
THE SARDISEAN CHURCH AGE

 . . .the king. My brother was just telling me that there was these handkerchiefs, was for someone that's dying with cancer. So we'll be praying for them just in a little bit. [Brother Neville says, "There's two requests right on the other side."—Ed.] Two requests? All right, I will. . . .["One of them. The one is a request."] All right, sir. And I'll lay them here to pray over them also.

² And then someone just passed a note, come around and passed a note over that. . . about the services for tomorrow. You who are here visiting us, we'd sure be glad to have you come down in the afternoon at two o'clock, tomorrow afternoon, they're going to have tape services. And if you're not doing anything, there'll be one of the messages that—that you've never heard will be played and have prayer meeting, and—and we'll just expect a good time tomorrow afternoon at two o'clock. It's going to be a pretty busy time for me 'cause tomorrow, see, I have to pick up Sunday morning, and also Sunday night's, and tomorrow night's, too, and all of the history on those churches.

³ And now, Sunday morning, the Lord willing, we're expecting a great time, 'cause Sunday morning being our off, kind of an off from Saturday night. . . is the Laodicean Church Age. But Sunday morning I want to pick up: *The Sleeping Virgin*, and *The Resurrection*, *The four . . . Hundred and Forty-four Thousand*, and all those little loose ends that ties the message together for Sunday morning. Services will begin at nine o'clock. Is that right, pastor? At nine o'clock, Sunday morning, that we want to pick up all those things like "What becomes of the sleeping virgin, and what becomes of the wise virgin? When do they return back? Or where will the hundred and forty-four thousand appear?" And many things like that for Sunday morning, to try to tie that together, which that goes right in with this message. And then Sunday night we'll take up the last great angel and the Message to the Laodicean, Sunday night, the Lord willing.

⁴ And now, then, tomorrow afternoon is the service here, a tape service. Brother Gene just told me that they'd. . . we'd begin at two o'clock tomorrow afternoon. And you people that like to come hear the messages, have prayer around the altar, you that's seeking the Holy Spirit or something, wonderful time. Church is nice and warm, open, and ready for anybody at any time that

wants to come in and pray and seek the Lord. The church is open and waiting. And we're . . . we'll be expecting you, put it like that, be expecting you tomorrow afternoon.

⁵ Or at any time that you want to come into the church to pray, why, it's always ready. And if they happen to be that the doors is locked or something, just across the street there, my brother, who is the caretaker here. I think it's 411, I believe that . . . Or 811 (is that . . . ?) 811, just about just catercorner from the church here, 811. Why he, the . . . his wife would have the key if they pull the door together and it locks, but they leave it open maybe of a morning, open it. Or, after the service, is closed at night, to keep children from running through it, you know, and breaking out the windows and so forth; you know how kiddies are, especially in this day. So we close it on that account. We hate to have to even close the door anytime on the church. Maybe when the other one's fixed, we'll get it so it'll be different then, and we . . . somebody can be there all the time so that people can come in and pray, and seek healing, seek the Holy Spirit.

⁶ You, who does not have the Holy Spirit in your life, come down, stay here, just stay all night if you want to, just stay till you do receive It.

⁷ Who was that out here a while ago singing, "God all over me, and God everywhere"? I—I thought the Rapture had come; I, looking around there, and see if everybody was around. It was really wonderful; I appreciate that. We could stand a little of that just most anytime. Yes, sir. That's . . . I just got in, time to get to hear that.

⁸ And I've missed all the good singing in these meetings because I thought maybe that . . . Oh, I just so busy, you know how it is. People—people come in by plane, by train, by . . . You—you never know it, you see, 'cause it just comes in by phone, you have to go to them, meet them and pray for them, and everywhere. It's just constantly going, and then trying to study too; it makes it quite a problem. But we're always happy to meet the people and do what we can for them because it's . . . that's our . . . we are a public servant for the Lord Jesus Christ to His people in this day. And we like to do more than we do do, but we can't.

⁹ A minister rushed in this morning, nervous breakdown, just going to pieces, fine fellow. And because that he was . . . he just overworked. Got . . . Started to get up, and his little girl was standing in the room, she just started whirling. She had a little red pajamas on; said the last thing he remembers was a little red

dot going around, around, around, around, like that. Went out, see. And so they rushed him right up. So it's—it's just too much work, you see. You—you remember you're physical and we—we want . . . we think the whole burden's laid on us. But, you know, God has got servants everywhere to take care of some of that, and so we just do the best we can. But a gracious minister trying to do all he can in this last days for his Lord. I sure . . . And the Lord delivered him right there, he's just fine, and brought him right back around, normally, all right, went on his road, rejoicing.

¹⁰ And, oh, a great thing happened today. I just don't want to get started on those things, but . . . You know, I told my wife, I said, "Now, there'll be somebody coming up there, and he'll be a man, short, heavysset, dark hair and dark eyes, he'll read that sign and start to . . . but you call him, see." I said, "Because the Lord has got a message for him." And I raised open the Bible, and I said, "I'm going to lay these things in here so you see that's exactly what the Lord wants him to do."

¹¹ Eight years ago, a Polish man from Poland, raised in Poland . . . At a meeting, he come to the platform and they said . . . or the Holy Spirit looked at him, told him, said, "You're just confused." That's what . . . He thought I said it, but was the Holy Spirit said. It stayed right with him all along, and finally drug him from Kansas City to the building last night, and then he really got confused when he heard about that water baptism. He went to his hotel, and the Holy Spirit said, "Rise now and go on up there." Somebody wanted to come along with him, but he refused it because in the vision he come by himself. See? And so . . . and he, gentleman-like to read the sign, started, turn back away, and the wife called him and I went to the door, I said, "That's—that's him, let him come on."

¹² He said, "What must I do?" After he had seen, he said, "Now I see it."

I said, "I want to show you this so that you'll know now, you see." I said, "The Lord told me you was coming." You can ask him. I said, "Now, here's the Scripture. Read it right here before you go on."

¹³ Well, he's here to be baptized in the Name of Jesus Christ now. So . . . ? . . . He may be setting present now, for all I know. Are you here, brother? A brother, a Polish brother. Huh? Yeah, back over in the corner here he is, yes. Stand . . . raise your hand up so they can see you there. All right. To see the Holy Spirit . . . That just happens all the time. Many people thinks that visions

just come on the platform. Oh, that don't start it. What about it, Brother Leo? Just everywhere, see. Well, this is the minor place of It, here. This is just where a little bit happens. Out there where It's going all day and night, you see. Yeah, ask my wife, and she . . . or them, and my neighbor back there, Brother Wood, and all those who's around. Oh, my! These are the little—little things here; it's the big things that happen there. Now, and the half has never yet been told. Oh! I'm so happy for it, knowing that our Lord is soon coming and we're going to be with Him forever then; not *forever*, but for *Eternity*, for Eternity.

¹⁴ Now, the Lord willing, I believe it's the eighteenth, Sunday, a week. Sunday, a week, the eighteenth. Had an awful battle; Satan's tried to give me this flu that they've got going around here, I just keep handing it back to him; and he hands it to me, and I hand it back to him. So . . . and so I've had quite a little battle. So we'll probably battle it out next week. And then, the Lord willing, by the next Sunday, the eighteenth. And we're going to try to bring some service to pray for the sick people 'cause they're . . . the things are backing up and backing up and the real extreme emergencies we're trying to take care of as quick as we can, and the hours, the all hours of night and everything that come and go. So the eighteenth we're going to have a regular healing service. And if you got some of your loved ones that wants to be prayed for, well, you bring them up, or bring them in at that time.

¹⁵ Now, there's many of the folks of Jeffersonville was telling me, said they come up in time to get here, about five o'clock, said there ain't no more even room for their cars (or six). So they . . . I said, "Well, you . . . This is our visiting brethren from everywhere, people, many ministers." I said, "They're—they're laying onto the teaching of This."

¹⁶ And we're just trying to hit the highlights. And then a little later, why, we'll have it in book form so you can read it and—and it'll be a little—little more added to it, because at night . . . You notice, the last couple nights, I've trying, been, save the voice, you see, because that big climax, that's what I want to see; there where the revelation of Christ be made in this age, see, of what it is.

¹⁷ And now, before we start reading the Scriptures . . . And I know tomorrow's the big commercial day when we all have to go get our Saturday night's groceries in. And we have to get them on Saturday afternoon or Saturday morning, one, so we can have Saturday night free to come to church. So we'll try to let out early tonight so you won't be too tired tomorrow to get it, and then

get back to the afternoon service with the brothers here with the tapes and—and also for tomorrow night.

Now, can we just stand a moment for prayer, if you will.

¹⁸ I wonder, before we pray, if there's anyone here has special requests for prayer, if you'll just let it be known by an uplifted hand. God sees. Now you see whether we're in a needy world or not, brethren. I guess ninety-five or ninety-eight percent of the audience lifted their hands then for . . . Now, remember, you can't even move without God knowing it. See? He knowed your intentions, He knowed what you was asking for.

Let us bow our heads:

¹⁹ Gracious Heavenly Father, we are approaching Thy Holiness tonight, Thy Throne, through Thy promise that You said that You would hear. And if we would believe, You would give us what we asked for. And we are confessing all of our wrongs. We realize, Lord, that we're not—we're not worthy of any of Your blessings. We are—we are unworthy. We are altogether unworthy, and we do not come as if we were—we were worthy and—and we'd done something great. O Father, when we look at Calvary, that takes all the greatness away from us, we—we know nothing else then but Christ and Him crucified. Then when we see that He raised up on the third day according to the Scriptures, for our justification, returned back forty days later in the form of the Holy Spirit, to abide with us until His visible appearing in the skies at the end time. And we see that end time approaching real swiftly now. And we're the most happy people, Lord, because that—that You have given us this great privilege.

²⁰ I'm so thankful, Father, that this listening audience sets with bowed hearts, and listening . . . ? . . . And then, Lord, I pray that You'll sanctify my lips tonight, and every night and every time that I shall come to Thy pulpit to speak to Thy people; because, Lord, never let me speak anything wrong. You still have power to close mouths like You did in the lions' den with Daniel. And if I should ever say anything that wasn't according to Your will, close up my mouth, Lord, that I speak it not. Bypass my thoughts; put me on the right track, Lord, where I'll speak nothing but the Truth. For I realize that in that great day these people will be waiting yonder upon the . . . waiting according to the ministry that I have preached to them. If You come to—to take any of Your stars, and Your angels, Your ministers, Your servants, they'll have to be thrashed out first according to these Messages that we've been preaching here. You'll hold them responsible, Your servants.

