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# THE SEAL OF GOD

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. . .? . . . just the old-fashion kind that we used to have many years ago, and we're so thankful for it. And I appreciate this extra singing, all the singing, and these specials. "When I've gone the last mile of the way, rest at the close of the day." That's where, perhaps, just sitting here, when they were singing it, looking out and seeing the sun as it's setting; the birds all singing low and softly, all is about over now and they've gone in to rest, tomorrow morning to rise for a new day.

<sup>2</sup> And that's the way it is with life; the working days soon passes by, and we lay down upon our couch. I like to talk to Him that day, just talk to Him, gather my garments around me, and enter into this chamber, knowing this, like Saint Paul said of old, "I know Him in the Power of His resurrection," that, when He calls out from among the dead, I'll be called out with them. "Knowing Him in the Power of His resurrection." Not knowing Him by word or by deed, but knowing Him in the Power of His resurrection.

<sup>3</sup> That's one of our—our great hopes tonight, and the only hope that we have, is in the . . . that great resurrection of our Lord Jesus; and our preliminary resurrection we have now, from death unto Life, by having Eternal Life through Jesus Christ.

<sup>4</sup> Waiting, and glorious waiting, of all nature, till that day when He shall come the second time, from the Heaven, Who God will send in due season. And then these mortal bodies, that we groan in now, will take on immortality, "And we'll be changed and made like unto His Own glorious body, for we shall see Him as He is."

Then sin and sorrow, sin and death of this dark world  
shall cease,  
In this glorious reign with Jesus of a thousand years  
of peace.

<sup>5</sup> The birds are waiting for that. The trees are waiting for that. All nature is bending and weeping, waiting for that time, groaning to be clothed upon.

<sup>6</sup> My little girl, a while ago, asked me a question. She said, "Daddy, what did this earth look like when God got through with it?"

<sup>7</sup> I said, "It was beautiful, honey. It was beautiful." And I said, "Someday it'll be like that again, when the curse is taken off. And then we'll. . . It'll be like it was in the beginning, a great paradise of God."

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<sup>8</sup> Now, straight into the work. I was thinking now, the first night . . . This is the third night of our little revival. And we haven't had a healing campaign. It's just to relax, to just express our feelings, and teach the Gospel in the old-fashion way; same Gospel that I taught here, many, many years ago, haven't changed one bit. That's right, just the same Gospel, not a bit of renewing or polishing up; just the same Gospel.

<sup>9</sup> Out in the services, being interdenominational, on the basis of being based in auditoriums and many different denominations of people coming together, you kind of hold yourself from Doctrine; all but Divine healing, and, of course, accepting of the Lord Jesus. But when you're in your home, like the home church here, you just feel like that you just take off your collar, and just simply preach just what you think is right, and that's it.

<sup>10</sup> And many times, in here, we have, many times, people disagree. We can't expect everybody to agree with us on our church Doctrines and things that we have. But we'd may be the same thing, as your pastor was preaching, but he would still be my brother. Don't disregard it. And everyone looks at things in different views.

<sup>11</sup> And in this week, seeing that I had to cancel out a week in Canada, on account of a snowstorm, why, it give me the privilege of get to come here, to the tabernacle, for a few-nights' revival, which I promised when I left. And I give it out, that there wasn't . . . "not a healing service; just to preach the Gospel." Just . . . And on this, finding, I thought maybe we'd take a few nights on the Seven Church Ages. For I truly believe that we're living in the last church age, the last day, just before the Coming of the Lord Jesus.

<sup>12</sup> I always try to weigh myself, little church here, anywhere I've been speaking, because that the good Lord of Heaven has give me a little bit of a ministry to, of on the supernatural side, as you understand. And people hang onto your word, and—and so I—I have to be very careful what statements I make. Cause, if the Holy Spirit has granted this power of vision and discerning, which is unquestionable, and they hear you speak, they feel that you have some conception of what you're talking about, or God would never bless an error and send it out like that. See? So then you have to be very careful, and weigh it in the light of the Word, all the time. And in that, if I make a mistake, I pray God forgive me, 'cause I don't mean to. And I . . .

<sup>13</sup> And any time, in teaching, and especially in these deep subjects that we're in now, and last night on *The Mark Of The Beast*, and subjects like that, and tonight of *The Seal Of God*, the mark of God, and so forth like that, I feel that maybe, I might have many would kind of disagree with this, with what I teach on that. But I try to do it just as . . . not

directing It to any church, any denomination, or any persons, not at all. God knows that. Just in the Light that I see it in, that's the way I speak it.

14 And there's not a church that names the Name of the Lord Jesus but what I love. That's not a person that could call His Name, or have any respect for Him, but what I'd go to my death to do anything for them. That's right. No matter what brand of religion they're wearing, whether it's Methodist, Baptist, Catholic, whatever it may be, that wouldn't matter a ounce to me, that's right, as long as they got respects to my Lord.

15 But, now, there is a Blueprint. And now every church teaches, perhaps, what their theology is of that church, believing that it's based upon a Blueprint. Well, now, many times, in seeing those things, that it isn't just the way I read the Blueprint, so then I have a right in my own church to lay out what I think is right.

16 Here some time ago, a contractor. . . I was in Milltown, at the Milltown Baptist church, where we had a revival. And Brother Wright and you all, I guess, remember Marion Lee. [Brother George Wright says, "Amen."—Ed.] And he was very upset about something I taught on water baptism. Well, he went home, and he was upset about it. And he was a contractor.

17 That night he dreamed a dream. The Lord showed him he was building a house, and he was to put a bay window on it. And so instead of putting a bay window on it, he just put a porch, said, "That'll be all right." So when the owner of the house come up, said, "Tear it down to the foundation; start over again."

18 So he had been taught something different from what the Bible taught, so he said, "I just might as well tear the foundation down and build it over again." I went home with him that night, stayed all night at his house. So then we. . .

19 That is true. It's got to be laid. And, teaching these subjects, I'm not a teacher. But in what I know of It, I like to explain It to others, and to fellowship around the Word, while the Holy Spirit makes It real to our heart. And so we just have a great time doing it.

20 And just kind of resting up our dear pastor here, Brother Neville. If there is strangers in our gates; the man, *here*, is our pastor, Brother Neville, a man of God, a true servant of the Lord Jesus Christ. I don't say it because he is setting here. I say that at his back, or anywhere, he's been that way since I knowed him. He was strictly a Methodist, and I was strictly a Baptist, but we were brothers together, and so we both turned out to be holy-rollers. All right, isn't it, brother? Amen. [Brother Neville says, "Amen. Hallelujah!"—Ed.] So we stand in mutual ground.

21 Well, we, we're having a wonderful time in this way, "Just having fellowship one with another, while the Blood of Jesus Christ, God's Son, cleanses us from all unrighteousness." So we're having a great time, and we certainly appreciate the strangers in our gates, tonight, here.

22 Our little revival, I guess you wonder why it wasn't advertised. Well, it was just a little time of jubilee for our church here, and that's the reason we perhaps maybe. . . I don't know how the Holy Spirit will lead, but maybe one night, before we close here, we may have a healing service, if the Lord willing. And so I trust that He'll grant that.

23 I've got to go back to Canada now, to continue in the revivals. And as all know, we got pretty heavy schedule, filled right up to the date of time going overseas. And the arrangements are already made, to begin in Durban, South . . . in Johannesburg, South Africa, in September, about the third. And then we go on from there into Durban; and to India; and to Palestine; and Luxemburg; and Frankfurt; and Transjordan; and all through there. Get back home when the Lord leads back, when He tells us to come back. Then they're fixing another itinerary for New Zealand and Australia, and down through there; and over into the east, to Japan, and those countries there.

24 I feel that so many churches around here, where people, oh, my, just kind of proselyte, with one another, and, then, thousands of people has never even heard of Jesus the first time. And so I feel that. . . It's my feeling, personally, it's my duty to take the Message to them, the best that I can. And now as I. . .

25 Let me say again now, 'cause, sitting present, Methodist, Baptist, Catholic, Presbyterian, Pentecostal, Pilgrim Holiness, Nazarene, sitting around, and that's what we're made. . . I believe that's the way Heaven is going to be, kind of, the whole group of us sitting there.

26 And now on these messages, like *The Mark Of The Beast*, and today when there is such a confusion. . . Did you understand it, last night? If you did, say, "Amen." [Congregation says, "Amen."—Ed.] Now we're going to speak tonight on the mark of God, or, *The Seal Of God*. Now we realize. . .

27 Now, I ain't just not trying to preach out of two Bibles; one is plenty. But I got one of them here for a purpose of little footnotes, and so forth, of reference, if someone should ask a question. And now, tomorrow night, if the Lord willing, after preaching. . .

28 The first night, on *The Seven Church Ages* seeing where we were, we're at, positionally, in the day that we're living.

29 Last night, on the greatest criminal there is in the world, *The Mark Of The Beast*.

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30 And, tonight, on the greatest blessing there is in the world, *The Seal Of God*.

31 Tomorrow night, I'm going to give you a chance to shoot at me, now. Tomorrow night is the questions, and things that you don't understand concerning what's been preached. You've been gentlemen and lady enough, or Christian enough, I'd say, to hold your peace in the time of the services. I want you to write out, tomorrow night when you come to church, and come just as early as you can, 'cause I'll have to come early to read and kind of answer it back, of what your question is concerning the Scripture.

Then Sunday morning is the regular Sunday school.

32 Sunday evening, perhaps Sunday evening, is baptismal service. There is some people to be baptized. And then Sunday night, we'll perhaps, either have a Gospel message or a healing service. We'll see whatever the Lord leads for that night, for Sunday night, the message on that.

33 Now we find, before we approach this, that, "There is no man in Heaven, no man was on earth, or no man beneath the earth, was worthy to take the Book, or to open It, or to loose the Seals thereof." "No man!" John saw it in the Revelation. And we're teaching Revelations now. "And John wept. But there was a Lamb that had been slain, from the foundation of the world; He was worthy to come and take the Book out of the right hand of Him that sit upon the Throne, and to open the Book, and to loose the Seals thereof." And that Lamb, of course, was Jesus Christ, the Son of God. And now if He is the only One that's worthy. . .

34 He lived here once with us, on earth, in the form of a Man. God lived in His Son, Christ Jesus, as the God-Man.

35 And He returned into Glory, leaving this Word, "A little while and the world will see Me no more. Yet, ye shall see Me, for I will be with you, even in you, to the end of the world." The Person of the Holy Spirit, God, returning in the form He . . . Jesus said, "I came from God; I go to God." He came out of Eternity, stepped down into time; went out of time, back into Eternity.

36 And the world knew Him not. "He was in the world, the world was made by Him, and the world knew Him not. But as many as received Him, they . . . give them the power to become sons of God."

37 And, now, now Jesus Christ is with us, "Yet a little while and the world seeth Me no more, yet ye shall see Me." Now there's going to be a world that doesn't see Him, and there's going to be a *ye* that does see. "For I," *I* is a personal pronoun, "I will be with you, even in you, to the

end of the world. And *ye*,” the believer, “will see Me plumb on to the end of the world.”

<sup>38</sup> Hebrews 13:8, said, “Jesus Christ the same yesterday, today, and forever.” Watch Him in His power, the same Lord Jesus, the same love, the same wonders, the same signs that followed Him, moving right on down. He is in the mystical Body now, the Body of the resurrected ones, from sin unto Life. He lives in them.

