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# BUT FROM THE BEGINNING

## IT WAS NOT SO

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Good evening, friends. Very happy to be back tonight in the service of the Lord God. And trusting His blessings upon the services tonight.

<sup>2</sup> Was glad to see, tonight, Brother Robert Daugherty back in the room there. It's . . . It was Brother Daugherty that sponsored my first campaign. And I remember going to him. There's still some people sitting here that helped me get over there. And Brother Creech here, I think, is one of them. The visions had just begin to happen, and the Angel of the Lord had just met me up here at Green's Mill, told me what would take place. And it wasn't hardly two weeks till he called for me to come over to St. Louis. His girl was with some kind of a . . . like Saint Vitus' dance.

<sup>3</sup> And we had went there and prayed, and made all kind of vows, and it looked like nothing would just happen. I was just going to stay (Cause, I didn't have campaigns before that.) just till it was over, till I found out what the Lord would do.

<sup>4</sup> You know, Brother Robert, I believe it had been better if I had just kept it that way. Course, there probably wouldn't have been as many saved. But, just stay with one case till it's over, till you know.

<sup>5</sup> And the next day, I guess, it was along two or three o'clock in the afternoon, or that same day, I don't remember now. And I was setting in a car, outside of the parsonage. And his father was there. And I was by myself. I felt the Spirit of the Lord come, and I went outside the parsonage and sit out there. And little Betty was just like a wild person, just screaming. And doctors could do nothing for her. And mother and dad, both, they looked very bad. They had sit up, days and weeks, with her. And there a vision came, just before the car, in front of the car. And I saw the vision, and run in and told Brother Robert and them just what to do. The girl would be well.

<sup>6</sup> I suppose you said she'd be here tomorrow night, didn't you, Brother Robert, to testify? So now if . . . That's been some fourteen years ago, I guess, twelve, fourteen years ago. [Brother Robert Daugherty says, "It's thirteen, I believe."—Ed.] Thirteen years ago. And she's a healthy, fine-looking young woman. Will be here tomorrow night, the Lord willing.

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7 Divine healing lasts just as long as faith lasts, that's right, just as long as faith lasts.

8 And I believe I see Brother Fred Sothmann, and my friends from Canada sitting back in here, too. Glad to see you all in tonight. And many other friends here. I wish I had time to recognize each and every one of you. I guess I couldn't, from right here, but I want you to know that we certainly welcome you. Brother Boyd here, I believe I remember him. And the Mennonite brother. So we were happy to have you here to this little time of fellowship around the Word. And now, tomorrow the . . .

9 We want to announce this, too, that, the latest of books. Now we're not here . . .

10 I can't think of this brother sitting, Mennonite brother next to him. I can't . . . [A brother says, "Harson."—Ed.] Harson. Yeah.

11 The—the books are at the back, at a table back there. They're the latest of the messages. They've never been in the campaigns as yet. They're back there with the tapes, the latest of the messages and so forth. And the boys has had them printed up, and they're available at the back of the building as you go out tonight. And I think the . . .

12 In the morning, I think the interviews start about eight or eight-thirty, in the morning. And, my! I told him to make interviews for those who wanted to see me privately on spiritual matters. My, I didn't realize that the little tabernacle here would . . . it would be that way. But it certainly has been crowded down. My! So, well, it's good. The Lord sometimes gets blessings from that what we try to do, to do something to help the brothers and sisters along the way.

13 Now we're trying, each night, to find something that I'm seeking after. And that is, that, God by a vision has told me that my ministry is making its third change. And I'm longing for it to begin here at the tabernacle. I don't know whether it will or not, but I am longing for it to do that. And I trust that it'll be some way that will . . . I will be able to preach the Gospel in such a way, or do something that will help suffering humanity to a happier way of life, and a more healthier way of life. It's my sincere desire. So it may be tonight that . . .

14 I asked my daughter-in-law about prayer cards, and she doesn't have any over there. And Billy usually keeps them. And Gene and Leo doesn't have any. So we'll just have to use the services without that, I suppose, the best that we can, if we do tonight. We'll see how it comes out.

15 Then after these meetings, my next meetings is to be in New Zealand, and then to also in Australia, and down through that parts of the country.

16 Tonight, I've chosen to read some Scriptures out of the Book of Saint Mark, the 7th chapter, if you wish to turn to it, for a meditation for the Message.