21 Now, Father, I pray that You'll let the Holy Spirit speak and not man. Circumcise our hearts that we can hear Him. I'll be listening, Father. Pray that You'll heal the sick and the afflicted. All that the people are in need, everywhere, let Thy grace and mercy be with them. Grant every request that was made known tonight by the uplifted hand. Out across the country while many others are suffering, even those who these handkerchiefs represent, and these requests laying under my hand here, let the Holy Spirit answer, Father, and heal the sick. Speak to us now through Thy written Word, by the Holy Spirit, we ask in Jesus' Name. Amen. Be seated.

22 Now, tonight it's a little warm in the church. The great Laodicean Church Age coming up. And tonight we're approaching that other great church age which will be the—the fifth church age. We've taken the first church age, which is Ephesus. I might read these over again at the beginning, they were all written out and so I would like to read them over for you that would like to check up on your papers.

23 The first church age was the Ephesian Church Age, from A.D. 55 to 170. Paul being the star, and it was the first church age. "Works without love" was God's complaint. Reward was "Tree of Life."

24 Second church age was 170 to 312, Irenaeus being the messenger of the day. And the complaint was a persecu- . . . was tribulations, and a persecuted church. Reward, "Crown of Life."

25 The third church age was Pergamos, Saint Martin being the messenger to that church. The church age was from 312 to 606. The complaint was "false doctrine, Satan's lying, the foundation of the Papal rule, and marriage was church and state together." The reward was "hidden manna, and a white stone."

26 And the fourth church age was Thyatira; Columba being the angel of that church age, the messenger; 606 to 1520. And the church age was Papal seducing, the Dark Ages. (Was last night, you know, the Dark Ages.) And the—the reward, was "power to rule over the nations, and the Morning Star," to the angel.

27 Now, tonight, we're beginning on the fifth church age, which is the church age of Sardis, S-a-r-d-i-s, Sardis. And the messenger to this church age was Martin Luther, becomes more familiar to the Bible scholar or this teacher, or the laity, rather, today. And that church age began in 1520 and ended in 1750, 1520 to 1750; and the age of what we call "Reformation Age." And the complaint was "Using their own name." And the reward for the

little remnant that was left, was “To walk before Him in white raiment, and their names in the Lamb’s Book of Life.” May the Lord bless us as we undertake now.

²⁸ Now we begin on the 1st verse of the 3rd chapter, of this church age. The message to Sardis, the period of the reformation. A small believing remnant left, just almost out.

²⁹ Now to some of the newcomers, might say on this here, that . . . so that you won’t be behind in it. It’s rather crude, and sometime we’re going to come where we can place our messages out on the . . . draw it up, come in the afternoon and fix it up; may do it Sunday. Now, these each represent the fir- . . . the church age: one, two, three, four, five, six, seven. *This* beginning with Philadelphia . . .

³⁰ And *this* up here represents the—the Pentecostal power, or a church that was on Pentecost. It was quite a large church at the beginning, but they started a—a . . . A denominational spirit coming among them, trying to denominate the Church, which was called “The deeds of the Nicolaitanes.” Can you hear me way back? Yeah? All right. “The deeds of the Nicolaitanes.” Now, it wasn’t a *doctrine* yet. And then we took the Word and broke it down, what was “deeds,” what was “Nicolaitane.” That’s a foreign name to us, Nicolaitane, so I took the Greek and broke it down. And *Nico* means “to conquer,” or “to overcome,” or “overthrow something.” Nicolaitane, *laitane* is the church, “laity.” Nicolaitane, a—a deeds that was trying to overthrow the laity, and put all the blessing . . . and the only one to read the Bible, the only one to give the interpretation, would be the bishop or some great head person of the church.

³¹ Then we find out, in the second church age, it would begin to squeeze way out. *This* is still Pentecost; and *this* is denomination (d).

³² Now, in the third church age, Pergamos, Pentecost was almost squeezed out. But the doctrine of denomination, it become from a “deeds” *here*, all the way to a “doctrine” *here*. Then they was really get, married right here. They married! The . . . this group here that had overpowered the pentecostal groups.

³³ Now the way I’m saying that, brethren, that is the honest fact. That’s according to the sacred writings of the histories. The books of the Nicene Council, *Foxe’s Book of the Martyrs*, and all the great ancient writings. I’ve got some of the oldest manuscripts there is. And every one . . . I say this with not . . . Not saying that I’m Pentecost. That don’t mean . . . When I say “pentecost,” that

doesn't mean this organization of the day we're living in. That's just as guilty as the rest of them. But I mean the real pentecostal, the real Spirit of God with the original Doctrine, with the original blessings, with the original names, with everything exactly the way it began at the beginning like it went through the Bible.

³⁴ Now, then when we come to *this* age, you see how far Pentecost comes up. Can you see it in the back all right? Can you make it out way back there? All right. Now, here come, last night, the great age that we're in *here*, Constantine, Constantine, *C-o-n-s*; I'll put it. He, being a pagan, was . . . asked these Christians *here* (the ones that had the doctrine of the Nicolaitanes) if they would pray that he would win a certain battle; well, he would become a Christian. During that time when he was at battle, he dreamed a dream that he should . . . By a white cross that was put before him, he said, "By this you win." And that's right. Then he woke his army up and painted on their shields a white cross, and that was the birthplace or the beginning of the Catholic order, today, called the Knights of Columbus.

³⁵ Now—now, Constantine, there's . . . you can't glean one thing from the histories, of him being converted. He was nothing but a crooked politician. He had in his mind the idea to—to unite his kingdom and make it strong. So he in himself, being a pagan, worshipped the idols; then he seen that the doctrine of the Nicolaitanes had almost squeezed out to a place, so he used the same strategy that we found out last night.

³⁶ And Jesus predicted it three hundred and four years before it come to pass, that he would teach the doctrine of Balaam. How that Balaam deceived the children of Israel, caused them to commit fornications and—and offered . . . take things offered to idols, eat things. Now, we know that "eating these things offered to idols," what it really was, was worshipping. Going in, they were bowing down to idols, putting idols back in the Christian church; just like Balaam did back there, had Israel to commit fornications, to go to this big feast of the idol.

³⁷ Well, Constantine did the same thing with his strategy, and he made a church. He gave a lot at the Nicene Council, and then they . . . He made a—a lot of great buildings that he had, and he converted these into churches. And then he made a big marble altar, decorated with gold and gems. Up above there he put like a throne, and he made one man the head like a . . . he was called then "a bishop." And they put him upon this throne, Boniface III was throned. Not only did he walk around with clothes on like the—the peasant did, but they made him a—a great fine robes and

dressed him up like a god and set him up there and called him, "The Vicar." Vicar, or the *Vicarivs Filii Dei*, it means "instead of the Son of God."

³⁸ Now, here's to him that has wisdom, draw, write that out: *Vicarivs Filii Dei*. And then when you draw a line under here and add the numbers, and you got exactly what God said the mark of the beast was: six hundred and sixty-six. See, *Vicarivs Filii* . . . Now, I've been in Rome and been in the Vatican. And the triple crown: jurisdiction of hell, heaven, and purgatory. See? Seen the crown, seen the vest, see all, right there.

³⁹ Actually, on a Thursday afternoon at three o'clock I was supposed to meet the *last* pope that was there. Baron von Blomberg had the . . . and then he said, "Now, when you go, Brother Branham, the first thing you have to do is bow down on your right knee and kiss that ring."

⁴⁰ I said, "That's out. That's out. Just forget it." I said, "I give . . . I have nothing against the man, he . . . ? . . ." But I said, "There's one thing, I'll give a man his title. If he's 'Reverend,' that's all right, a 'Bishop, Elder, Doctor,' whatever, I'll gladly salute a man. But do a worship to a man? I owe my homage to one Man: Jesus Christ. That's the only Man I'd bow before." I said, "Just forget it. Just cancel it out." I wouldn't take it. And so I . . .

⁴¹ After coming home I found out there was another great American did that, too, Teddy Roosevelt. He refused to do it on account of . . . Remember that in history? That he refused to see the Pope because he had to kiss his ring or . . . They had it on a big toe, also, you know. So . . . Oh, no. No, that's out. So then . . .

⁴² However, in . . . Now, as Balaam . . . Then we found out last night, over . . . Now, here first, before we leave here, they consolidated the church and married, got some pagan ideas, pagan idols that was in the church. The god of Jupiter, the god of the sun, the god of Mars, the god of Venus, and all those idols of gods and he took all them out of the pagan churches; and put up Paul, Peter, virgin Mary, all those, and said, "Here is your Vicar because Jesus told Peter, 'I give you the keys,' and he is an apostolic successor." That's still Catholic doctrine till this day. And they put up idols. And what did they do? Brought idol worship into Christianity, so-called Christianity; not real Christianity, because the little pentecostals . . .

⁴³ Now remember, I don't say . . . I didn't say, "Baptist, Methodist, Presbyterian," they're in all. But the real, genuine

article of God was pentecost; was, is, and will always be! That's where the Church begin, right here with Pentecostal Power.

44 Now, you say, "Is that right, Brother Branham?" I'll ask you to take the histories, and look down through the stream of time to here, and find out if every one of those real, true children of God didn't hold on to that Pentecostal Blessing; spoke in tongues, interpret tongues, had signs and wonders, baptized in the Name of Jesus Christ. Everything that the apostles did, they did too, right down through there. That's the reason in there, reading the history, I took Paul and Irenaeus and—and—and—and down to Saint Martin, Columba; every one of those men's (plumb down into this age here), had signs and wonders.

45 All right. He said they was . . . the mike was having a little . . . Is that better? All right. No, they shake their head, they can't hear at all now, Billy. All right. Can you . . . ? Is it . . . ? Now, you hear me now? Now, how's that? Is that better? Yeah? Everybody says, "All right." Paul, that's one mark against you. All right, okay.

46 Now, in this age here then when he made up this great big thing, and put up this man here as a universal bishop over all the churches, give them plenty of money and so forth, and promised them, and did unite the church and state together, and let the church control the state. Made him a great man. So there is exactly . . . What Constantine did is the very same thing that we found over in this other church, that what God said; that, in the days of Elijah, that they suffered that woman Jezebel to subdue His children; that taken place in the Dark Age. And look here where Pentecost is now. My, my! Just blacked it out. And for almost one thousand years, it . . . from about 500 to 1500, right, that's 606 to '530's . . . '520, is exact numbers, but right on one thousand years. They'll . . . bloody persecutions. Read the history.

