

Questions And Answers

On The Holy Ghost

⁴⁰⁷⁻¹And after last night we're just all filled up. I've heard the good reports today of many who has received the Holy Ghost. And we're happy for it.

Happy to have Brother Graham with us tonight, one of our associates here from the tabernacle, the pastor of the holiness church up in Utica. And Brother Jackson, he was here last night, I believe it was; or he's back here in the audience somewhere now, someone said. And yes, I see Brother Jackson back in the audience now. And—and Brother Ruddell, is he here tonight? That's another one of our associates out here on "62." We're glad to have them in. And with our . . . Oh, Brother Pat, and all these other brethren, we're—and out in the audience. We're happy to have all of you here tonight.

⁴⁰⁷⁻³Now, if I would justify the thing, I'd bring some of them good preachers up here to speak to you, because I'm hoarse just from having such a big time last night.

Now, my wife, she's my correction; you know, brethren, what I'm talking about. She said the people in the back last night couldn't hear me, because I was speaking into this thing. And now, before I get started, I'm going to try something. Now, I wonder if that's better. Okay. Is that better way back in the back? Or is this better? Is this better? Now, honey, that's one time I got a mark against you. Now, they say that's better. All right. Oh, my. That's a woman. That's a good one, 'cause it's been a long time since I had one. She's usually right.

⁴⁰⁷⁻⁵Well, we certainly had a—been having a great time on those three night's service; I did. And now, the tapes, all except last night . . . I called Brother Goad and told him to come take the tape for the tabernacle. But it happened to be that I understood that Billy Paul had his car and gone, so the tape wasn't took as far as I know. So we missed that one; I'd liked to kept it in the church for the sake of the church for someone say: what we believe.

⁴⁰⁸⁻⁶Now, tonight I'm going to speak on "The Great Conference," if I can get through the questions in time. And then tomorrow morning is a healing service. And we're going to pray for the sick. Therefore, we cannot give out—or just go and say, "Now, I'm going to take you, and you, and you." That wouldn't be right. But we give out a group

of cards, and somewhere along those cards, I call a few up on the platform. And then, if the Holy Spirit starts revealing, then It goes out through the audience and gets the people out in the audience for the healing service. And then, tomorrow morning, I'll be speaking, the Lord willing, just before the healing service.

I see my wife laughing. Honey, can't you hear me at all? Oh, you're hearing me. Well, that's fine. She sets back in the back and if it's—can't hear me, she shake her head, "You . . . Can't hear you, can't hear you."

⁴⁰⁸⁻⁸ So then tomorrow—tomorrow night is a evangelistic service with water baptism service. And then, as soon as I get through preaching tomorrow night, we'll pull back the curtains and have water baptism here tomorrow night. If the Lord willing—if the Lord is willing, in the morning I want—or tomorrow night I want to speak on the subject: "A—A Sign Was Given." And then, if we're here Wednesday night, if the Lord permits me to be here Wednesday night, I want to speak on the subject: "We Have Seen His Star in the East and Have Come to Worship Him." Now, that's just ere Christmas eve.

And then, immediately after Christmas is Christmas holiday week. There's where we take all of the letters. Brother Mercier and them usually gets them all out. And we lay them all out, and we pray over these letters and ask the Lord to lead us to whereabouts through the world that we'll be going.

⁴⁰⁸⁻¹⁰ Now, the Christian Business Men has a great line up, that's to be in Florida right away for their conference, go from there to Kingston, then over to Haiti, and down to Puerto Rico, into South America, back up through Mexico.

But the Lord seems to be leading me to Norway. I don't know why. You know the little book called "Man Sent From God"? It's the biggest religious publication in Norway. Think of it, what the Lord has did there. And when I was there, they wouldn't let me lay hands on the sick. I was there for three nights. And they wouldn't let me lay hands on the sick. So you see what God can do. The crowds was so big they had to take mounted police, horses, and ride the people out of the streets so I could get up to the place. And I didn't lay hands on the sick. I prayed for them though; let them lay hands on one another.

So . . . Yeah, I sure will. [Brother Branham speaks with someone—Ed.]

Now, tomorrow morning . . . Now, tonight, maybe we'll just get into these questions, because we've got some real good ones.

And I don't know how long the Lord will keep us on it. And then, tomorrow morning either Billy Paul, Gene, or Leo, one, will be here to give out prayer cards at 8:00 till 8:30. Now, the out-of-town people, let me make it over again so you won't forget. If you'd like to come into the line, we'd rather have out-of-town people if possible.

409-13 Now, sometimes here in the church we get to a place where they say, "Well. . ." We get the out-of-town people, bring them up. . . Someone will say, "Well, I didn't know what was wrong with them. They might've been telling something wrong." Then you get people in town; they say, "Oh, you might've knew them." So. . . Then they say—it's been said, "Well, I'll tell you, it's prayer cards." Well, what about them that hasn't got prayer cards. And there's been day after day when it's. . . ? . . . What'd say? [Brother Branham is asked to stand back from microphone—Ed.] Stand back from the mike? Now. . . Well, you know, I always preach the middle of the road. So maybe I'll just take it like that. Is that better? That's better, That's fine. I'll tell you what it is. Our—our public address system is very poor here, very poor. And we're not trying to get any better now, because we want the new tabernacle built right away. And then's when we'll have plenty of room (See?), if we can get around here and spread this place out a little larger, and put up some more places, and get ready for meetings when we have them here.

409-14 Now, remember, in the morning the boys, one or three of them will be giving out cards between 8:30—or 8:00 and 8:30. That gives a chance for everybody to get settled down. And I was speaking on about how they give out cards, why we do it. It's to keep order. See? Now, what if I come in here just like right now and said, "Let this woman, this woman, and that man, and this woman. . ." You see, that would be kinda—that'd be kinda hard. See? And then, if you. . . Many times I've did this. And if they're not too many in the morning, I may do the same thing. I'll say, "How many people here is from out of the city that's got something wrong with you, you stand up."

410-15 Brother Mercier, you're coming to my rescue. You going to help me? [Brother Mercier answers—Ed.] Oh, you're coming. . . He's coming to his own rescue. I talked to your girlfriend today. Now, you better be real good to me. All right. That's good. I—I admire that courage, Brother Leo. When it's not right, let's—let's get it as right as we know how to get it, the best that we can.

So now, then just ask for the out-of-town people to raise up their hands that's got something wrong with them. And then just stand there, consecrate on one person till the Holy Spirit gets started, and

take the entire audience. How many's been here when they seen that done in here? Sure. See, see? So it doesn't matter which way it is, It's just . . .

⁴¹⁰⁻¹⁷ I want you to remember this; I'll try to go over it in the morning again. Gentiles, the Gospel that's given to them is a faith Gospel, not a works at all. See? Like I said last night. When the Holy Ghost fell at Pentecost, when they went down to the Jews (Acts 19:5), they had to lay hands on them that they receive It. And when they went down to the Samaritans, they had to lay hands on them. But when they come to the Gentiles at Cornelius' house, "While Peter spake these words. . ." No laying on of hands.

⁴¹⁰⁻¹⁸ When the little girl died, Jairus' daughter, the priest said, "Come lay hands on her, and she'll live." But when the Roman centurion, the Gentile, said, "I'm not worthy You come under my roof, speak the word." That's it. See?

The Syrophenician woman, Greek actually what she was, when she—when Jesus said to her, said, "It's not meet for Me to take the children's bread and give it to the dogs." She said, "That's true, Lord; but the dogs under the table eats the children's crumbs." He said, "For this saying, the devil's left your daughter." Say good things then. Say something good about somebody. Talk about Jesus. Say something loyal, something real. That's the way to get rid of devils. He never said—He never prayed for the girl. He never said one thing about her being healed; He just said, "For this saying, for this saying. . ."

⁴¹¹⁻²⁰ Hattie Wright, the other day, she didn't ask for nothing. She was just setting there, but she said the right thing, which pleased the Holy Spirit. And the Holy Spirit spoke back and said, "Hattie, ask anything that you will, whatever you got and you want. Find out whether this is real or not. Ask anything (the healing of her little crippled sister setting there all drawed up; ten thousand dollars to keep her from digging on them hills over there; the youth restored to her well run-down body); whatever you want to ask, you ask it right now. If It don't come and give it to you right now, then I'm a false prophet." That's—that's—that's something, isn't it?

Jesus said, "Say to this mountain. . ." And you've heard the—about what's been taken place; that's the ministry that we're entering into. We're way up the road now. Soon the coming of the Lord Jesus. And we've got to have rapturing faith in a church that can be changed in a moment in a twinkling of an eye to go out, or we'll not go. But don't worry, it'll be there. It'll be there. And when the power of this church rises, it'll bring its brethren; the power of that church

risers will bring its brethren; the power of that church will bring the other brethren; then there'll be a general resurrection. We're looking forward to it.

411-22 Now, don't forget, prayer cards in the morning at 8 o'clock until 8:30. Then I ask them whatever was in, then just quit giving out cards, and go on back, and set down (See?), 'cause they'll have them all give out perhaps by that time anyhow, or as many as we'll pull from there somewhere. The boys will get up, mix all the cards up right before you, then if you want one, you want one, or whatevermore like that. . . Then when I come in, I'll just. . . Wherever the Lord says call from. . . And if He said, "Don't call at all," I won't call them at all (See?), just whatever it is.

And I'm. . . That ministry is just about fading out anyhow; there's something greater coming in. Remember, that's where each time it's been said across this platform or across this pulpit, and it never has failed yet. You remember the ministry about the hand? See what it did? The thoughts of the heart, see what it did? Now, watch this: speak the Word, and see what It does. See? I told you here years ago—the church (I'm talking to the tabernacle.)—years ago, three or four years ago, something was fixing to materialize; it's fixing to take place. And here it is now breaking right in to. . . It's shaping itself up. Now, we're grateful for that. Oh, how thankful we are, just so glad.

412-24 Now, we got some very stiff questions here, and we want to get right into them. Someone looked at all these books I had. I said, "Well, a smart man only needs one." But I'm not a smart man. I have to have a lot of them to look into. Well, this is the "Diaglott," and this is a Bible, and this is a concordance. So it's a. . . We're just going to ask the Lord to help us and direct us to answer these questions just according to His Divine will and His Word.

412-25 So now, let us bow our heads just a moment for prayer. Lord, we are grateful to Thee from the very depths of our heart for what You have done for us in these last three nights. Oh, to see the ministers meeting back there in the room and shaking hands, and renewed faith, and—and a new step to take, calling up on the phone. And our hearts rejoicing, and people receiving the Holy Spirit after they have been—seen Your Word, how It tells exactly step by step how to receive Your Holy Spirit. We are so thankful for that, Lord.

You make things so simple to us, because we are a simple people. And we pray, God, that—that You will let us completely make ourself always simple. For it's. . . That's the kind that humbles

himself shall be exalted. And the wisdom of the world is foolishness unto God: that pleased God through the foolishness of preaching to save them which were lost.

⁴¹²⁻²⁷ And now, Father, there is here in my possession several questions that's asked from sincere hearts that's concerned. And one of them answered wrong might throw the person the wrong way, to throw the wrong light on their question that's bothering them. So, Lord God, I pray that Your Holy Spirit will move upon us and will reveal these things, for it's written in the Scriptures, "Ask and you shall receive, and seek and you shall find; knock and it shall be open unto thee." And that's what we're doing now, Lord, knocking at Your door of mercy. Standing in the shadow of Thy Divine justice, we plead for the Blood of the Christ of God and for the Holy Spirit.

And we do not come tonight just because that we're off of that three nights of preaching on the Holy Spirit; we come with the deepest of reverence and sincerity. We come that as if this was the last night we'd ever be on earth. We come believing that You'll answer our prayers. And, Lord, we ask You now to satisfy us with Thy Eternal Life. And in answering of Thy Word, may the Holy Spirit. . . O God, as we found that it's Yourself among us, we pray that He will reveal to us tonight the things that we desire. And we desire it only that our souls might be at rest, and our minds at peace, and having faith in God to walk forward to claim the blessings that He promised. We ask this in Jesus' Name. Amen.

⁴¹³⁻²⁹ Now, I have all the questions that was given me, except one. And I answered the little Brother Martin who asked me a question night before last, just one. There was many here last night, but it was prayer requests. And Brother Martin asked me the question about John 3:16—or John 3, I believe, about, "Except a man be born of water and of Spirit, he cannot see the Kingdom," and compared it with a tape that I'd sent out on Hebrews. And I met him in the back room here last evening, and—before I got a chance to answer him, and then I did there on the subject.

Now, is there any here that wasn't here last night, let's see your hands, that wasn't here last night. Oh, we sure wished you would've been with us. We had such a glorious time. The Holy Spirit. . .

⁴¹³⁻³¹ I might, just for a minute. . . It won't hurt. This is taped. And if any minister happens to—or person that happens to disagree on what I'm fixing to say now, or even in the questions, I ask, brother, that you will not think it strange, but that, remember that this tape is being made in our tabernacle here. We are teaching to our people. Many ministers of different faiths are setting around. And I would

like to go into the subject again, for there's some of our people that could not get in last night that I see are in tonight. And I would like go through just a moment, if you'll permit it, upon what I spoke of last evening; and that was upon Pentecost, upon receiving the Holy Spirit.