17 And before we do that, let us just bow our heads just a moment and speak to Him.

18 Lord, we are grateful to Thee, tonight, for the privilege of meeting together, once again. Thou has been so good to us through this day. You have provided us with life and strength that we have had the opportunity to come again to Your service and to worship Thee.

19 And we are thankful for our country, that there is still an opportunity and an open door, that men and women can worship God according to the dictates of their own conscience. Long may it be, Lord. But we see, according to the prophecy of the Bible, that soon these doors will close, world-wide. So let us, tonight, receive the goodness of God and the blessings, and all of the Light that we can, upon the Scriptures, Lord, that we might be prepared for that hour when it comes, that stored into our souls will be the Holy Spirit, Who will be able to unravel these things to our minds.

20 We would ask especially, tonight, too, Lord, for those who are sick, needy, and afflicted. Thy great healing Power and mercy will rest upon each of them. Bless Thy Word going forth, Lord, and we'll praise Thee. In Jesus' Name, we ask it. Amen.

21 In Saint Mark, the 7th chapter, we read a few verses like this.

*Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.*

*And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault.*

*For the Pharisees, and all the Jews, except they wash their hands oft, eat not—eat not, holding their tradition of the elders.*

*And when they came forth from the market, except they wash, they eat not. And many other things there be, which they have received and hold, as . . . washing of cups, and pots, and bases and vessels, and of tables.*

*Then the Pharisees and scribes asked him, Why walk not thy disciples according to the traditions of the elders, but eat bread with unwashed hands?*

*He answered and said unto them, Well has Isaiah prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their hearts is far from me.*

*Howbeit in vain do they worship me, teaching for doctrine the commandments of men.*

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*For laying aside the commandments of God, ye hold the tradition of men, as the washing of pots and of cups: and many other such like things you do.*

*And he said unto them, Full . . . ye reject the commandments of God, that you may keep your own traditions.*

22 And in the Book of Saint Matthews, the 19th chapter and the 8th verse, and the last phase of that 8th verse, I wish to read for a text. And this is how it reads:

*. . . but from the beginning it was not so.*

And the Lord bless the reading now of His Words.

23 When our Lord was here on earth, He met, in the days of His ministry, peoples who held their tradition of men, and taught things which was contrary to the commandments of God.

24 I wonder, tonight, if He should come again tonight, visibly, if He wouldn't find just about the same condition. How that they held those traditions so sacredly, after they had received the commandments of the Lord, just what to do! Men cannot be satisfied with what God says do; they have to make themselves up a little bit about it.

25 And when man gets a hold of anything, he perverts the main cause. And making anything perverted is different from the original.

26 Like, unrighteousness, unrighteousness is nothing more than righteousness perverted, what perverted mind of man change around.

27 God made man to live happily with one another. Perversion changes them and makes them enemies one to another. Man makes us enemies one to another, while God made us brothers one to another.

28 Man made men to be immoral. God made man to live true to his wife. But man comes along and perverts that around, and he's not satisfied with his own wife, but wants to live with the rest of the wives.

29 God gave us good, clear water to drink. Man has got to mix alcohol or something else, with it, before he drinks it. It's perverting, from the real beginning of it.

30 And in doing so, we find that in the church, these things has taken place, because, man begin to tamper into the things of God, and he draws his conception of what It means. He doesn't take It just the way It's written, but he gets his own idea mixed into It. And then, by that, he makes a tradition, and he teaches that. And Jesus said, when He was on earth and found such, He said, "In vain do you worship Me." Now there is, then, possibility, and it is so, that there can be a genuine worship of God, wrong. "In vain do they worship Me, teaching for Doctrine the commandments of men."

31 Now in our Scripture reading tonight, if you would read on, you would find that where God said, "Honor thy father and thy mother; and if a man dishonors his father or mother, let him die the death." But He said, "In your traditions, you have made the commandments of God of none effect, and said, 'If it is, if a man dishonors his father or mother, that it is a gift, and he shall just go free.'"

32 You see how men gets things twisted up? But they like to worship, and they think that they are worshipping right, when they're worshipping wrong. And I am sure, after the absence of Christ, for two thousand years, something has gone wrong somewhere, because we get too many ideas.

33 And, tonight, there's almost nine hundred different denominations of churches in the world, that's Christian denominations, different ideas. And each one holds their tradition. Oh, how they love to say that, "My tradition is right." And then when . . . One church will explain it in such a way, and say, well, make it just almost perfect, that that church is right. And we've been through that in the last few nights here, of why we are not a denomination. And when a denomination is started, it's started on the basis of someone gets a revelation of something, which may be altogether good, but he makes a denomination out of it and then he cannot go any farther.