47 Now, a Catholic will tell you that the Christian church, they was the Christian church. They are the *denominational* Christian church. But the true pentecostals was pressed out, killed, and murdered, and put to death by the popes and bishops and so forth, bloody as it could be.

48 Now, someday that's going to cost me my life, see, to say that. But that's one thing sure, I know which way I'm headed, now I know. Just keeps dripping with blood. But it's getting the hour now, which you see according to what's going on in the nation that it isn't going to be long. Don't you never back up on That!

That's the Truth. Stay right with It. Mingle your blood like them in that day.

⁴⁹ Now, in here you see what taken place. Then in here the Jezebel doctrine come in. Jezebel was a woman, a pagan who . . . Ahab did the same thing that Constantine did; married this woman in order to strengthen his kingdom, and brought idolatry into Israel just exactly like Constantine did back there. And the Pentecost was almost gone completely.

⁵⁰ Now, God raised up Martin Luther. I want you to notice how it goes out *here* and almost fades completely out, then barely starts *here*, and comes down to *here* again. And I kind of marked across that because it's a—it's a great lesson for Sunday night, the Lord willing.

⁵¹ Now—now, I do believe we're kind of caught up now to where we are at. Now, right in *here* is the—the Dark Age, right here, from 1500 . . . from 606 to 1520. Right in here. I'll put this here so you'll . . . 606 to 1520. That's the Dark Age, this church right *here*, the Dark Age. Now, this church that we're coming out on now is the Lutheran church.

⁵² Now, most everyone back there, those people died out in the . . . These men like Irenaeus, and Martin, and Columba, and they faded out. And now you take anybody that wants to search back any history you wish to, if it's an authentic history, and when they tell you that "Saint Patrick was a Catholic," they don't know what they're talking about. Saint Patrick protested the Catholic church, and never went to Rome, and firmly refused their doctrine. That's exactly right. You go to northern Eng- . . . or Ireland today, and you'll see the same thing. Saint Patrick was a man of God! But, Saint Patrick, when it said in there that he—he chased all the snakes out of Ireland, that was a legend.

⁵³ How many of you ever read and heard about William Tell shooting a apple off his boy's head? That's a Catholic legend, never was a word of it so. I was right there where it was supposed to happen. It's wrote up there, "a legend, not so," in Switzerland. Billy and I was setting right there by the side of Lake Lucerne where he done the—the thing was, he shot a man; that's true, but not a apple off his boy's head. That's just legend, superstitions and things, it never was so. They have no record of it there, where it happened or anything, that they ever did it. And it really spills her out there and tells what it was. Now, but in this, it is no actually history that says he done it. See.

⁵⁴ So now in here, in the church age, that's where it almost faded out, completely gone out of existence. Now in this other age comes the age of Reformation. Now, these things here after almost a thousand years of blackness and darkness and fading out, and so forth like that, the church kind of lost the sight of Irenaeus. He was a great man, a godly man. So was many hundreds of those precious saints that gave their life's blood just as freely (standing in that arena) as they could, see, for the cause of Christ, for the baptism in the Name of Jesus Christ, for speaking in tongues, the resurrection of Jesus Christ living in the life and His Divine presence there, while the people that *call* themselves Christians was persecuting them. That's right. That's exactly.

⁵⁵ Oh, it's a—it's a demonized legion of hell-deserving I-don't-know-what. Come up like that and form themselves and make themselves, "calls herself a prophetess, a Divine interpreter of the Word, nobody knows it but them." Calls herself, but she is a liar. You see? There you see. But in the same time; got His angel there, with the Truth. The Truth will always go back to This. See? Always go back to the original, because God never changes from That.

⁵⁶ Now, and we found out also, last night, before we leave this, so it'll be settled in your heart. Not only did . . . In the type, Jezebel, she had a—a daughter. You remember that? And Revelation 13 said this apostate church, Rome, had daughters. "She was the mother of harlots." Is that true? Jezebel had a daughter, and what did Jezebel do with her daughter? See how all those things, types and shadows. Jezebel seen that her daughter married Jehoram, which was the son of Jehoshaphat in Judaea.

⁵⁷ Israel was divided at the time, like this. Here is Jerusalem *here*, and here is Judaea *here*. Well, Ahab was *here*, and Jehoram was *here*. All right, Jezebel had *this* conquered, all Israel taken idols. Then . . . (All but Elijah and that little faithful group.) All right. Now, over on *this* side was Jehoram over Judah; and when she had the baby by Ahab, she taken this girl and married her to Jehoram's son . . . or to Jehoshaphat's son which was Jehoram, and brought idolatry into Judah, and put pagan altars in Jerusalem.

⁵⁸ That's exactly what the Catholic church done! She stuck out her doctrine of denomination and so forth, and cut the Holy Spirit out of the church down *here* with her daughter (Lutheran, Methodist, Baptist, Pentecostal, and so forth). That's exactly what she done. The Bible said, "She's the mother of harlots."

⁵⁹ Now, you just look through the Scriptures. You see—you see anything any otherwise different in Scripture, and history hitting exactly on them same marks, you come to me as a gentleman. See? That's right. It's not there!

⁶⁰ These denominations is the poisonous things we've ever had in Protestantism, trying to make men govern the church, another image like the one that set on that throne. The head bishop, the general overseers of Pentecost, "Well, now, let me see, what's his doctrine? Oh, he baptized in Jesus' Name? He can't come in this. No, sir, brethern. You turn It down." And that's turned down too. "I'll give you to understand, don't any of you go to that meeting over there. Thumbs down. No matter how sick you are, stay away, no matter what's God is doing. If you ain't looking through our glasses, why, you're not seeing at all." Bore a image unto the beast! And the image had life to speak. It's exactly right. You don't think that he can speak, just cross him up a little bit one time. Uh-huh, can sure get in trouble.

⁶¹ I remember, at Tulsa, Oklahoma, I was . . . Oh, I was getting in a awful mess there, them denominations begin swinging around there. And I was setting in this building one day and I seen a—a vision. I seen a—a little . . . pretty, little ol' kitten, and he was laying on a silk pillow, and he was the cutest little fellow. And I walked over there (and I'm afraid of a cat), and I went over and I begin to rake him, and he was going, "purr, purr." You know how they do that funny noise, you know. And I was raking him, I said, "Pretty, little kitty." And he said, "purr," just as fine, you know.

⁶² And I looked over behind his pillow, it said, "Pentecostal kitten." Well, I thought, "Now, isn't that strange." And I said, "This has got to be a vision."

⁶³ And Something said, "As long as you rake his fur this way, all right; but now if you want to see what he's made out of, rake his fur backwards." See? So when I raked his fur back, them eyes stuck out, green, and he was a monster standing there spitting at me as hard as he could. See, just rake his fur back a little bit. Tell him his baptism in the "Father, Son, and Holy Ghost" is of the devil and of the Catholic church, watch what happens to him. See? His furs get up.

⁶⁴ I come down, said to Brother Gene and them, down in . . . oh, Brother Leo and them, I said, "I sure had a real vision of Pentecostal denominations in this."

⁶⁵ Now the 3rd chapter, let's first . . . Sardis is a dead church. It's dead because they got killed during this time. Just a little stretch

of Life, we'll find out in a few minutes what it was, just in a little bit. From 1520 to 1750 was this Sardis Age. And the star, or the angel of . . . The star that was in His hand, which was the angel or the messenger of that church age. Is that clearly understood? That the star was a angel, and a angel is a messenger to that age. All right. All right.

66 Now we have finished with the Nicene Council. She died back in there, and all come into power and glory, church and state united. And can anyone remember what the lesson said last night, what many of those people thought? "The Millennium was on." And all the . . . "Bringing in the Millennium without the coming of Christ." See? The coming of Christ issues in the Millennium, first thing. And in those days they had . . . If you take the history, you find out they had false Jesuses rise up and everything else, see. And they even thought that the pope was Jesus, calling him a *vicar*, "instead of the Son of God." Yeah, big holy god, like, setting there.

67 Let me tell you something. The Bible says that when Jesus comes . . . before He comes, "There would rise false prophets, and there would rise false Jesuses." That's right. "Lo, here . . ." But let me just drop this into your heart: there will never be a Jesus set a foot on this earth until the Church done raptured and gone. Now, you just bear that in mind, because there'll be false christs rise up. But Jesus will not be here on earth; 'cause the trumpet sounds, and He never comes, we meet Him in the air. The Church is already gone. And then when Jesus appears, it'll be the returning back. The Gentiles goes to meet Him in the air. Is that Scripture? See? They go to meet Him in the air, and then we go up. And Jesus is . . . never puts His feet on the earth until the Church has been raptured and took Home and the Wedding Supper's over in Heaven; then He returns back after the Jewish remnant.

68 So, now, it was finished, the Nicene Council. The Church had been—had been under the papal reign for almost a thousand years. They had killed off all who disagreed with them. That's right. You either come under that or you was—you was—you was killed, like Jezebel did to Israel.

69 The Holy Spirit had left altogether but just a very few during this age, like Elijah and the remnant of Israel that had not bowed a knee to Balaam. If you'd like to read that down there, that's First Kings, the 19th chapter, and the 18th verse, when Elijah was standing back there in the cave and he said, "Lord, they—they've killed all Your prophets. They've done everything, and I—I'm alone. And I'm the only one that's escaped." But God told

him He had several hundred yet that hadn't bowed their knee to Baal, in the laity out there.

⁷⁰ And so, Sardis, now we start out. The very word *Sardis*, the 1st verse. The word *Sardis*, in the English terms, means, if you want to look it up, means "the escaped one." The true *Sardis* was "the escaped one." That's what *Sardis* means, all right, "the escaped one." Now, see, and "the escaped one."

⁷¹ Now we're going to start on the 1st. Very . . . We're going to call it the *age of Reformation* and it's a very fitting thing for this reformation if we should call it that, because it's . . . The reformation was the "escaped ones" that come away and escaped out of it.

⁷² Now let's take the 1st verse:

. . . unto the angel of the church of Sardis write; These things saith he that has . . . seven Spirits of God, and the seven stars; I know thy work, that thou has a name that thou livest, and art dead.