413-32 Now, reading from the "Emphatic Diaglott" of the Greek translation, where I was at last evening, which is laying open before me now. That's the original translation from the Greek to the English. It doesn't go through other translators; it's—and other versions, it's right straight from the Greek to the English. Now, the English words, many times has such meanings to them, such as I'd say now, "board." Take that word "board." You'd say, "Well, he meant that we were boring him." No. "Oh, he—he paid his board." No. Well, he . . . "It's a board on the side of the house." Well, see? Or any of those . . . There's four or five different words could be used; you have to get the sentence. The word "see." "See" means "to understand," in English. "Sea" means "a body of water." "See" means "to look at." See? But on these translations, the word here used that I spoke of last night in Acts the 2nd chapter, where it says, "Tongues of fire set upon them. . . ." I would like to just go back just a moment. Would you like to, just a moment, and kinda review it for a moment before we go any farther?

414-32 Now, turn, you in your King James or whatever translation you're reading from . . . And I want to read it. And listen real close now. Do not misunderstand. Many today, even my sister, many of them called, said . . . Mrs. Morgan . . . Many of them was in last evening. Mrs. Morgan is one of our sisters that was given up; and she's on the dead list in Louisville for sixteen, seventeen years ago with cancer. I think she's setting back here again tonight. She could not hear, she said, because I was speaking directly into the microphone. And for their sake I want to go over this for a moment.

Now, I'm reading from this Scripture of Acts 2:

. . . when the Day of Pentecost was Fully Come, they were all in one mind . . . (Now, I like that better than one accord: 'cause you could be one accord upon most any subject, but here their minds was the same.) . . . one mind and in the same place.

And suddenly there came a Sound from Heaven, like a violent Wind rushing; and it filled the Whole House where they were sitting. (Not kneeling, not praying, but sitting.) . . .

...Divided Tongues... (T-o-n-g-u-e-s—tongues. “Divided” means “parted.”)... Tongues appeared unto them, like Fire, and one... (“One,” singular)... rested upon each one of them.

And they were all filled... (“And,” conjunction)... all filled with the holy Spirit, and begin to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem, Jews, devout Men, out of Every Nation under Heaven.

When this was—and this report having been circulated, the Multitude came together, and were perplexed, Because every one heard the—him speak in his Own Language.

415-34 Now, notice. When the fire came, it was tongues; when they were speaking, it was language. Now, there is a vast different between tongues and languages. To us it's all the same. But in Greek “tongue” means this [Brother Branham illustrates—Ed.] ear's this. See? That doesn't mean a language; it means the part of your body that is a tongue. If you notice, it's translated tongues of fire which means “like tongues,” just like a lick of fire, a long blaze of fire. Now, watch the emphasis now. And each one of those places now, don't forget it.

Now, we're going to give a little drama tonight. And I'm going to leave it up to you. Now remember, if anything is contrary, that's up to you. But the only way that any person can ever get anything from God is by faith. And before you can...

415-36 I've got to know what I'm doing before I can have faith in what I'm doing. Why'd you marry your wife? You had faith in her. You had tried her, watched her, seen what she come from, who she was. That's the way with the Scripture with God. That's what makes these visions, the—this Pillar of Fire, all these things; because God promised it. God said so. I've tested Him by His Word and know that It is the Truth. And you follow His Word. Then if there's a little confusion somewhere, then there's something wrong somewhere. ‘Cause God (Listen.)—God never did or never will work out of His own—or contrary to His own laws. The winter won't come in the summer, and the summer won't come in the winter. The leaves won't fall off in the springtime and come on again in the fall. You just can't make it.

416-37 As I've said last night about the artesian well, watering your crop. Or if you're standing out here in the middle of a field, and it's black dark, and you'd say, “Oh, great electricity, I know you're in the field. Now, I'm lost, don't know where I'm going. Give light, so I

can see how to walk. There's enough electricity to light the field up." That's true. Yes, sir. There's enough electricity in this room to light it without even them lights, without that. But you have to govern it. Now, you might scream to that till you couldn't scream no more; it'd never light up. But if you work according to the laws of electricity, then you'll get light.

Well, that's the same way it is by God. God is the great Creator of heavens and earth, the same yesterday, today, and forever. He's still God. But He'll only work as you follow His laws and instructions. Friends, I say this: I've never seen it fail, and it won't.

416-39 Now, let's notice. Jesus in Luke 24:49 had commissioned the apostles after they had been saved and sanctified according to the Word; justified by believing on the Lord Jesus; sanctified at John 17:17 when Jesus said, "Sanctify them, Father, through the Truth. Thy Word is the Truth." And He was the Word.

Now, gave them power to heal the sick, cast out devils, raise the dead; and they come back rejoicing. And their names were on the Lamb's Book of Life. You remember how we been through that now. But they wasn't yet converted. Jesus told Peter the night of His crucifixion; He said, "After you are converted, then strengthen your brethren."

416-41 The Holy Spirit's what. . . You are believing unto Eternal Life, but when the Holy Spirit comes, It is Eternal Life. You're believing unto. . . You're begotten of the Spirit at sanctification, but never borned of the Spirit until the Holy Ghost comes in. That's correct. A baby's got life in the womb of the mother, little muscles are quivering; it's a life. But it's a different life when it breathes the breath of life into its nostrils. It's a different. That's what it is, it's. . .

My dear Methodist brother, and Pilgrim Holiness, and Nazarene, the baptism of the Holy Ghost is different from sanctification. Sanctification is the cleansing, which is preparation of life. But when the Holy Ghost comes, It is Life. Preparation is cleaning the vessel; the Holy Ghost is filling the vessel. "Sanctification" means "cleaned and set aside for service." The Holy Spirit is put it in service. You are the vessel that God's cleaned up.

417-43 And we find out the Holy Ghost is God Himself in you. God was above you in the Pillar of Fire with Moses. God was with you in Jesus Christ. Now God is in you in the Holy Ghost: no three gods, one God working in three offices.

God condescending, coming down from above man. He couldn't touch Him, 'cause he'd sinned in the garden of Eden and separated himself from His fellowship. Then what happened? He had to be above him. Blood of bulls and goats would not let Him fellowship with man again; but through laws and ordinances, foreshadowing this time coming, of offering of bullocks, and so forth, and sheep. . . Then when God came down and dwelt in a sanctified body, virgin borned of a woman, that God Himself. . . You know what God did? He—He did nothing but just. . . He placed His Tent among ours. God dwelt in a Tent called Jesus Christ. He just pitched His Tent with us, become. . . (I'll preach on that in the morning, so I better leave it alone.) Now, that—how God tent—or dwelt with us. . .

⁴¹⁷⁻⁴⁵ And now God is in us. Jesus said in John 14, "In that day you'll know that I'm in the Father, the Father in Me, and I in you, and you in Me." God in us. . . What was the purpose? To carry out His plan.

God had a plan. He wanted to work among men, and He brought it in the Pillar of Fire, which was the mystic Fire that hung over the children of Israel. Then that same Fire was made manifest in a body of Jesus. And He said He was that Fire, "Before Abraham was, I AM." He was that Fire. He said, "I come from God, and I go back to God." And after His death, burial, and resurrection, St. Paul met Him on the road—when his name was still Saul—on the road to Damascus, and He was again turned back to that Pillar of Fire. A Light put his eyes out. That's right.

And here He is today, the same Pillar of Fire, same God doing the same signs, the same works. Why? He's working among His people. He's in us. I. . . He is with you now, "but I will be in you. I'll be with you, even in you, to the end of the consummation," the end of the world. He'd be with us.

⁴¹⁸⁻⁴⁸ Now, notice. Jesus had commissioned them to go up at Jerusalem and wait. The word "tarry" means "to wait," doesn't mean to pray, means "to wait." They was not fit subjects yet to preach, because they only knew His resurrection by His Person, of seeing Him outside. He—He commanded them not to preach any more, not to do nothing until first they had been endued with power from on high. I don't believe that any preacher is sent of God or can be correctly ordained. . . Because God is infinite. And what God does once, He does all the time. Now, if God would not let them preach until they'd went to Pentecost and received the Pentecostal experience, no man, unless some deep desire of his own or some

organization has commissioned him, has the rights to enter a pulpit until he has been filled with the Holy Ghost. That's exactly right. Because he's leading them by an intellectual conception of some organization until he's filled with the Holy Ghost; and then he is giving them the food of the Dove; The Lamb and the Dove, as we spoke of last evening.

418-49 Now, notice. He said, "Go up to Jerusalem and there remain; just wait there until I send the promise of the Father." And then what did they do? There was one hundred and twenty of them, men and women. They went into a upper room at the temple. Now, it was nearing the day of the feast of Pentecost, from the cleansing of the sanctuary, the killing of the paschal lamb until the—the coming of Pentecost, which was the firstfruits of the harvest, the jubilee, the Pentecostal jubilee. And on the buildings. . .

Now, I've been in the countries. The oriental countries seldom had a stairway inside. The stairway was outside. Outside the temple, we are told, there was a stairway that led up to a little room way along: go up, and up, and up, till you get up to a little room up there, like a storage room in the top of the temple, some kind of a little room, an upper room. And the Bible said that they were in there and the doors was shut, because they were afraid of the Jews, because they'd pull them apart for worshipping the Lord Jesus, after Caiaphas the high priest, and Pontius Pilate, and them had put Him to death. So they were going to get rid of all the so-called Christians. And the doors were shut, and they were waiting.

419-51 Now, in those rooms like that, there is no windows. Windows was little barred things with doors like, you pulled open. In those rooms are little grease lamps that hangs down and burn. . . If you're ever in California at Clifton's Cafeteria, go down in the basement, and you'll find one of the very similar kind, of the upper room. Have you ever been there? How many in here has been there? I see people nod your head. Well, you know what I'm speaking of. All right. Go down there, and you'll see the garden of Gethsemane; before you do, you'll go into one of those oriental rooms. That's exactly true. There you find a little lamp full of olive oil with a little wool wick laying in it, burning.

Now, let's say they were up there, climbing around on this outside. They got up there and hid themselves, because they were afraid of the Jews. Jesus didn't tell them to go to the upper room. He just said, "Wait at Jerusalem." If they were down here in a house, hard to tell what would take place. They'd come in and get them.

So they went to a little old room in the upstairs, way up there in the attic, and there barred the room down so the Jews couldn't get in to them. And they set there waiting for ten days.

⁴¹⁹⁻⁵³ Now, now, we're in Acts 1. Now, listen close now. You got the picture? Outside the building the little stairway went up, and they went into this little room. Down in the temple they were having the feast of Pentecost. Oh, there was a great time going on. Now, when the day of Pentecost was fully come, they were all with one mind, one mind, believing that God was going to send that promise. And let every person in here get in that same mind tonight and see what takes place. It's got to repeat. It's a promise just the same as they had. See?

What were they doing? Following the instructions, following the—the—the laws of God: "Wait until. . ."

⁴¹⁹⁻⁵⁵ Now, they were scared of the Jews. Now, remember that. They were afraid of the Jews. And now, all of a sudden there came a sound like a rushing wind. It was no rushing wind; it was like a rushing wind. I'll read the comments just in a few minutes on the translator. It was like a rushing wind. In other words, it was a supernatural wind, oh, something they could feel. The wind was inside them. There come a—a rushing wind, like as a rushing wind. The wind wasn't rushing, but it just sounded like a rushing wind, like something going [Brother Branham makes a sound of wind—Ed.] Did you ever feel it? Oh, my. Like a rushing wind. Now watch. And it filled. . . Now, in here it said "all the," but in the Greek it said "the Whole—(Capital-W-h-o-l-e)—the Whole House," everywhere in there. Every crack, corner, and crevice seemed to be full of it.

Not say, "Say, brethren, do you feel what I feel?" No. It was all over, like a rushing wind. Now, watch. "There came a sound as a rushing mighty wind and (Conjunction, now watch them "and's." If you don't, you make It say something It doesn't say. See?)—and like (that's what taken place first was a sound, something like a—a rushing wind come over them)—and (You remember, last night I went to the grocery and bought a loaf of bread and some meat. That's something went with it. The bread's one thing; the meat's another. And the sound was one thing that struck them)—and there appeared unto them (before them), tongues—divided tongues."

⁴²⁰⁻⁵⁶ Did anybody in here ever see Cecil DeMille's "Ten Commandments"? Did you notice when the commandments was being written? How he caught it, I didn't know. There was two or three things that I seen in it that I really liked. First thing is that emerald light, that's exactly what It looks like. See? Another thing

was when the commandment was written, and after it was over, did you notice flying away from that big Pillar of Fire, there was little licks of fire flying away? Did you notice that? Now, that's what I think this was at Pentecost. There appeared unto them, so they could see It. It didn't say, "There fell in them." But there appeared unto them licks (we'll call it), tongues, like tongue like this tongue here [Brother Branham demonstrates—Ed.], shape of the tongue, lick of fire. Now, ear—as I said, ear is ear; finger is finger. Finger don't mean you felt it; it mean it looked like a finger. And if it was a ear, it didn't mean they heard it; it looked like an ear. This was fire that looked like a tongue, not someone speaking, a fire that looked like a tongue.

420-57 Now, listen. Watch how the Greek reads it here:

And suddenly there came a Sound . . . like a rushing mighty Wind . . . (The 3rd—the 3rd verse.)

And Divided Tongues appeared to them, . . . (Not divided tongues was in them, or they was speaking with a divided tongue; it was a divided tongues appeared to them. Now, watch. It's not on them yet. It's there in the room, circling around like in this wind.) . . . to them, like Fire—Divided Tongues appeared to them, . . . (That's before them.) . . . like Fire, . . . (tongues like fire) . . . and one . . . (Singular) . . . rested on each one of them. (Not went in them; but rested on them.)

Now, see how the King James would throw that off: "And cloven tongues come upon them, or rested (How does it read in the King James there?)—sat upon them." See? Now, it couldn't go up there and set down. We know that. But the original said, "It rested upon them," I believe; isn't it? Let me get it exactly true. Yeah! ". . . rested upon each one of them." One tongue of fire rested upon each one of them. See there? Do you get it? That's the second thing taken place. First was a wind, then the appearing of tongues of fire.

