and he’s twofold child more of hell than he was when he started.” And that’s what we got today.

²⁰⁵ Billy Graham, when I attended his breakfast in Louisville, Kentucky, come up there, as stern as the evangelist was, he said, “I go . . . Paul said . . . Here’s the example.” Said, “Paul went into a city and made one convert, he come back a year later and had thirty from

that one.” Said, “I go into the city and make thirty thousand converts, and come back in a year and can’t find thirty.” He said, “What’s the matter?” And I admired the evangelist’s approach. He stuck his finger out there, about three hundred man sitting there, he said, “It’s you lazy bunch of preachers.” He said, “You sit in the office with your feet up on the desk, and call a man up on the telephone, and ask him to come down and—and join your church. You ought to go visit him.”

206 I set there, I thought, “(O God!) You know, Evangelist Billy, you’re a great man. I’m a—I’m a dummy. But let me ask you something.” I wished I could turn around and said this; but I—I—I admire the brother, think he’s a servant of God. But I’d just like to have said this, “Then, Billy, what kind of a preacher did Paul have to follow up his one?” What happened? Paul don’t only let him raise up his hand to make a decision, he took him on to the baptism of the Holy Ghost, set his soul afire, and he couldn’t hold his peace.

207 That’s what’s the matter today, it’s membership. Yes. [Blank spot on tape—Ed.] . . . members, big membership, big Sunday school classes, pay prizes for somebody that can proselyte and bring somebody else from some other church over, who’s got the most. You know, that’s Phariseism! And then make a big brag about it, “We beat them last Sunday.” If you’ve got to a place where you have to make the church of God a rat race, then it’s time to close the doors and go home.

208 Church of God is a living article of God on earth, manifesting Jesus Christ. I know It’s not popular, you can’t expect to be. We expect to be right.

209 Make a big brag about it . . . But, did you know, the big noises didn’t affect the prophet Elijah. He heard the fire and smoke go by, and the thundering and lightning, and the blood and oil, and everything else, it never bothered him. You know, America’s always looking for some big thing with a lot of noise in it. But God is “a still small Voice” that attract the prophet.

210 You know, a wagon once went out in the field, and it’s a-bumping, making a lot of noise when it went out in the field. And when it come back, it come over the same bumps and never made a bit of noise, it was loaded with good things. See? Yeah.

211 But we are resting our experience upon a bunch of noise. How can we do that? How can we do those things like that? Oh, my! And then stick the glamour of Hollywood in, have women up on the pulpit, with clothes so tight and sexy-looking, dancing in the spirit. I don’t know what kind of a spirit it is!

212 I don't mean to be critical now, I—I'm—I'm . . . I—I love you. If I don't, then God will judge me if I've got any other objective than that. See?

213 But you get that, see. That's where Pentecostals drifted to. "We got more than brother on the corner had." Oh! "We got more than the Assemblies, because we're the Oneness, or we're the Trinitarians, and we're the . . ." oh, *this, that*, or the *other*, all—all the different brands that they have, you see. Oh, brother, that don't mean *that* to God. He deals with an individual. Right.

214 Notice, big noises, but it didn't attract the prophet. The prophet didn't care about the big noises. But when he heard that still small Voice, he knew that was the Word, he veiled his face and come walking out.

215 You know, the sun can draw more water in fifteen minutes, without any noise at all, and we . . . more noi- . . . and we make more noise drawing a gallon of water than the sun does a million barrels. That's right. We're always looking for something that's got big and a lot of "hurrah," and a lot of racket to it. And when it comes down to the fact of taking the Word, then here comes the thing up. See? Come, and they say, "Well, bless God, I tell you . . ."

216 I met a man here not long ago . . . I don't say this to be sacrilegious, please forgive me if I'm . . . my thinking it's making it sacrilegious. I was at a tent meeting and, the minister, a Pentecostal minister brought his wife over to play the piano. And when he introduced me to his wife, honestly, I almost fainted. The woman had real short hair, curled up, and she had great, big earrings, and enough manicure on her lips, or whatever the stuff is, fingernails painted. Looked like she was a . . . It was horrible-looking; great, big long claws, and like that. And sexy-looking; little, bitty, short dress on, she couldn't even put it over her knees when she set down. Well, I stood there a little bit, and I said, "Brother, will I hurt your feelings if I say something?"

217 He said, "Why, certainly not." Nice man, and she seemed to be a nice woman.

I said, "Do you say your wife is a saint?"