34 But God wants us to stay free. He wants us to a place that where if He gives us some Light, we can receive That, and get some more Light, and some more Light, and just keep on going. That's why we like to stay free, so we can just preach the Bible, the way It's written, and believe It just that way.

35 And, today, we got into traditions. Now, in our text we find, tonight, that they said, "Is it lawful for us to put away our wife for any cause?" Well, it's almost that way today. If they just don't want to live with their wife, or husband, they just find some reason and put her away. Some preacher comes along, or magistrate, marries them to another. See, it's a tradition.

"Well," they say, "our church believes it this way."

36 Well, it doesn't make so much difference to what our church says. It's what the Bible says about it, that makes the different. God ought to be the final Word in every decision that we make.

37 A few days ago, I was tried in a court, or was going to be. And they were giving me some very stiff questions. And they said, "Why did you pass the money of the campaigns through your church, as a foundation?"

38 "Well," I said, "it was because that I was told by the Internal Revenue collector that I should do it that way, because it was a

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foundation.” And it kept on going on. And he said, “This man did not tell you the truth.”

<sup>39</sup> I said, “Well, he represented the government. If I send the campaign manager into a city to represent me, for five nights there in a campaign, and he represents me eight nights, I’m obligated for eight nights, because the ambassador has said eight nights. And the government should stick to what their representatives say.”

<sup>40</sup> Then he said, “Well, the . . . that man is not with the government any more.”

<sup>41</sup> I said, “And someday you’ll not be with the government anymore. And the ones that wrote the constitution is not with them anymore. I wonder if that still holds.” You see, they try to find a loop-hole, but instead of just being honest and sticking with the principle.

<sup>42</sup> That’s the way that people get today in all walks of life. That’s the way the churches get; this church, other churches. Instead of coming out and facing the facts of what God said, we try to find a loop-hole to justify ourselves. And it isn’t pleasing to God. And someone started that, and we wonder just what is the truth then.

<sup>43</sup> I asked a challenge, a few days ago, to a man that was standing and repeating the Apostles’ Creed, so called. “I believe in God Almighty, God the Father, and Creator of heavens and earth,” and so forth, “and I believe in the communion of saints.”

<sup>44</sup> Now, man cannot justly, from his heart, say that creed and be right with God, and know the Bible. Anything that communes with saints is spiritualism, anything that communes with the dead.

<sup>45</sup> And this man turned back and said, “Well, what do you commune with?”

I said, “Jesus Christ.”

He said, “Well, He died.”

<sup>46</sup> “But,” I said, “He rose again. And He is not dead, but He lives. But Mary, and all the other apostles, and all the people that you’ve claimed to commune with, is dead and gone on. And the Bible says, ‘There is no mediator between God and man, but the Man Christ Jesus.’ Therefore, with the tradition of man, you have made the commandments of God of none effect.”

<sup>47</sup> And we try to please God by building a great big church, by padding the seats, and by making it pretty. That’s all right. There’s no objections to that, but that isn’t just what God said do.

<sup>48</sup> We try to make our church a little outstanding from the other church, by getting the best educated pastor that we can get in our pulpit, who can speak his words so with such an eloquent speech. That’s

all right, but that still isn't what God said. And in the most of the churches, if . . . Our churches today, if the man hasn't got a seminary experience, the congregation will by no wise bring him in. He has to have a seminary education. But that isn't what the Bible said. That isn't what Jesus did.

49 Jesus took men who didn't even know their ABC's, and anointed them with the Holy Spirit. The requirement of God was not to receive an education, but to receive the Holy Spirit. No man should preach the Gospel until receiving the Holy Spirit. See how we took the commandments of man? and perverted them. Jesus of Nazareth, before He would let the disciples go preach, in Luke 24:49, He said, "Behold, I send the promise of My Father upon you. But wait ye, hold on just a minute, before you go. Don't jump when I say it. But," He said, "wait in the city of Jerusalem until you be endued with power from on High. Then you shall be witnesses unto Me, both in Jerusalem, and in Judaea, and into Samaria, and to the utmost parts of the world."

50 But, today, we have changed that. And we have made it that we must go to the school, and require certain grammar and psychology, and a certain ways that we conduct ourselves in the—in the pulpit, and of many different little traditions. And we couldn't be narrow-minded. And then get the doctrine of the church, learn the catechism, what the catechism says.