<sup>39</sup> God in His great Glory, God condescending, coming from the Pillar of Fire, no man could touch, down into a form of human flesh where he could touch, but He was born of virgin. Then, out there, giving His life to be crucified, to cleanse sinful man, and He could live right among men. What love that God has for man, that He unfolded Himself down, to make a cleaned way that He could live and love among men and women. It’s beautiful. Yes. That’s our Father.

<sup>40</sup> May we talk to Him just now, the Author of the Book, before we turn the pages.

<sup>41</sup> Our kind Heavenly Father, we come to Thee, tonight, in the way that has been promised to us, “If you ask Me anything in My Name, that I’ll do.” So we have no righteousness, we have nothing that we can offer, only we come in the Name of the Lord Jesus, knowing that You promised to hear through this Name.

<sup>42</sup> Then we ask You, knowing that we have here, under consideration tonight, one of the most outstanding subjects of the day, *The Seal Of God*. Father, we pray, Lord, knowing that this little group of people that’s gathered here, if I should mislead them, I’ll give an account for it at the Day of Judgment. And last evening, on, *The Mark Of The Beast*. O Father, we pray that You guide and direct those Words. May It not return void, but may It accomplish that which It was purposed for when It was written in the Book.

<sup>43</sup> And now come, Holy One, take the Word of God right out of the Bible, speak It through mortal lips, unto mortal ears, and circumcise both the speaking and hearing, that we might accomplish something by this gathering together, tonight, knowing that there may be some here, if the world stands another year, will not be mortals on earth.

<sup>44</sup> And now we’re at the house of correction, at the house of God, where we’re to stand for correction. And may the Holy Spirit correct me, and close my mouth, as You did the lions’ mouth, with Daniel. And Thou knowest my heart, if one word I should speak contrary or within myself. May the Holy Spirit unctionize every Word. Just stand as an empty vessel; and may He speak the Word of God, tonight, for our hungry hearts are longing to hear from Him. And may He, Who

wrote the Bible, come and interpret It to Your humble servants here. We ask in Jesus' Name. Amen.

45 Now for just a little background, to start off tonight, with, *The Seal Of God*.

46 Don't forget, tomorrow night, we want you to get your question. And write it out plainly, and lay it up on the platform, early, or on the pulpit, early as you can. Now this great subject we had last night . . .

47 The first night, before last, was the Church and the church age, how that we seen Jesus standing in the midst of the Seven Golden Candlesticks, to look upon as jasper and sardius stone, the beginning and the ending, Reuben and Benjamin. See the seven candlesticks, or seven lampstands standing, and a rainbow over it, as a covenant, and how He was appeared. And His Voice was the Voice of many waters, both Christ and the Church, speaking together; with a golden girdle around about the breast part of the Church, covered over, holding, the Gospel holding the righteousness of Christ over the Church. Standing on the brass foundation, Divine judgment; God poured out His Divine judgment upon Christ, and He suffered, the innocent for the guilty.

48 Then, seeing how it began with the church of Ephesus; then the second church age; the third church age; the fourth church age, the fifteen hundred years of dark ages; out through the Lutheran Age; and Philadelphian Age; and down into the Laodicean Age, the last age.

49 Seeing in the Old Testament, how they were perfectly typed at the beginning, in Solomon, on down through in the time of Ahab, the dark age. And found out, as Jezebel, Ahab, a border-line preacher, or a man who was on and off. Just like a lot of lukewarm church members today, people, on and off; in the church today, tomorrow you can expect them anywhere; compromising, letting down, going with the world, yet calling themselves Christians. And Ahab, in that condition, fell for a beautiful little woman, though wicked as all get out. And wedded her, and brought idolatry into Israel, right in the darkest time of Israel, dark age. Now, we find out that they come out of there with a brass stand, and on out, and finally lukewarm, down till God spued them from His mouth and accepted the Gentiles.

50 And now we find out that they started off from the first, the—the Ephesian Church, in the beginning, in the church age; the next church age begin to cool off and get lukewarm; went on in, and, the dark age. And just as—as that day, Ahab marrying an idolator, Jezebel, and brought idolatry into Israel; then Protestantism married Romanism, Catholicism, and brought idolatry into the church. Come out through Martin Luther; down through John Wesley; over into Pentecost; and

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out in, spued from God's mouth; and God turns back to the Jew again, just as perfect.

<sup>51</sup> Now, I know I'm . . . You say, now, I'm a typologist. That's right. Cause, I—I know one thing, if I'm going towards my shadow and I see what my shadow looks like, I have some conception of what I look like; whether I'm a four-footed beast, or a feathered bird, or whatever it is, it'll shadow.

<sup>52</sup> And the Old Testament was a shadow of the New. We got it last night, in Revelation 12, the woman with the law under her feet, the moon and the sun at her head, and a type. How, all those things, Hebrews the 11th chapter tells us, they were all types and shadows. I believe, the Hebrews 12, saying, "Seeing that we're compassed about with such a great cloud of witnesses, let us lay aside every weight, and the sin that does so easily beset us, that we might run with patience the race set before us." Now, we seen those things. Then last evening. . .

<sup>53</sup> We picked up back here, to find out, or—or, evening before last. We find out then, that, the first church, how it started off, it was inaugurated and begin at the Day of Pentecost, where the Holy Spirit was poured out upon believers. And we saw the reaction of these believers, and how It acted upon them, and what they did, and the signs and wonders that followed them.

<sup>54</sup> Then we find, at the closing of that church age, about three hundred years, they sprung up a heresy among them, called, "the doctrine of the—of the Nicolaitane." Then we find out, it was "deeds," to begin with.

In the next church age, it become a "doctrine."

And then become a "persecution," in the dark age.

<sup>55</sup> Then come out on the other side, over here, and found out that it hatched right out with the Protestant churches that come out.

<sup>56</sup> Then we goes back again then and find out how all the lukewarm is over here in the end of the age, at *this* side, how it all cools off. Just like it did under the Jews, so is it doing under Gentiles; cooling off as it's going *this* a way, the shadow, dimming out.

<sup>57</sup> Just like it was, the days of Wesley, and we brought that in last night, and Luther. What a great revival you had, but, the next round, it begin to cool off. The next round, it got cooler. And now it's just a bunch of creeds and forms. That's all there is to it. See? And that's the way it's been all the way along. So then we've taught that.

<sup>58</sup> Now, close now, listen, so that you'll be sure to remember. I'm not condemning Catholic people, and I'm not condemning Protestant people, for out of both and all of them comes the Seed of God, by

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election. Those who are ordained to Life will see It and walk in It. Those who cannot see, walk in darkness. That's up to God. God does it. He swore and promised Abraham He would save him and his Seed. Now, if you got Abraham's Seed, you got Eternal Life, that's all, and you're heirs according to promise. And it's all by grace and by election of God.

<sup>59</sup> Now notice, in this here. And I'm just sometimes . . . maybe if I preached more, or taught more. It's been years. This is the first teaching meeting I've had, for about eight years. And it's just a little, maybe a little rusty on it, in places. Any time you're—you're . . . Ask me any question you wish to; lay it on the platform, or the pulpit, and I'll be glad to get it.

<sup>60</sup> Now notice. But all that I know of It, I never learned It by man, by a seminary. I prayed until I had a revelation of It, and it had to compare with God's Word.

<sup>61</sup> In the Old Testament, they had three ways of knowing a message. The first way they'd find out, it was either written on the law; the next thing was a prophet; or the next thing was the Urim and Thummim. Now any teacher knows what the Urim and Thummim was. It was a—a light that flashed over the breastplate of Aaron, that they had hanging in the temple. Now, if a prophet prophesied, and the Light didn't flash on the Urim and Thummim, it was wrong. That was a Divine answer of God, "It was wrong." Then if they . . . If a dreamer dreamed a dream, and it didn't flash on the Urim and Thummim, it was wrong.

<sup>62</sup> Now, the Urim and Thummim has been done away with, in that sense, but *This* is God's Urim and Thummim now, the Bible. If a prophet, or a dreamer, or whatever it is, or a teacher, hasn't based his theory exactly on *THUS SAITH THE LORD*, I don't believe it, see. Got to come right *Here*, from Genesis to Revelation, not just in one place. It's got to come through the Bible and tie It exactly together. Yes, sir. It's got to dovetail with the rest of It, and hook It all together. If you don't, you could take one thing and say that that's purgatory, and preach Catholicism out of the Bible. But it's got to dovetail completely from Genesis to Revelation, make the picture clear. That's right.

<sup>63</sup> And the Holy Ghost is the One Who develops this picture for you, if you'll just let Him do it. He'll lead you into all Light. The Bible said so. Jesus said He would do it.

<sup>64</sup> Now notice as . . . Again, now, we find what they did there. Then, after a while, they got a doctrine. They got the persecution. They went out.

<sup>65</sup> And then we come to find out, that in this day now, that the Bible predicted that there would be a time when men would receive a mark,

and a mark of the beast.

<sup>66</sup> Every time there's a little something flies up in the country, everybody said, "That's the mark of the beast." When the old . . . I had just got ordained in the Baptist church, when I heard about the N.R.A. Well, everybody said, "That's the mark of the beast." And then everything starts along, "It's the mark of the beast."

<sup>67</sup> And now they say, "Here comes Russia down, communism, it's the mark of the beast." But, it's a lie. It isn't the mark of the beast. The Bible tells what the mark of the beast is. The mark of the beast is not no great anti-religious anti-country raise up like that. Communism is not Russia; communism is a spirit. It's all . . . We don't—don't have to worry about Russia.

<sup>68</sup> Our own rottenness is what's killing us. Communism moving right among our churches and everything else, you know that, in our schools, in our homes, everywhere, in our nation. The whole thing is just worm-eaten. The robin pecking on the apple doesn't hurt it; it's the worm at the core that ruins the apple. That's what it is, it's just the rottenness among ourselves. Going, calling ourself Christians, and acting like the world, and dressing like the world, and partaking of the world, and calling ourself . . . The world is sick and tired of such. And not only the world, a lot of the Christians are, too. Yes.

<sup>69</sup> I've often said, "God help the day when men will be what they ought to be. If I was against Him, I'd say I was against Him, I'd be against Him in everything I could be." But I'm for Him, and I love Him, and I believe Him. And—and my life is in His hands, to do with whatever He wants to, because I believe that Christianity is the Truth. That's right. I believe it's the Truth.

<sup>70</sup> In traveling the world, and looking it over in different isms, and so forth, all their founders are dead and laying in the grave, and they have theology. That's just about as far as the Christian church goes with it, though.

<sup>71</sup> "But those who know their God shall do exploits." And the Power of the resurrected Jesus Christ lives in the man. That's right. He is not dead; He is risen. "I'll be with you, even in you, and the things that I do shall you do also." Yes, sir.

<sup>72</sup> Then the world looks out and says, "Fanaticism." You seen where we took it last night, by the help of God.

<sup>73</sup> Now, we find out that the first thing that ever raised up to form any form of the beast, at all, or . . . The *beast* means a "power." We went through all the symbols and everything, last night, to prove that the beast was the power. And it did not come out of Russia. It come out of Rome. That's right. It came from Rome.