Said, "Yes."

218 I said, "Excuse the expression, but she looks like a 'hain't' to me," I said, you know, "or something like that." I said . . .

219 He said, "What do you mean, Brother Branham?" "Oh," he said, "you're of the old school."

220 I said, "I'm of the school of the Scripture. That's right, the school of the Scripture." I don't believe that a saint acts like that, I just can't do it, when the Bible so condemns it. See?

221 All right, seems, every time, everything we hear of, "they had forty decisions," "forty-four decisions," "we had three hundred decisions." Well, that's confession. *Confessions* is "stones." That's right, 'cause Peter, upon his confession, was called "stone, little rock." Peter, his confession. Now, stones is all right, but what good or what value is a stone to a building if there isn't a true stone mason there with a sharp tool of the Word to cut them and make them sons of God? See? What good is a confession?

222 That's the reason you come back and can't find thirty out of thirty thousand. You just roll the stones out of the dust, and roll them out there, and they're not fit for the temple yet. They've got to be cut, measured up to the Word of God, placed in there, joined together, built upon the foundation of the apostles' Doctrine, Jesus Christ the Cornerstone. And He said, "He that believeth in Me, the works that I do shall he do also." That's right.

223 How can we be the Church when we despise one another? He said, "This will all man know you're My disciples, when you have love one for the other." When we proselyte and break up, and for denominational difference . . . I don't lay it onto the people, I lay it onto the denomination. That's right. Not the people at all. See? Oh, it's so bad, yet I . . .

224 You have to have this sharp tool, the Word of God, to shape them into the sons of the Building. Oh, my! My prayer is, "God, hurry up with Malachi 4. Give us the Message in the last days. Give us someone, send something to save this Pentecostal church."

225 What kind of a messenger would God send us for this last days? I'll tell you this, my brother, sister, as your brother and fellow servant looking for that time to come, he would be the same kind of a messenger that come to the other time. The same kind! He would bring the church back to the Word. God, let us lay a foundation for it before it gets here. Before he comes, let us put a foundation out and be stones, cut, ready to stand shoulder to shoulder with him when God sends him, because He promised He'd do it.

226 Now, I know, I feel that coming back. And, remember, with a little gift I can catch discernment of spirit, see. Now, you're resenting that, when I said Malachi 4. But let me tell you something. You said, "Jesus said, 'If you can receive it, this is the Elijah that was spoke of.'"

227 But if you see what He said in—in—in Saint Matthew, the 11th chapter and the 6th verse, "If you can receive it, this is he who was

spoke, and said, 'I send My messenger before My face.'" That was Malachi 3, not Malachi 4.

²²⁸ For, in Malachi 4, He said, "Before this day come, the earth would be burned and the people would walk out upon it; be burnt like a stubble." That's right. He was talking then of the messenger before His face, which was an Elijah, that says . . .

²²⁹ I—I don't believe in all this here stuff going around today about Elijah's robe and all that stuff. I . . . All them phonies has to come, of course, to upset the real thing when it does come. But, let me tell you, there will rise a messenger at the end of this Pentecostal age and wind up the thing. It will be a man. Not a group, not a denomination; but a man. It's always been, and God cannot change His program, He's the Eternal God.

²³⁰ Remember, if that messenger (John) was the messenger of Malachi 4, then the Scriptures failed, for It said, "It would . . . the earth would be burnt as a stubble, and the righteous would walk out upon the ashes of the wicked." So read It, and see if that isn't right. See? But Jesus never said that, He referred to Malachi 3, "I'll send My messenger before My face, to prepare the way for Me." That's exactly right.

²³¹ Now, but remember, this other one was to restore the faith of the children back to the fathers, restore the faith of the children back to the Faith of the fathers, the original Bible.

²³² That's exactly what Moses done. That's exactly what Jesus done. That's what exactly every messenger done down through the Bible, at the end time of that dispensation, they restored back the message. The people, through organizations and things, got all scrupled up and everything, in them days.

²³³ They've done the same thing today! So we're looking for a messenger. (God, send him!) Do you think we'll receive him? No, sir! He'll be "a crank and a fanatic," sure enough, but God will prove him. The real believer, them predestinated to Eternal Life, Jesus said, "All the Father has given Me will come, and no man can come unless My Father draws him. And all the Father hath" (past time) "given Me, they'll come." That's right, they were . . .