421-59 It was in this little room here with these little grease lamps burning. Think of them setting up there. And one says, "Oh." He looked all over the building; it was all over the building. Then they said, "Look." Tongues of fire begin to—coming around the building. Now, watch. And there appeared these tongues of fire. Now, watch the next:

And . . . (Another conjunction; something else happened.) . . . they were all filled with the Holy Ghost, . . . (Second thing taken place.)

Now see, we want to change that around saying, “They had tongues of fire, and here jabbering around; and then went out and begin to speak with a unknown tongue.” There’s no such a thing as that in the Scriptures, friend. Anyone that speaks with an unknown tongue upon receiving the Holy Ghost does it contrary to the Bible. And I’m going to show to you in a few minutes and prove to you I believe in speaking in unknown tongues, but not receiving the Holy Ghost. That’s a gift of the Holy Ghost. The Holy Ghost is a Spirit.

⁴²¹⁻⁶¹ Now, watch. These tongues were in the room like fire, and it set upon each. Then they were filled with the Holy Ghost (second thing), and then, after they were filled with the Holy Ghost, spake with tongues, not with tongues, with languages. Did you notice that? They begin to speak with other languages as the Spirit gave them to utter. Now, this was noised abroad.

Now, watch. Now, let’s get the illustration again so you won’t forget it now. According to Scripture, in the upper room waiting, suddenly a sound like a rushing wind, that was upon them; that was the Holy Spirit . . . How many believes that that was the appearing of the Holy Spirit? Like a wind, a supernatural wind. Then they noticed. And out in there was little tongues of fire, a hundred and twenty of them, and begin to settle down and set upon each of them. What was it? What was it? The Pillar of Fire, which was God Himself dividing Himself among His people, coming into the people. Jesus had the whole thing; He had the Spirit without measure; we get It by measure (You see what I mean?), ‘cause we’re adopted children. His Life—His Eternal Life was coming in. Now, what happened? Then they were all filled with the Holy Ghost.

⁴²²⁻⁶³ Now, I want to ask you something. When was the rumor started? If they had to come out of that upper room to go down that steps and get out into the palace courts—or out into the—to the temple courts, which was probably a city block from where they were at, upstairs and down, out in the courts where all the people were gathered together . . . And they come out of there drunken-like on the Spirit. For the people said, “These men are full of new wine.” They never seen anything like it.

And each one was trying to say, “The Holy Spirit has come. The promise of God is upon me. I—I’ve been filled with the Spirit.” And him being a Galilean, the men that he was speaking to, an Arab or Persian, heard him in his own language.

“How hear we (not an unknown tongue)—how hear we every man in the tongue wherein we were born. Are not all of these that’s speaking are Galileans?” And was perhaps speaking Galilean . . . But

when they heard it, it was in the language they were borned in. If not so, I want you to ask me—answer this question: How was it that Peter got up there and spoke in Galilean, and the whole bunch heard what he was saying? Three thousand souls came to Christ right there and Peter speaking in one language. Sure. It was God performing a miracle. Peter, to the same audience that were made up of dwellers of Mesopotamia, and strangers, and proselytes, and everything from all over the whole world was standing there. . . . And Peter standing and preaching in one language, and every man heard him, for three thousand repented and was baptized in the Name of Jesus Christ right away. How is that?

423-66 See, friends, I can't expect my denominational, Pentecostal brother to accept that right now. But you trace that through the Bible and tell me any time where they ever received the Holy Ghost and spoke in a tongue that they didn't know what they were speaking in. And if that's the way they got it there, the sovereign God. . . . It has to happen every time the same way.

Now, I cannot. . . . Now, at the house of Corne. . . . We remember, when we went down to Samaria, last night, we found out there wasn't one thing recorded about them hearing in any other tongue, nothing said about it. But when they went to the house of Cornelius, where there were three different nationalities of people, they spoke in tongues. And when they did, if they did, they got It, Peter said, the same way they got It at the beginning. And they knowed the Gentiles had received grace from God, because they had received the Holy Ghost just like they did at the beginning. I've got a question here, something on that in a few minutes. I wanted to lay the foundation, so you'll see what it is.

423-68 Now, I can't expect people who's been taught different. . . . And listen to me, my dear precious Pentecostal brethren. I wouldn't teach this outside. This is. . . . I wouldn't do nothing to cause controversy. But if we don't get the truth, when we going to get started? We've got to have something to take place here to straighten us out. We got to get rapturing grace here now. Truth has to come forth.

What would a man do if he was deaf, and dumb, and couldn't speak at all? Could he receive the Holy Ghost? What if he had no tongue to begin with, and the poor fellow wanted to be saved? See? If the Holy Spirit is a baptism. . . . And then, all these gifts like speaking in tongues, interpretation of tongues, it's after you come into the body by the baptism of the Holy Ghost. For those gifts are in the body of Christ.

424-70 Now, the reason I say . . . Now, look here. Could you expect the Catholic church, which was the first organized church in the world after the apostles . . . Then the Catholic church was organized, oh, several hundred years after the death of the last apostle, some six hundred and—years after the apostle, right after the Nicene Council, when the Nicene fathers got together and organized; then they put the universal church, which was Catholic church. In there they made up a world church. And the word catholic means “universal”; that’s everywhere. They . . . Roman—pagan Rome was converted to papal Rome. And they set up a pope to be the head to take the place of Peter, which they thought and said that Jesus gave the keys to the Kingdom. And that pope was infallible, and is yet today to the Catholic church. That . . . His word is law and order. He’s the infallible pope. That went through.

424-71 And then, because that they would not agree with this Catholic doctrine, they were put to death, burnt to the stake, and everything else. We all know that through the sacred writings of Josephus, and the Foxe’s “Book of the Martyrs,” and many of the other sacred . . . Hislop’s “Two Babylons,” and the—the great histories. Then, it—after fifteen hundred years, as we know, of dark ages, the Bible was taken from the people. And It was—It was hid by a little monk, and so forth; we understand.

Then after that come the first reformation which was Martin Luther. And he stepped out and said that the communion that the Catholic called the body—literal body of Christ, it only represented the body of Christ. And he threw the communion on the altar rail, or on the steps, and refused to call it the literal body of Christ, and preached, “The just shall live by faith.” Now, you can’t expect the Catholic church to agree with him, certainly not, when their infallible head tells them no. All right.

424-73 Then after Martin Luther, preaching justification, John Wesley come along preaching sanctification. And he preached that a man, after being justified . . . It’s all right—but you’ve got to be sanctified, cleansed, the root of evil taken out of you by the Blood of Jesus. Now, you can’t expect the Lutherans to preach sanctification, ‘cause they’re not going to do it.

After Wesley preached Sanctification, and many little break-offs from it, which come the Wesleyan Methodist, and the Nazarene, and so forth, which kept the fire burning through their age, then come along Pentecost and said, “Why, the Holy Ghost is the baptism, and we speak with tongues as getting It.” Sure. Then when that come along, you couldn’t expect the Nazarenes, and the Wesleyan

Methodists, and so forth to believe that. They wouldn't do it. They called it the devil. All right. What happened? They begin to falling; Pentecost begin rising. Now it's rose to a place till Pentecost has got its shaking. It's organized and went out, don't accept nothing else. They got their own rules and regulations, and that settles it.

425-75 Now, when the Holy Spirit comes in and reveals the truth of anything and proves it by His own Presence and by His Word, you can't expect the Pentecostal people to say, "I'll agree with it." You've got to stand alone like Luther did, like Wesley did, and like the rest of them did. You got to stand on that, because the hour is here. And that's what makes me an ugly duckling. That's what makes me different.

And I can't get started like my precious Brother Oral Roberts, and Tommy Osborn, Tommy Hicks, and them, because the churches won't agree with me. They say, "He believes in eternal security. He's a Baptist; He don't believe in speaking in tongues as initial evidence of the Holy Ghost. Get away from that guy." See?

425-77 But come face to face with it. Face it down. They can face the Lutherans, the—the Methodist can. The Pentecostal can face the Methodists; I can face the Pentecostal with it. It's exactly right. It's true. Why is it? We're walking in the Light as He is in the Light. See? We're moving up the King's highway, and farther it comes, more grace is given, more power is given, more supernatural is given. And there we are. This is the hour to where the Holy Spirit has come down in the form of a Light like He was at the beginning, a Pillar of Fire, and has manifested Himself, doing the very same things that He did when He was here on earth. And Jesus said, "How do you know whether they're right or not? By their fruits you shall know them. He that believeth in Me, the works that I do shall he do also. These signs shall follow them that believe."

425-78 Now, my Pentecostal brethren. I'm with you. I'm one of you. I've got the Holy Ghost. I have spoke in tongues, but I didn't get it upon receiving the Holy Ghost. I got the baptism of the Holy Ghost; I spoke in tongues, prophesied, had gifts of the knowledge, wisdom, interpretations, and everything happening. But I'm subject to any of those things, because now I'm a child of God. The power, the Fire of God is in my soul; that tongue of Fire that set up—come on the inside of me and burnt out everything that was contrary to God, and now I'm led by His Spirit. He can say, "Go here," and I'll go. "Go here"; I'll go. "Speak here"; I'll speak. "And do this, that, and the

other.” There you are, just like . . . You’re led by the Spirit. That’s God in you, working His will. No matter what it is, He’s working His will.

⁴²⁶⁻⁷⁹ Now, listen. Let me see—read here before we start the questions on the lexicon here. Now, from Vatican Translation, Volume 7, 190-1205:

“It is difficult to determine whether it was the voice of those people speaking in a foreign language; or the report or rumor of the transaction of the supernatural wind rushing that excited the crowd. . . .”

They couldn’t understand it. Now, watch. Whether it was the people. . . I’ll just illustrate. Here’s a bunch of poor, ragged Galileans. And here they are out there in the street. They never seen anything like it: their hands up in the air, come from that upper room, down them steps, out into there, just filled; they never spoke yet. See? Here they come down through there. And now, let’s say they was out there staggering around in this. And the people said. . . A Greek run up to me and say. . . I speak Galilean.

You run up to me and say, “And what’s the matter with you, boy?”

“I’ve been filled with the Holy Ghost. The power of God fell up there in that room. Something happened to me. Oh, glory to God.” And another one over here, he was talking to a Arab, and him a Galilean saying Arab—Arab language.

Now, they can’t tell, was it the rushing wind that drewed the people together when the multitude came together, or was it speaking in the foreign language that they were speaking? Now, the Bible doesn’t exactly. . . You’ve got two things you can watch. It was it. . . The—the outsider said, “How is it that we hear every man in our own tongue wherein we were born?” It did not say that they were speaking it, but they were hearing it.

⁴²⁷⁻⁸³ Then the same group, the same people. . . Explain this. Peter jumped upon something and said, “Ye men of Galilee, and you that dwell in Jerusalem, let this be known to you (people said they didn’t have Galilean language)—let this be known unto you and hearken to my words (what for—what language was he was speaking in to all of them?); why, these are not drunk as you suppose, seeing it’s the third hour of the day, but this is that which was spoken of by the prophet Joel: ‘And it shall come to pass in the last days, saith God, I’ll pour out My Spirit upon all flesh, Your sons and your daughters shall prophesy.’” On and on he went; he said, “You with wicked

hands have crucified the innocent Son of God. David had spoke of Him, 'would not leave His soul in hell, neither will He suffer His ho—suffer His holy One to see corruption.'" And said, "Let it be known unto you that God's made this same Jesus Who you crucified both Lord and Christ." And when they heard this . . . Amen. Who? Every man under the heavens. What was taking place? He wasn't saying, "Now, I'll speak in Galilean; I'll speak in this; and I'll speak in this . . . ? . . .

While Peter spake these words, they said, "Men and brethren, what can we do to be saved?" And Peter give them the formula. That's the way it always happens. See?

427-85 It's moving up, pressing into God, close walk. How do you know? Well now, when Luther received justification, he called that the Holy Ghost; It was. God dipped a little of It in. Then He said what? Wesley received sanctification, and said, "Boy, when you shout, you've got It." But lot of them shouted that didn't have It. When Pentecost spoke in tongues, unknown tongues, they said, "Boy, you've got It." But lot of them didn't have It. There's no such things as them signs of knowing that. "The only way you know a tree," Jesus said, "is by the fruit that it bears," the works of the Spirit, the fruit of the Spirit. Then when you see a person that's filled with power, that's filled with the Holy Ghost, then you see a life that's changed. You see these signs following them that believe: "In My Name they shall cast out devils, speak with new tongues. If a snake would bite them, it wouldn't hurt them. If they'd have had a deadly thing, drinking, it wouldn't kill them. They'd lay hands on the sick, and they shall recover." My. These kind of signs follows them that believe. But how do you get into it? Them gifts are in the body. How do you get in the body? Not by speaking your way in; but by baptized into one body (I Corinthians 12:13). One Spirit we're all baptized into that body and subject to all the gifts. The Lord bless you.

Now, if someone should hear this tape or someone here would disagree, remember, do it friendly, brother, 'cause I love you.

428-Q-93 The first question tonight:

93. Brother Branham, I think television is a curse to the world. What do you think about it?

Well, ever who wrote it, I'm going to agree with you. They have made it a curse to the world. It could be a blessing to the world, but they've made it a curse. Anything like that, my dear people, is what you look at yourself. If television is a curse, then the newspaper is a curse, then the radio is a curse, and many time the telephone is.