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74 And it was not—it was not a group of men. It was not a political organization. It was a religious institution. It was a church that “sit on seven hills,” with one man who had controlling power over all the world, in there. Exactly right. And we find out it was a woman, and pictured her up just as plain. Not taking my own interpretation; just reading the Bible. That, there’s no other place in the world, no other city in the world, rules over all the earth. In every nation, that streak of Romanism goes out like in the ten toes of Daniel’s vision, and we find out that that was the Vatican City.

75 At least a dozen loyal Catholics setting here last night. They sat still and listened. They are sincere. They are hungering.

76 Now, you can’t argue with the priest. He won’t argue, ’cause, a priest, “If the church says anything different from this Bible, the church is right.” To me, the Bible is right and the church is wrong. See? You can’t argue with them. They, you got . . . There is no way of arguing. There is no way of discussing or debating. Because, they believe, “What the church says, that’s it! That’s it, what the church says, no matter what the Bible says. It’s what the church says!” They believe the church. We believe the Bible.

77 Now we find out that she was called . . . The church was a woman. And she was called the flat, vulgar word of “WHORE,” and then she was “THE MOTHER OF HARLOTS.” And we find out that the Catholic church was the first mother church. She is exactly what she said she was. She is the first church to ever be organized. When God ever organized religion, it was the Catholic church. The first organization was ever organized in the world, of Christian religion, the Catholic church. Now . . .

78 And then, finally, she was “THE MOTHER OF HARLOTS.” She gave birth unto churches, after her, ’cause they couldn’t have been boys, they had to be girls, and we find out that the Protestant church is a product of the Catholic church. By searching the Scriptures, and looking at your history book, we see that the Protestant church is the product. And the Protestant can’t holler at the Catholic, because, of both, says they are “HARLOTS” and “WHORE.” That’s flat, but that’s THUS SAITH THE LORD. That’s right.

79 Watch, then he said, “Let us,” in the United States, they said, “let us make an image unto the beast.” If the beast was a power, and the power was an organization; not taking theory now. That’s the Word of God. The organization of the Catholic church organized themselves together and made a de- . . . agree. And they set, what they call, the “early fathers” together, and organized the Catholic church, and made

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a—a—a—a ritual, and what they believed and what they would teach, a universal belief. And they forced it to people, by punishment.

<sup>80</sup> And then when Martin Luther come out, seeing the Spirit of God lead him out, instead of letting the people stay free, he organized the church, an image likened unto the beast, a political power likened unto it. Instead of letting the people walk as God gives Light, they organized under a discipline, and they have to stay to that discipline.

<sup>81</sup> God moved right out into the Methodist church. The Methodist had a revival that swept the world; the Holy Spirit with them, teaching sanctification. And the first thing you know, when they did that, then they organized a church, made an image unto the beast, that's right, a political, organized power, to bind the people of God to a creed, instead of being free to worship and walk in Light as Light was strewed on their path.

<sup>82</sup> They set them back, in that age. That was fine Light for there, that was the Light for the—for the Pergamos church.

<sup>83</sup> But what about the Philadelphian church? That's another light. But, you see, regardless of how much they organized, God moved right out in *this* church age, anyhow, sent a man out, named John Wesley. Luther couldn't follow it, 'cause he didn't believe it. He was already organized back *here*.

<sup>84</sup> Then John Wesley organized so tight, and got to a place, it was time for *this* church age to come in. God sent the Pentecostal group; go out here with the baptism of the Holy Spirit. Oh, the Methodist said, "Uh-oh. Huh! We can't go with That. Huh-uh! We don't believe in that stuff. Oh, no." Why? *This is* the light they was walking, *here; here is* the light for over *here* now.

<sup>85</sup> We're going on towards the setting of the sun. Remember what the prophet said? "It'll be a day that'll be cloudy, neither night or day, but in the evening it shall be Light." The Light that once shined in the eastern country to the Jew, in the eastern (the Jews are an eastern people), It's shining on the Gentiles; the same Light, the same Holy Ghost, in the last days over here, the same baptism of the Spirit. We've been down through all these ages through here, where it's neither Light nor dark time, but a cloudy, gloomy day; but right *here*, as the Light shined just the same as it did there.

<sup>86</sup> That's why, "He is to look upon jasper and sardius stone; Alpha, Omega, the Beginning and the Ending; He Which Was, Which Is, and Shall Come; the Root and Offspring of David; the Morning Star." There it is. [Blank spot on tape—Ed.] I hope you see it.

<sup>87</sup> And, remember, that we found, without one mistake, that the mark of the beast is a mark of apostasy, that is, church members hanging

to their church instead of walking in the Light. They reject Light, and there is nothing left but darkness. That's right, both Catholic and Protestant. There was "a beast, a whore," and she has "harlot" daughters. And these harlot daughters, when they broke forth, they were virgin from the Light of that day, and they organized and bringing people down here, back into here, making them the same kind of a thing that Rome was in the beginning. The Bible said so. "The beast; and an image to the beast; the letter of his name," and so forth.

<sup>88</sup> How we went through the whole thing, last night, and the Bible plainly. . . not somebody's theory. But the Bible laid it out, that that seven-head, ten-horned beast [Blank spot on tape—Ed.] from Rome, was there at Rome, and was "he which was, which is not; and which is, and which is not," one pope after another, one pope after another, and shall go into perdition. And find out that that same old woman brought forth some girls. They were virgin from the beginning, walked in what Light they had. And then they begin to act like prostitutes, and went right back doing the same thing their mammy does. Exactly. Exactly.

<sup>89</sup> Let me tell you something, women. Listen. You might not have so much confidence in me now, when I blast these things out. And it's not to hurt you; it's to help you. But when you see people, the churches today, permitting their women. . . Now, I—I'm going to get to the men, too. But permitting their women to do the way they do today, and them professing Christianity! I don't blame you women; I will, after tonight. But, look, I—I don't blame you women now. But, my sister, a lot of these seminary teachers up here, or cemetery teachers, or whatever you call it, from up here somewhere, is only letting you walk in those delusion. The Bible said they were blind, leading the blind. It's true.

<sup>90</sup> Now, and Jesus, seeing this, and knowing that some of those Protestant churches would walk right straight up to the gate of Light, and turn away. Jesus, in Matthew 24:24, said that it'd be so, the antichrist would be so close like the real One, to it would deceive the very Elected, if possible.

<sup>91</sup> Now, see, Romanism, Catholicism, oh, it knocked some of you Protestants in the head. But, a man that's got a little bit of grace about him, a little. . . know a little about the Bible, he'll shun and walk away. That's right. Its allure is black to him; he knows there's nothing to that, all that stuff that they teach. There is no Scripture to it; now and then, they hit a little bit.

<sup>92</sup> The biggest lie was ever told, had a lot of Truth in it. That's right. And the first one, Satan talking to Eve, he told a lot of Truth. But he had like, the bottom of it, he had a lie that condemned her, and ruined the whole generation, the whole creation. That's right.

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<sup>93</sup> You have to watch that. It's got to come Truth *here* and Truth *here*, Truth *here* and Truth *there*. Every bit of it, the Truth; lining up the same, all the way through.

<sup>94</sup> And then how people can see the early church back there was lit with that lampstand candlestick, and then over *here* see the same thing happen that happened back there, and the Word of God saying it would be "Jesus Christ the same yesterday, today and forever." And refuse it? It goes to show they have rejected Light, and walking in darkness; the only thing is left.

<sup>95</sup> It's true, my brother. I don't say that to be smart. God knows that. He knows my heart. I've got a ministry, and lots before me yet. And knowing that some day, at the Judgment Bar, I'm going to answer for these things. That's exactly right. I'd be found a false accuser, a false teacher, then God would condemn me. That's right. But if I do know the Truth of these things, and don't tell you, He'll condemn me then, sure enough.

<sup>96</sup> Said to the watchman, "Watch! If you fail to warn, then I'll—I'll require at your hand. But if you do warn, and they go ahead, they'll die in their sin, but I won't require it at your hand. You'll be free."

<sup>97</sup> So we want to be careful that we know what's Truth, according to the Bible. And how that age started in, and what they did, and today to see the Protestant church right down exactly.

<sup>98</sup> Looky here. It used to be, a long time ago, and you holiness people, it was wrong for you women to cut your hair. What become right about it? when the Bible said that a . . . if any woman cuts her hair off, her husband has a right to give her a divorce. Plain teaching, but that's the Bible.

<sup>99</sup> And you women, get out here and cut your yard, with overalls on, and with man's garments. And the Bible said, Almighty God said, "A woman that will put on a garment that pertains to a man, it's an abomination, filth in the sight of God." And you do it.

<sup>100</sup> And you smoke cigarettes, you go to dances and shows, and still belong to church. You shows you've took some sort of a something; you're not marked in Heaven, the Holy Spirit. After a while we'll get into that, and show you different than that. Now, that's just a little thing.

<sup>101</sup> And you men, go into the church, walking down the streets with a cigar in your mouth, like a—a Texas steer, dehorned. And get . . . I'm not saying that for a joke. I don't believe in joking in the pulpit. I'm saying that's the Truth. Go down the street, and will sit in the places, and lie, and steal, and cheat one another, and deacons on the church board.

102 Go down into churches and play these old bunco games, that's nothing in the world but common, low-down lottery. That's right. And you do it, and then holler about a bookie. You're just as bad, in your churches, you Methodists, Baptists, and Pentecostals, whoever you are that does that. That's right. And you know that's the truth. But what is it? You heap right back like your mammy back yonder. Exactly the same thing, and pot can't call kettle black. And there is that spirit of things.

103 But I'm nothing against the Catholic people. I'm nothing against the Methodist, or the Baptist, or the Presbyterian. God has got people, Abraham's Seeds, out there. It's not against the people. It's about their churches, organize themselves there, and they worship the church instead of God. Oh, you Protestants don't want to believe that, but you do it, anyhow. I'll say, "Are you a Christian?"

104 Well, here not long ago, Brother Bosworth asked a girl, said, "Are you a Christian?"

105 She said, "A Christian? I'll give you to understand, I burn a candle every night!"

106 Well, now you Protestants think that's something? "Are you a Christian?" "I'll give you to understand, I'm a Methodist," or "a Baptist." Well, that don't mean nothing but you've walked out of the day of grace, for yourself, to me; that's right, if that's all you are, just a Methodist or a Baptist. If you're not a Christian in that Methodist, or Baptist, or Catholic church, you're lost. That's right. So there is exactly your mark.

107 Both marks are spiritual. Now I'll prove it to you by the Bible. Both marks are spiritual marks.

108 A lot of people thought, "They're going to go around and tattoo something in your forehead, and tattoo something in your hand." We found out, last night, that was a lie. Yes, sir. That's wrong. It's a spiritual mark. It's—it's just so hid. And, look, many times . . .

109 Now I know this may be ruffling a lot of feathers, and it—it—it seems hard. But it—it'll straighten out if we just . . . and give God a little chance. I—I don't mean to be rude, but I—I'm just trying to state fact, with all my heart.

110 When Jesus Christ seen that Protestant church fall from that Catholic church yonder, and come out and go right straight back, and turning back again just the way they did, He said, "The spirit will be so close, till it would deceive the very Elect . . ."

111 Did you realize, Christian friends, that the antichrist, which is the mark of the beast, the antichrist . . .? Anyone knows that. The

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antichrist is, that's his mark, is the . . . of his power, and you see, a beast is a power. There's a power of the Catholic church. There is a power of the Methodist church.