²³⁴ I don't believe in this here Baptist teaching of—of Eternal security. I believe it in a way, but I believe you're secure as long as you're in the Church. But you get out of the . . . out from under the Blood of Jesus Christ, you're not secure. I'm secure from the rain as long as I'm in here.

²³⁵ And when you are baptized into the Holy Ghost and *say* you got the Holy Ghost, and then deny God's Word? *Say* you believed and received the Holy Ghost, and then deny that the Word is true? Then how can

that be the Holy Ghost when He was the One that wrote the Bible? The Holy Ghost deny His Own Word, say, "I—I was wrong, you are right"? No, that ain't God. No, sir.

²³⁶ Sharp Sword! (Lord, send us a great Message.) That's what we're looking for. Then, of course, when he comes to fix those stones and to cut them out for the building, what will happen? Many of them won't stand the Word test. They'll love their organization better than they love the Word of God, although that Word be vindicated by that man. He'll be a prophet that'll come in the Name of the Lord, and he'll be the one that'll come upon the earth. I believe it.

Oh, everybody says, "It'll be a group of people."

²³⁷ I want somebody to show me in the Bible where it'll be a group of people; God would break His Own Word, He can't do that. No, sir. He promised this. It'll be a one man. And then there'll be others with him, of course, thousands, the whole Church believers will be with him, everywhere.

²³⁸ Like it was in the days of Noah, there won't be too many of them saved, because Jesus said, "As it was in the days of Noah." Do you know that? "As it was in the days of Lot," (count them) "so shall it be."

²³⁹ "Heavens and earth will pass away, but My Word will not." See what I mean? Oh, brother, we better take inventory, it might be really later than we think. Might be we'd wake up someday and see that we've missed something. Be careful! Watch, pray, search, seek, don't let It pass over you. And, remember, when God's Word is preached, God's obligated to that Word and will vindicate It.

²⁴⁰ Know what He said there, what happened in the days of Lot? He said, "As it was in the days of Lot." What happened there just before the fire fell? What would happen again just before the fire falls, what kind of a message the Church would get? Not Sodom now, the elect Church. Just keep them threes: there's the Sodomites; and there was Lot and his group, the formal church; there was Abraham, the Elected. All three of them got a message, yes, by different messengers. Watch what kind went to the elected Church, what He did to Abraham. Jesus said, "So shall it be at the coming of the Son of man." Now, we can't deny that, that's exactly what Jesus said. So, of course it'll be that way.

²⁴¹ Now, many . . . when Jesus come and brought the test and said, "Search the Scriptures, for in them you think you have Eternal Life, and they are they that testify of Me," could they stand the test? No. And anyone knows, all confessions of rocks that can't stand the Word test is throwed into the heap. It's cracked, water broke, it won't stand the test. Oh, man, then be sent to the scrap heap! God has always counted character instead of numbers.

242 I'm closing. I'm sorry I've kept you all this time, I didn't aim to do this. Let me just a—a moment, two, make this last remark, then I'll quit just in a minute. I hope I—I—I have said something to help you, see, to get you to study. See?

243 God has always counted character, not members. And today we do vice versa. We count members, good dress, well payers, instead of character. Uh-huh.

244 Eliezer sweated it out, until he found character. That's right. Who would he get? And he trusted God. Character for what? Character for Isaac, the bride, which the Church is type of. You know that. That was the natural seed of Abraham; this is the royal Seed of Abraham. Well, if Eliezer, the messenger hunting the bride and trying to find character, if that man is come, a messenger of the last day, trying to find the Bride for Christ, he will not look for a denominational membership. He will look for character that's willing.

245 Watch! Good character first, then to get her ready to meet Isaac. After he found the character, then get her stand still long enough to listen to his message of Isaac.

246 That's the messenger of the last days, the evening Light, is first find that Church (where will they believe the Message?), hunt it. Can you read what I'm talking about? Hunt where that Church is that'll even let you come in, that won't close the door in your face. And then when you do there, then you've found character. Now if she will stand still long enough to tell her how that Bride's got to be dressed! She's got to be clothed. Stand still! If she could get . . .

247 Look at the little Rebekah listening to every word, her little heart was beating. She . . . He—he was telling her. Now, you've sweated it out, "Where will I go?" until I find the character. Then when I find the character, then make her stand still long enough to get her ready to go to meet him. Oh, my, what a striking thing! (Wish we had a little more time on that clock.) Get her ready; stand still to listen to his message of him. Eliezer wasn't speaking of hisself, but he was speaking of the one he was sent from. And he had the gifts to prove that he was sent from him. Amen! He wanted to clothe her with these things. You know how he fixed her up.