51 You are not saved by knowing the catechism. You're not saved by joining the church. You're not saved by knowing the Bible. You're saved by knowing Him, Christ. "For to know Him is Life."

52 Therefore, we take the traditions of men, and make the commandments of God of none effect. Our seminaries do that. Our churches require that. Our churches would not require it unless the people required it. The people has got to sanction that, or they could just stay away from it, and pray God to raise them up somebody. They do it. The peoples do it. They don't force you to do that.

53 And then in those days, the Pharisees and the Sadducees and the religionists of that day, believed the church to give them salvation. Whatever the church says, that's just exactly the way it's got to be, for the church said so.

54 Well, it's just the same today. People are looking to the church to give them salvation. You don't get salvation through a church. You get salvation through Christ, not by knowing some church order, or some creed, or a certain form of baptism, or—or certain actions or emotions, that you go through. You know and get saved by Christ, and that by grace. By faith you are saved, through a calling of the Holy Spirit. That's how you know Him.

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55 But they had it in those days, and how much more will they have it today! And then the people begin to wonder, after it would take hours to go through this, “Why are we in the condition that we are in?” There it is.

56 If a contractor laid out a plan for his men to build a house, *such-and-such* a way, and each man ignored the blueprint, and they built the house according to the way that they thought each man should build it, what kind of a looking house would it be? Do you think it would be received? Then, if that be so, one man would want it built *this* way, and another *this* way, and each man would go and build to his own idea. The only way that you’ll ever build a house right, is according to the blueprint.

57 And the only way that we’ll ever come back to God and get God in our midst, is come back to the Bible foundation. It’s just got to be that way. Jesus spoke of it when He was here on earth, and saying, “Why do you ignore or bypass the commandments of God, and make them of none effect by your traditions?” But they did it. And how much more do they do it today!

58 So that’s the reason that the tenant of the house would not move in. If he specified a certain type of a house that he wants to dwell in, and he gave those rules and those specifications, and to be built that way, well, then he gives them over, the builder gives them over to the contractor. And the contractor lays them out to the foremen’s, and so forth. And if he’d come back to this house, to move into it, and was built lopsided, and every way to every man’s opinion, he would not move in.

59 And when the Holy Ghost comes to the house of God, It cannot move in when it’s built upon man-made theory. It has to come to the Bible. And *This* should be the Blueprint. For it is written, “Let every man’s word be a lie, and Mine be the Truth.” We all want to think that we got that Truth.

60 But how do you read the Scriptures, with a private interpretation? The Scripture says, that, “There is no Scripture given with a private interpretation.” It’s given by one Interpreter, that’s the Holy Spirit Who wrote It.

61 It reminds me of a story that I’ve just been reading this afternoon. It was the early life of our Lord, when He had been born in Bethlehem and raised up there in Judaea. And at the age of twelve, there was a— a certain customs that the people kept, that was a feast. I think the Feast of the Passover. And His people, Mary, His mother, and Joseph His foster father, all went up to Jerusalem to keep this certain tradition, just as lawful as they could. And while they were up there, they got in a big way, talking to their kinfolks and so forth. And when they left,

they went a day's journey, and then they begin to look around for Jesus. And they sought Him among their kinfolks and acquaintance, and they found Him not.

<sup>62</sup> Wonder if that isn't just about the way the church is now. When they come to a place to where they realize that He wasn't with them. I wonder if there's Methodist, and Baptist, and Pentecostals, and whatmore here tonight, that hasn't come to that place, where you realize He's not with you. No matter what you've done. You might have been certain ways and certain things you've went through, but yet you know, down in your heart, He's not there. I wonder if there isn't a sinner, or a backslider that's in the building tonight, that realizes that He isn't with you, tonight.

<sup>63</sup> Now, please don't do like Mary did. And you people who worship Mary, what about that? She begin to look for Him. And she went to her kinfolks and her acquaintance, thinking she would find Him there.

<sup>64</sup> And that's the way they do today. They go to the church, to think maybe they could find Him there. One run over to the Methodist church, and they'll find out what they believe. And they'll run over to the Baptist church, and to the one church and the other, seeking amongst the churches. And when it's all tolled up, they find a big bunch of creeds, and Christ is not there.

<sup>65</sup> One of the greatest men in the theological fields, that I know of, was at my house recently. And he stood in the room. And I thought, "What would a great man like this do, coming to see and visit me?"