<sup>112</sup> I went, here not long ago, to a very fine gentleman. If I'm not mistaken, he is sitting right here in the church tonight. And little Edith Wright and them come to the meeting right up here, not twenty miles from this place. And, we, the people . . . I was just preaching the Gospel of salvation. We had to climb over cars to get to the place. And that night, the pastor called me out directly, said, "I'm sorry to tell you, Rev. Branham. But they told me they had some sick people come in there, and our district man come in and said, 'No Divine healing in the Methodist church.' So you'll have to go to the platform, dismiss yourself, and leave the congregation." That's right.

<sup>113</sup> Why? The power of the Methodist church. That's the beast's power. The Baptist church the same; Campbellite, and Lutheran, and all the rest of them, and the Pentecostal, as bad. That's right. I've had Pentecostal people . . . And Assemblies of God has gone into the council of churches, which is a—a . . . They just hooked theirself right up here, and with the old "mother" harlot. So every church organization comes from Rome. There is the mother of it. And I'm not a Latter-Day saint, or Latter-Day Rain, or ever what you call it. I don't want . . . I'm none of that.

<sup>114</sup> But I mean this, that men and women should be free in Christ Jesus, to walk in Light. And every church should be the same thing. That's true.

<sup>115</sup> Now, notice this, how the Bible . . . Get that. That organization, remember, there is where it lays, right there. And we find out, that when the Catholic church started back there, they got a phoney baptism they come out with, sprinkling instead of baptizing. There is not one Scripture in the Bible for that. And just not only that, but the Holy Ghost, and water baptism, and forms, and titles, and everything else, just making a mock out of the real. And there's not a minister in the land, that can show me one place where that was ever done in the early church. That's right. It's not in the Bible. But they come out with it, and we bow right down to it. You see where we're going right back to?

<sup>116</sup> And today you're wondering why we haven't got a revival. There is what it is, brother. What we need today is a good, old-time, Saint Paul's revival, and the Bible Holy Ghost back in the land again. That's what we need. Now . . .

<sup>117</sup> And they've took "the mark of the beast," or "the letter of his name," that they made an image to. The image was the organization just like the Catholic church. They organized it and made an image

of the Catholic church. Is the Methodist church an image of it; the Baptist church, the Presbyterian church, the Pentecostal church, the Holiness church, the Pilgrim Holiness, the United Brethren? Every one that organized, patterned off of there. It never was in God's Bible. That's right. Organizations; organizing!

118 God is the leader. Take it on back as far as you want to. Look at Israel, coming up out of Egypt.

119 And all those Moabs standing up there, fundamental, offering the sacrifices; seven altars, seven go- . . . seven sheep, speaking of the coming of Christ; seven ox, a clean offering. Right there, his great prophet standing out there, Balaam, to curse Israel. And there was Israel. . . There was Moab, a great nation. There was the Amorites and all, a great nation, organized together as a nation.

120 And Israel was scattered out there on the prairies with a bunch of tents. They were "pilgrims and strangers, seeking a City to come," strictly interdenominational. And what did they do? They had signs and wonders following them. These didn't; and they were jealous of those. Them were spirits.

121 God takes His man, but never his spirit. He taken Elijah, and his spirit come upon Elisha, several hundred years later, it come upon John the Baptist, predicted again in the last day.

122 The devil takes his character, but never his spirit. That same religious teacher that condemned Jesus Christ because of His miracles and signs and wonders, and differed with Him on the Scripture, was flat enough to come and tell Him about it. That same spirit lives right down in ecclesiastical teacher today. . . ? . . . ordained of God to come into that condemnation. That's what the Bible said. "Men of old, foreordained to this condemnation, to turn the grace of our Lord into lasciviousness." That's exactly right. In Jude, the 3rd—the 3rd verse of—of Jude, you can find it. That's right.

123 Notice all those things proving there, that there is the mark of the beast. There is where it's at. So when you're running around here saying, "Well, I'll show when the mark of the beast comes," be careful that you haven't already got it. And those who have so, will be punished in fire and brimstone, poured out of the cup of God's indignation, to be tormented day and night, forever and forever. It's a serious thing. Now how is your escape?

124 There is going to be a time, which is coming right now. Notice, and in that organization moving. . . Now let me give you a little hint here. In that organization moving down like that, it's coming a time to where you'll have to belong into that organization or you can't buy or sell; or

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have that mark of apostasy, church mark. You have to belong to some organization or you can't buy or sell.

<sup>125</sup> And, listen, to you people who knows what's Truth. I'm not saying get away from your church. I ain't saying nothing against your . . . about you or about your members. I'm saying about headquarters, back yonder when they organized the thing, and made it, "We're going to do *this*. We're going to do *that*." And they set that ironclad rule. And God tears it to pieces, and takes His Church right out of it; always did it.

<sup>126</sup> Look in the journey of the children of Israel. They built a fire. They stayed every night. The Pillar of Fire hung over them. And I don't care what time of day or night it was when that Pillar of Fire left, trumpets blowed and Israel packed camp and left. If it was midnight, two o'clock in the afternoon, whenever it was, they packed camp and followed the Pillar of Fire. Is that right? They followed the Fire.

<sup>127</sup> Well, when Martin Luther saw the Fire of God move out, Martin Luther come out, following the Fire out of Catholicism. But he built under there and organized his church, and he couldn't move.

<sup>128</sup> The Fire moved right on out, and Wesley saw It, and away he went after It. That's right. The Fire of God left Luther sitting. Then, the first thing you know, Wesley built under It, the Wesleyan Methodist church.

<sup>129</sup> And then come Alexander Campbell, John Smith with the Baptist, and so forth like that, and Moody, and all that. Then, the first thing you know, they begin to get ritual, and starchy, cold, when the old prophets died off, and so forth. This new bunch come on with nothing but a seminary education, and then, the first thing you know, the hands got in the pie and messed it up.

<sup>130</sup> And the Holy Ghost moved out, and the Pentecostal saw It and away they went; right, moved right on out, away from the Methodists and Baptists, and so forth. Now the cruel thing of it, but to fulfill God's Word, the Pentecostals organized, and just as cold and ritual as the rest of them. But, look, there will never be another church age. The last age is the Laodicean Church Age, which is neither hot nor cold. Just about enough religion, when the music is playing, to dance up-and-down the aisle, and then sit down, go home and talk about your neighbor.

<sup>131</sup> What we need today is an old-fashion, Holy Ghost, God-sent burn-out, a revival that'll make you lay on your face and cry, day and night, and weep and wail, and carry on, for the sins of the world. We'll get into it. That's right.

<sup>132</sup> But there they are. That's just where we got, lukewarm. God said, "Just makes Me sick at My stomach! I'll just spue you from My mouth." That's the church, the Protestant church, rejected. The

Protestant church is rejected; from Pentecost to Luther, every bit of It. God's Word says so.

<sup>133</sup> But out of each one of those churches, He has taken an Elect. He has taken the Seed out of every one, out of the Methodist, the Baptist, the Presbyterian, the Lutheran, all through there, Catholic, and all. He has taken a remnant, taken a people out.

<sup>134</sup> Here not long ago, a little lady laying right here in Louisville, Catholic, dying. I went over there. And the priest said, "Nonsense, to such a thing!"

And her husband said, "Step aside. Let him come in."

<sup>135</sup> Walked in there. And the woman was supposed to be dead the next morning. While praying for her, a vision broke forth, and said, "THUS SAITH THE LORD." That's right. The next morning. . . Told her how many hours it would be, just exactly to the dot, when she'd go home well. They laughed it, to scorn. And the very same hour the Holy Spirit spoke, she went home a well woman, and is well today. She was a Catholic. They were Catholic. They *was* a Catholic.

<sup>136</sup> When you receive Light. . . In the Old Testament. . . Let me show you the brand now. Listen close, then I'm going to go straight to my subject. Look, in the Old Testament, when a slave was under slavery, and then he had. . . He was bought over there, with a price. He had to serve that master until the year of jubilee. And when the year of jubilee come, there was a trumpet sounded.

<sup>137</sup> And when the slave was out there, him and his kiddies, and wife and all of them wanting to return to the ol' homeland, they were stomping in the fields, and the taskmaster beating them, and *this* way and *that* way, and then when the jubilee priest come by, sounding the trumpet, and that priest sounded the trumpet, and that man, he heard the trumpet, he could drop his hoe, he could drop whatever he was doing, look in the taskmaster's face, and say, "You can't hit me one more time, I'm free," walk right away and go home. Why? There is the sounding of jubilee, when they heard the sound.

<sup>138</sup> And that's the Gospel, the jubilee, that you're free from sin. You're free from all these filthy habits and things that the world has produced here in the name of religion, under both Protestant and Catholicism, under the mark of the beast. That's right. You're free.

<sup>139</sup> You don't have to be. But then if that man refused to receive that, then that man was taken from there to the post of the altar of the church, and had a mark put on him, bored a hole in his ear. And he was a servant to that master as long as he lived.

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140 And you refuse to accept Gospel Light when It's preached in the Power of the Holy Ghost, by the Bible, you can seal yourself to your Eternal destination. Amen.

141 Now look, one more little thing, if you'll excuse me for making that remark a few moments ago, about—about the man. But, looky here, "Deceive the very Elect . . ."

142 Now, we've been hitting Lutheran, Baptist, and so forth, and the Catholics, now let me get down to you holiness people just a minute. See? I believe in holiness. You must be holy. "Without holiness no man shall see God." Not my holiness; His holiness. And nothing I can do about it; it's what He's done for me. Don't stand in my own, 'cause I have none, don't even try to have any. I don't try to—to be.

"Are you trying to hold on, Brother Branham?" No, sir.

143 I just turn loose, and let Him hold on. That's right. He's the One Who is holding on. Just stay dead, that's all you have to do. Just keep yourself dead, He'll hold on. He has already held on. He held there till He said, "It's finished." That settled it. God is letting us do just the same. It's finished.

144 But, holiness people, you Nazarenes and Pilgrim Holiness now, remember. Under the power and the come out of the Wesley church, or the Methodist church, when they organized, you dear holiness people come out, said, "We'll continue holiness." That was wonderful. You just kept up that age, that Philadelphian Age, till it come to the Laodicean. But when the baptism of the Holy Ghost come, and the signs turned back to the church, you called it "the devil." Because they spoke with tongues and believed in these things, you said, "It was of the devil." And when you did that, you blasphemed the Holy Ghost.

145 How can I say to my hand, "I have no need of you"? If there is teachers, there is speaking in tongues. If there is evangelists, there is also gifts of healing. How can the foot say to the eye, "I have no need of you"? See? You, if you're a born child of God, you walk and accept everything God says is right. You'll walk right in the Light.

146 When it was time for the Church to move, Luther moved. When it come time for the Church to move Its hand, Wesley moved the hand. When it come time for the Church to speak, Pentecost come on the scene. That's right. But, now, notice.

147 You say, "And a type?" You say, "Is there a type of that?" Yes, sir.

148 Do you realize that Judas Iscariot, the real antichrist, was a very religious man? Did you realize that? They had so much confidence in him, the brethren, till he was the treasurer of the church.

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149 And Judas Iscariot was justified by faith, believing on the Lord Jesus Christ.