See, see, see, see? It's what you make out of it. But being that the brother said the other night, that there's hardly any programs on the television any more; that's too much money. A poor preachers that preaches the Full Gospel can't afford a program on the television. So therefore . . . Brother said the other night, I believe, somewhere, said, "Dust off your radio," or somebody, or, "Bring it back out of the corner and listen to them programs." That's right.

428-88 But, dear person, ever who you are, I certainly agree with you. It's become one of the most damnable things to the human race. In there they take all this here money that should go to the government for taxes, and put it off in advertising on all this cigarette and whiskey programs and things like that and write it off the government's taxes; and then they come around and get preachers and pull them through the court to get a little money out of them. I agree with you; it's an awful thing. Now, that's not . . . You know, it's just something you find. Thank you, sister, brother, ever who you was that asked that.

429-Q-94 Now, here's a good one. Question.

94. There is places in the Bible such as I Samuel 18:10, which says an evil spirit from God did things. I do not understand an "evil spirit from God." Please explain this.

Well, maybe by the help of the Lord, I can. It doesn't mean that God is an evil spirit. But every spirit of everything is subject to God. And He makes everything work according to what He will. See?

Now, on your question, you're talking about the evil spirit that went out from God to torment Saul. He was in a moody, broke-down shape—condition, because, first place, he was backslid. And when you backslide, an evil spirit—God will permit an evil spirit to torment you.

429-91 I would like to read to you something in—in a moment. I've got another thought on it here. See? Every spirit has to be subject to God. Do you remember when Jehoshaphat and Ahab was going out to war? And the first thing you know, there was a—they was set up in the gates. And Jehoshaphat was a righteous man, and he said (The two kings set there, and they joined their forces together.)—and so he said, "Let's consult the Lord about whether we go out or not."

And Ahab went and got four hundred prophets that he'd, all, kept them fed and fattened and everything; they were in good shape. And they come up there, and they all prophesied with one accord, said, "Go up, and God will give you the victory. Go Up to Ramoth-gilead and there God will take the thing for you." One of them made

himself a pair of horns and begin to run around as an illustration, said, "By these iron horns, you'll push them plumb out of the country; belongs to you."

⁴²⁹⁻⁹³ But you know, there's something about a man of God that just don't go for all of that. See? If it don't ring out with the Scripture, there's something wrong. Any true believer. . . So Jehoshaphat said, "Well, them four hundred looks all right. They look like good men."

"Oh, they are," perhaps Ahab said.

But Jehoshaphat said, "Haven't you got one more?" Why one more when you've got four hundred with one accord? 'Cause he knowed there was something that didn't sound just right. See?

He said, "Yes, we have got one more, the son of Imlah up here," said, "but I hate him." Sure. He'll close his church any time he can. He'll run him out of the country. See? "Sure, I hate him."

"Why do you hate him?"

"He's always prophesying evil against me." I believe Jehoshaphat knowed right then there was—something wasn't right.

So he said, "Go up and get Micaiah." So they went up after him, and here he come down. . .

So when they went up, they sent a messenger and said, "Now, wait a minute. Now, they've got four hundred Doctors of Divinity down there. They're the best there is in the country, with Ph-double-LD's, and everything." Said, "Now, you know, you poor little unlearned man, you're not going to disagree with all that clergy."

⁴³⁰⁻⁹⁴ Imlah said this, or I mean, Micaiah said this: "I'll not say nothing till God puts it in my mouth, and then I'll say exactly what He says." I like that. I like that. In other words, "I'll stay with the Word," no matter what the rest of them said.

He said, "Well," said, "I'm telling you. If you want to be throwed out, you'd better say the same thing."

So he went down there. And he said, "Shall I go up?"

He said, "Go ahead." Said, "Give me tonight. Let me talk it over with the Lord." I like that. So that night the Lord appeared to him, and the next day he go up. And he said, as was going up, he said, "Go ahead; but I seen Israel like sheep without a shepherd, scattered on the hills." Oh, my. That let the wind out of him.

And he said, "Didn't I tell you? I knowed it. That's exactly the way he does all time, saying something evil against me."

Why? He was staying with the Word. Why? A prophet before him, the Word of God coming from Elijah, the real prophet, he said, "Because you shed the blood of innocent Naboth, the dog's will lick your blood too." And he told him evil. Elijah had done went to heaven. But he knowed that Elijah had the Word of God, so he stayed with the Word. I like that. Stay with the Word.

430-96 If the Bible said Jesus Christ the same yesterday, today, and forever; His power is yet the same; the Holy Ghost is for whosoever will let him come, stay with the Word. Yes, sir. No matter what the rest of them say, how well fed and how many schools they've went through, that has nothing to do with it. So then he said. . .

This great big fellow with the horns on his head, going to push it—the country out from beyond the king, he walked up and smacked him in the mouth (this little preacher). He knowed he was just a little holy-roller so there wasn't nothing would be said about it, so he just smacked him in the mouth. He said, "I want to ask you something." Said, "Which way did the Spirit of God go when It went out of me if you got It?" He said, "You'll understand when you're setting in the cage out yonder as a captive."

431-97 He said, "I seen God setting on a throne (Amen. Now, listen.), and the host of heaven was gathered around Him." What was the matter? His prophet had already said what was going to happen to Ahab. God. . . That wasn't Elijah said that; that was the anointed prophet. That was the Word of the Lord: THUS SAITH THE LORD. And Micaiah said, "I seen all the host of heaven gathered around God in a great conference. And they were talking one with another. And the Lord said, 'Who can We get to go down—which one of you can go down and deceive Ahab, to get him out there to fulfill the Word of God, to get him shot? Who can we get to go down?'"

431-98 Well, the one was saying this one or that one. And after while, a evil spirit, a lying spirit come up from underneath and said, "If you'll just permit me. I'm a lying spirit. I'll go down and get in all them preachers, 'cause they haven't got the Holy Ghost; and I'll make them (They're just school-trained boys.)—and I'll go down, and get in every one of them, and deceive them, and make them prophesy a lie." Did he say it? And he said, "That's the way we'll deceive." So he went down.

He said—God said, "You have My permission to go."

And he went down and got into those false prophets, school-trained ministry, and made them prophesy a lie. It was a lying spirit working to the will of God.

431-99 Let me . . . Just something else you might . . . See here, just a minute. Watch this. I want you to turn with me to I Corinthians the 5th chapter, the 1st verse, just a minute. I Corinthians . . . And watch this if you want to see something of God making something—how that those evil spirits, how that they’ll—they’ll move . . . All right, Paul speaking:

It is reported commonly that there’s fornications among you, and such fornications that it is not . . . named among the Gentiles, . . . (What do you think about that amongst the church?) . . . that One should have his father’s wife.

And ye are puffed up, and have not . . . (Let’s see. I believe I turned two pages at . . .) . . . You are . . . And you are Puffed up, and have not rather mourned, that . . . (Now, wait a minute here. Am I . . . Yeah, that’s right. Yeah.) . . . mourned . . . (That’s it.) . . . puffed up, and have not . . . mourned, that he that has done this deed might be taken away from among you.

432-100 I’m—don’t know. I don’t believe that anyone would say unto this or cutting back, but I’m only defending what I believe on: If a man is once filled with the Spirit he cannot lose It. See, see?

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed,

In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of the Lord Jesus Christ,

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

God, telling the holy church, which is His body here on earth, that (Now, this is after the Old Testament, in the New.)—telling a man that was so filthy and dirty amongst the people that he lived with his own father’s wife . . . Said, “Such a thing in the body of Christ . . . You, church, turn him over to the devil for the destruction . . .” See? God permits the . . . And when He got something He has to see done to put a whip on somebody, He’ll turn an evil spirit loose on them so that they’ll torment that person and bring them back. Now, we find out this man after . . .

432-102 That’s what’s the matter with the churches today. When a man comes into the body of Christ and becomes one of the members and starts doing evil, instead of you all getting together and doing this very same thing . . . And you, Branham Tabernacle, do that.

Because as long as you're holding him up, he's under the Blood. And he just keeps doing the same old thing over and over and over all the time. You get together and turn him over to the devil for the destruction of the flesh, that his spirit is—like—might be saved in the day of the Lord. And watch the whip of God come in. Watch the devil take a hold of him. That's a evil spirit gets him.

And this boy here straightened out. He come back. We find out in II Corinthians where he really cleaned up before God.

Look at Job, a perfect man, a just man. And God permitted the evil devil to come upon him, and chastise him, and everything else for the perfecting of his spirit. See? So evil spirits has. . . God uses evil spirits many times to work out His plan and His will.

^{433-Q-95} Now, here's one that's really a sticker. Question. . . I think it's the same person, 'cause it looks like the same handwrite:

95. If a person must have the Holy Ghost to be—have the Holy Ghost to be converted and to go in the rapture, what will be the state of children that have died before the years of accountability? And when will they rise?

Now, my brother, sister, I cannot tell you that. There's no Scripture on it in the Bible as I can find anywhere. But I can express my thoughts. Now, this will strengthen you that believes in grace of God. You see, the person wants to know (which is a very good question. See?)—the person wants to know what resurrection, what will happen to a baby, that if he has to have the Holy Ghost in order to go in the rapture. . . As I have said, that's right. That's according to the Bible. That's the teaching of the Scripture. Not to—not to go to heaven. . . Because the Holy Ghost filled people is the first resurrection the Elect. And the remnant of those. . . The rest of the dead live not for a thousand years. After the Millennium, then the second resurrection, the great white throne judgment. See? That's exactly Bible order.

But this person wants to know what about these babies. They. . . In other words, did they have the Holy Ghost before they were born? Did they receive It? Now, that I cannot tell you.

⁴³⁴⁻¹⁰⁶ But now, let us say like this. We know that babies that die, regardless of their parent, they are saved. Now, I disagree with the school of prophets on that. They said if it was—died with a parent that was sinful, that that baby would go to hell, rot away; there'd be no more to it. Well, Jesus. . . John said when Jesus come, "Behold the Lamb of God that take away the sin of the world." And if that baby was a human being, which would have to come under the

judgments of God, and Jesus died to take away the sin, all sin was expelled before God when Jesus died for that purpose. Your sins were forgiven. My sins were forgiven. And the only way that you can ever be forgiven is to accept His pardon. Now, the baby cannot accept its pardon, so it hasn't done nothing. It hasn't done nothing at all. So it is absolutely freely to go to heaven.

But you will say, "Will they go in the rapture?" Now—now, this is my own word; this is my thought now. Don't. . . I can't prove this by the Bible. But look. If God before the foundation of the world knew every human being would ever be on earth. . . Do you believe that? He knowed every gnat, every flea, every fly; He knowed everything that would ever be on the earth. If He knowed that. . .

434-108 Look. Let's take for instance, Moses. When Moses was born, he was a prophet. Before Jeremiah. . . God told Jeremiah, "Before you was even formed in your mother's womb, before you was ever formed in her womb, I knew you, and sanctified you, and ordained you a prophet to the nations, John the Baptist, 712 years before he was born, Isaiah saw him in a vision, said, "He's the voice of one crying in the wilderness."

The predestination or the foreknowledge of God knows all about the little babies (See?), what they were to do. And He knowed they would die. He knowed. Nothing can happen without God knowing about it. Nothing can happen to. . . Just like the Good Shepherd, how He goes in. . . Now, to take this by Scripture, I couldn't say the Scripture says so-and-so. I'm just taking it for my thought.

434-Q-96 Now, the next question is one I think that maybe someone was—what I said the other night.

96. Explain a wife being saved by bearing a child.

The wife isn't saved by bearing a child. But let's turn now to I Timothy 2:8 just a minute. And let's just find out what the Bible says about the child. Now, I realize that's a Catholic doctrine, that the Catholic says the woman is saved in childbearing, by bearing a child. But let's not. . . I don't believe that. I Timothy the 2nd chapter, and let's begin at the 8th verse and read just a moment now. All right, listen.

In like manner also, that your women adore themselves in modest apparel. . . (We oughtn't to ask that, should we? Listen at this.) . . . with shamefacedness. . . (Whew.) . . . and sobriety; not with broiding her hair, or gold, or pearls, or costly

array; (Brethren, I'm helping you here; I hope. All these new bonnets every day or three days you see. That ain't become Christians.)

But (which becometh women Professing godliness) with good works.

Let your women learn in silence with all subjections.

But I suffer not a woman to teach, or to usurp authority over . . . men, but to be . . . silent.

For Adam was first formed, and then Eve. Adam was not deceived, but the woman being deceived was in the transgression.

Notwithstanding she shall be saved in childbearing, if . . . (Now, He's not talking to the woman of the world, having babies.) . . . if she continues in faith . . . (See? If she continues. She's already . . . That's the woman he's talking about, the woman that's already saved. See?) . . . and charity and holiness with all sobriety.

⁴³⁵⁻¹¹¹ Not by having a baby makes her saved, but because that she is raising children, doing her duty, not raising cats, dogs, and whatmore to take the place of a child, as they do today, giving it a mother's love so that she can go out and run around all night. Some people do that. Sorry, but they do it. That's awful rude for me to say, but the truth is the truth. See? They don't want a baby to be tied down with it. But in childbearing, if she continues in faith, holiness, and all sobriety, she'll be saved. But the "if" is, you shall be saved too, "if" you're borned again. You shall—you can be healed "if" you believe. You can receive the Holy Ghost "if" you believe It, get ready for It, "if" you are ready for It. And she shall be saved "if" she keeps doing these things (See?), but not because she's a woman. So that's right, brother, sister. It isn't a Catholic teaching at all.

Now, I want . . . Here's another one which is a very sticky one. Then we've got one more. I think maybe we have time for it. I just took up our time. Now, this is just—this is just the aftereffects of the revival. This is the aftereffects of the meeting, these questions.