248 If I could just get her to wash her face! See? You know, I—I just felt checked on that, so I better keep still. Anyhow, I've said enough, you know what I'm talking about. All right, listen, just stand still.

249 Notice, the end-time messenger, his job will be to get the saints ready, the Bride ready for the Bridegroom. That will be his Message. Now you want to learn ABC's so you can study algebra later? When these other seals on the back is opened they'll only be revealed to

them. That's right. Learn ABC first. What is *ABC*? "Always Believe Christ," (not your creed), Christ. See? Believe what He says, not what somebody else says.

250 If it's contrary, if a man tells you, "It's all right for you to cut your hair, women," you know he's lying. The Bible says it's wrong. If he says, "You can be deacon and still have four or five wives," he's lying. That's contrary to the Word. See? All these other things that we speak of, call it to the Word and see if it's the Word right.

251 Bring back the church to the Word. Now, what is this messenger of Malachi 4 to do? Restore back the original Faith, the resurrection Faith. That, they seen Jesus after He had raised from the dead, seen Him working among them.

252 They were men of few words. They went forth and preached the Word. Oh, they preached long, Paul preached all night one time. See? A man fell out of the building, killed himself. He laid his body over him, brought him back to life again, see. See? See, kept on preaching.

253 Now, notice they were different man than what the Ph., L.L., Q.U.S.T., and ever what you want to call it, is today. What? Separates the messenger and. . . The Message, rather, by the messenger, will separate the believers from unbelievers. Some of them will line to It, and some won't. Some of the Lutheran. . . Some of the Catholic lined to Luther, some didn't. Some of the Lutherans lined to Methodist, some didn't. Some lines to Pentecost, and some won't. Some will line with the evening Light, some won't.

254 How you going to know whether it's evening Light or not? Test it with the Word (not just *one* Word, *all* the Word put together), see whether it's right or not. Oh, what is it in? Then if this Message bears forth the vindication of God performing what He said He would do, and it's lined with the Word, then the Word is vindicated like other times and other prophetics did.

255 Notice when the Message. . . when. . . Notice when the Message is rejected by the people, and the messenger seems to be completely defeated, he can't get another door, he can't get a place.

256 Like our Lord was. Remember, when He was. . . Oh, when He was healing the sick, the young Prophet, "Oh, my! He's a great Fellow!" "Hello, Rabbi, how you doing?" But one day He set down and begin to tell them the Truth. He found favor with the church, the people. Thousands followed Him. He had seventy ministers around Him, besides the twelve. But one day after He had turned the bread in. . . or turned the. . . multiplied the loaves, to prove that He was God, 'cause only God rained the bread down out of Heaven. Yeah. See? He multiplied the loaves. And immediately after that. . . He had walked on

the water, performed miracles, and done the things that He had done, to prove that He was.

257 And then, when He did, He set down and begin to strictly tell the people. The people turned away. And the seventy said, “Uh! Who can hear This? That’s a hard saying. You tear down what we really thought was something else. Now, who are You to tell us these things?” And they walked away.

258 Then Jesus turned to His little group, like in the days of Noah, like in the days of Sodom, said, “You want to go, too?”

259 Then Peter said those great words, “Lord, where would we go?” (God, help us.)

260 Notice when the Message is rejected and the messenger seems to be defeated, that’s when God steps on the scene, his Message is over.

261 Noah, (closing now), Noah preached in the door of his ark for a hundred and twenty years, till, when finally they laughed him to scorn, Noah stepped in the ark thinking that the . . . it would just be all right. God closed the door. And the people hung around to see what was going to happen. Seven days he set there and sweated it out, and on the seventh day the rain come. Uh-huh.

262 Moses, what was he in? The very line of duty, leading the people. The Red Sea got in his way. He was at the end of his road. It was then that God came with the East wind and parted the sea, at the end of the road.

263 It was Daniel, standing on his message, “I’ll not defile myself with this king’s world.” Standing true to God, was right down at the end of his road, seemed like the end of his time had come, they throwed him in the lions’ den. God stepped on the scene.

264 And one morning, way down in Babylon . . . Amen! I can look up at Heaven, I can see a—a Throne, Angels standing around. Look down here in Babylon, I can see a—a burning furnace. I can see three children standing there, saying, “Our God is able to deliver us.” See? “But we’re not bowing to your image, because it’s contrary to the Word.” See? “We’re standing here.”