⁷³ Now the salute. Now, the seven Spirits are . . . "The seven Spirits and the seven stars." The Spirits was the angels that went to the stars which were messengers. "Seven Spirits," seven different times the Holy Spirit would anoint a messenger, which was a star in his day. A—a Spirit is Eternal, and the star that was made for a purpose to reflect Light in the dark of these church ages where candles and stars are representing. The angel, the Spirit, was the one that went to the star and reflected the Light of the Holy Spirit through this star to that church age. That, you might know . . . wonder who the seven Spirits are. It's the seven messengers of the seven church ages. See? Now, and each time that the star came in on the scene, the Holy Spirit came down and anointed that star and kept it just exactly like the first one was.

⁷⁴ Now let me—let me confirm that to you. Paul said, if you want to know what kind of a star it was. Because, remember, Satan is a star, too, star of the morning. Now notice, Paul said . . . Do you believe he was the star to the Ephesus church? He said, now, if you want to know whether It's true or not. In Galatians 1:8, Paul said, speaking there, that after the time would come, and grievous wolves and so forth, he said, "If a angel come down from heaven and taught any other gospel . . ." (Now, he knowed this man was coming that looked like an angel and a big *vicar*.) He said, "No matter who it is, if any angel or anybody ever comes and teaches any other thing than this Gospel we've taught to you, let him be accursed." Is that right?

75 Paul was the one who constrained them to be rebaptized if they hadn't been baptized in the Name of Jesus Christ, "Come and be baptized over again in order to receive the Holy Ghost," Acts 19:5. He was also the one that laid hands on the people, and gifts, and set the church in order with working of miracles, Divine healing, gifts of tongues, interpretation of tongues. Is that right? First Corinthians 12, see what Paul said. First Corinthians 12, and you'll find it. He set in the church . . . God set in the church these great gifts; and Paul set them in order, and put them in order so they could work for the glory of God. Paul said that. Then if any man, no matter what denomination he belongs to, that tries to tell you that the days of speaking in tongues, interpretation of tongues, Divine healing, and miracles, and the witness of the Holy Ghost as the baptism . . . let him be accursed. For the same Spirit that was upon Paul will be the same Spirit that was sent to the next church age, the same to the next church age, and the same on down unto the end of the church age. The same Spirit, the Holy Spirit. Do you believe that?

76 If you notice this, this is wrote here. The writer knowed. Look, the "seven Spirits." Watch: capital "S," Holy Spirit, only one of them. Uh-huh. The same Holy Spirit coming seven times to all seven church ages bearing the same Light. Get it now? Seven church ages, seven times this Holy Spirit would carry this same Message! Which was pronounced a curse to anyone who'd change It.

77 Now see if that bears with the revelation of the whole thing. He said, "Whosoever shall take away or add to, the same will be taken (his part) out of the Book of Life." That's the whole thing covered over then. So there's no room for you to jump or squeeze any place else, see, 'cause that's It. That's what God said, that's what the Spirit said, and that's what the Churches said. Now, if you try to force in any other kind of a doctrine than what Paul taught, it's wrong! The Bible is correct. His life . . . Jesus said, "I'll take his part out of the Book of Life."

78 Now, you say, "What part of the Book of Life?"

79 There's many people that has their names in the Book of Life that's sure going to fail. You know that, don't you? Remember that teaching the other night? Did you get it? May go over that; don't sound good just yet; don't feel right, see.

80 Judas Iscariot was the son of Satan, he was a devil manifested in flesh. The Bible said he was. The Bible said, "He was born the son of perdition."

81 Watch this just a minute. Now, on *this* was Jesus; *here* was the thief to His right; *here* was one to His left. Now, when . . . Jesus was the Son of God. Is that right? Now, some people only see three crosses, but there was four. Four crosses! Now, what is a cross? Is a tree. Is that right? The Bible said, "Cursed is he that hangeth on a tree." And He was made a curse for us, He hung on a tree. It had been cut down, but it was a tree. Is that right? All right. Down *here*, at the bottom of the hill, stood another one. Judas hung himself on a sycomore tree. Is that right?

82 Look! *Here* is the Son of God; came from Heaven, returning back to Heaven, taking with Him the repented sinner. *Here* is the son of perdition; come from hell, returning back to hell, taking with him ("If Thou be!") the unrepented sinner. See, the unrepented sinner, "If Thou be the Son of God, save Thyself and us too."

83 *This* one said, "We have . . ." (preaching, that Gospel preacher) "We deserve what we're getting, but this Man's done nothing. Lord, remember me when You come into Thy Kingdom." Who was that?

84 Was . . . ? . . . a little bit last night or the night before. *This* is God's Abel; *here* is the devil's Cain. As Cain killed Abel at the altar, Judas killed Jesus at the altar. That's right. The smoke just rises way back *there* in Eden and settles down right *here* again. That's exactly.

85 Oh, it's glorious, that ol' road, the blessed ol' road, just full of glory!

86 Now, now we find here (Excuse me.) that this church of Sardis, unto the angel, He said, "The seven Spirits; He that has the seven Spirits."

. . . unto the angel of the church of Sardis write; These things saith he that has the seven Spirits of God, . . .

87 And now how many know that God is one Spirit? Sure. God, the Holy Ghost. God, Father, Holy Ghost, all the same Person, 'cause Mary was conceived by the Holy Ghost. Now, the . . . but God used this Holy Spirit in seven different evangelical Lights to the Church, seven church ages. You get it? Seven church ages.

88 Now, you say, "God doesn't do that." Oh, yes, brother.

89 Look! He used the Spirit of Elijah, and when Elisha went away . . . Elijah went away, Elisha received a double portion of It. And when Elisha got sick and died, then It come back again on John the Baptist. Same thing, made him act just like Elijah did,

living in the wilderness and so forth. Is that right? And predicted to come again in the last days, see. God uses the Spirit right on down.

⁹⁰ And Jesus was anointed with the Holy Ghost, went about doing good. Is that right? And the same Holy Spirit was upon Jesus, came right back into the Church on the Day of Pentecost, comes right back into the next age, the next age, the next age. And what is It? The same and one-self Holy Spirit. Oh, don't you see? God above us, in the Father; God with us, in the Son; God in us, in the Holy Ghost. It's three offices, and not three gods. See? And those three titles (Father, Son, and Holy Ghost) belongs to one Name: Jesus Christ. All right.

⁹¹ Now, watch now as we go on. "The seven Spirits," saith He that holds. . . In other words, "holds His messengers." Messengers that will be anointed with Holy Spirit, with this same Holy Spirit that Paul (the first one) was anointed with, the second, third, fourth, fifth, sixth, and seventh, all of them are in His right hand. Oh, deriving their power and their Light from His right hand.

⁹² Now, He ascended on High. And Philip said, when he was dying. . . Or Stephen said, "I see heavens opened, and the . . . and Jesus setting at the right hand of God." That don't mean that God has got a great big right hand and Him setting on it, but *right hand* means the right hand of "power and authority."

⁹³ That body that God created. . . "Would not suffer My Holy One to see corruption, neither will I leave His soul in hell, but raised Him up and set Him in the stead of the Spirit on the altar." Watch! When they see Him—Him setting on the altar, and had the Book in His hand, and no man on earth or beneath the earth, or anywhere, was able or worthy to even look at the Book; but a Lamb that as It had been slain from the foundation of the world, way back at the beginning when He first thought of this redeemed body, come and took it out of the right hand of Him that sets upon the Throne, and set down, Himself. Amen. There you are. That's the Scriptures. It's just beautiful, see.

⁹⁴ Now, "He that overcomes shall set with Me on My Throne, as I have overcome and set down on My Father's Throne." Other words, "I took within My body the Holy Spirit. I overcome all the things of the world (through the temptation) by the Holy Spirit, and took over!" ("And in Him dwells the fulness of the Godhead bodily.") "All powers in Heavens and earth is given unto My hands," He said. All the power! Then God is powerless

if He's another person. For the Bible said, Jesus said, after His resurrection, that "All the power in Heaven and earth, both, was given into My hand."

⁹⁵ And Jesus comes from Heaven with ten thousands times ten thousands of His Saints, and the Bible says that "the Heavens was empty for the space of a half hour." Where is this big Fellow, God, then? Uh-huh. See? He's in Christ. Sure! And as we overcome by the Holy Spirit like He had, we will set with Him as He takes the earthly throne of David, to set and rule with Him just like He did up There, (Amen!) with power and authority over all the earth. "And they're . . . the earth is groaning, waiting for the manifestations of the sons of God to be manifested, God's son."

⁹⁶ Because, after all, this world was not given for God to control. Let's notice that that's right. Who is the god of the earth? Man! That's his domain. All, everything in the earth is subject to the man. Through sin he fell; through Christ's redeeming power he comes back again. That's right, because the earth belongs to man, it was given to him and he was ruler over everything. And all nature's groaning, waiting for that time that when the sons of God will be manifested again. Oh, me; oh, my! Manifestations of the sons of God. Now, we better leave that right now.

⁹⁷ But, the messengers are in His right hand, waiting, wherever He sends them, they'll speak the same thing, for the Holy Spirit that was in Christ . . . Oh! The Spirit that was in Christ! When He left, He said, "A little while and the world," *kosmos*, the greek word which means "world order," not the earth, the world, the order of the world, "will see Me no more," denominations, or whatever more, "will see Me no more, yet ye shall see Me," the Church, the believer, "for I," *I*, personal pronoun is right, "I will be with you, even in you, unto the end of the world. Jesus Christ the same yesterday, today, and forever." You see It?

⁹⁸ Then if that was Christ's Holy Spirit came on the Day of Pentecost that did those things, it's Christ's Holy Spirit been pushed out *here*, Christ's Holy Spirit still holding in *here*, Christ's Holy Spirit still holding *here*, on down *here* unto the end of the world. The same Holy Spirit that filled Paul with the Holy Ghost and the things that he done, will fill *this* one (Irenaeus) full of the Holy Ghost, fill Martin full of the Holy Ghost, fills the rest of them full of the Holy Ghost, and It filled you and I full of the Holy Ghost, and it's a Pentecostal Blessings from one church age to the other; Alpha and Omega, the End and the Beginning, and All, Root and Offspring of David, Morning Star, Rose of Sharon, Lily of the Valley, whatever more, Father, Son, Holy Ghost, He

that Was, Which Is, and Shall Come, the Alpha, Omega, All, All in All! Oh, my! That would make me sing a song:

Oh, Who do you say that I am, (said Jesus,)
from Whence did you say that I came,
Do you know My Father, or can you tell His
Name?

He said: I'm Alpha and Omega, the beginning
from the end,

I AM the whole creation, and Jesus is the Name.