97. Now, Brother Branham (typewritten), is it Scripture for a person to speak in tongues and to interpret his own message? If so, please explain I Corinthians—or Corinthians 14:19 and also Corinthians 14:27.

All right, let's go over to that Scripture and see what it says. And then we'll see whether we keep this Scriptural. We want to always be Scriptural. In Corinthians 14 . . . Now, the person wants to know if

it's Scriptural for a man to interpret his own message that he spoke in tongues. "If so, explain Corinthians 14:19." Now, let's see, 14 and 19. All right, here we are.

Yet in the churches I . . . rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand . . . in . . . unknown tongues.

Now, the next one is the 27th verse, they want to know.

If any man speaks in a unknown tongue, let it be by two, or at . . . most by three, and that by courses; and let one interpret.

436-113 Now, I take what the person's trying to get at (which I want—I'm going to read something to you just a moment). But I think what the brother or sister is trying to get at, "Is it right for a person that's speaking in tongues to also interpret the message that he said?" Now, dear beloved friend, if you'll just read the 13th verse in the same chapter, it'll tell you:

Wherefore let him that speaketh in a unknown tongue pray that he may interpret.

Sure. He can interpret his own message. Now, if we just . . . Let's just . . . Well, you . . . Read the all of it here, and you can see it's . . . Just read that whole chapter. It's very good, and explains it.

436-115 Now, speaking in tongues. . . Now, while we're on that, and this being taped, I want to say that I believe just as much in speaking in tongues as I believe in Divine healing, and the—the baptism of the Holy Ghost, the second coming of Christ, and the power of the world to come; I believe just as much in that as I believe, but I believe speaking in tongues has its place just like the coming of Christ has its place; Divine healing has its place; everything has its place.

Now, to you people, I've got a chance to say this now, and I'd like to explain it. And if I'm hurt anyone, I don't mean it. I don't mean to cause confusion. But listen. What's been the matter with speaking in unknown tongues by the Pentecostal people (which is myself; I am Pentecostal. See?). . . Now, what's been the trouble is this: that they don't reverence it. And another thing, they just let it go at random. They don't come back to the Word.

437-117 Now, listen. Here's the way—let—here's the way the church is set up. Now, in a Pentecostal church, if I was pastoring this church, I'd tell you how I would have it set up (See?), if I was—would be here all the time to pastor it. I would subscribe to every gift in the Bible:

to believers first to be baptized into the Holy Ghost. And then, every gift of I Corinthians 12 would have to be operating in my church, if I could get them in there, the whole body operating.

Now, if you notice...Not making remarks now...And remember, I wouldn't say one word contrary; I might blaspheme the Holy Ghost. And God knows I wouldn't say that wrong. See? But I'm only saying this to try to give you the view of the Scripture after studying it now for nearly twenty years. I been preaching for nearly thirty years. And I've just been through everything, just pulled through; you can imagine what it's been like, and watching every man, and the doctrine, the world over, and taking it because it's my interest. It's the interest to human beings besides myself. I've got to leave here. You've got to leave here. And if I go as a false prophet, I'll lose my own soul and lose yours with me. So it's more than—it's more than daily bread; it's more than popularity; it's more than anything else; it's life to me. See? And I want to always be the very deepest of sincere.

437-119 Now, you go into a Pentecostal church, the first thing... (I don't mean all of them. Some of the are...) Most of the time you get into a church and start preaching; while you're preaching, someone will raise up and speak in tongues. Now, that dear person may be perfectly filled with the Holy Ghost, and that may be the Holy Ghost speaking through that person; but the thing of it is, they're untrained. If this ministry at the platform is under inspiration speaking, the spirit of the prophets is subject to the prophet. See? "Let all things be done..." Now, get over here in Paul why he says that "when one speaks," and so forth... "when he come in, there's just a confusion."

Now, I've been making a altar call, and someone raise up and speak in tongues. It just... Well, you just might as well quit making the altar call. It stops it. See?

438-121 And then, another thing. A lot of times people raise up and speak in tongues, and people set and chewing chewing gum, looking around. If God's a-speaking, keep still, listen. If that's the truth, if that is the Holy Ghost speaking in that person, you set still and listen, be reverent. The interpretation might come to you. See? Set still; listen for an interpretation. Now, if there is no interpreter in the church, then they're supposed to hold their peace in the body.

And then, when they speak with a unknown tongue, the Bible said, let them speak to themselves to them and God. He that speaks in an unknown tongues edifies himself. Now, that's unknown tongues; dialects, languages is different. "They're nothing," he says,

“But what makes a sound has a meaning. But you . . .” If a trumpet sounds, you’ve got to know what it sounds like (. . . just blow it) or you won’t know how to prepare yourself for battle. If anyone speaking in tongues, and just “toot”; that’s all there is to it, who knows what to do. But if it starts the reveille, that means “get up.” If it blows the taps, that means “get down.” See? If it blows the charge, that means “charge.” It’s got to give a meaning, and just not just speaking alone. So in the church, if there is no interpreter, but that there is an interpreter, then tongues are what belongs in the church.

438-123 Now, to your question, dear friend, that says, “I’d rather speak five thousand—one—five words in un—and so people can understand me than five thousand (or whatevermore it says) in unknown tongue.” That’s true. But read on down: “. . . except it be by revelation or by interpretation to edification.” See? To edify . . .

Now, I’ll just kinda give you a little notion what if—what . . . If I was to pastor this church that’s coming, if God would call me to pastor it, here’s the way I’d run it: I’d try to find every person in there that had a gift. And I’d have those people to meet about a hour before the services ever started in a room to themselves. Let them set under the Spirit. And the first thing you know, one comes down, he’s got a gift of speaking in tongues. And he speaks in tongues. Everybody set still. And then one raises up and interprets what he says. Now, before that can be given to the church, the Bible says it has to be judged between two or three witnesses. Now, that is men who has discernment of spirit (See?), ‘cause a lot of times evil powers gets in there. See? Paul spoke of it. But then, God’s power’s in there too. Tell me a congregation where evil doesn’t set. Tell me where the sons of God are gathered together that Satan isn’t in the midst of them. It’s everything. So don’t frown at that. See? Satan’s everywhere.

Now, here we are. Someone speaks in tongues. Now, there’s three setting there that’s got the Spirit of discernment. And one speaks in tongues and gives a message. Now, it cannot be quoting Scripture, ‘cause God don’t use vain repetitions, and He told us not to. See? So it isn’t that; It’s a message to the church.

439-125 We’ve had two things in this revival so far. Watch what each one of them was—perfect, right on the dot. See? Moved in. One man raised up, and spoke in tongues, and gave the interpretation, and swung right, go back around, and vindicated that message that just went forth. The other one raised the other night and said in the—under the inspiration of prophecy, and said something, not knowing what he was saying; and then at the end he spoke out, “Blessed is he

that cometh in the Name of the Lord.” Quickly something caught me right quick and said, “Otherwise blessed is he who believes that this is the Lord has come.”

See the inter—then the Holy Spirit fell in the building last night. See? That’s for edification. I was standing there trying to tell the people that they must receive the Holy Ghost. And the devil had come in around the people, saying, “Don’t listen; set still.”

My sister said, “Bill, I was so happy while you were preaching; felt like I could raise up and jump through the wall.”

I said, “Raise up and jump.” That’s all.

And she said, “But when you went to doing that,” and said, “the people begin shouting,” said, “then I just felt like I was an old nothing.”

I said, “That’s the devil. That’s Satan. When he come in to do that,” I said, “then you should raised up anyhow.” We are priests to God, making spiritual sacrifice—sacrifice, the fruits of our lips giving praise to His Name. See?

440-128 Now, now, here’s what happens. Then the Holy Spirit broke, ‘cause that was just . . . “Blessed is he who believeth.” Two, three nights straight I tried to lay that in there; and then the Holy Spirit spoke and said (under inspiration)—said, “Blessed is he that cometh in the Name of the Lord.” And before I could say anything, I’d done said it over, “Blessed is he who believes the Lord has come in this.” You see? And I’ve just been talking this; the Holy Ghost is God Himself in you. See? And they’d caught it. See? And then the Holy Ghost fell among the people. See how It—it edifies, prophecy.

Now, there’s a difference between prophecy and a prophet. Prophecy goes from one to another, but a prophet is born from the cradle a prophet. They have **THUS SAITH THE LORD**. No judging of them. You don’t see them stand before Isaiah, or Jeremiah, any of them prophets, because they had **THUS SAITH THE LORD**. But a spirit of prophecy amongst the people; you have to watch that, ‘cause Satan will slip in there. See? Now. But it must be judged.

440-130 Now, we’re—we’re going to have a revival. Now, watch this real close now, you ministers. We’re fixing a revival. All right. Or maybe we’re just having regular church service. The church is on fire. It should be all the time. Well, maybe we got five or six people that’s gifted people; one speaks with tongues, two or three maybe speaks with tongues, four or five with tongues, got the gift of tongues, speaking in unknown tongues. Two or three of them can interpret. Maybe there’s one, two, or three of them that’s got gifts of wisdom.

All right. They all meet, those gifted people . . . You . . . Them gifts are given to you not to play with, not to say, “Glory to God, I speak with tongues. Hallelujah.” You’ll—you’re—you’re degrading yourself. They’re given to you to work with. And your part in the church should come before the main service starts, because the unlearned is going to be among us.

441-131 Then you get off into the room, and you set there, you people together, because you’re co-workers in the Gospel. Then you set there. “Lord, is there anything You want us to know tonight? Speak to us, oh, heavenly Father,” offering prayer, supplications; sing songs. Directly down comes the Spirit, falls on somebody, speaks in tongues. One rises up and said, “THUS SAITH THE LORD . . .” What is it? Listen. “Go tell Brother Jones to move away from the place where he’s living, for tomorrow afternoon there’ll be a cyclone sweep that country; and it’s going to take his house. Take his goods and get away.”

Now, that—that sounds good. But wait a minute. There has to be three men there that’s got the Spirit of discernment. One of them say, “It was of the Lord.” The other one say, “It was of the Lord.” That’s two against three—two or three witnesses. All right. They write that down on a piece of paper. That’s what the Spirit said. All right. They go back to praying, thanking the Lord.

441-133 After while “THUS SAITH THE LORD (a prophet raises up)—THUS SAITH THE LORD, tonight, coming from New York City will be a woman; she’s on a stretcher; she’ll come into the building on a stretcher. She has a green scarf around her head. She’s dying with cancer. What’s caused her to be this way, the Lord holds against her: one time she stole money from His church when she was sixteen years old. Tell Brother Branham to tell her these things. THUS SAITH THE LORD, if she’ll make that right, she shall be healed.” Wait a minute. That sounds awful good, but wait a minute. You going to put your name on this paper, discerner? Are you going to put your name?

“It was of the Lord.” One said, “It was of the Lord.” Then—then you write it down, “THUS SAITH THE LORD, tonight there’ll be a woman come in, certain-certain thing.” The one with the discernment of spirit, two or three of them sign their name to it. All these messages are given. All right.

441-135 Then after while they begin to hear the bell ring. Church has begin to take up. Then they bring these messages, lay them right here on the desk. Right here’s where they’re supposed to be laying. I’m off somewhere studying, praying. After while I walk out after the songs

are being sung. The church is all in order, people coming, setting, meditating, praying; that's what you're supposed to do, not come to church and talk one with another; come to the church to talk to God. Have your fellowship out there. See? We're fellowshiping with God now. And we come here talking, everything quietly, reverently, the Spirit moving. The pianist come to the piano about five minutes before the song service starts, start real sweetly:

Down at the cross where my Saviour died,

Down there for cleansing from sin I cried, . . .

Or some good sweet song, real quietly. It brings the Presence of the Holy Ghost into the meeting. See? All right.

442-136 The people setting there, some of them are real—start weeping and come up to the altar, repent before the service ever starts. The Holy Spirit's there. See? The church is in travail. Christians are praying; they got their positions. They're not setting there chewing chewing gum, saying, "Hey, Liddie, give me some of your lipstick; I want . . . You know. You know. I need . . . You know, the other day when I was down there shopping, I tell you; I almost stepped on your toes. Did I ever seen such . . . What do you think about that?" Oh, mercy. And call it the house of God. Why, it's a disgrace. The body of Christ coming together . . . There we set.

The men setting by "Say, you know when we went over there, this so-and-so and so-and-so-and-so . . ." That's all right outside, but in here it's the house of God.

442-137 Come in praying; take your positions. I'm talking now, not to your churches, brethren. I don't know what you do; I'm talking to this tabernacle. I'm talking to my own back door. See? That's right.

Now, when you come in like that, then the first thing you know, the pastor walks out. He's freshly. He don't have to be answering this, that, and the other. He's coming right out of the—the dew of his ministry. He's been under the power of the Holy Spirit. He walks right into where more tongues of fire are gathered together. It's almost a pillar now (See?); she's moving around. He walks out here, picks up this. "A message from the church: 'THUS SAITH THE LORD, Brother Jones to move from his house. Tomorrow afternoon at 2 o'clock a cyclone shall sweep his land. Take his things and get away.'" Brother Jones gets that. All right. That's on record. "THUS SAITH THE LORD, there'll be a woman by the name of So-and-so will come in here tonight, and it was—she's done so-and-so." (As I've just said, see, like that.) All right, that lays over. That's it. They've already got their position now in the church. All right.

Then he takes the message. And the first thing you know, he starts preaching. Nothing's to interrupt; it's already taken place. Now, we're going ahead. We've preached the message.