265 “All right,” said the king, “walk up the steps, you’re going to be burned.” Great husky man, on the end of this spear, here they come up the steps, step by step, hotter and hotter.

266 I can see an Angel standing over, one, on the side of the Throne, grabbed a sword and pulled it out, said, “Father, look down there, what’s going on! Let me go down, I’m Gabriel, I’ll change the scene.”

267 “Put your sword back in the sheath, Gabriel. I’ve watched it.”

268 Here comes another up, said, "Father, I'm Wormwood, I'm the destroyer with the water. In the antediluvian time, man sinned and mistreated Your people, and I—I turned the whole world into a globe of water. I'll wash Babylon off the map this morning. Let me go."

269 "I know you could, Wormwood, you're a faithful Angel. See? But, I can't let you go, this is My job. I'm going, Myself."

"Here, You seen them?"

270 "I've watched them all night. I heard their prayer meeting. I seen their stand for My Word. I'll be there on time." Oh, my! I can see Him raise up and His kingly garments fall around Him, like that, and say, "Come here, East wind, North, South, West. Step over under that thunderhead yonder, I'm going to ride you as a chariot this morning. I'm going down into Babylon, I'm going to change the scene." Oh, brother, He was right there on time!

271 His eye is on the sparrow and I know He watches me. He's still watching tonight, watching me, He's watching you. He's watched whether we'll stand or not stand, what decisions we will make, whether we'll stand true to the Word or get away from It. It's later than you think.

272 Jacob, on his road home, inspired to go back home, his brother was meeting him. Oh, but one night he wrestled with God. He was scared to meet his brother, but the next morning he was a fearless, limping prince. "I don't need Esau nor his army, neither one," God stepped on the scene. See, He does in peculiar way.

273 Jesus, rejected, after being the vindicated Son of God, said, "If I do not the works of My Father, don't believe Me." He was the Light of the day (He's still the Light!), stepped on the scene. And the people, as long as He could . . . bread and fishes and loaves, they followed Him. But when He begin to tell them the Truth of the Word, that separated them, they had their own traditions they held onto. It was contrary, yet you know He was exactly with the Scripture. But the blinded eyes of the world couldn't see It; neither do they now, neither have they in any age, I mean, as a whole. What happened? It looked like He was defeated.

274 You notice, from that very time, His popularity left Him. When? When He begin to tell them the Word. When He could go and have—and have healing services and campaigns, everybody wanted Him, "O Rabbi, come over here!" and, "Rabbi, come here!" But when His Doctrine got started; "Oh, Your Teaching disturbs our people." Oh, goodness! "Oh, I can't have You in my church no more, Rabbi, because, why, You confuse our people, Your Teaching is so contrary to what we believe." It hasn't changed. See? It's not. Yeah. "Can't have You,

Rabbi!" Yet Him being vindicated, proven by the Scriptures Who He was, yet they couldn't believe It.

²⁷⁵ Finally He went on till the last moment, when Satan thought "I've got Him," he crucified Him on the cross. Down, down, down, down, until finally they thought that they had Him, put Him in the grave. But that's when God stepped on the scene. Up from the grave He arose! Why?

²⁷⁶ The same thing, Paul, he said, "All . . . Demas has forsaken me. All men forsaken me for the Word." I don't believe Demas went to night clubs and things. But Demas wanted to go, Demas was a rich man. And he wanted to go with the popular group, and so he went off there where all the rest of them did. And then Paul said, "All men has forsaken me." Why? His ministry, he was coming to the capstone of it, coming down to the end.

²⁷⁷ His desire was to be a martyr because he had killed Stephen, he witnessed his death and sanctioned it. He wanted to die. When the . . . Agabus, that noted prophet, stood by him and told him not to go up to Jerusalem, he said, "I know not to go. But I'm not only willing to go, to go in chains and bound, to Jerusalem, but I'm ready to go and die for the Lord Jesus." What was it? He was sealing his ministry.

²⁷⁸ O Church of the living God, we could talk all night. How we going to seal our Message? How we going to do it? God, help us to take this Word, stand gallant. Let me die by the Word; live by the Word, die by the Word. Scatter the Light, for it shall be Light in the evening time. We're in that hour, friends. Let's believe It, as we bow our heads.