I AM that spoke to Moses in a burning bush of
Fire,

I AM the God of Abraham, the Bright and
Morning Star. (That's right.)

I AM the Rose of Sharon, and from Whence did
you say that I came?

I AM the whole creation, but Jesus is the Name.

⁹⁹ All the family in Heavens and earth tie into that one (universal, blessed, Holy Ghost-filled, jumped down, named by the Holy Ghost, spoke by the Holy Ghost, born by the Holy Ghost) Name. That's right. God given It to all the family in Heaven and earth. And everything in it, every knee, shall bow to that Name. "And there's not another Name given under Heaven whereby men must be saved." Not *perhaps, ought to be*, but *must* be saved. Oh, I love It. It's just good. All right.

¹⁰⁰ "In His right hand." Now do you find out? It is a pentecostal Church; power, signs, wonders being performed all the way along. Now we're . . . Went down through the Dark Ages where It was almost smothered out. Now let's take this 2nd verse. Oh, I believe we'll just carry on just a—little bit with this 1st one yet:

*. . . I know thy works, that thou has a name that thou
livest, and art dead.*

¹⁰¹ Turn over to the next church here, you find out, "But thou has not denied my name." Following church, "Not denied my name." But in *this* church, "You *have* a name." Watch here! *This* church kept His Name; *this* church kept His Name; *this* church kept His Name; and *this* church went through a Dark Age and there was nothing said about it; when they come out to the Life on *this* side, the first little escaped one, when Luther pulled them out, "You have *a* name that you are alive, but you are dead." Now, what name did they use after they quit using Jesus' Name? Father, Son, Holy Ghost. And there ain't no such a thing. It's a dead—it's a dead theology.

102 Tell me, is Father a name? How many fathers in here? Raise up your hand. Which one of you is named Father? Sons? And humans? That—that's what it is. It's not . . . Its Name is not Holy Ghost, that's what It is; It *is* the Holy Ghost. The name . . . The Holy Ghost ain't a name, the Holy Ghost is a title; Father, Son, and Holy Ghost.

103 So you see there, it's just as bottomless as the Eternal sonship. There's no such a thing as Eternal sonship. A son's born from; Eternal never did.

104 There's no such a thing, as I said the other night, as an Eternal hell. How do you ever get Eternal hell? There always was a hell, then. The Bible said, "It was created for the devil and his angels." There always would be a hell; if there always will be one, there'll had to be one at the beginning. And what . . . Who used it back there when—when He was *El, Elah, Elohim*, "the self-existing One," when there's nothing else? Then hell had to be right there with Him. See? "Hell was created for the devil and his angels. And all the wicked will be cast into it." That's exactly right. They'll be punished for maybe a hundred million years for what they've done. But there'll come a time that they'll have the second death. There'll be nothing left of them. Everything that had a beginning has an end. So when we receive Eternal Life, we're receiving part of that cosmic light that was back yonder before there was ever was a molecule. Uh-huh. That Light of God comes into our heart that lightens us that we see Jesus. The Bible said, "We don't see all things, but we see Jesus."

105 Now, He said, "I know it's who . . . I'm He that's got the seven Spirits that sends to the seven churches. I know all of your works and all about it, but you've got a name that you're living but you're dead." Now, you remember; whose age was this? Martin Luther, the Lutheran age. Now, they was condemned at the start. They didn't even have to start, they were dead to begin with. They didn't have to die, they were dead to start with. See, they just "snatched out."

106 Now notice this. Now let's read the next verse:

Watch! Be watchful, and strengthen the things which remains, that are ready to die: for I have not found thy works perfect before God.

107 Now, he's talking to Luther now. We all admit that this—this was the Lutheran age, that was the reformation. Now what did He say? "You brought out a false name that you're 'living,' but you're dead." What did they do? They put it right back into the

denomination again. Then, “pot can’t call kettle ‘black,’” don’t harp, “the Catholic!” See, ’cause you’re right back in it, using his same creeds and names. And, well, Luther brought out many of the catechisms and everything else that the Catholic church had, and took up a name themselves. See, “You have a name that you’re ‘living,’ which are come from this dead thousand years here, and you’re still holding that name.” “You got *a* name,” remember?

108 To be sure that’s right, the other churches, said, “You have kept My Name.” “You’ve kept My Name.” In *this* age they “lost It.” And come out *here* and said, “You’ve got another name that you’re ‘living,’ but you’re dead.”

109 Oh, you Methodists, Baptists, Presbyterian, Lutherans, and Pentecost, repent and be baptized in the Name of Jesus Christ for the remission of your sins. See? Get out of that old dead creeds and things that belongs to a Catholic church that’s going to be consumed and all of her daughters with it.

110 There’s no one can say that “Father, Son, and Holy Ghost,” them kind of . . . And that thing, and they call the “Holy Trinity.” Trinity? I want somebody to find even the word *trinity* in the Bible, and come tell me about it, just find the word *trinity*. It’s not even in there. There’s no such a thing.

111 Now, now:

. . . and *ready to die*: . . .

112 “Hold to that that you got, Luther snatched you out. Hold to that, ’cause it’s ready to die. You’ll . . . They’ll purge you right back into it again. Hold to that, it’s ready to die.”

113 Now:

. . . and *I have not found* you perfect yet *before God*.

114 Isn’t that beautiful? Oh, my! I love that. “Not perfect.” Why? They were just justified, Luther preached justification; you had to be sanctified and then filled with the Holy Ghost. And then they wasn’t their own, they were perfected by the Holy Spirit in them. It’s not the—not the Christian that’s perfect, it’s the perfect Holy Spirit in him. See? That’s what . . . As I have said, “It ain’t the holy mountain, it’s the Holy God on the mountain. Not the holy church, not the holy people, but it’s the Holy Ghost in the Church and in the people.” That’s the *Holy* part, see.

115 “And I’ve not found your works perfect. You haven’t come to perfection.” Because we find out now that they had justification right *here*, justification. And this was . . . No, I beg your pardon. Justification is right *here* under Luther; and sanctification is

here; and here is the Holy Spirit. See? Now, that three elements that worked in those three church ages, that's what it takes to constitute the full birth. They were only conceived as a little germ in the womb of the mother. That's right, the Holy Spirit coming to birth.

116 Now I want to ask you something. When a natural birth takes place, what's the first thing happens? Water. The next thing? Blood. That right? Next thing? Spirit. That's right.

117 What came out of the body of Jesus when He died? They pierced His side, and water and Blood came out, "And into Thy hands I commend My Spirit." Water, Blood, Spirit.

118 "Therefore being justified by faith," Romans 5:1, "we have peace with God through our Lord Jesus Christ," justification. Sanctification, Hebrews 13:12 and 13, "Jesus suffered without the gates that He might sanctify the people with His Own Blood." Luke 24:49, "But tarry ye in the city of Jerusalem until you are endued with power from on High. After this the Holy Ghost is come upon you, *then* you'll be my witnesses in Jerusalem, Judaea, Samaria . . ."

119 Not when you become bishop, not when you become deacon, not when you become pastor, not when you become pope, "But after this the Holy Ghost is come upon you, then you'll bear witness." You can only bear witness of your church and of your creed, as a . . . if you're just a deacon, or if you're just a pastor, or if you're just a pope, or if you're . . . You're bearing record of a creed! But when the Holy Ghost is come upon, then you bear record of Him! And the works that He did, you do too, because His Life is in you. Oh, oh! My, my! Like that. Yes, sir. Oh, I get it, more of It up here, I believe, than you do out there. I just feel good with It.

120 "Things that are ready to die, hold on to them." Now he says here, now in the 3rd verse:

Remember therefore how thou has received and heard, (I like that.) and hold fast, and repent. If therefore thou shall not watch, I will come unto thee as a thief, and thou shall not know the hour that I . . . come upon thee.

121 "Hold fast to your justification, stick to it." Don't let them people sop that back away from you. "That also that you have received, you heard." They read the same Bible that we read, see. But they just didn't take all of It, because It wasn't revealed to them. It wasn't for their age. That's the reason that they'll come

forth in the resurrection. They walked in what Light they had to walk in, so they'll come forth.

¹²² Now, I've heard many Pentecostal people that preaches the baptism, saying, "Them Lutherans, and so forth, won't come forth." Oh, yes. You know the little story about Dr. Hegre up there. When I told him . . . He said, "What are we?" I said . . . You know, they raised that great Lutheran seminary there, Bethany, at Minneapolis. And he said, "Well, what have we Lutherans got?"

I said, "Well, I'll tell you. I believe you got Christ."

And he said, "Well, we want—we want the Holy Ghost." He said, "Do you think we got It?"

I said, "Potentially." And I said, "You're believing unto It."

He said, "Well, what do you mean?"

¹²³ Now, they have thousands of acres there that their students . . . if they can't—can't pay their way through, they let them work their way through and raise corn. I said, "Well . . ." There's just—just big tables. They give me one of these smorgasbord dinner down there in that big seminary. And now, they're fine men; Dr. Hegre setting *here*, and Brother Jack Moore over *here*; 'cause I set him close where that if he got to speaking some big words I didn't know, I was going to punch Jack with my leg and see what he said, you see. So then, I said . . .

¹²⁴ He set next to me, and he said, "Well, what we want to do is find out something here." Said, "We're hungry for God." And said, "We read a book on Pentecostal, *The Gifts*." And said, "We went . . . a bunch of us brethren flew to California, we met the man that wrote the book." (And I know him.) He said, "'We'd like to see some of the gifts in operation.' He said, 'I don't have any of them,' said, 'I just wrote about them.'" So he said . . . And said, "Then when we come over there and we seen this, we're hungry. We want God."

¹²⁵ And I said, "Well, one time there was a man went forth." You know, on his own grounds there, you see. "A man went forth and disk up a great big field. And he took all the roots out of it, and everything, and then he planted corn. Each morning he went to the door and looked out to see if he had any corn. The first thing you know, one morning, two little blades was sticking up." (Anyone ever raised corn . . . Where's George Wright and them, Roy Slaughter and them? You know, them two little blades that stick up.) "'Oh,' he said, 'Praise God for my field of corn.'"

I said, "Did he have a field of corn?"

He said, "Well, in one way."

¹²⁶ I said, "Potentially, yes." I said, "That was you Lutherans in the first reformation, putting forth that little blade, see." "Well," I said, "by and by that corn grew." I didn't tell him about the "off fall," you see, I just let him go with the corn, grew.