443-140 And the—after while when the . . . The first thing you know when the message is over, the healing line starts. Here comes a woman. Someone spoke in tongues and said she was coming. See? Every one of us knows what's going to happen. Every one of us knows it. See how the faith begins to build with them tongues of fire standing over you now. She's begin to accumulate together. Why, it's just a finished work; that's all. That woman . . . I'll say, "Mrs. So-and-so, from New York City, setting here . . ." See?

"Oh, that's right. How did you know that?"

"It's a message from the Lord to the church. When you were sixteen years old, wasn't you at a certain-certain place and done—taken some money from the church, and stole it, and went out, and got new clothes with it?"

"Oh, that's right. That is right."

"That's exactly what God has told us tonight through a Brother So-and-so, spoke with tongues; Brother So-and-so interpreted; Brother So-and-so here said, of the discernment, said it was from the Lord. And that's the truth?"

"Yes."

"Then, THUS SAITH THE LORD, go make it right, and you'll get over your cancer."

443-141 Brother Jones goes home, gets the wagons, backs up, gets his furniture, and gets away from there. At 2 o'clock tomorrow afternoon [Brother Branham makes a sound to illustrate—Ed.] "swowey" goes the whole thing off. See? Then the church glorifies . . . "Thank you, Lord Jesus, for Your goodness." Now, that's what it is, to edify, for the church.

Now, what if it doesn't happen after they've said it. Then you got a evil spirit among you. You don't want that evil thing. Why do you want something evil when the—the skies are full of Pentecostal real? Don't take an old substitute from the devil. Get something real. God's got it for you. Then don't you have no more meetings and put anything up here, till God already vindicates that you're right, 'cause you're a helper to the church in the working of the Gospel. Now, you understand it what it is?

444-143 And tongues—unknown tongues... No man he—knows what he's talking about. He speaks; but every sound has a meaning. That has a meaning [Brother Branham claps his hands—Ed.] “Gluck, gluck, gluck.” that has—that's a—that's a language somewhere.

When I was in Africa, I never believed it, but everything that made a noise had some kind of a meaning to it. The Bible said there's no sound without a significance, without a meaning. Every sound that's made has some meaning to something. Why, I'd hear people say... I'd say, “Jesus Christ, the Son of God.”

One of them would go, bu-bu booo-boo-bu-bu [Brother Branham imitates the sound of an African interpreter—Ed.]. Another go, gluck unh uck-uck-ungk [Brother Branham again illustrates—Ed.]. And that was, “Jesus Christ, the Son of God.” See? It had a... And not mean nothing to me, but to them it was a language just same as I'm speaking to you. When the interpreter of the Zulu, the Xhosa, the Basothu, and whatevermore come along, every one that was said, everyone understood. And these things that you hear these people just muttering off, and thinks it's a lot of jabbering, it isn't; it's got a meaning. So we ought to reverence it, put it in its place.

444-146 Now, maybe there's been no message. Now, the service is over; the altar call's being made. And after while someone (There's been no message back there.)—somebody raises up as soon as they get a chance to. The Holy Spirit... Now, the Bible said, “If there be no interpreter, let him hold his peace.” No matter how bad it's trying to speak, hold your peace.

Say, “I can't do it.” The Bible said you could. See? So that—that settles it. See? Let him hold his peace.

Then when it—the chance comes where everything's in order, then if the Holy Spirit jumps on him to give the message, then give it. That's exactly what you should do. Then the interpretation comes, said, “There's a woman in here by the name of Sally Jones (I hope that woman's not in here by that name, but...)—Sally Jones. (See?) Tell her that this is the last night of her calling. Make it right with God, 'cause she's got a short time she'll be here.” Now, Sally Jones will run to the altar just as quick as she can get there (See?), 'cause that's her last call. See? That's giving a message, or a vindication, or something.

445-149 That is the Pentecostal church in operation. There's no possibilities for evil spirits to slip in, because it's already... The Bible gives exactly, “Let it be by courses, and that by three; and let two or more judge.” That's the church. But where we got it today? Jump up, carry-on, laugh and go on while somebody's speaking in

tongues; another looking, talking about something else and crowding around; the pastor doing something; or somebody crowding around. Well, that's not right. Maybe the pastor preaching, and somebody get up and interrupt him in the. . . Maybe reading the Bible and somebody. . . Reading the Bible, and somebody back there speaking in tongues. . . Oh, no. See? Preacher up preaching in the pulpit, somebody raise up and interrupt him, speaking in tongues. It's all right. I don't say it isn't the Holy Ghost, but you ought to know how to use the Holy Ghost (See?), to use It.

Now, I—I'm taking. . . Have you got room for one more? Then, tomorrow's Sunday. Then, we'll. . . Let's just. . .

445-Q-98 Here's one. I think it's the most gracious. And now, if you all just bear with me just a few minutes longer, please. And then, I'll—I want you—I want you to get this. I saved this purposely. This is my last one.

Now, first, I'm going to read the two things that the person asked. It's on an old piece of paper, wrote with a beautiful handwriting, have no idea who it was, no name signed to—to any of them.

98. Brother Branham, is it right for ministers to make long pulls for money in their services, telling that God has told them that so many in the audience are supposed to give so much? If this is right, I want to know. Or if it is wrong, I want to know. This has disturbed me terribly.

Now, you see, friend, I'm going to tell you; I'm going to tell you what I think. See? Now, that don't mean it right. I think it's terrible. Now. . .

I think this. God sent me on the field. I've seen the time where I looked like I would be at least. . . And I—I didn't have no money at all. And I'd say, "Just pass the collection plate." And the manager would come to me and say, "Look, Billy, we're \$5,000 in the red tonight, boy. Have you got the money in Jeffersonville to pay it?"

I'd say, "It's all right. God sent me here, or I wouldn't have come. See? Just pass the collection plate."

And before the meeting's over, somebody say, "You know, the Lord put on my heart to give \$5,000 to this." See, see? First, be led to do it.

446-153 I do not believe in pulling, and begging, and bumming money. I think it's a wrong thing. Now, brother, if you do it, don't let me hurt your feelings. See? You—you might have the right-of-way from God to do it. But I'm speaking just for myself. I do not believe in it.

Now, I've even knowed of ministers going and say . . . I stood right—not long ago . . . Now, this isn't Pentecostals; this is . . . Well, it's churches (See?), other churches. It was at a big camp meeting. Gertie, you was with me, many others present. And they took the whole afternoon at a famous denomination, two or three of them together (That's the regular—regular churches, like our modern churches here in the city, and so forth.) at a big convention—and they took the whole afternoon, standing on the platform and threatening that—that God would destroy their crops, would give their children polio, and things like that, if they didn't put into that meeting. That's exactly the truth, with this Bible before me. I said, "It's blasphemy to God and to His followers." If God sends you He'll take care of you. If He hasn't sent you, then let the denomination take care of you then. But—but you . . . if God sends you, He'll take care of you.

99. What about a Christmas play in a Holy Ghost church?

Well, if it's about Christ, it might be all right. But if it's about Santa Claus, I don't believe in him. I—I done growed—I done growed away from that. I don't believe in Santa Claus at all. See? And some of these little Christmas things they have, I think is ridiculous. And . . . But I think they've took all Christ out of Christmas and put Santa Claus in it.

And Santa Claus is a fiction story. (I'm not hurting any of your feelings, I hope, about the children.) But I'll tell you. Here not long ago, about twenty-five, thirty years ago, when a minister here in this city, the pastor of—of a certain big church here in the city, that I knowed real well, a bosom friend of mine, he walked to me. And Charlie Bohanon (Brother Mike, you remember Charlie Bohanon, a good friend of mine.) . . . Set there in his office and said, "I'll never tell my kids or have my grandchildren told that lie no more." He said, "My own little boy walked up to me after he got about twelve years old, and talking about Santa Claus. . . ." And he said, "Why. . . Honey, I've got something to tell you," Said, "Mommy. . . ." You know, and go ahead telling him what he did.

Then after he come back, said, "Then, daddy, is this Jesus the same thing?"

Tell the truth. Santa Claus is a Catholic getup about a fellow, a Kriss Kringle or Saint Nicholas, an old German Catholic saint of many years ago who went around doing good to children. And they've carried it down as a tradition. But Jesus Christ is the Son of God. He's real, and He lives.

Now, here's a question, the last one, which is a very . . .

447-158 Now look. You might disagree with me at that. But if you do disagree with me, remember, let it be friendly, will you? I love you, and I don't want to—don't want to hurt you. I'm just—I'm wanting to be honest. If I can't—if I tell my boy a lie, then I'm a liar. See? I want to tell him the truth.

Now, I tell him about Santa Claus; I say, "Yeah, sure, there's Santa Claus. Watch daddy on Christmas night." See? Yeah.

You know, the other day I was down there, and I tried that on a little girl just to see. I sure got paid back day before yesterday. I was in the building. And they was standing there, down here at the Quaker Maid. And I went down there to get the groceries. And so we, wife and I, was in there. And there was a little bitty girl, wasn't over about eighteen months old, and she was standing there going—singing, "Dingle Bells, Dingle Bells. . ."

And I said. . . In her little stand, you know, setting in the back of the little cart. I said, "Are you looking for Santa Claus?"

She said, "That's my daddy, mister."

I said, "Bless your little heart, honey. You got wisdom."

448-161 Now, here is a real sticker, friends. And in this. . . Then I'll close. Oh, it's—it's a dandy Scripture, but it's a sticker to every person, seems to be. And it stuck me for years and years; and only by the grace of God. . . And my precious wife, setting right back there now, when she heard that I had that question this afternoon, she said, "Bill, how do you answer that?" She said, "I've always wondered that myself." Said, "I never could understand it." And said. . .

I said, "Come down tonight, sweetheart. I'll do my best by the help of God."

100. Brother Branham, please explain Hebrews 6:4 to 6.

That's one time it really. . . See, now you'll have to watch here on our faith, grace, security of the believers, perseverance of the saints—perseverance, rather, of the saints. Hebrews the 6th chapter, 4 to 6. . .

Now, as soon as it—finish this, then I hope that God will help me to make it real clear to you. I'm sorry; I—I got my message for tonight; maybe I'll preach the same thing in the morning at the—at the service, Then I'll be going.

Now, this is a real sticker. See? Now, you have to watch. Now remember, we believe and teach at this church, not that everything comes up and shouts, everything that speaks in tongues, everything

that shake hands with the preacher, has got Eternal Life. But we believe if you've got Eternal Life, if God has give you Eternal Life, you've got It forever. See? Because look. If it didn't, Jesus is a—found a false teacher. In St. John 5:24, He said, "He that heareth My words and believeth on Him that sent Me has Everlasting Life, and shall never come to the judgment, but has passed from death unto Life." Now, argue with Him. "All the Father has given Me . . . No man can come to Me except the Father draws him. (I'm quoting Scripture.) All that comes . . . No man can come to Me except My Father draws him first. And all, that My Father has given Me will come to Me. (See?) And all that comes to Me, I'll give them Everlasting Life (St. John 6), and will raise him up at the last days." That's His words.

⁴⁴⁸⁻¹⁶³ Now look. If I want to go back to Ephesians the 1st chapter, Paul preaching. . . Now, the Corinthians, each one had a tongue and a song. You notice the other churches didn't have that trouble. He never said nothing about it. Did He ever mention tongues anywhere in the Ephesian church, the Roman church? No. They had tongues and everything just like the Corinthians did, but they had it set in order. The Corinthians just couldn't get it in order. See? But Paul went down there and set the church in order.

Now, he . . . I believe, as Oral Roberts says, "God's a good God." Don't you believe that?

And you say, "Well, what about the Pentecostals with the tongues then, Brother Branham?" I think they got the Holy Ghost. Sure they did. All right, why? Look. You believe He's a good God?

Thomas said one time, "You know, Lord . . ."

All of the rest of them believed Him. Said, "Oh, we know He's real."

"Oh," Thomas said, "no, no, I don't believe it. The only way I'll believe it, I'll have to have some evidence. I'll have to stick my fingers in His side and in the prints of the nails in His hands."

He's a good God. He said, "Come on, Thomas. Here you are."

"Oh," Thomas said, "now I believe."

He said, "Yes, Thomas, after you seen Me, and felt Me, and put My hand—your hands in My side, you believe. But how much greater is their reward who had never seen and yet believe." He's a good God. He gives you the desire of your heart, of course. Let's just believe Him. That's the—that's the—that's the death stroke to Satan. When a man takes God at His Word, brother, that'll kill Satan every time. That's the hardest hit that Satan can get, when a man will take God at His Word. Yes, sir.

As I said, “Man shall not live alone (Jesus, the other night), but every word that proceedeth out . . .”

449-166 Now, notice this. Now, I’m going to start the first verse:

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; . . .

Now, the first thing I want you to know: who is Paul talking to here? Hebrews; they say Hebrews, that taught the Book of Hebrews. Is that right? The Jews that had rejected Jesus . . . Can you—you catch it now? He’s talking to the Jews, showing them the shadow of the law being a type of Christ, all the old things a type of the new. Now, watch.

. . . leaving the principles of the doctrine of Christ, let us go on to perfection; . . .

450-167 Now, he’s been talking to them about the doctrines. Let us go and talk about the perfected things. Now, you are perfected in God when you’re sealed by the Holy Ghost until the day of your redemption. “He that is born of God (I John) does not commit sin; for he cannot sin, for the Seed of God remains in him.”

A man that’s filled with the Holy Ghost, not thinks he’s filled, but he that’s born of the Spirit of God does not commit sin, for the Seed of God is in him, and he cannot sin. See? Does Bible say that? So there it is. You are . . . Not what you do, what—is what—not what the world thinks of you; it’s what God thinks of you. See, see? You cannot . . .