²⁷⁹ First, I'm apologizing for keeping you all this time, right at two hours, an hour and forty-five minutes, I think, exact. I hope that nothing has hurt. We're not to offend. That, if that's in our—if that's in our heart and soul, then we're wrong, ourselves, if we ministers just say those things, my brethren here, these Holy-Ghost-filled man. See?

²⁸⁰ When I got saved and I told my Baptist pastor that I had received the Holy Ghost, and all this stuff, these . . . and the Angel of the Lord told me what to do, he said, "You must have had a nightmare, Billy."

I said, "Doctor Davis, I saw an Angel."

²⁸¹ He said, "Oh, nonsense!" Said, "That's—that's of the devil." See? Oh, my, how that hurt me! He said, "You're going to preach to kings and potentates?"

I said, "That's what He said."

He said, "With a seventh-grade education?"

I said, "That's what He said."

282 He said, "Who do you think will listen? Going out to preach Divine healing in a day like this, and all the fine medical research and things?"

I said, "I can't help how many Goliaths stand there."

He said, "Who do you think will hear you?"

283 I said, "If God is sending me, there'll be somebody to hear me."

284 I didn't know about you people then. And when I come to you, it was just like putting a glove on a hand, I fit right with you. I love you. I love you. I love my pastor brothers. You think a Presbyterian, Methodist, or Lutheran, would open up their church like this brother has tonight, for us to set here and preach this kind of a message? No, sir, not at all. These are gallant man who believe the Truth. Now line up with the Word with them, see, stay away from the things of the world.

285 Sisters, let your hair grow. Put your dresses on, nice and neat. Shame on you. Take that paint off of your face. See? You got more Scripture to wear paint than you have to cut your hair. That's right. Don't do it. Don't do it. The Bible said it's a dishonorable thing for a woman to do it. The hair is her glory. Now you say, "That's a little thing." That's all right, let's get the little things out of the way and then we can talk about big things. Let's get started right.

286 Now, brethren. Oh, my! Let me say one thing to the man. Mister, my brother, if you will let your wife do a thing like that, I'm ashamed of you, and claim to be a Spirit-filled man. Shame on you, let your wife go on the street.

287 And your dress all sexy and everything like that, and do you know the Bible said, Jesus said, "Whosoever looketh upon a woman to lust after her hath committed adultery with her"?

288 You say, "Now wait a minute, my brother, I'm innocent." I believe you are too, my sister, you're innocent in the natural act. But if you present yourself and the sinner looks at you, and you presented yourself like that, who's guilty? You are, for presenting yourself. Then at the day of the Judgment, when that sinner answers for the adultery, who did he commit it with in his heart? You! Why? Because you presented yourself. Now, that's just the Truth.

289 Won't you, won't you, sister, please, in Jesus' Name, may I ask you as your brother, straighten up?

290 Brother, shame on you for conducting your house like that, straighten up. I—I got better hopes of you as a man. See?

291 Pastors who let them people come in, take deacons and everything else and jobs like that, with two or three living wives, and things, aren't you ashamed, minister? Aren't you ashamed of those things? And take them members in there when they're living in adultery, and smoking

cigarettes, and doing all, and never even mention it from the platform. Shame on you! I—I—I pray for you, brother.

²⁹² God bless you. Thank you for your patience of bearing with me. Now, I wonder . . .

²⁹³ The evening Light has come. The evening Light are here, back to the Word.

²⁹⁴ Now, with your heads bowed, your hearts bowed, ask yourself this question, “Do I measure up to this Word? Do I?”

²⁹⁵ My prayer is, from the platform, “O God, cut everything from me that’s not like You. O God, take away from me.” We’re down here at the end of the road.

²⁹⁶ All right, would you be that sincere to raise your hands and say, “God, cut from me everything that’s not like You. Make me, Lord, mold me and make me”? The Lord bless you.

²⁹⁷ If there’s anybody that isn’t right, and is a sinner and has drifted in here tonight, and never accepted Christ as Saviour, or a backslider or something, and wants to come back, you’re invited to come stand here at the altar. If you believe that God would hear my prayers for the sick, I believe He’d hear me. And you and I together as we place our faith upon the Sacrifice, Jesus Christ, the Son of God, and offer prayer, I believe God will hear. You’re invited to come and stand for prayer.