¹²⁷ So I said, "The corn grew, and after a while it got a tassel on it. And that tassel looked back down to the leaf and said, 'Ha-ha-ha-ha-ha, you ain't got nothing, you old formal Lutherans.' See? Said, 'I am the . . . I—I'm the breeder, the great missionary time.' The wind blowed, and the little tassels fell off like that and dropped down; that's Wesley, sanctification." See? That was the greatest missionary age we've ever had, has been the Wesleyan church, in during the time of Wesley, even exceeds this age. The Wesleyan Church Age, it was a missionary age, and it scattered. What'd it do, it—it scattered It.

¹²⁸ See, even nature bears record of these three, right there. Nature itself, God in the beginning made it so it would be that way. You don't even have to have the Bible, you can look at nature and see where you're at. See?

¹²⁹ And then . . . And there after a while it dropped over there. And what come out? Up come a ear of corn, it had grains on it; that was the Pentecostal group. Now, the Pentecostal group was the same kind of a group down *here*. From *here* he had two blades of corn, Luther; *here* he had the tassel, Wesley; and down *here* he had the grain of corn (What?) just exactly like it was back *here*. Same thing!

¹³⁰ Well now, what was this *here*? You say, "Well, now," the Pentecostal said, "I don't have no use for you Methodist or you Lutherans." But, after all, the very life that was in the two little blades helped make the tassel. And the life was in the tassel made the corn. So, you see, it's all God's program. They had the Holy Spirit, potentially; so did Wesley, under sanctification; but today it brought back speaking in tongues and restoration of the beginning back *here*. The same Holy Spirit, you see, the true ones. Amen. Yes.

¹³¹ All right, "Hold fast that which you've heard, lest it die." Now the 4th verse, I believe it is:

Thou has a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

¹³² "Now, don't make a denomination out of It, we don't want to do that." No, I've . . . I—I read the wrong verse, didn't I? Or did

I not? Yeah, yeah, that's right. Yeah. All right. Yeah, "In Sardis, has not defiled their garments." There was a few of them that still would not bow down to that thing, and kept themselves pure and clean; the old trace from way back to Pentecost, the Spirit-filled. A lot of them then, when Luther's age begin to denominate; what'd they do? Started right back like the Bible said, "Acting like their mammy." Come right back down, started a denomination. But a few of them stood right out that they wouldn't do it, they stayed right out for God. Said, they said—said, "Well, all right, you got a few names, and they are worthy to walk before Me, dressed in white. Don't make a denomination. Don't take up the Nicolaitane doctrine, now. Don't start your denomination off again, but just stay free in God. Let the Holy Spirit lead you as you go on. There's a few of them still left."

133 Now the 5th verse, I believe:

He that has an ear, let him he- . . .

134 Let's see. No.

He that overcometh, the same shall be clothed in white raiment; and I will not blot . . . his name out of the book of life, but I will confess his name before my Father, and before the angels.

135 Now, "the few names." Very few, small remnant, was left that didn't take on the . . . take . . . was took over by the Catholic doctrine. All right.

136 Now we come to speak of the reformation. I'd like to . . . I left off Luther's background so that I could get it in here. Now the next verse said:

He that has an ear, let him hear what the Spirit saith unto the churches.

137 God, trying to warn them here to stay out of this Nicolaitanism, "Stay away from there! Keep your garments unspotted from any things of the world!" Just stay free in Him, and He would lead them and guide them. Now, that's the first beginning.

138 Now, by *reformation* I mean the "escaped ones," the ones that had escaped even in the Sardis church. Do you understand what I mean? The ones that still had escaped that horrible thing. Now it . . . Now, we'll pick it up again tomorrow night and bring it right on down here in the . . . into the Pentecostal age, and show you that's exactly it. Now, there's some of these things, that we talk of here: the "How did they escape it?" Now, we'll pick that up,

down in the next age. See, we have to pick it up to make it go together. If you don't, then you—you—you—you miss giving the—the people . . . nailing it down in that next age, you see. You've got to let them have it just as the Bible gives it here, see. All right.

¹³⁹ Now, the escaped ones is the one He's talking about. That's these right *here*, this little bitty group here that's living by justification. Now look! They come out, they seen the Light, Luther turned right. . . After the death of Luther, not Luther; Luther never made no organization; it was that bunch after him. Wesley never made no organization; it was that group after him. Them old founders of Pentecost never made an organization; it was the group after them. That's the one that does it, see, it's the second round that does it. The real angel of Light will never make an organization! And you'll find out on this—on this Pentecostal age what comes at the end of that organization, too; see, when the Holy Spirit reveals it to us.

¹⁴⁰ Now, He said, "You've got a little bit of Light left, just a little bit, It's ready to die; it's dwindling, it's just justification, they can swing you any way. You haven't got any Life yet, because you took the wrong name. But you're—you're . . . at least you've been snatched out. See, you are . . . you—you've escaped the Roman church. You've escaped all that dogma, and you've at least come out that far." Now, you're reading the same Bible. Now, but the same Bible that teaches the Holy Spirit . . . He never condemned them for what they had. Said, "Now that's . . . hold on to that till I come. See, just keep holding on."

¹⁴¹ Now, the church age begin about 1520, when the Roman, universal Catholic church had full swing. That lasted until October the thirty-first (If you're all putting it down.) October the thirty-first, 1570 A.D., when Martin Luther nailed his ninety-fifth thesis on the church door in Wittenberg, Germany, and from that time the Reformation was on. Did you get those dates? Let me get it again so you'll be sure. October the thirty-first, 1570 A.D., when Martin Luther nailed his ninety-fifth thesis on the church door at Wittenberg, W-i-t-t-e-n-b-u-r-g, Wittenberg, Germany. From that date the reformation set in, the fire begin to fly. He protested that Catholic church standing there, that in his hand like that, he said, "This be the holy Body of Christ? It's a wafer and a little wine!" And "wham!" he throwed it on the floor. That's right.

¹⁴² He protested the Catholic church, and the . . . that began . . . the little snatch-out come then. All right, the . . . it was on. But it was more of a—a fight for political power than it was for the real true Church, for the Christian standards. They only fought

for a political right to come out of the church and make another church. They never reformed, coming out of the Catholic church to bring back the Holy Ghost and power in the church, because they denied It. Huh? It was a political rally. That's where it would certainly fit, "Thou has a name that thou livest, and are dead." In other words, he just brought out the Protestant denomination, that's all. He brought a daughter out of a church. Out of the . . . He brought a prostitute out of the whore. That's exactly what had happened. He brought Athaliah out of Jezebel.

¹⁴³ Now, anyone that reads the Reformation knows that's so, because he just simply . . . A few of the old relics and orders that . . . and ceremonies, he—he simply demolished them, but as far as bringing the Holy Ghost back in the church like it was back *here*, he did not do it. No, sir. It was a political fight more than it was a spiritual fight. It was politics instead of the Holy Ghost. He had not yet entered the Church. Oh, brother, He hadn't come back; He comes back *here*, not up *there*.

¹⁴⁴ Now, it was a great political rallying, but it was not for the Holy Scriptures and the—and the Holy Ghost. It was a political rally that he did get rid of some of the old relics of the crucifix, and the "*Hail Marys*," and all that. But he still brought out a catechism. He still brought out this . . . What do you call it? Consecration services of whatever it was down there when they go down on the Easter morning and the pastor wishes them a "Merry Christmas," you know. "Don't see them no more till Christmas time," he said, you know. That . . . oh, confirm—confirming service, what I'm trying to say. Take them down and confirm them, give them the first communion and confirm them. There is no such a thing as confirming. The only confirming that's mentioned in the Bible, when in—in the Bible, is when God confirmed His Word with signs and wonders following. That's the confirming, not the confirming of belonging to a Lutheran church, but God confirming His Word in you. "And the Lord was . . . worked with them," Mark 16, "confirming the Word with sign following." That's the confirming of the pentecostal Church. That's the confirm- . . . God confirms Himself alive, as a miracle-working God in the Church, speaking in tongues, interpreting of tongues, and doing the same things they did at the beginning.

¹⁴⁵ Am I wearing you out? [Congregation says, "No."—Ed.] All right. Now, notice, they did not bring back the Holy Ghost revival; they brought back a new church age. They brought back a snatched-out one; escaped one from the Roman hierarchy, to make a Protestant hierarchy. That's the only thing they did.

Jumped right out of the skillet into the fire, see. It—it's right. Exactly.

¹⁴⁶ Jezebel just give a birth to a daughter. And now don't think I'm just saying this to—to act smart, I'm saying this because the Bible said so! The Bible, in Revelation 17, said, "She was the mother of harlots." Jesus said here, "Just like Jezebel was, so will she be." And she put forth daughters that polluted the—the country that wasn't polluted. Now, that's exactly what Protestantism done to the real Spirit of God, it polluted the thing and put it right back into another organization. Which, if God willing, on Sunday morning, I want to show you that—that—that they make a image unto the beast, and the beast was Rome. And they made a image *like* that. What was it? A organization! Oh, I hope that soaks down into the hearts of the people.

¹⁴⁷ And you wonder why I've fought organization so hard all my life; I didn't know myself. But It was *Something* within me crying out; I couldn't help it. I wondered, always wondered, why was I was always down on women so? See? All my life. Not rea- . . . I mean . . . don't mean real women; I mean these *supposed to be*, you know, moral fibers broke out of them and everything. You know. That's the kind I . . . a *Something* in me.

¹⁴⁸ When I was a little, bitty, ol' boy, up there, I'd see them women come up there on the road, and their . . . know their husband was out working, them up there with some guy, drunk; on the side of the road, and they'd walk them up and down the road, sober them up enough to get them home, cook their husband's supper. I said they ain't worth a clean bullet to go through them. That's right. I said they're lower than animals, would do a thing like that. And I . . . When I was seventeen, eighteen years old, I'd see a—a girl coming down the street, I'd cross over on the other side, I said, "That stinking viper." See? And I would have been a real hater, but when I received God in my heart, God let me know that He's got some jewels out there, He's got some real ladies. They'll not all defile themselves like that; thank God for that.

¹⁴⁹ When I was over in Africa, when I was over in Switzerland, and when I was in Rome, I'm asked this question a lot, "Hey, say, Brother Branham, don't you all have any decent women at all in America? Every song comes over here, there's something dirty about your women."

¹⁵⁰ I said, "That's the Americans. But we got another Kingdom in existence over there, that's the Kingdom of God; they are ladies to the core." They are!