150 He was sanctified through the Word. Hebrews, 17:17. . . I mean, Saint John 17:17, "Sanctify them, Father, through the Truth; Thy Word is the Truth." And He was the Word.

151 And they were given power to go out and preach the Gospel, and to cast out devils, and to heal the sick. Judas Iscariot, Matthew 10, was mentioned among them. And they went out and cast out devils, and preached the Gospel in such a way till sinners repented and devils left. And they come back rejoicing and shouting, and having a big time, like a little, holiness camp meeting. And Judas was right with them. That's exactly right, right along with them.

152 But when it come time for Pentecost, Judas showed his color.

153 There is where the holiness church showed its colors, right there, and went right around and denied the very Holy Spirit that was leading them into deeper water, turned right around and denied It.

154 I know they got a lot of fana- . . . I am not Pentecost. I've never belonged to a Pentecostal organization, never. I've stood in the breach. I'm not Pentecost, Methodist, Baptist. I'm just a Bible Christian. That's all. I believe what the Word says. And I cannot deny the gift of speaking in tongues; if I do, I'll deny teaching and every other inspired gift. That's right. I have never agreed with the Pentecostal brethren on "the only evidence," of speaking in tongues. I don't do that. Now, that's all right, if they believe it that way. That's their business, see, but that's perfectly all right. I. . . Paul said, "I would that you all speak with tongues." I'd like to see everyone be that close to God.

155 They've got a lot of make-up, a lot of phony belief. They've got out there, a lot of times, and acted like they had the Holy Ghost, and said something that wasn't speaking in tongues. Their life proved what it was. But there has been a real genuine article going on just the same, all the time.

156 Well, why wouldn't the devil throw out crony, crow bait? Sure, he would, to try to hinder. He throwed out the same thing in holiness. He throwed out the same thing in Methodist. He throw out the same thing in Luther's day. And he's throwing out the same thing today. And under the power of gifts, of Divine healing and discernments, he is throwing the same things out.

157 But what does a scarecrow mean to you, if you could talk bird talk? Birds say, "When I see a scarecrow, that's a meal ticket. The best apples there is, is right around where all the clubs are laying and the scarecrows are hanging up." That's right.

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158 But you see how that spirit moved right up here. And Jesus looked and foresaw that through that Catholic church, coming out. Said, "Don't call no man father. Don't use vain repetitions, all these things." Come out and said, "Now be careful, the antichrist will be so close till it'll deceive the very Elect if possible."

159 Look, brother, how many virgins went to meet the Lord? Ten. All of them were virgin. What does *sanctify* mean? "Pure, holy, virgin." Ten of them were virgins. Five had no Oil in their lamp. Five had Oil in their lamp. *These* five were just as holy and virgin as *these* was. But what does *Oil* represent, in the Bible, where we taken it last night, night before? The Spirit, "the Holy Spirit." They cleaned themselves up and sit there, but they was afraid and stood back from the Fountain that poured in the Oil. See, organized themselves and settled down, and there they are, lukewarm. That's where the church age went.

160 Now, now we're coming to the mark of God. I got thirty minutes, the Lord willing. Now I want you to turn with me, first, and find out how essential, this mark of God.

161 Remember what the mark of the beast is; not communism. The mark of the beast comes from Rome, throughout the world; Catholicism, with Protestantism joined into it, organized religion. And they're going to unionize the churches till every church will have to bow to that thing, our interdenominations are kicked on the sideline. That's right.

162 Revelation the 9th chapter now. Let's read real close here for a few moments, if God willing, and see what He said in His Word. Now . . . [Blank spot on tape—Ed.] . . . of—of Revelation, and the 4th verse. Listen to this.

*And it was commanded them (when they seen the plagues being poured) that they should not hurt the grass or the trees . . . neither any green thing, neither any tree; but . . . those men which have not the seal of God in their forehead.*

163 When the plagues of God was coming, only thing was protected was those who were sealed away in the Kingdom of God. This is the investigating judgment, when men . . . And if God will help me, in a few minutes we'll prove it by the Word of the Lord, that this is the time of the sealing of the place. And those who reject It, there is nothing left but Eternal punishment.

164 Now we'll go over in the Old Testament. And let's go over here, if you will, to the Book of Ezekiel, if you will, and let's read a while in Ezekiel 9. Now, by God's help now, may He help us. And settle down now for teaching, just for the next thirty minutes, if God willing. Now this is pertaining, you marking it, Ezekiel 9, this is the pertaining. . .

165 The first thing we ought to get settled now, what is the Seal of God? [Blank spot on tape—Ed.] Don't you think that would be essential? [Congregation says, "Amen."] Is the Bible a good enough Word for you? ["Amen."] Now I know you have that, those that say, "Keeping the sabbath day," but there is not one speck of Scripture to support that, in the New Testament. Let's find out what the Seal of God is, of course. Turn to Ephesians 4:30, 4:30, and 1:13. Mark it down. Ephesians 4:30 says:

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

166 Now, what does *sealing* mean? Sealing is a "sign of completion." Is that right?

167 Well, did you ever see a railroader loading the cars? He'll go out and he'll set so much *here*, and so much *here*. The inspector comes by, he looks in; and if *this is* a little loose, it shakes, "Nope. I won't seal it. Got to tear it out and do it over again." Next thing, he'll try to load it again; he'll get this wrong. The inspector come by, "Wrong. Do it over again."

168 And that's what God has been doing with His church for a long time. You'll load up, and you're going to Heaven; you're taking everything with you. Your card games, huh, every other thing that you can load into the church, you're trying to take it with you. God just condemns it; ain't ready for sealing.

169 But when God sees a man, contrite, broken spirit, sincere in heart, down at the altar, God closes the door of the world to him, and seals him in there by the baptism of the Holy Ghost, and it lasts until Jesus comes; not from one revival to the other, but, "until the day of your redemption."

170 When that boxcar, the door, is closed, and the government seal is put on it, it cannot be opened no more until it reaches its final destination.

171 And every man that's born again and sealed into the Kingdom of God, has no more desire of the world until the day Jesus Christ takes him into the Kingdom. So if you're having trouble, and saying you got the Holy Ghost; whether you belong to the Methodist church, Baptist church, Pentecostal church; whether you shouted, spoke with tongues; baptized forward, backwards, sprinkled; if you're still having them kind of troubles, you better come back and check-up on the load. That's right. Take too much with you; it's too loose, shaking. God won't seal it that way.

172 When a grain of wheat falls into the earth, no matter . . . If that grain of wheat dies to itself, it can't produce a cocklebur, to save its

soul. A grain of wheat will bring forth a grain of wheat, just as sure as anything. And if we are sowed with the incorruptible Seed of God, how can It produce anything but a life of Christ's Life?

<sup>173</sup> The Holy Spirit leading the Church, leads It in the Power of the resurrection of Jesus Christ, and you're sealed until the day of the redemption. That's the Bible. "Grieve not the Holy Spirit of God, whereby you're sealed until the day of your redemption." Ephesians 4:30.

<sup>174</sup> Now, before the Holy Spirit ever come, he is sealed away before the Gentile age ever started. He is sealed away under them golden candlesticks, we had a chart, to get it, back there under that age.

<sup>175</sup> He kept fooling with them down through Abraham, Isaac, Jacob, David, and all down through the dark age that they had in the days of Ahab, on down, Solomon, so forth, until it come out in that lukewarm condition. But just before He closed that dispensation there, He gave a great virtue of the Holy Ghost to the Jews alone, "Go not in the way of the Gentiles, but go to the lost sheep of Israel." Is that right? "He came to His own, and His own received Him not."

<sup>176</sup> "But as many as received Him, gave He the Power to become the offsprings of God." He said, "I give unto them Eternal Life." *Eternal Life* comes from the Greek word of "Zoe." Zoe is that Life. Zoe is the Life of God. And if the Life of God living in you, produces a godly life just as certain as I'm standing in this platform. And the man that's got It, can no more perish than God can perish, because God is in the man. Amen. "He that heareth My Words, and believeth on Him that sent Me, has everlasting Life, and shall not come into condemnation; but hath everlasting Life." "He that eats My flesh and drinks My Blood, I'll raise him up in the last day." That's His Word. What a consolation to the believer! And what a condemnation to those who reject to walk in the Light!

<sup>177</sup> Getting warm, isn't it? All right, It's good for you. Notice, see if this is true. Brother, we could take it, Scripture after Scripture, week after week, week after week, and stay on this, plumb . . . same subject, for a year, still not pull it out of the Bible, all of it, and right on the same thing.

<sup>178</sup> Now for just a little preliminary here, we're going back and find out what rejecting the baptism of the Holy Ghost means to you, what it meant to them in the day.

<sup>179</sup> Now, in Ezekiel the 9th chapter, the prophet seen Jerusalem. Now remember, we're talking over in that space there, the Jews, just before their ending up.

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180 Now we're in the Gentiles, at their ending up. Then we're going into the Millennium. All right.

181 But now watch here, we're ending up the Jews now. The prophet foresees it. This is still a hundred years, about eight hundred years, before the coming of the Lord, and it was prophesied by the prophet. Now listen close while we read:

*He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, and every man with a slaughtering weapon, or, destroying weapon in his hand.*

182 Now watch closely now as we read:

*And, behold, six men came from . . . the higher gate, which lieth towards the north, and every man a slaughtering weapon in his hand; and the man among them, with white clothes, clothed in linen, with a writer's inkhorn by his side: and they went . . . and stood before, beside the brasen altar.*

*And the glory of the Lord God of Israel was gone up from the cherubim, whereupon he was, to the threshold of the house. And he called to the man clothed in linen, which had the writer's inkhorn by his side; (Listen.)*

*And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, (destiny to Jerusalem), and set a mark upon the forehead of the men that sigh and . . . cry for . . . the abominations . . . done in the midst thereof.*

*And then to the others he said in mine ear, Go . . . after them through the city, and smite: and let not your eye spare, neither have . . . pity:*

*Slay utterly old and young, both maids, . . . little children, and women: but come not nigh unto any upon which . . . the mark; and he begin at the sanctuary. And . . . beginning at the ancient of men which were before the house.*

183 Now watch the prophet in the Spirit, taken up into Glory. God said, "I'm going to show you how I'm going to settle it with the Jews, before coming to the Gentiles." Read the verse, or the chapter before it. Now, when he come in there, he said, "I saw . . ." First, he saw sin in the city, like he had never saw before, and he saw Jerusalem. Now remember, it was destinate only to the Jews, not the Gentiles; the Jew, and their capital, Jerusalem. Just like last night, we had it destinated to the Protestants; now, tonight, it's to the Jew. He said, "Go through the city." Here come men with slaughtering weapons in their hand, going forth to slaughter everything in the city. He said, "Now just hold it, just a minute."

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184 And out of there come a Man dressed in white. Let's stop a minute. "Dressed in white," righteousness, holiness. "Dressed in white," Who had an inkhorn at His side. He said, "Go through the city first, before they come, and put a mark upon the forehead, a mark upon the forehead of every man, woman, boy, and girl, in the city, that sighs and cries for the abomination that's did in the city, for the sins of the people." Put a mark upon them!

185 And then, after He went through and marked, He returned back and said, "It's done."

186 Then He sent the men, said, "Go forth, and don't you spare nothing, but you utterly slay everything that hasn't got that mark upon it."