²⁹⁸ Now, our Heavenly Father, we give to You this audience, these broken up words that’s been lengthy, Lord. Even many has gotten tired and weary and has gone home, and maybe some felt a little bad, and, Lord, I—I just can’t tell who’s in the audience all the time. And, after all, Father, It’s Your Word and You know my heart. So . . . and I’m . . . Woe is me if I don’t do it. And I—I must do it, Lord. So I pray now that the people who has understanding of the Word will understand clearly, and I’m sure those that You’ve called to Life will, that it’s not anything in the world but a heart full of love for God and His Church that I plead these things.

²⁹⁹ Father, practically every hand in here went up for a circumcision, to be cut away all the surplus that doesn’t belong there. God, help us all. I stand right with them, Lord. I’m one of them, I’m watching for the coming of that glad Millennium day when sin and shame shall be destroyed forever. And, Father, while we’re in this world we know that we’re subject to these things, we’re subject to mistakes, we’re subject to sin, we’re still walking, and yet we don’t desire to do it. As the Bible said, “Faint not when you are reprov’d.” But I pray, Father, that the reprov’g of the Word cuts me just as hard as it cuts the rest of them. And I pray, Father, that they’ll understand it that way.

300 I pray that You'll bless them now. And may this, as we prayed before, Lord, knowing and watching what we ask for, because we don't want to ask amiss, we don't want to ask something that's just to make up words, because we're talking to You.

301 I ask You to bless our little brother here that opened his door for me to come in tonight. I pray that You'll bless his church and may every one of his members, Lord, just . . . May this be a lighthouse, a place where the gifts of God are flowing and everything just running smoothly.

302 Bless every minister that's sitting here, their churches. And may there be such a shaking, or a sounding in the mulberry tree, of the Spirit of God crossing Phoenix, and bringing the churches to fellowship and to—and to a great revival, that the ministers won't be able to preach, for the Glory of God; but when the saints come together early in the afternoon, the crying and praying and testifying and messages, just a real pouring of the Spirit, when the whole city will be attracted to come, listen. Grant it now.

303 Heal the sick in our midst, Lord. Give to them Divine deliverance, Father, through Jesus Christ's Name.

304 Now with our heads bowed, if there's any here that desires to stand right around the altar now, and while we have our heads bowed, and we're just going to hum a little song, a—a—a good, old Gospel song. And we want to hum that. And when we do, if there's anybody desires for us to pray for you, to a—a deeper experience, to receive the Holy Ghost, or you're saved and haven't been sanctified yet, or whatever, we'll be glad to do that while we hum this little song, *I Love Him*. And if you do love Him, let's respect His Word now.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

305 While they're coming, I want each one take their place here now. All right, sister.

. . . love Him, I love Him
Because He . . .

Come on now, around the altar, you that wants to come now.

. . . me
And purchased my salvation
On Calvary's . . .

306 Why don't some of you sisters with short hair come up here and pledge to God? You want me to read it for you out of the Bible? All right. Won't you come, say, "Lord, I want to be right in all things, and

I want to start right. And I want to get on the right road and stay there. I'm going to make a pledge to You tonight, Lord. It's going to grow out from now on?"

³⁰⁷ The Bible said it's a shame for a man to have long hair, looks like a woman. God made two covenants, one with Adam and one with Eve. He dressed them different. They're different, altogether. They've always been different. There's two covenants right on down through the Bible. I'd like to preach on that double covenant one night, sometime, show you what the difference is. Oh, my, it's tremendous. It's even in your marriage and divorce case, if you only knew the truth on that, would settle the whole matter. That's right. All right, again now, while we be sure now. Come, won't you?

I love Him . . .

You need the Holy Spirit? Come on up, stand around.

Because He first loved me

And . . .

You want a closer walk with Him? Come, make a vow, stand by Him and keep it. It won't do no good to make the vow unless you keep it.

On . . .

You can come make your vow. God has to fill it. You just hold your vow.

³⁰⁸ Now I'm going to ask my minister brothers if you'll walk down now around here, stand right around these precious people while we pray right here, speak to each one, ask their needs now as while we're here.

³⁰⁹ Everyone just as reverent as you can be. Now, God will honor you, just be real reverent till this prayer is made. You can come right around now, in here, around, up and behind these people that's standing here for prayer.

On Calvary's tree.

³¹⁰ Now again, while there are ministers are gathering on both sides.

I love Him, I . . .

I like to see that, ministers of different organizations, all in one now; that's under the Blood.

Beause He first loved me

And purchased my salvation

On Calvary's tree. (My!)