151 The Bible said, over in—in the prophets, said. . . I believe it was about the 5th chapter of Isaiah, I'm not sure, it'd be in the 5th or the 6th chapter there; talking about, "Blessed is that daughter of Zion, shall escape in that day from all them things." How she'd walk down the street; she'd have her stockings rolled down; she'd mince as she walks; twist like that, and the things that she would do. Just exactly the way they do now, just perfectly. Wear garments like a man, which is an abomination to God.

152 I seen a religious society, a while ago, going in to have a . . . some kind of a little blowout they have about every night, and these women all going in with these knickerbo- . . . Or—or what—or what is them things you call them? Not shorts, but the other stuff. Yeah, they're pedal pushers. Or them things there. All on. . . They need a pedal pushed, all right; brother, that's a board about *that* wide. That's right. *Ped* comes from *pedestrian*, that's "on your foot," and that's exactly what they need. That's right.

153 But, oh, you say, "Well, now, I think it's more decent for a woman to wear that than it is for a skirt."

154 God said, "It's an abomination in His sight for a woman to put on a garment. . . ." And when a woman cuts her hair like a man. . . God wants a woman to look like a woman, dress like a woman, act like a woman.

155 And He don't want a man with great big sideburns hanging down like *this*, and then, like a duck setting on the back of his head like that. He wants him to look like a man. Yes, sir. My, they dress so feminish till hardly they know what sex they belong to. It's—it's pitiful, these beatniks and everything we have today. No wonder we're living at the end time, there isn't nothing left in this world but for God to pour out His wrath upon it and burn her up. That's all. A just and a Holy God could do nothing else.

156 They've spurned the Blood of Jesus Christ! They've dogmated themselves! They've got into an organization! And the ol' . . . some ol' holy father with his . . . ol' bachelor with his collar turned around, come up and tell them, "My blessed children." That means no more than a sow saying it.

157 I'm telling you, what we need tonight is a back to the Bible and the Holy Ghost, brother, and the power of the resurrected Christ come into the Church working signs and wonders and miracles. Amen! That's the Gospel. Yes.

158 Brought forth. . . so. . . Yes, that's right, it did. The—the—the revival done some pretty good things there, that revival. But it didn't bring forth the Holy Ghost. They didn't bring that forth till

down in this Laodicean age, down in the Pentecostal age. But it did do one thing. This revival done some things that He said, "Don't let it die now, strengthen and keep adding to it." See?

¹⁵⁹ It brought forth a free Bible to the people again. The Lutheran age brought forth a free Bible. They made their press and begin to give the world the Bible. God bless the Lutherans for that! Yes, sir. They put the Bible back in the laity's hand again; was just priest alone. Never even had to look at It; because it was what the pope said, and he was the god; so whatever he said, that did it.

¹⁶⁰ So now, the Lutheran revival, what they wanted, to "strengthen." Now you got the Bible in your hand, now read It! Believe It! Don't lay It up on the shelf, say, "Well, we got a Bible." That ain't going to do you no good up there. There's too many Lutherans in Pentecost today, laying the Bible around and taking what somebody else says about It. Brother, read the Word! "Search the Scriptures, for they are they which testify of Me," said Jesus. "In them you think you have Eternal Life." That's the thing to do: read the Word!

¹⁶¹ Now, He said to just, "Hold to That, the . . . don't—don't let that slip." And another thing that He wanted them to hold on to, they had a little strength left in them, was . . . The Lutheran revival, the second thing it done, it brought the doctrine of justification to light. The Catholic don't take justification; it's Catholic church.

¹⁶² Just like that priest, they had to put him off the air here some time ago. He said, "There's no other salvation nowhere else but in the Catholic church." Salvation's in Christ; not in the Catholic church, not in the Protestant church. It's in Christ, salvation. But the Catholic believes . . . They don't care what the Bible says; it's what the church says. See? You can't talk to them, because there ain't no way—there ain't no way to talk to them. They don't care. They got . . . They'll talk to you on their catechism, anything like that; but you come to the Bible, they—they just discard That, "It's what the church says."

¹⁶³ But Jesus said, in this very thing, Jesus Himself said, "If any man shall take anything away or add anything to It, He'll take his part out of the Book of Life." Jesus said, "Let every man's word be a lie, and Mine be the Truth. Heavens and earth will pass away, but My Word shall never pass away." Is that right? Oh, there It is, brother.

¹⁶⁴ I'm a believer in God's Word! That's right. And not only that Word that God speaks *there*, then I asked the Heavenly Father to

give me the Holy Spirit to *confirm* that Word, to make Christ live in me. That I know I got Eternal Life, not because I deserve It, because His grace has give It to me. That's the rock. "Upon this rock I'll build My Church," He said.

¹⁶⁵ All right, justification. All right. The thing of it was, after they had already brought forth something that they ought not let die, that was, they had got the Bible in their hand again. The Lutherans did that. And another thing, they got the doctrine of "justification by faith." That's what Luther taught, everyone knows that that was his doctrine. Justifi-. . . Can't you see how perfect that is? Then along come Wesley with sanctification, then here comes the Pentecostal with the baptism of the Holy Ghost. Just as perfectly. Now I. . .

¹⁶⁶ "You've got a few things, hold on to them now, and—and don't let them die. If you don't hold on to that, I'll come quickly like a thief and you'll go right back into the denomination again." And that's what they did, just exactly, went back in. "You come right back to the Nicolaitanes again, 'cause you'll go right back out a denomination. Hold on! Keep reading that Bible, and keep justification, and keep pressing on." But there's a little remnant come out of there. A little remnant.

¹⁶⁷ After, the first come, Luther; and then come Zwingli; and on down, Calvin; and on, and so forth, on down to Wesley. But there was a little remnant come out of there that taught sanctification. And out of sanctification come a little remnant went on into the Holy Ghost. See, that little remnant, all the way along there, keeping That—That alive. All right.

¹⁶⁸ But, thirdly, they brought so many of the pagan forms of doctrine out with them, with it, such as denominations, false baptism. Now, they come out sprinkling and so forth like that, and Father, Son, and Holy Ghost. They brought catechism. Truly had. . . truly they fit up with the name. . . with the. . . what Jesus said here, "You have a name that you're living, but you're dead." That's correct. All right.

¹⁶⁹ Fourthly, it is true that the reformation swept away many of their polished relics and—and rituals and so forth, but it failed in the church and the restoration of bringing forth the reform, it failed to restore back full Gospel teaching with signs following. The Lutheran church never did have it. They never had it; and they never had it in the Wesleyan age. They only had it down at the end of this Laodicean age.

170 Now, when we get into that, we'll get right back in the Scriptures and show you just exactly how they promised it. They did not have the . . . did not restore the Holy Ghost revival.

171 They did turn from idols; and they turned from idols, that is true. They took down the idols out of the church: Mary, and Joseph, and—and Peter, and Paul, and all of them. They turned from the idols, but they did not turn to the risen Christ. Luther turned them from the idols, but into more like a politic or a—or a denomination or organization, to make themselves just another organization (a image like the first one) and try to outgrow it by the denomination.

172 And now they're still fighting. The Methodist still wants to . . . all the Baptists to be Methodists. And all the Lutheran wants all the Baptists and Methodists to be Lutherans. The Pentecostal wants all Baptists, Lutheran, and everything else, to be Pentecostal. See, you just keep adding to your denomination. But that's not God's program in the first place. God's program for restoration was to bring back that which was from the beginning.

173 Looky! Resurrect that! If this book falls to the floor, now to take another book and take in its place isn't restoration, resurrection. You have to bring the *same* one up. Amen. So if the church died through the Dark Age and become completely pagan back *here*, then the restoration, the . . . That's a reformation, to reform; but to be *reformed*, and *born again*, is two different things. See? They brought back reformation, reforming, getting away from a lot of their idols and so forth, but they never brought the Holy Ghost back in the church. Oh, blessed be the Name of the Lord! Brother, sister, can you see it? They never brought the Holy Ghost back, because the one that really brings the true Gospel Light . . . Put on your cap now. The one that brings the true Gospel Light is the angel of the church down *here*. Now, we're going to see that Sunday.

174 Now, they'll have lights up on top of lights, and Christian lights, but they'll every one go right back into that organization. But there will come one that'll stand against her. Yes, sir. And he'll jerk a remnant from there just as certain as I'm standing in this pulpit. That's right. And he'll go straight back to the beginning. And I'll take the Scriptures out of the Old Testament and the New Testament and prove to you that he'll do that, the angel of the church of Laodicea, that's right, go right straight back to the original and resurrect this thing here again. And the resurrection will come at the day of this *here*. That's right.

¹⁷⁵ But Luther jerked the church out, the escaped one. Escaped *one*, one step, sancti- . . . justification. The escaped one, he got one foot out of paganism. That's all right. The next time, it takes two feet out. That's all.

¹⁷⁶ Just like . . . Did you notice in the Bible there's—there's water coming out from the back of the Temple? And he said he saw water up to his knees; then the next, water up to his waist; and the next time, it went over his head. But when he went over his head, he had to get to a place he could swim. See, he had to swim.

¹⁷⁷ So we're getting into a place now it's either swim or drown. That's all. It'll drown you and run you completely away, or bring you in, one. So, it's swim or drown! Hallelujah! Oh, I am so glad of the Holy Ghost! Aren't you?

I'm so glad that I can say I'm one of them.

I'm one of them . . . (What *them*? Not *this*, *that*, or *that*, or *that*.)

. . . so glad that I can say I'm one of them;
(Hallelujah!)

One of them, one of them,

I'm so glad that I can say I'm one of them.

Don't that sound good? Listen:

They were gathered in the upper room,

All praying in His Name,

They were baptized with the Holy Ghost,

And power for service came;

Now what He did for them that day

He'll do for you the same,

I'm so glad that I can say I'm one of them.

Oh, one of them, I'm one of them,

I'm so glad that I can say I'm one of them;

(Hallelujah!)

One of them, one of them,

I'm so glad that I can say I'm one of them.

¹⁷⁸ Do they go to seminaries? Nope. Some of them can't even write their own name. That's right. Peter couldn't. The Bible said he was a ignorant and unlearned man, him and John. But they had to take heed to them, 'cause they knowed they'd been with Jesus.

Though these people may not learn to be,
(Educated.)

Or boast of worldly fame, ("Oh, bless God, I got
so many *so-and-so*.")

They have all received their Pentecost,
Baptized in Jesus' Name;
And they're telling now, both far and wide,
His power is yet the same,
I'm so glad that I can say I'm one of them.

Oh, one of them, one of them,
I'm so glad that I can say I'm one of them;
One of them, one of them,
I'm so glad that I can say I'm one of them.