187 Looky here, brother. That Marker was none other than the Holy Spirit.

188 And notice, if He come to Jeffersonville, tonight, to the Branham Tabernacle, or any other tabernacle in the city, or any other church, who would He put a mark upon, that was so sincere and honest before God that they wept and cried, and prayed day and night, for the sin of the city?

189 What would It do to the preachers that let their women get out here in bathing suits, and stretch out in shorts, and walk up-and-down the streets; and sing in the choir, and paint up and act like Jezebels. And when . . . Men out there, smoking, and drinking, and carrying on, and gambling, and everything else! And they act as if they was unconcerned about it; going to some big chicken dinner, or a party somewhere. Stay home on Wednesday nights and look at television, instead of attending the prayer meeting. In the summertime, close the church, for the services. What would He seal?

190 What we need, tonight, is a lot of this here Hollywood evangelism choked down! And an old-fashion, God-sent revival, men and women who get down at the altar! And quit this shaking hands, and holding up hands, and sprinkle them, and baptizing face forward, backwards, and all these other little forms and isms. And get down to a real, contrite, broken spirit, where sin is. Mix that together, and start an old-fashion crying out, of a new-born child. Amen. That's the kind gets the Holy Ghost. That's right.

191 No matter whether they're Methodist, Baptist, or Catholics, or whatever they are! When they get before that altar and cry, day and night, "O Lord God, look at the sins of this city! My heart can't rest! I can't rest, Lord, to see these things going on. O God, do something! Send us an old-fashion revival," you're on the border line of getting the Holy Ghost then, brother! . . . ? . . .

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192 But if you walk up there because you've jumped up-and-down, or because you danced with the music, or because you done something else; and walked around and blowing up, and unconcerned, and pouting, and fussing, and church-joining, and jumping from place to place; it shows you never got nothing in the beginning.

193 Brother, that, that's good strong medicine, but it'll sure fix you up. That's right. Yes, sir. It'll bring you out, without a feeble one among you.

194 Like Moses. I'd like to look in his medicine kit, wouldn't you? Had two million people out there. Would you like to see in Moses' medicine kit, what he had? All them old men, and hundreds of little babies born every night, and crippled people, and sick people. And when he come out, in forty years, there wasn't even one—one feeble one among them. Wouldn't some of you doctors, sitting here tonight, like to see in his medicine kit?

195 Let's look in it and see what it is. Now look back. We'll find out. "I'm the Lord that healeth thee." That's it. Amen. That's what it was. "I am the Lord that healeth thee." Say there's going to be a baby born. "I'm the Lord that healeth thee." He's got pneumonia. "I'm the Lord that healeth thee." That's the only prescription he could give. That's the only one he needed. That's the only one he had. That's what God supplied for him.

Course, today, "Oh, we don't believe in That. No, that . . ."

196 God never changes. He's the same. If this spirit, carrying on the way people does today, under the name of Christianity, made God sick at His stomach back there, was an "abomination" for people to do that, it's an abomination today. "Jesus Christ the same yesterday, today, and forever." Oh, I feel religious.

197 Notice, "Go here," He said, "You go through the city and You put a mark upon them that sigh and cry for the abomination that's done in the city." And then He said, "After You do that," He turned these men with a slaughtering weapons forth, and they went forth and slayed everything.

198 Now, historian, just a moment. Jesus came in the flesh; God, manifested in the flesh. "God was in Christ, reconciling the world to Himself." And when He come in the flesh, He went around teaching. They called Him, "Beelzebub; fortuneteller." They made fun of Him, of His birth, everything else; rejected Him, casted Him out.

199 He said, "Whosoever speaks against the Son of man, it shall be forgiven him, but whoever speaks against the Holy Ghost, it'll never be forgiven him, in this world nor the world to come."

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200 He called a few Jews together. He didn't go to the Gentiles. He went to the Jews. He was sent to the Jews; it wasn't a Gentile dispensation. The last candle was burning in the Jewish age, and He went there. And there was a few people that received Him, a called-out.

201 Just exactly like it is today. Just as the Holy Ghost speaking out of Jesus Christ, called it out then; so is the Holy Ghost speaking out of Jesus Christ, calling out, today.

202 They believed the supernatural. They watched their Leader. They watched Him. They knowed He was the King of prophets. They knowed whatever He was. What He spoke, God confirmed it and said it was the Truth. They knowed they had the Truth. They knowed Who they was believing, and they went ahead with Jesus.

203 Then they crucified Him. He said, "Father, forgive them, they don't even know what they're doing."

204 But when the Day of Pentecost had fully come, there was a bunch of little, weeping people, crying and going on. "And when the Day of Pentecost fully come . . ."

205 Suddenly there came a priest up the road, with a kosher box, communion box, said, "Lick out your tongue now, and I'll drink the wine"? What nonsense! Up the road come a Protestant preacher, and said, "We'll take the right hand of fellowship, and take six months of prohibition"? Huh! Nonsense! "I'll sprinkle you. I'll baptize you. I'll take you *this* way, take you into the church, give the right hand of fellowship"? Nonsense!

206 "But when the Day of Pentecost had fully come, suddenly there came from Heaven as a rushing mighty wind, and It filled all the house where they were sitting. Cloven tongues sat upon them, like fire." They begin to jabber, and jammer, and slobber, and spit, and go on.

207 You say, "Not!" I'll prove it to you by the Bible. Yes, sir. "You mean to tell me that's what they did?" That's what the Bible said.

208 Did you know Isaiah prophesied? Let me read you a little something out of Isaiah here, just a minute. Isaiah, the 28th chapter, and beginning with the 8th verse.

*For all the tables are full of vomit (Speaking to this day.) and filthiness, so that there is no clean place. (Brother, if that wasn't a picture of the Jew!)*

*Whom shall he teach knowledge? and whom shall he make to understand doctrine? (We're talking about Doctrine, tonight.) . . . they that are weaned from the milk, and they that are drawn from the breasts.*

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*For precept must be upon precept, precept upon precept; line upon line, line upon line; . . . (That's the way the Gospel comes, from Genesis to Revelation.)*

*For with stammering lips and with other tongue will I speak to this people.*

. . . and *this is the rest*, the peace that I said should come. And for all this they would not hear, but walked away, wagging their head.

209 There you are. That's what He said. That wasn't my word; that's His Word. Change It, if you can. It can never be changed. He said, "Precept upon precept; line upon line; here a little and there a little." The whole Gospel must be brought out.

210 The full Gospel must begin here, and they preached It. And when they did, the Power of the Holy Ghost come.

211 And those Jews had made fun of Jesus, but they laughed, said, "Ha-ha-ha! These men are full of new wine." They sealed their Eternal destination. They said, "Why is it that we can hear in our own tongue, the wonderful works they're speaking? Why, these men are full of new wine. Ha-ha!" They mocked and laughed.

212 And Peter, that little holy-roller, soapbox-preacher, setting him out a soapbox, and jumps up on it, said, "You men of Judaea, and you that dwell in Jerusalem, let this be known to you, and hearken to my voice. But this is—this is that which was spoken of by the prophet Joel. These men are not full of new wine, as you suppose, for it's the third hour of the day. But this is That." He pointed back to the Bible. I've often said, "If this ain't That, I'll just keep this till That comes, if there's anything different." Right. Said, "This is that which was spoken of by the prophet Joel. It'll come to pass in the last days," the last two-thousand years.

213 First two-thousand, destroyed the world with water. Second two-thousand, Christ come. In the last two-thousand years, "I'll pour out My Spirit." Hallelujah! Not "I'll educate some preachers and send out some priests."

214 "But I'll pour out My Spirit from on High; your sons and daughters shall prophesy; upon My handmaids and maidservants will I pour out of My Spirit, and they shall prophesy. I'll show signs in the heavens above, and in the earth below." That's what it was. That was inauguration.

215 And those Jews laughed and made fun, and said, "They're full of new wine." That sealed their destination.

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216 In A.D. 96, coming of Titus, coming down from the part, Jerusalem was compassed about with armies. And you know what taken place? Those Jews said, “Now we shall return to the house of the Lord.”

217 But those who were warned and filled with the Holy Ghost . . .

218 As Josephus said, “Those cannibal-type people, who have been eating the body of this Jesus of Nazareth.” Said, “They hid His body away, and they been eating of it,” (They was eating the communion.) said that “they, them bunch back there, them heretics.”

219 Did you know them people back there were called “heretic”? You know that? You know what a *heretic* is? Somebody that’s “crazy.” Yeah. Look at Saint Paul.

220 Now, you people, you—you Baptist like to say, “Saint Paul, oh, I believe him.” You Catholics say, “Oh, Saint Paul,” and kiss two or three of his feet away, them statues over there at Rome. “Saint Paul! Yes, sir!”

221 Look what Saint Paul said when he was before Agrippa. He said, “In the way they call heresy,” holy-roller, “that’s the way I worship God.” Amen.

222 I’d like to have joined hands with him; I would say, “I believe the same, Paul! Hallelujah! Yes, sir, the same thing! Nineteen hundred years has passed, Paul. I still believe the same thing!” Still got the Holy Ghost; same signs, same wonders, everything just the same; still going on, same Holy Ghost, still sealed away until (when?) the day of the redemption.

223 “This Gospel will be preached . . .” What? “Gospel!” What is the Gospel? Not “the Word only.” Paul said, “The Gospel come to us, not in Word only, but through Power and demonstration of the Holy Ghost come the Gospel.”

224 Paul said, “I never come with some seminary education, come making big flowery words, for your salvation to be based upon swelled words and enchanting lips, and some doxology or apostles’ creed, or something like that. I never come to you like that. But I come to you knowing only one thing, the Power of the resurrection of Jesus Christ, and the demonstration of the Holy Ghost.” Hallelujah! God give us some more Pauls that won’t pull all the punches, but lay It out there without . . .? . . .without some seminary’s gloves on. Amen. Seal of God! Amen.

225 Now, how much time we got? Plenty, haven’t we? [Congregation says, “Amen.”—Ed.] That’s what I thought. That’s okay. Tomorrow is Saturday, none of you don’t work. All right. All right. Remember, just a—just a few minutes.

226 Pray! Notice, brother, this is a sincere time. This is the time where we ought to be taking inventory. I'm not standing here acting a clown. If I was, I'd go to the altar and repent. I may be acting like a clown to some of you, but I don't mean to be. I act a little silly, once in a while; I can't help that. Something gets on me, makes me act like that, so I can't help that. But in my heart, brother, I believe It with all my heart. For twenty some odd years I've preached This through this pulpit, around the world, and God confirmed It with signs and wonders. Amen. "Jesus Christ the same yesterday, today, and forever." Yes.

227 Now he said, "Cause them with the weapons to come forward." They refused to receive that mark. And he went forth, and Titus seiged the walls of Jerusalem, and they run into the city; they starved them in there, till they boiled one another's children and eat it. They eat the bark off the tree, the grass off the ground. And then when finally they had to give up. . . Titus, when he went into Jerusalem, he utterly destroyed everything in there, killed women, children, babies, priests, everything else, and burnt the city.

228 And Jesus said, "There will come a time there won't be one stone left."

229 Said, "Look at our great big cathedral. Brother, we are Baptist, or Methodist, or Pentecostals, or whatever."

He said, "There won't be one stone left upon another."