How can I have an order written by the mayor of the city, that I can run forty miles an hour through the city, and any policeman arrest me? I can’t. How can I sin when there’s a Blood offering before God constantly, where He can’t even see me, when there’s a bumper on the—on the—before me and God, a shield of Blood; for we are dead, and our life is hid in Christ through God, sealed by the Holy Ghost. How in the world can you do anything wrong in the sight of God. “If we sin willfully (Hebrews 10) after we received the knowledge of the truth, there’s no more sacrifice for sin.” In here it’s impossible (See?) to sin willfully.

450-169 Now, let’s go ahead and read. All right,

. . . perfection; not laying again the foundation of—of repentance from dead works, and . . . faith towards God, of the doctrine of baptisms, . . . laying on of hands, and of the resurrection of the dead, and . . . eternal judgment.

And this . . . we do, if God permit, (Now here’s where they wanted to start, from the 4th verse.)

For it is impossible for those . . . once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.

And have tasted of the good word of God, and the powers of the world to come,

If they shall fall away, to renew—renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Now, now, that looks like, from the way you're reading it there, that a man could receive the Holy Ghost, and then backslide and be lost. But it's impossible for him to do it. See? He can't do it. If he did, Christ lied. See? It's impossible for those once enlightened. Now, watch here. What's he speaking to? He's speaking to those borderline Jews. He never said, "a man being filled with the Holy Ghost"; he said, "If he has tasted the Word of God."

⁴⁵¹⁻¹⁷¹ Now, let me just give it in a parabolic, so that you'll see and won't miss it now. Now, he's writing to these Jews. Some of them are borderline believers. See? He said, "Now, we're going to leave these works and go on to talk about perfection." Said, "Now, we're talking about baptisms, and resurrection of the dead, and laying on of the hands, and everything; but let's go ahead now to talk about perfection, Now, we're going to talk about when you come into the Holy Ghost. Now, you've been hanging around the meeting a long time. . ."

And you've seen those people. They'll stay around; they won't come in or go out. They appreciate the Holy Ghost. They'll come around. And maybe the Holy Ghost do something, and, man, they'll get up and shout and jump up-and-down the floor about it, but they never want to receive It themselves. No, no. See? And they'll say, "Oh, yes, that's good. Oh, I don't know about that now." See, see, see? Borderline believers. Just so close till they can taste It, but yet they don't receive It. See? Now, they hang around like that so long till after while they drift completely away. I can call the names of many was at the Tabernacle, done the same thing. Fall all the way away again, to renew themselves unto repentance, there's no repentance for them. They just grieved the Spirit away from them. They've been so close till. . .

⁴⁵²⁻¹⁷³ Here, if you would turn with me (You don't have time I know, now—but if you would turn to Deuteronomy the 1st chapter and read it, you'll get the same thing. Marking it down now, Deuteronomy the 1st chapter. Now, and begin at the 19th verse and read through to the 26th. Deuteronomy. . . You'll find out. . . Now

look. All of Israel. . . What them people do, they come to Kadesh-barnea. Oh, I see something. This tabernacle, this Pentecostal world is at Kadesh-barnea right now. That's exactly right, Brother Neville. We're at Kadesh-barnea, the judgment seat of the world, was the judgment seat).

And spies went out. Joshua said here, "Now, I sent spies. . ." or Moses, rather, "I sent spies—twelve, one of—one man out of each one of your tribes. I sent them to spy out the land and bring back a report." Is that right? And when they come back, there was nine out of the twelve said, "Oh, it's a good land, but oh, mercy, we can't take it. Oh, my. The Amorites are there, and we look like grasshoppers up the side of them. They're armed men. Their walls are big. Oh, it's too—why, I wish we'd have died down yonder in Egypt instead of you bringing us out here."

452-175 Why, little old Caleb and Joshua jumped up there and quietened them, said, "We're more than able to take it." Yes, sir. There's the one. Now, look. What happened? Caleb and Joshua knew that God gave the promise of it: "I don't care how big it is, how much the obstacles are, how high they are, how great they are, that don't have nothing to do with it. God said so; we can take it." And do you know they were the only two people that—out of that two and a half million that ever crossed into the land? Because they held their faith in what God said to be the truth. Amen.

The Tabernacle, right now, stands at Kadesh-barnea. Look, them people was so close till they even tasted the grapes out of the land. They eat the grapes. When Caleb and them went over and brought back the grapes, them fellows pulled off some and eat them, "Oh, they're good, but we can't do it." "They that have tasted the good work of God, have tasted of the Holy Spirit, seen the goodness of It, tasted of It, has tasted of the Word of God. . ." See that? None of them men, not one of them ever was permitted to go over. They perished in their own land, over here in the wilderness. They never went over, yet they was close enough to taste it, but not enough grace and faith to take it. That's what it is.

453-177 Now. Now, listen to that dear person that wrote this letter. Let's just read the next verse. Watch just a minute. Watch Paul. Now, let's read the 7th.

*For the earth. . . drinketh in the rain that cometh oft upon it,
and bringeth forth herbs meats for them to whom it is dressed,
receiveth blessings from God:*

*But that which beareth thorns and briers is rejected, and is
nigh unto cursing; whose end is to be burned.*

Now, see what he says. Now, watch. There was this question here; now, and then we'll close. . . This thing liked to killed me for years.

453-179 I went to a meeting one time where people were speaking with tongues at Mishawaka, Indiana. Now, I'm before my own crowd. You've heard them people—heard me tell my life story, and about the colored man that said, "Here he is. Here he is." Now, I told that.

But the rest of it: I seen two men. They were. . . One would give a message; the other one interpret it. The other one give a message; the other one interpret it. And brother, they was correct. Just this. . . I thought, "My goodness. I never seen anything like that." I said, "I'm amongst angels." I thought, "I never seen anything. . . " One would speak, and the other one. . .

453-181 And I sit back there as a little old preacher, you [Blank spot on tape—Ed.] . . both men sometime and shake their hand. I never seen such men in my life. They'd speak a message; the other one would interpret it. And my, my. It was wonderful. One would speak and the other one interpret. Both. . . And they'd just turn chalky white when they'd raise their hands up. I thought, "Oh, my, my, where have I been all my life. This is the thing." I said, "My, Pentecostals are right." That's exactly right.

I never seen much but just what was right down around in here, where the—maybe a couple of women with a mission somewhere. . . And they'd be fussing; and one calling the other, "buzzard roost," and, you know, just like that, kinda fussing at one another. Not no disregarding to the women now or nothing, but just. . . It—it was on the low ebb. If any of you. . . You can remember, Brother Graham, you was just a little boy at that time. And so, that's the way it was.

And I listened to that, and I thought, "Oh, my, I've hit angels."

454-183 One day coming around the corner of the house, about the second day, I met one of the men. I said, "How do you do, sir?"

He said, "How do you do?" He said, "Are—what's your name?"

And I said, "Branham."

He said, "Where you from? Here?"

And I said, "No, I'm from Jeffersonville."

He said, "Well, that's fine. Are you Pentecostal?"

I said, "No, sir, I'm not." I said, "I just don't accept the Pentecostal way of receiving the Holy Spirit," I said, "however." I said, "I'm here to learn."

He said, "Well, that's mighty nice." And talking to him, catching his spirit (like the woman at the well), he was a real Christian. Brother, I mean he rung out all right. He was good. Now, you all. . . How many's been in my meetings and see those things happen? You see? And the man was perfectly all right. So then, I—I thought, "There. My, how wonderful."

⁴⁵⁴⁻¹⁸⁵ About that evening, afternoon sometime, I met the other one. I said, "How do you do, sir?"

He said, "How do you do? What's your name?" And I told him. And he said, "Have. . . Are—are you a Pentecostal?"

I said, "No, sir, not exactly Pentecostal, I don't guess." I said, "I'm just up here to learn."

He said—I said—he said, "You ever got the Holy Ghost?"

I said, "I—I don't know." I said, "According to what you all got, I guess I haven't."

And he—and he said, "Ever spoke in tongues?"

I said, "No, sir."

He said, "Then you haven't had It."

And I said, "Well, I—I guess that's right." I said, "I don't know. I just been preaching about two years, less," and I said, "I don't know too much about It." I said, "Maybe I don't know." I said, "I can't understand. . ." 'Cause what, I was trying to hold him there (See?), to catch it. And when I did, if I ever met a hypocrite, there was one of them. His wife was black-headed; and he was living with a blond-headed woman, had two children by her, and speaking in tongues, interpreting it just as perfect as it could be. And I said, "Now, Lord, what have I got into?" From angels, I didn't know what I was into. I said, "I—I—I'm fundamental; it's got to be the Bible. It's got to be right. There's something wrong somewhere, Lord. How could that be?"

⁴⁵⁵⁻¹⁸⁷ I went to meeting that night, and that Spirit would fall; and brother, you could feel it. And It was the Holy Spirit. Yes, sir. If It wasn't, It bore record with my spirit that It was the Holy Spirit. And I was just a young preacher, and didn't know how—much about a discernment of spirit. But I was setting there. And I know the

very God that saved me, that was the same feeling. . . Felt like I was going through the roof, it was such a wonderful feeling in that building. And I thought. . .

About fifteen hundred of them there, and I thought, "My, oh my." Two or three bunches of them had met together. And I thought, "Say, my. How can it be? Now, that great Spirit in this building falling like that; and here, look at this going on up there: them guys speaking in tongues, interpreting, giving message perfectly, and one of them a hypocrite and the other one a real man of God." And I thought, "Now, I'm all confused. I don't know what to do."

⁴⁵⁵⁻¹⁸⁹ Well, immediately after it, a good friend of mine, Brother Davis (you know), started saying I was a puppet. That's a girl's toy, you know. And so. . . I was single. And so I. . . He started carrying on with me, and then going on, kinda joshing with me.

And we was having a little. . . And your mother and all of us was having meetings around different places. The Tabernacle wasn't—wasn't going at that time, and we were having little meetings different places. And finally one day, after the Tabernacle had been built, many years later, I went up to Green's Mill to my cave to pray, because Brother Davis had said some horrible things about me in the meet—in—in his paper. I loved him. I didn't want nothing to happen, and I—I went up there to pray for him. And I went up there, and I got in the cave. And I stayed in there about two days. And I said, "Lord, forgive him. He—he don't mean—mean that." And I thought, "You know. . ." I just happened to think of a Scripture.

⁴⁵⁶⁻¹⁹¹ And I went out. And there was a log (That log's still laying there, was on it here not long ago.) down off the mountain and lays across a little path that comes around from the creek. And I just straddled the log, looked across the mountains way back, back there, and laid my Bible out like that. I thought, "You know. . ." I was thinking of a Scripture: "The coppersmith, he has done me much harm, and said things." You know. . . I thought, "I believe I'll just read that." I opened up the Bible, and I said, "Well. . ." Wiped my face off, and the wind blowed, and it turned it over to Hebrews 6. "Well," I said, "that's not where it's at." And I laid It back like this. And the wind blowed again and turned It back again. And I said, "Now, that's strange, the wind blowing it back like that." So I thought, "Well, I believe I'll read it." And said:

For it is impossible for those which were once enlightened, . . . made partakers of the Holy Ghost, and tasted the . . . Word of God, and the thing of the world to come.

I thought, "Well, I don't see nothing with that." Read it on down, the rest the chapter. Nothing in it. I said, "Well, that's—that settles that for that." And I—I saw it like this, and back it went again. And I picked It up, and I thought, "Well, what is that?" I kept reading it, and reading it, and reading it, I said, "Well, I can't understand." Then I kept . . . And I read on down:

. . . is impossible for those which are once enlightened, . . . It come on down here to a place here where it said:

And the earth . . . drinketh in the rain that cometh oft upon it, to bring forth herbs meats to them by whom it is dressed, receiveth blessings from God:

But that which beareth thorns and briers is rejected, and . . . nigh unto cursing; whose judgment is to be burned.

I said, "Wonder what that means?"

457-192 I'd just . . . Now, I wasn't thinking about nothing up there. Just think then . . . And just then as I was setting there, I thought the Lord would give me a vision about Brother Davis and them down there. And I was setting there; I looked, and I seen something turning out across the hollow in front of me. And it was a world turning. And I seen it was all broke up, just looked like it was all plowed over. And a Man went forth with a—a—a great big thing in front of Him full of seed, and He was casting the seed all the way across the earth as He went. And He went around the curvature of the earth, and He went out of my sight. And as soon as He went out of my sight, here come a man real sneaky-looking, dressed in black garments, going around like this, going [Brother Branham makes sounds to illustrate—Ed.] throwing bad seeds [Brother Branham repeats the sounds—Ed.]. And I watched it, and as the earth kept turning around . . .

457-193 After while wheat come up. And when the wheat come up, out of there come briers, and thistles, and thorns, and stink weed, and everything growing up, milk weeds, and everything growing up in the wheat. And they was all growing together. And there come a real bad drought, and the little wheat had its head over like that, and the little brier, and thistle, thorns, they had their head over. Each weed just [Brother Branham makes a panting sound—Ed.] breathing like that. You could just hear them. And they were calling for rain, rain.

And after while, along come a great big cloud, and the water just gushed down. And when it fell upon there, that wheat jumped up and begin to holler, "Glory. Hallelujah. Praise the Lord." Up

jumped the little stink weed and hollered, "Glory. Praise the Lord. Hallelujah." The thorns and all of them, dancing all around over the field hollered, "Glory. Hallelujah. Praise the Lord."

Well, I said, "I can't get that."