¹⁷⁹ Aren't you glad of it? So glad to be one of them. I'd rather be one of them than anything I know of. Oh, I'd rather be one of them than to be the President of the United States or be the king over the world. I'd . . . If the Lord Jesus walked down here, say, "I'll turn you back to twenty years old and make you a overseer, a king of the whole world, and give you ten thousand years of—of life upon this earth, to stay twenty years old; never have a sick day, a heartache, and all will be joy and everything, and the king of the whole earth, to live ten thousand years; or would you want to rather be one of them and just have to struggle through like you're doing?"

¹⁸⁰ I'd say, "I'm so glad that I can say I'm one of them!" After ten thousand years, then what? But This is Eternal. How did It come, brother? Oh, It's been come through Blood. That's right. It's come a long ways, and It come by God being made flesh and dwelt among us:

In a manger long ago, I know it's really so,
A Babe was born to save men from their sins.
John saw Him on the shore, the Lamb for
evermore,
Oh, Christ, the Crucified of Calvary.

Oh, I love that Man from Galilee, from Galilee,
For He's done so very much for me.
He's forgiven all my sins, placed the Holy Ghost
within;
Oh, I love, I love that Man from Galilee.

The woman at the well, He all her sins did tell,
(He's the same yesterday, today, and forever.)
And how five husbands she had at that time.
She was forgiven of every sin, and a deep peace
placed within;
She cried, "Come see this Man from Galilee!"

Oh, I love that Man from Galilee, from Galilee,
For He's done so very much for me.
He's forgiven all my sins, placed the Holy Ghost
within;

Oh, I love, I love that Man from Galilee.

A publican went to pray in the temple there one
day,

He cried, "O Lord, be merciful to me!"

He was forgiven for every sin, and a deep peace
came within;

He said, "Come see this Man from Galilee."

I like that. Don't you?

The lame was made to walk, the dumb was
made to talk,

That power was spoken with love upon the sea;
And the blind was made to see, I know it could
only be

The mercy of that Man from Galilee.

Sing it with me:

Oh, I love that Man of Galilee, of Galilee,
For He's done so very much for me.

He's forgiven all my sin, placed the Holy Ghost
within;

Oh, I love, I love that Man of Galilee.

¹⁸¹ Don't you love It? Oh, my! This good, Holy Spirit Gospel, oh, how I love It. I love Him with all my heart. And I'm so glad tonight that I'm numbered with them, and we're together as brothers and sisters. Baptists, Methodists, Pres-. . . Catholic, Presbyterian, whatever more, God has brought us out of every walk of life and has brought us over here to this great fellowship of the Holy Spirit. Not belonging to any denomination, that's up to them what they do, but we are in a mystic Kingdom. We are baptized into the mystical body of Jesus Christ, by the Holy Ghost. Who is? Methodist, Baptist, Presbyterian, and whosoever will, let him come.

¹⁸² Jesus said, "All the Father has given Me will come to Me, and none of them will be lost, and I'll raise them up again at the last day." Oh, my! We used to sing an old song down at the altar here; don't know whether we can sing it or not, "Room, room, yes, there is room, there is room at the fountain for me." You like them old songs like that? Give us a key somebody, somebody that knows how to start it. Where's our pianist at? Is she here? Or the Brother

Teddy or any of them here? Them? Oh, my, I—I don't see him anywhere.

Room, room, yes, there is room,
There's room at the Fountain for thee;
Room, room, yes, there is room,
There's room at the Fountain for thee.

183 You like them old songs? And I like this too:

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried;
Oh, there to my heart was the Blood applied;
Glory to His Name!

Glory to His Name! (His precious Name!)
Oh, glory to . . .

Let's just close our eyes now and sing it.

Oh, there to my heart was the Blood applied;
Glory to His Name!

I am so wondrously saved from sin,
Jesus so sweetly abides within,
There at the cross where He took me in;
Glory to His Name!

Glory to His Name! (That precious Name!)
Glory to His Name! (Precious Name!)
There to my heart was the Blood applied;
Glory to His Name!

184 Now while we sing this next verse, shake hands with somebody in front of you, back of you, sides of you.

Come, to this Fountain so rich and sweet;
Cast thy poor soul at the Saviour's feet;
Oh, plunge in today, and be made complete;
Glory to His Name!

Glory to His Name! (That precious Name!)
Glory to His precious Name!
There to my heart was the Blood applied;
Glory to His Name!

Oh, I love that. Don't you?

Glory to His Name! (Precious Name!)
Glory to His Name!
There to my heart was the Blood applied;
Glory to His Name!

185 Oh, my! I'm so happy for that. Aren't you? So glad that I can come to this Fountain so rich and sweet, cast my poor soul at the Saviour's feet.

186 I remember one day, when a little boy, about eighteen years old, running from the Lord. I went out West, I wanted . . . My father was a rider, and I wanted to go out and break the horses. Just something hungering in my heart. Oh, I tell you!

187 I went down to the Baptist preacher, he said, "Stand up and just say, 'Jesus is the Son of God,' we'll put your name on the book." That didn't satisfy me.

188 Everywhere I went somebody . . . The Seventh-day Adventist, went to see him, a fine man, Brother Barker, lovely brother, he said, "Billy, come and accept the Lord's sabbath." (I have now.) But he said, "The sabbath day." And I thought, "Oh, my, that just still don't do it." You see.

189 I went out West, and I thought . . . Got way back up there that night, we was on the roundup. And, you know, you took the saddle off and your camp bag, and laid it out, and use your saddle for a pillow. And I was laying back, up under them old pine trees that night. And I was on day watch, and so the night boys was out bringing the cattle down. And there was an old guy called "Slim," from Texas, he had a—guitar there and he was playing:

Glory to His Name!

190 Another guy there had a comb with a piece of paper, blowing through it. [Brother Branham hums *Glory to His Name*—Ed.] They had been singing other songs, cowboy ballads, and got to singing that *Down at the Cross*.

191 My! I turned over, put my blanket up over my head like *this*. I looked back out, you know, and looked like them stars was hanging right down there close to the top of them trees and them mountains. That old everlasting whisper of them pines, I could hear Him holler out, "Adam, where art thou?"

192 About three weeks after that, I went down into the city and all the boys got drunk, and I didn't drink. I'd have to take them all home, pile them on the car, any way. And they get out there and shoot at one another's toes, and everything else, and dangerous to be safe; draw a straight line down through there, and bet one another five dollars they could walk it, and they couldn't walk the sidewalk out there like that, you know. And that's the way it was till they all got sobered up, after they got their money.

¹⁹³ And I was down there and they was all drinking, I went over apart and set down. I thought, "My, my!" About thirty-five years ago, or thirty-five, I guess, thirty-five years ago. And I set down there, apart. Phoenix was a small place then, we come from Wickenburg down there. I was setting down there, and there was a little Spanish girl come flipping through there; and me setting there with this big hat setting on the back my head; she passed by and dropped this little handkerchief, you know. I said, "Hey, you dropped your handkerchief." I wasn't interested.

¹⁹⁴ I heard a little noise down the street there, and went down there. And there was an old boy converted out of them bucking stalls out there, pockmarks all over his face, and the tears running down his cheeks there, playing a guitar, singing:

Glory to His Name!

¹⁹⁵ Oh, my! The tears running down his face, he stopped and said, "Brother, you don't know what it is till that you've receive this wonderful Christ."

Glory to His Name!

¹⁹⁶ And I pulled that big hat down and away I went. Oh, my! You can't hide from Him. You just might as well come out and confess Him. Oh, He is wonderful! Yes, He is.

I am so wondrously saved from sin,
Jesus so sweetly abides within, (*Abides* within!)
There at the cross where He took me in;
Glory to His Name!

Glory to His Name! (Name!)
Glory to His Name!
Oh, there to my heart was the Blood applied;
Glory to His Name!

Oh, come, to this Fountain so rich and sweet;
Just cast your poor soul at the Saviour's feet;
Oh, plunge in today, and be made complete;
Glory to . . .

Now let's bow our heads, just raise up our hands now:

Glory to His Name! (Glory, glory!)

(O God!) (Precious Name!)

There to my heart was the Blood applied;
Glory to His Name!

¹⁹⁷ Glory to God! Let's stand up. Oh, just a minute; just, wait. [A sister speaks in tongues, a brother interprets—Ed.] Yes, Lord.

198 Now if there would be some who wouldn't know what that was, that's Pentecost, the Holy Spirit speaking. Jesus said, "Go into all the world, preach the Gospel. These signs shall follow them that believe. They shall speak with new tongues; lay hands on the sick, they shall recover." All these things that He speaks of, it shall come to pass.

199 Oh, I am so glad. See the Holy Spirit coming, confirming that Word? A light, take it, don't—don't doubt it. Just receive it and He'll deal with you as a child and bring you right up. Isn't that sweet of the Holy Spirit to do that? The Holy Spirit upon us.

200 I remember one time in the Bible, they didn't know which way the thing was coming, the enemy was coming, and the Holy Spirit fell upon a person like that, and told them just exactly where to go. And they went there, and God confused the other army and routed them. That's right.

201 Oh, we still live in Bible days, don't we? Amen. Always, as long as the Holy Spirit's there.

202 Oh, let us stand as we sing:

Take the Name of Jesus with . . .

Remember the message.

Child of sorrow and of woe;
It will joy and comfort give you,
Take It everywhere you go.

Precious Name, (Precious Name!) O how sweet!
Hope of earth and joy of Heaven;
Precious Name, (That precious Name!) (How
sweet!)
Hope of earth and joy of Heaven.

Take the Name of Jesus with you,
As a Shield from every snare;
When temptations around you gather,
Breathe that Holy Name in prayer. (Praise
God!)

Precious Name, O how sweet!
Hope of earth and joy of Heaven;
Precious Name, (Precious Name!) O how sweet!
Hope of earth and joy of Heaven.

Listen to that verse:

Take the Name of Jesus with you,
As a Shield from every snare;
When temptations around you gather,
Breathe that Holy Name in prayer.

Oh, let's sing it again:

Take the Name of Jesus with you,
As a Shield from every snare;
When temptations around you gather,
Breathe that Holy Name in prayer.

Let's bow our heads now:

Precious Name, (Precious Name!) O how sweet!
Hope of earth and joy of Heaven;
Precious Name, O how sweet! (How sweet!)
Hope of earth and joy of Heaven.



THE SARDISEAN CHURCH AGE

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