230 Shows that "God doesn't dwell in houses made with hands." God dwells in human hearts. "For a body has Thou prepared Me." The Holy Ghost don't dwell in a house. It dwells in the heart. That's the temple. "You know not that you're the temples of the living God?" Amen. Build a temple, build a church, all your faith is built around your temple or your church, a wooden idol, taking the mark of the beast and don't know it. That's right. Hovering out and spending all your time, preachers, to support your organization, and going just as right straight to hell with it as they can go.

231 I tell you, brother, it's time men woke up and preached the Gospel with the Power of the Holy Ghost, when everywhere, let's call Methodist, Baptist, Presbyterian, Catholic, and all, to the cross of Jesus Christ.

232 Now, you say, the old shepherd carry honey, put it on the rock. When the sick sheep licked, it got well.

233 Brother, I got a whole scrip bag full of it here, tonight. And I'll put it on the Rock, Christ Jesus, and sick sheep can lick and get well. That's right. Brother, listen, not going to put it on any church. It don't belong on any church. It belongs on Christ. That's exactly right.

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234 Formal! “Oh, yes, we believe in Christ.” Your works prove what you believe.

235 Jesus said, “These signs,” s-h-a, double l, “shall follow them that believe, to the end of the world. And in My Name they shall cast out devils, speak with new tongues; if they should take up a serpent, or drink a deadly thing, it won’t harm them. If they lay their hands on the sick, they shall recover.” That’s what Jesus said. That’s the last Words fell from His lips. And He was taken up into Heaven.

236 And people who go forth, believing and preaching Divine healing, and the powers of God, the world calls them “crazy.” And the Bible said, “If they call the Master of the house ‘Beelzebub,’ how much more will they call them, His disciples?”

237 Condemned, there they lay, all died just exactly. But Josephus said, “Those people who . . . those—those Christian kind of people, had went from Jerusalem to Judaea, and escaped all this wrath.” Now that was the Jew, ending of the Jew.

238 Quickly now, for the next few minutes, let’s end the Gentiles, right quick. Let’s turn over to Revelation the 7th chapter, where we’ll end up the Gentile dispensation. See if this is right or not. That was where the prophet of Ezekiel 9 prophesied the ending of *that* age; now here is the Holy Spirit prophesying the end of *this* age. Listen close now as I read carefully.

*And after these things . . .*

239 Revelation 7 now, “After these things I saw four angels . . .” That was the horse riders went forth, at the 6th chapter, and how they went forth; a pale horse, and a black horse, and the red horse, and so forth, which, them riders had been riding the land for a long time.

*. . . I saw four angels standing on the four corners of the earth, holding the four winds . . . that they should not blow upon the earth, nor on the sea, nor on any tree.*

240 Now watch the vision he saw first. “I saw four angels standing at the four corners,” four places around the earth, an angel, holding the four winds. *Angels* are “messengers.” The Bible said so. And the *winds* are “wars and strife.” He was holding the four winds, here, . . . ? . . . Now watch, 2nd verse.

*And I saw another angel ascending from the east, having the (s-e-a-l, the finish work, in other words) . . . having the seal of the living God: and he cried with a loud voice to the . . . angels, . . . who was given to hurt the earth and the sea,*

*Saying, Hurt not the earth, neither the sea, nor . . . trees, till we have sealed the servants of our God in their forehead.*

241 Watch, I'll read on down.

*And I heard the number of them . . . were sealed: and there were sealed a—a . . . sealed a hundred and forty and four thousand of . . . the tribe of—of . . . the tribe of the children of Israel.*

242 “Of the tribe of Juda, twelve . . .” and on down, and “Benjamin,” and “Gad,” and “Reuben,” on down to “Zabulon,” and on down to the twelve tribes, at the end of the 8th verse. And twelve times twelve is what? [Congregation says, “A hundred and forty-four.”—Ed.] A hundred and forty-four. “A hundred and forty-four thousand,” all of Jews. Now, watch.

*And after this I beheld, and, lo, a great multitude, which no man could number, of all kindreds, tongues, and nations, . . .*

243 Where did they come up from? You see, we see where those Jews at the end; and when the angels were given to go forth to destroy, said in here, seen and “held.” But where did these come from, of all kindreds, tongues, and nations? They appeared on the scene.

*. . . and peoples, and tongues, stood before the Lamb, and before . . . were clothed . . . the Lamb, clothed with white robes, and palms in their hand;*

244 The Bride, the Gentile Bride had been sealed away here. Watch.

*And they cried with a loud voice, saying, Salvation to our God that sitteth upon the throne, and to the Lamb.*

*And—and . . . the angels that stood around about the throne, . . . the elders, . . . the four beasts, . . . fell before the throne on their faces, and worshipped God,*

*Saying, . . . (Listen, if this don't sound like a Holy Ghost meeting!) A— . . . Blessings, amen, glory, . . . wisdom, . . . thanksgiving, . . . honour, . . . power, . . . might, be to our God for ever and ever. Amen.*

245 That don't sound like some kind of a ritualistic baccalaureate service, to me. That sound like an old-fashion, Holy Ghost outpouring, to me. Them people had been somewhere; they know what to do when they seen the Lamb sitting on the Throne.

*And one of the elders . . . said unto me, What are these . . . and arrayed in white robes? and whence cometh they?*

246 Now you knowed all the Jews, but where did these come from, “all kindreds, tongues, and nations”? Watch.

*And I said unto him, Sir, thou knowest. (John said, “I just don't know.”) And he said unto me, . . .*

247 These are they that had That, I guess. All right.

*. . . These are they which come up out of great tribulation, (called "holy-roller," made fun of, persecuted, laughed at) . . . come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. (Watch!)*

*. . . they are before the Throne of God, . . .*

248 Where does the wife stay? Where does the queen stay? That's the Bride, the Gentile Bride.

*. . . and they serve him day and night in the temple: . . .*

249 My wife serves me at the house, day and night. See? That's the Bride of Jesus; that's the Gentile Bride.

*. . . and they that sitteth upon the throne shall dwell among them.*

*They shall hunger no more, . . .*

250 Hallelujah! Work days are over. Well, we missed a many a meal, but we'll never miss one There. Amen.

251 I know my poor, little, old mother is sitting here tonight. And I've seen her get up from the table. We had coffee and some stale bread. She would pour it on, put some sugar on. And there's not enough to go around; the kids would cry, and get up and walk away. But we'll never do it There! My old daddy laid on my arms, across the street, over yonder, and died, hungry.

252 But we'll never do it again. Hallelujah! No, sir. No more hungering.

*They'll hunger no more, neither will they thirst . . . neither will the sun light on them, . . .*

*For the Lamb which is in the midst of the throne shall feed them, and shall lead them in the living fountains of water: and God shall wipe . . . all tears from their eyes.*

253 They might have to do a little crying and carrying on, when the Holy Ghost comes. But God will wipe all tears from your eyes.

254 Watch, he saw "four angels standing on the four corners, holding the four winds." Quickly now. My time is up, but let me get this point to you, before closing. Look, he saw the four angels. He seen the closing of the Jewish church, how he saw them come, the same ones, coming with his slaughtering weapons, that army.

255 Now watch. What kind of a mark did the Holy Ghost Church receive, for a mark in their forehead? It was a spiritual sign. The Holy Ghost marked them. Is that right? He never tattooed nothing on their head, did He? No.

256 They wasn't condemned by some anti-religious country. They were condemned by their own. See what I mean? The real Church of the

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living God will be condemned by Catholic and Protestant, 'cause they'll unite together. They're already together as one, as mother and daughter.

257 But these, *here*, wasn't. Then, watch what He done. He said, "Put a mark on their forehead." What kind of a mark was it? I'll read it to you, Acts 2. "They were all with one accord in one place. And suddenly there came a sound, the Angel coming from Heaven."

You say, "The Angel was a sound?"

258 What was it, what went before David, when he heard the rushing of the leaves, mulberry leaves, that night when he was afraid to just go forth? "Heard a sound from Heaven like a rushing mighty wind," God going before them.

259 "And suddenly there appeared unto them Holy Ghost and Power." Out through the streets they went, leaping and jumping, and speaking in tongues, and stammering of lips, and shouting, and acting like a drunkard, and everybody just rejoicing and praising the Lord God. Isn't that right?

260 That's the way God does when He sends His Power down with the baptism of the Holy Ghost. And It moved in right there, and away went the Message! Hallelujah! And they shouted and screamed, and spoke in tongues, and went out there. And that was the mark that God put upon the people. Is that right? God put the mark, and that's the kind of a mark God is going to put on His people today. The same Seal of God that went on them then, under the baptism of the Holy Ghost, was the Seal of God.

261 I want to ask you something, church. The Bible says that the mark of God, in that day, was the baptism of the Holy Ghost. The Seal that was on the people, to make them different from the others, was the baptism of the Holy Ghost. That right? The New Testament said, in Ephesians 4:30, that the Holy Ghost is the Seal of God, for the people in the last days, unto your Eternal destination. That right? Then the Holy Ghost was right.

262 Now, we had the Methodist age, we had the Baptist age, we had justification, we had sanctification. We had all these things, coming along.

263 And right about forty years ago, the baptism of the Holy Ghost was first learned in the United States. That right? About forty years ago, when people begin to receive. . .

264 Now, they used to call it the second definite work of grace, sanctification. "Sanctification," is right.

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265 A vessel must first be took up, picked up. It's all full of mud. It's justified, because the—the man has picked it up.

266 The next thing, it's got to be—be cleaned and scoured out. The word *sanctify* means “cleaned, and set aside for service.” But “set aside *for* service” don't mean you're *in* service.

267 And then Jesus said, “Blessed are ye when you hunger and thirst for righteousness, for you shall be filled.” See, the Holy Ghost came on the sanctified, real, true, sanctified believer. And signs and wonders begin to manifest themselves as soon as that sanctified vessel got right, and the Holy Ghost got into it. See what I mean?

268 You can't bring oil out of that bottle 'less there's oil in there, no matter how clean the bottle is. You can't bring speaking in tongues, and Divine healing, and Powers of God, out of something that there's nothing in. The Holy Ghost had to be brought, then.

269 Look, about forty years ago. . . Let's think back. We look, around. . . Watch close. There was a great ruler went forth, a World War One; first time in all the world's history, a world war. Where was he starting for? Right straight into Germany. What happened? Strange, no one knows, till this day, how it stopped. Nobody knows. Read *The Decline Of The World War*. Every volume, I've read it. There is not one person. . . The only thing they know, there was an order come forth, “Surrender!” No one knows who give it. Why?

270 O God! You're going to call me “holy-roller,” anyhow, so I might as well act my feelings. Look! How thankful I am for the Holy Spirit to be here at the platform, to reveal.

271 Notice. Watch. They went forth, every wind coming to the world, modern weapons, to utterly destroy everything in a world's war. But, all of a sudden, it stopped. Revelation the 7th chapter, said, “I saw the four Angels coming down with their slaughtering weapons. And there went a man coming from the east, having the Seal of the living God, said, ‘Hold the four winds.’”

272 “Hold it,” why? The Jews ain't in the right place yet. Glory! The Jews ain't in the right place, that's God's calendar. He told them where they would be standing yonder, He said, “When you see the fig tree putting forth branches, know the time is nigh.” And when you see the Jews returning to Palestine, know the time is nigh. “This generation will not pass off till all things be fulfilled.” And, brother, in the last seven years is the first time that the Jewish flag has ever flown, in two thousand years, over Jerusalem; yes, twenty-five hundred years. Amen. The Jews wasn't right where it could be done, but He said, “Hold! Hold!”