⁴⁵⁷⁻¹⁹⁵ The vision left me; then I fell back on that again: "The briers which is nigh unto rejection. . . ." Then I got it. The. . . Jesus said, "The rain falls on the just and the unjust." A man can set in the meeting, can speak with tongues, can shout and act just like the rest of them with the genuine Holy Ghost and still not be in the Kingdom of God. That's exactly right. Didn't Jesus say, "Many will stand in that day and say, 'Lord, have not I cast out devils in Your Name; have not I prophesied (preached) in Your Name; have not I done many mighty works in Your Name?'"

Jesus said, "Depart from Me, you workers of iniquity; I never even knew you." How about that?

⁴⁵⁸⁻¹⁹⁶ Here's exactly what it means here. See? They tasted the good rain from heaven. But to begin with, they were wrong. To begin with their objectives wasn't right; their motives wasn't right. That. . . You can't tell the. . . You know, in the harvest he said, "Shall I go forth and pull all them out?"

He said, "Let them grow together, and at that day these thorns and thistles will be burned together, and the wheat will go to the garner." Now, how you going to know which is a thorn, or which is a thistle, or which is a wheat? "By their fruit you shall know them." You see, brother, sister, a good tree cannot bring forth bad fruit. No matter, somewhere along the road, it's going to catch up with you, So you in seeking the baptism of the Holy Ghost. . . I'm glad ever who wrote that. See?

⁴⁵⁸⁻¹⁹⁸ Now, them borderline believers back there, they was right with them. They were circumcised with their circumcision. They went right over to the land that God promised, right to the edge of it. A many a man walks up to that edge. He'll walk right up to the baptism of the Holy Ghost and reject it. He don't want to give it up. He'll walk right up to the Scripture baptism in the Name of Jesus Christ, and turn his back, and reject it to keep from seeing it.

There's not one Scripture in all the Bible where anybody was ever baptized in the name of Father, Son, Holy Ghost, not one Scripture. The Catholic church started it, come out in Luther, down in Wesley, and has pulled on through to here. That's exactly right.

But the Scriptural order is the Name of the Lord Jesus Christ. That's apostolic baptism. You can't do that and stay in a denomination. That's right.

458-200 Now, you see those things? The baptism of the Holy Spirit, the gifts of the Spirit, the things that God brings forth . . . The fruit of the Spirit is love, and joy, long-suffering (Oh, you say, "But Brother Branham, bless God, I'm long-suffering." It seem like it. I went up to Ohio here not long ago, and somebody ask me—wrote a letter down here and asked me if I baptized people in the Name of Jesus Christ. I never said a word. They found it out anyhow, and sixteen cooperating ministers pulled away. That's long-suffering isn't it.)—long-suffering, goodness, meekness, gentleness, patience, and the Holy Ghost. See?

459-201 Oh, brother, sister, we're—we're at Kadesh-barnea. You're tasting now. Last night the Holy Spirit fell upon us. Come in us—in like a rushing wind. It settled upon many of you. Today ministers have been visiting homes here and there, laying on hands and praying for them that's seeking the Holy Ghost. Don't you take a substitute. Don't you take some kind of a noise. Don't you take some kind of a sensation. You wait there until God has molded you and made you a new creature, made you a new person. You're tasting It now, just tasting It, but let the Dove lead you right to the table, and—and the Lamb and Dove set down together, and feast forevermore upon the Word of God. For It will stand when there's no heaven or earth; the Word of God will remain. That is true.

459-202 Please don't think that I'm radical. If I have been, I didn't mean to be. If I . . . I hope I've answered these questions; I have, the best of my knowledge.

And therefore, in Hebrews 6, if you'll see, Paul's talking to Hebrews that said, "Well, we'll go along with you so far." They'll come up. You see? Said, "Now, you've . . ." Them that comes up and has tasted . . .

459-204 I just happened to look back in the building. To show you the evidence of a living God. I hope I don't make this person's conspicuous. I come in from a meeting not long ago, and come here, and announced to you that a good friend, a personal buddy of mine, a hunting partner, a man had been good to me, a man that had been to my church, and had been my brother; I called him Busty. Name was Everett Rodgers, lived in Milltown . . . How many remember me coming here to announce it? He was laying here in the hospital; the doctors operated on him, opened him up, and so full of cancer they

just sewed him up. Said, "He'll dwindle right away; in a few weeks he'll be gone; that'll be all there'll be to it. He'll be finished, that's all."

You remember how I stood here on the platform, prayed for him? Went down there and went into the room, something eating in my heart. I walked into the room, and as soon as I got everybody out so I could . . . Brother Everett was laying there. And you'll remember this. I walked in; I said, "Brother—Brother Busty." (I called him Busty.)

460-206 Long ago when we was having brush arbor meetings down there, all them Methodists back over there on the hill (Gertie, one of them), slipping around, was peeping through the grape arbor to see what I was going to say, and like that, afraid that the Methodist church would excommunicate them. And then I went and had a vision there, and I seen meat all piled up in a can. I caught a bunch of fish and strung them on, put—put them upon these stringers, and I tied the stringers up. And when I looked . . . And it was all in a vision; I'd left—left a bunch of people standing under the brush arbor that night and went up on top of the hill at Brother Wright's. And they couldn't even find me the next morning. I said, "Don't none of you . . ."

While I was standing there preaching, here come that Light; that Pillar of Fire hung right here before me and says, "Leave here and go to the woods; I'll talk to you." It was that same day, the next day when they found me up on the hill. And I'd been up there; I hid my car in the weeds, and had been up on a mountain praying all night and all the next day. Some of them come up there, found the car and come up there . . . That was the day that Brother Graham Snelling, here, received the Holy Ghost and the call into the ministry.

460-208 Up there on the hillside were I'd been laying there, and He—He told me different things to do and what the communication we'd had together. He give a vision of seeing these fish strung up, said, "This is your Milltown church."

And four or five of them flopped off; and I said, "Who's that?"

Said, "One of them is Guy Spencer and his wife. The other one is another Spencer there, and theirs." And told the different ones, what would flop off.

I told them; I said, "Don't none of you eat." My wife and I wasn't . . . It was before we was married; and she went home to stay all night with Sister Spencer, a wonderful woman. Wonderful man, Guy Spencer is just as nice a man as stood in shoe leather. And he—

and he went down there, and Opal said, “Now, look . . .” To Meda, she said, “Now, Meda, I believe Brother Bill.” She said, “But when Opal gets hungry, she has to have ham and eggs.” So she goes over there, and fries her ham and eggs, and sets down to eat them, and starts to say the blessing, and leaned over the table, crying, couldn’t touch it. Then they come hunting.

461-210 And up there on the hill that day, He told me exactly what would happen. He said, “These will leave, and then these will leave.” But He had a big bunch of canned-up meat. He said, “Keep this for farther use for the Milltown people.” And the other night when I heard Brother Creech . . . He was setting here last night. I don’t . . . Brother Creech, are you in tonight? When Brother Creech come to me, called me up, and Sister Creech, crying; her daddy was laying there . . . Said, “Brother Bill, don’t tell him. He’s dying.” Said, “He’s eat up with cancer; the doctors opened him up, and he’s just as full of cancer as he can be.” And Will Hall (and all of you remember him), when the same doctor opened him and he was so full of cancer . . . I started to go squirrel hunting that morning, and I seen them apples hanging in the room. (You remember that story of it?) And there the man’s a-living today. That’s been years ago. He and Brother Busty were friends.

And I went down to the hospital, the new hospital (I forget what they call it out there in New Albany)—the new hospital. And I went out there to see Busty; and when I went in the room, I said, “Brother Busty.”

He said, “Brother Bill.” Gripped my hand with that big old handshake; a veteran of the First World War, not saying it in his presence, but just as fine a heart as ever beat under an old blue shirt. He got a hold my hand. I’ve been in his house, eat in his house, slept in his house, just like I was his brother. His kids and all, we’re just—just blood brothers like: fine man.

461-212 And he . . . But he never did come on with the Lord deep. He . . . I baptized him in the Name of Jesus Christ. But that day when that Methodist preacher said, “Anybody that’s baptized in the Name of Jesus Christ, get out from under my tent.” That was okay. George Wright and them walked out. That afternoon I went down there to baptize in the Name of Jesus Christ at Totten’s Ford. His whole congregation walked in the water and was baptized in the Name of Jesus Christ. So I just went on. That was all right. God be for you, who can be against you? I don’t even know where the man went, what happened to him.

However, I walked in the hospital. There was Busty laying there so full of cancer, the doctors wouldn't even—didn't do nothing but just clamp him back together. Busty said to me; he said, "Brother Bill, this is for a purpose. Something happened."

I said, "Yes, Busty." Begin to feel that Spirit like that rushing wind I been talking about, you know, coming in. He said . . . When I walked in here, there was a rainbow in that corner, standing in that corner. A rainbow is a covenant; God's covenant. God made a covenant with me on that mountain that day. Put my hands over on Brother Busty and prayed for him.

The doctors says, "He'll dwindle away. He'll just go down. There's nothing to him. . . He'll be gone just in a few days." And Busty Rodgers . . . That's been weeks and weeks and weeks ago, and Busty Rodgers, setting right back here in the church tonight, healthy and stout as I ever seen him look in my life. Stand up, Brother Busty. There he is. Let's give God praise, everybody.

462-213 They were gathered in the upper room,

All praying in His Name.

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."

I'm one of them, one of them;

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

(Hallelujah.)

One of them, I'm one of them;

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

Though these people may not claim to be,

Or boast of worldly fame,

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."

I'm 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, I'm one of them;
 I'm so glad that I can say, "I'm one of them."
 Now, come my brother, seek this blessing
 That will cleanse your heart from sin,
 That will start the joy bells ringing,
 And will keep your soul on flame.
 Oh, it's burning now within my heart,
 Oh, glory to His Name.
 I'm so glad that I can say, "I'm one of them." (Let's
 sing it.)
 Oh, one of them, 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."

How many's one of them, raise your hand? Oh, my. Oh, how
 glad I am I'm one of them.

One of them, 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."
 They were gathered in that upper room,
 All praying in His Name.
 They was baptized with the Holy Ghost,
 Then 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, 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."

Now, while we sing that chorus again, I want each one of you to turn around, and shake hands with somebody by you, and say, "Are you one of them?" See? All right.

Oh, one of them (I know you are, Brother Neville. I know you are, Brother . . . ? . . .)

[Brother Branham shakes hands with those near him—Ed.]

One of them.

Oh, one of them, one of them;

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

⁴⁶⁴⁻²¹⁴ Oh, aren't you glad you're one of them. How many would like to be one, raise your hand? All right. Now, I'm going to sing this for you.

Then come my brother, seek this blessing

That will cleanse your heart from sin,

That will start the joy bells ringing,

And will keep your soul on flame.

Oh, 'tis burning now down in my heart,

Oh, glory to His Name.

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."
(Hallelujah.)

One of them, I'm one of them,

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

Remember what the little girl said, "Peter, aren't you one of them?" I'm so glad, aren't you? You know, Peter said on the day of Pentecost, "This is That." And I've always said, "If this ain't That, I'm glad I got this, waiting for That to come." That's right. I'm glad of this.

For I'm one of them, I'm one of them;

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."

⁴⁶⁵⁻²¹⁶ Oh, isn't this wonderful, setting together in heavenly places in Christ Jesus, communing with the Spirit, communing over the Word, talking of the good things to come. It's so good. I'm so glad to know that, aren't you? Aren't you glad you're a Christian? Aren't

you glad your sins are under the Blood? He'll be coming one of these days, and we'll be going with Him. Then think, all the old age will drop out of us; all the sickness, all the affliction, all the mortal life will change. Oh, my. I can just think of the dear old brothers that stood here. I remember. . . How many remembers Rabbi Lawson? My, most all of you. I can see him hanging that old cane right here. And I'd be setting back there. He'd sing this little song. . . (Just a minute Teddy, brother.) I'll try—see if I could get the tune of it. I don't know.

There waits for me a glad tomorrow,
Where gates of pearl swing open wide,
And when I cross this vale of sorrow,
I'll rest upon the other side.
Someday beyond the reach of mortal ken,
Someday, God only knows just where or when,
The wheels of mortal life will all stand still,
Then I shall go to dwell on Zion's hill.

465-217 Yes. These little wheels that's a-turning in us: see, taste, feel, smell, and hear, these little senses and wheels that's turning in this mortal life, someday they'll stand still. Then me, myself, and you, we'll go to dwell on Zion's hill. Oh, I love that, don't you? Know we have that blessed assurance. All right. How many knows our old baptizing song? Now, we'll change that. Let's take our dismissing song:

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.

465-218 Take the Name of Jesus with you. Just do that, as you go. All right, altogether now. Don't forget at 8 o'clock in the morning prayer cards will be give out for the meeting. The meeting will start at 9:30. I'll be preaching at 10:00. Prayer service for the sick will begin about 11 o'clock.

Tomorrow afternoon—tomorrow evening will be a evangelistic message at the Tabernacle. And tomorrow night, all you that's repented of your sins and never been baptized, there'll be—the pool will be open; we'll be baptizing the people in the Name of the Lord Jesus Christ.

466-220 Everybody together now, while we sing to the top of our voice. Brother Busty, you don't know how glad I am and thankful to God. You know, he went up to the doctor. And they tell me the doctor looked at him, and just didn't know what to think. He didn't believe it was the same guy. Oh, it is no secret what God can do. Ain't that right? All right.

Take the Name (Ring it out.) of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Now, take it everywhere you go.
Precious Name (Precious Name.), O how sweet!
Hope of earth and joy of Heaven;
Precious Name (Oh, precious Name.), O how
sweet!
Hope of earth and joy of Heaven.

All right. I turn the service now to the pastor. He'll have some words, or speak for someone to dismiss us, whatever's on his mind.