³¹¹ Now walk up, brothers, right to your person you're standing by, put your hand upon them and ask them what they're wanting from God. This a wonderful time? You know, when I see this, look here, ministers of different churches, standing around together. The sisters that was on

the cots is up, out, gone. Praise the Lord. So thankful for that, standing in the Name of the Lord.

312 Now, let the audience now, everybody bow your head. Each one of you now, in your heart, just talk to God like you would talk to me; like you'd come up and say, "Brother Branham, I—I. . . ." If you've done something wrong, say, "I'm sorry, Brother Branham. I—I did this, will you forgive me for it? I'll make a promise to you, Brother Branham, I'll never do that against you again." Now just change from my name, from me, to your Lord Jesus Christ.

313 And if you need healing, like if you'd come say, "Brother Branham, I—I am broke, I didn't have any supper tonight, and, yeah, I know if you had a dollar you would give it to me." Now, see, you don't have to say to God, "If You've got healing power." He has it, see. You'd have to say to me, "*If* you've got it." But to Him you don't have to say, "*If* You have." He has! See? So you say, like, "Brother Branham, would you give me a dollar? I—I—I need something to eat." Why, of course I would, you know that. If I had it I'd give it to you, anytime. I would have a horrible heart if I didn't. And me, being a cruel, sinful man, and would be that good-hearted to somebody like you, what would God be?

314 "If you being evil know how to give good gifts, how much more will your Heavenly Father give them the Spirit, that ask for It." "If you'd ask for a fish, would He give you a serpent? Ask for bread, would He give you a stone?" Certainly not!

315 Why, if you'd just ask Him in that way, with faith, believing that, you would get it from Him a million times quicker than you'd get anything from me. And you know I'd help you, I'd do anything I could. Any of these brothers would, we'd dig every penny out of our pocket to help you. We'd do anything we could. But this is something you've got to believe by faith.

316 Now, you believe that you'll receive it while we pray, and you pray, and the audience pray, and I believe God will come down and honor our prayer. And the very minute that you feel that you have It, that God's going to answer your prayer, then you made a covenant, "Lord, I did wrong, I won't do it no more. I'll raise my hand, I promise You I won't," God will take you at your word. And you just believe it that way and it'll all be over. Then just raise up your hands and thank Him, "Lord, I've made my vow. And I know that it's Yours, and You promised to answer it, and You can't fail."

317 Heavenly Father, we, Your servants, stand over this group that has come forward needing Your blessings and Your attention at this time. Father, they are trophies of the Message, the evening Light time. Many of them, Lord, are confessing. Some of them are desperately in need.

I pray, God, that in Jesus' Name that You will not turn one of them away, because You'll keep Your Word. I'm bringing Your Word to Your remembrance, Lord, as Peter did and the disciples when they prayed in Acts 4, they said, "Lord, remember the Word! Why do the heathens rage and the people imagine a vain thing?"

³¹⁸ Now, Father, we bring Your Word. You said, "He that believeth on Me has everlasting Life. He that cometh to Me I will in no wise cast out. He that heareth My Words and believeth on Him that sent Me has Eternal Life, and shall not come to the Judgment but has passed from death unto Life."

³¹⁹ Oh, make our requests known to God, and He will answer us. He's abundantly . . . "He that will confess his sins shall have pardon. He that hides his sin shall not prosper." And we confess our wrongs. I confess the wrongs of the people. I confess my own wrongs. I ask for mercy. I ask for healing. I ask for grace. I ask that You'll pour out the Holy Ghost, Lord, right now upon these waiting people, that their lives will be changed in the molding block of God, and will be shaped in the image of the Son of God, that the Spirit that quickened Him, that will come into their body and make them sons and daughters of God. Grant it, Lord.

³²⁰ We believe that You are present. We believe that You'll honor Your Word. We believe You'll honor the efforts of the Word. Now send these blessings upon these people as they're waiting for Your Presence to visit them here at the altar. In Jesus' Name.

³²¹ Now, if you believe, and believe you received, raise up your hand to God. If you accept it as a prayer of faith and your vow as you now turn to God, raise up your hands.

³²² And let the audience stand. Everybody, stand, that wants to make a pledge to God, now say, "I believe It. I accept It. I believe It."

³²³ Now raise your hands and give Him praise and it'll all be over. Glory to God! Thank You, Lord Jesus, for Your goodness and Your mercy, and for all that You have done for us, Lord. We give Thee praise through Jesus Christ.



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