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273 Why, why “hold”? Watch, there was some Gentiles yet, between the age of Wesley and the age of Pentecost, had to come in. Before Pentecost went into the Laodicean Church Age, there was “an open door” set before the church; open door, to, “Whosoever will let him come and drink from the Fountain of the waters of Life freely.” Open door, set. Oh, my!

And He said, “Hold it!” Why?

274 Jesus said, “A man went out and he worked. And another man went out, in another hour, and he worked. Another man went out and worked. And one man went out at the eleventh hour. And when he stopped at the eleventh hour, he give every one of them the same portion, the eleventh hour.”

They wondered why. “Why did he, got the eleventh hour, everyone coming in?”

275 Martin Luther’s that worked, walked under Luther’s dispensation, died in grace! . . . ? . . . others, shouting Methodists, that died under Wesley’s age, died in grace. We’re living in another age, not back there. Here! Mother used to go in an ox cart, and we go in a model V-8 Ford, almost jet propelled. That’s right. We’re living in a different age, altogether. And we’re living in a different dispensation. We’re living in the day of the restoration of the Powers of God, and right here see the Power of God like they did in the beginning. We’re living in another age. Don’t look back there to Wesley, Methodist, and all those, Baptist, and Presbyterian. Look here to Jesus Christ, the Author and Finisher of the Faith of the Bible. Hallelujah!

276 Now watch Him, said, “Hold it,” until (what?) the eleventh-hour people could come in, the last calling of the Gentiles. Mother worked *there*; dad and them worked *here*; grandmother worked back *there*. This is our age, the eleventh hour. That World War stopped on the eleventh month in the year, the eleventh day of the month, the eleventh hour in the day, and the eleventh minute in the hour; that the eleventh-hour people might come in, (what?) receive the same baptism of the Holy Ghost that they did back *here* in the beginning, to bring back the Power and the resurrection of the Lord Jesus Christ, same signs and wonders.

277 What is it? The wars are struggling *here*, struggling *there*, struggling *here*, struggling *there*, trying to . . . The atomic bombs and everything else are being built up, but they can’t do it. They can’t do it until the Jews gets a visitation of the baptism of the Holy Ghost. The Angel said, “Hold it, till we seal the servants,” not the Bride. The Gentiles never was a servant; we are sons and daughters. That’s the servants, the Jews. Abraham was God’s servant. Hallelujah! Now, thousands times thousands times thousands of Jews. God hardened Pharaoh’s heart, to

drive them to Palestine. God hardened Hitler's heart, Mussolini's heart, Stalin's heart. He is driving by force, into Palestine, not knowing what he's doing, working right in the hands of God.

278 Them hundred and forty-four thousand will stand yonder. And one of these days, some Divine, holy, anointed prophet of God will go over there with signs and wonders. Those Jews will say, "That's what I'm looking for." Yes, sir. And God will baptize a hundred and forty-four thousand Jews.

279 And the Rapture will come; the Gentile age will cease. The atomic bomb will explode and take the world. And the Gentile Church will be raptured up, to stand there in the Presence of God. "Who are these that come up out of the great tribulation? Washed their robes in the Blood of the Lamb. They are before God, without spot." Amen.

280 Mark of the beast, confederation; churches, Catholicism, all bound together, go into chaos. The remnant, the Holy Ghost Bride.

281 And the people today that are laughing at speaking in tongues, that are laughing at Divine healing, that are laughing at prophecy, that are laughing at the manifestation of the Spirit; and the same spirit that dominated those Jews back here, that blasphemed the Holy Ghost back there, and died under Divine judgment. This United States is bound for Divine judgment, under the Power of the Holy Ghost. They've condemned, and made fun, and turned out, and call us "holy-rollers" and everything else. But the hour is here, when God will pour out His Divine judgment. Amen.

282 Get ready. [Blank spot on tape—Ed.] . . . ? . . . The only safe place there is today is in Christ Jesus. God bless you. If you're not in, press till you get in. "Those that are in Christ Jesus will God bring with Him in the second Coming."

283 Without the Seal of God, which is the baptism of the Holy Ghost, confederation of apostasy is the mark of the beast. That's THUS SAITH THE LORD. See what I mean? But these religious teachers are trying to put it on communism, when they don't realize it's working right in their own midst. He said, "Will be blind leaders of the blind." He said, "Will have eyes, but can't see." Said, "You, and in your traditions, speaks the doctrine of men, make commandments of men, making the commandments of God of none effect."

284 You'll laugh at the Catholic for setting up their catechism, and your men goes right up here to some conference or something, and decide whether they can receive Divine healing, or the baptism of the Spirit, and these things. And they condemn It and turn It down. And you laugh at the Catholic. You ain't got no right to laugh at the Catholic.

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Cause, if she was a “WHORE,” the Bible said you’re a “HARLOT,” in the same confederation.

285 “Come out from among it, My people! Be ye separated,” saith God, “and I will receive you unto Myself.” That’s right.

286 Oh, why can’t this Branham Tabernacle come out of our wrinkle? I want to know if you people around here believe this Gospel. And It’s been preached, and you’ve seen It, signs and wonders, and confirmed. And everything the Lord has spoke, has come to pass. Then, what’s the matter around here, when I hear there is contentions among you, when I hear there is strife? I want you to write out what’s the matter with you, what’s on your heart, and lay it on this platform pulpit, tomorrow night.

287 I want to see why this church can’t be carried away with the Power of God, and the baptism of the Holy Ghost, with signs and wonders. What’s the matter? Your pastor believes It. You believe It. So, what’s wrong here? There is something wrong. This should be the lighthouse of the world. This should be a place where the Powers of God, and weeping and crying, and seeking for God, ought to be going on, day and night. Why can’t we have it?

288 “I will, but you will not,” said Jesus. “You would not. Come and buy of Me.”

289 “I know you say,” He said, “you are ‘rich, had need of nothing,’” talking to the churches. Said, “You say, ‘I’m rich, and I have need of nothing. We’re a greater organization.’ And you don’t know that you are wretched, poor, miserable, blind, and naked, and don’t know it.” If a man is in that fix and knows it, he’ll help himself. But, when you’re that way, “and don’t know it!” And Christ said that the churches in this day would be that way, and wouldn’t know it.

290 Pinch your spiritual being, my dear, dear brother. Pinch your soul, as it was, with prayer, and say, “Lord Jesus, check up on me. Let me take inventory tonight, before I go to bed, and find out what’s the matter with me. I’ve been professing for years, and I don’t see these things that Jesus said. That He would be with me, and these things would go on, I don’t see it. What’s the matter, Lord Jesus?”

291 Be honest. Be sincere. Come down and talk to Him, as face to face with a brother. He’ll reveal you. He’ll tell you. Tear your soul apart, and lay it out there. Say, “Lord Jesus, if it cost me my family, if it cost me my life, if it cost my job, if it cost my membership, if it cost my prestige in the city, I’ll take the way with the Lord’s despised few.”

292 Now remember, Jesus said, “Straight is the gate, and narrow is the way, and but few there be that will find it. For broad is the way that leads to destructions.” A million more in ’54, “Broad is the gate that

leads to destruction, and many there be that go in thereat.” That’s right. “He that will lose his life for My sake shall find it. He that loves father, mother, sister, brother, or anything, better than Me, is not worthy to be called Mine. He will put his hand on a plow and start forward, even turn to look back, is not worthy of the time.” Brother!

<sup>293</sup> One of these days, the last Holy Ghost anointed Gospel sermon will be preached. One of these days, the last gun will fire. One of these days, the last song will be sung. One of these days, the last prayer will be prayed. One of these days, the doors of the tabernacle will be closed for the last time, the Bible will be closed on the pulpit. And you’ll stand in the Presence of God, to give an account for what you’ve heard tonight. What then? What then? When the great Book is opened, what then? When tonight comes on record, what then? Oh, as the song says:

What then?

When the great Book is opened, what then?

When the ones that’s rejected the Saviour today,

Will be asked to give a reason—What then?

<sup>294</sup> Your job stood in your way. Your parents stood in your way. Your boy friend stood in your way. Your girl friend stood in the way. Your church stood in the way.

What then? What then?

When the great Book is opened, what then?

When the ones that’s rejecting this Message tonight,

You’re going to, asked to give a reason—What then?

<sup>295</sup> What are you going to do about it? You know what the mark of the beast is. You know what the Seal of the God is. It’s up to you.

May the Lord bless you, while we stand.

<sup>296</sup> Kind Heavenly Father, let Thy mercies and blessings be upon the people. Let Thy Spirit move. And let Thy Holy Ghost shove down upon this people, and give to them, Lord, the baptism of the Spirit. May every man and woman, boy and girl, in here, may they be so carried away tonight, by the Holy Spirit, that they’ll say, “God, take all I got. Take everything that I am. But, let me serve You, my Lord. I’ll lay aside everything. I’ll give up self. I’ll give up pride. I’ll give up church. I’ll give up everything.”

<sup>297</sup> Not that they’d have to come out of their church, Lord, but they have to come out of the condition that they’re living in. O God, send Methodists back to their church, on fire, to preach the Gospel; send Baptists back, send Campbellites back, send Catholics back. Lord God, send someone out of the Branham Tabernacle here, back to the tabernacle here, with a meek, humble spirit, that’ll go forth and speak, and love, and try to get the people in one accord again, so the Holy

Spirit can come in and use the people. Send great signs and wonders. Anoint every believer. Forgive every sin.

<sup>298</sup> O God, we see the signs appearing. We see the fig tree putting forth its buds. We know that the time is near. We see that bomb laying yonder in the hands of the very man that You said was given to destroy the world.

<sup>299</sup> O God, how can we reject any longer? How can we? When, we hear Your blessed Gospel ring out so clearly; hear the Holy Spirit move; see the Holy Spirit give signs and wonders; heal the sick, open the blind eyes, restore life to the dead; great wonders and signs; the Gospel being preached by illiterate, ignorant people, preached under the Power and the demonstration of the Holy Ghost; signs and wonders a following the church. How much more!


<sup>300</sup> You said, "If you'd have knowed Moses, you'd have knowed My day." Hallelujah! So is it today, Lord. They see all kinds of signs, of wars and troubles, and everything. Let them turn back the pages of the dear old Bible, and see where the milepost is. We're at the end of the age.

<sup>301</sup> O God, move Your Spirit upon these people. And as they move from here, tonight, may the Holy Ghost move with them.

<sup>302</sup> And tomorrow night, Lord, when we come down to this great altar call we're fixing to give, we pray that the altars would be flocked full, the prayer rooms will be full.

<sup>303</sup> And may, Sunday morning, Lord, and Sunday night, we be baptizing the people here according to the Word of God. And may the Holy Ghost be falling upon that water, and doing great signs and wonders. Grant it, Father.

<sup>304</sup> Bless our dear pastor here. Bless the members. Bless the strangers in our gate. May we go home tonight and ponder these things in our heart; return back tomorrow night, rejoicing, bringing with us sheaves. We ask in Jesus Christ's Name. Amen.

<sup>305</sup> The Lord Jesus Christ bless each one of you. Shake one another's hands. Come back tomorrow night, bringing in your request and what you want, and lay it on the pulpit. May God ever anoint you, be with you! Amen. God bless you. 

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