<sup>66</sup> He said, "I just want to say a few words, Brother Branham, to you."

<sup>67</sup> I said, "All right, will you sit down?" And he did. And I said, "I feel very little, to speak to a man of your caliber." And he was the President of the great Sudan Missions, that's the greatest fundamental mission that's in the world. And he had a friend with him, who was a personal friend to Hyman Appleman. Was Mr. Reidhead, is who it was, Dr. Reidhead.

<sup>68</sup> And he said, "Brother Branham, when I was a little boy," said, "I was out in the field one day, watching the clouds as they flew by. And I said, 'Oh, is there a God somewhere above that?'" Said, "I rushed in to my mother. And she, being a good Christian mother, picked me up in her arms and loved me, and begin to tell me about Jesus. And it was Him that was calling me." And said, "She, being loyal to her church, she started me at the age of seven, to learning about Jesus." "Well," said, "with that in my heart, I went to every school that I knowed how to go to." And said, "Finally I got my Bachelor of Art. I thought, when I received my degree, that surely Christ would be standing right there." And said, "When the Bachelor of Arts degree was placed upon me," he

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said, "I didn't. . . And nothing was no different." He said, "When I got my Doctor's degree, I thought He would be there." And said, "It was no different. Just a bunch of men come around and said a few things, and give me the degree." And he said, "Brother Branham, I've got enough degrees to plaster your wall. But where is Christ?" That's it. He says, "Has the teachers been wrong?"

<sup>69</sup> I said, "Brother Reidhead, I wouldn't want to say *that*: 'The teachers has been wrong.' For I'm not in position to say *that*. But let me say *this*: Christ doesn't come by Bachelor of Art or Doctor of Divinity. But He comes through the renewing of your spirit, by the Holy Ghost that comes from Heaven."

He said, "Do you think that would be for me?"

I said, "According to this blessed old Bible, it's for 'whosoever will, let him come.'"

He said, "I've been taught that that was for a day gone by."

I said, "Then, the teacher that taught you that, was wrong."

Said, "How do you know they were wrong?"

<sup>70</sup> I said, "I have received It. And the Bible promised It. I'll . . . Here is where He promised It. Now tell me and show me where He ever taken that promise back. He gave the Church the power to do it. Now where did He ever take it back at? If the Church tells you that those things are past, then they're teaching for doctrine the commandments of men, and not of God. They're taking the commandments of God and making them of none effect, by their tradition." That's right.

<sup>71</sup> You can't find Him among your kindred. You can't find Him if you go and say, "I'll be a Methodist, a while, and see what happen. I'll be a Baptist, a while, and see what happens." You'll never find Him there, or in no other church of denomination. But any church that you wish to enter, not the denomination, but enter into the fellowship, not altogether of the church, but the fellowship of the Holy Ghost. Then you found Him. There will be a settled faith.

<sup>72</sup> If you're Methodist, Baptist, Catholic, Presbyterian, whatever you may be, if you find Jesus as your own personal Saviour, not through the shaking hands with the preacher, or the doctrines of a creed, but through the finding of the Lord Jesus. And the churches today, making their creeds thus, they're robbing God. They're taking their doctrines, and making the commandments of God of none effect. It doesn't have the effect upon the people. Why? Because our man-made theology, our doctrines and our creeds, has shut the blessings off from the people, and they don't have the opportunity to receive It. They know nothing about It. They just know that they belong to church. And that's why

we have not fellowship, the churches, one with another. That's why that they have a revival and the other churches won't cooperate with them, a certain denomination, because they say, "It's not my faith."

<sup>73</sup> There's only one Faith. The Bible said so. Not faith in a creed; not faith in a denomination. But faith in God. That's the only faith that there is. "One faith, one Lord, and one baptism." The Scripture says so.

<sup>74</sup> And now, after going, journey all day, looking among their kinfolks, and they couldn't find Him.

<sup>75</sup> I wonder, tonight, how many people in here has went over to the Baptist church and took up with the Baptist. Now, there's nothing . . .

<sup>76</sup> I'm not kicking against churches. I'm for every one of them. But, what I'm for, it's . . . against, is, they're making their creeds, and drawing lines and boundaries. If every church stayed right straight on the Bible, and just read It the way, and don't tamper with It, just leave It the way God wrote It, but they'll go a little piece, say, "Oh, that was for another age." It's no other age. God is the same yesterday, today and forever.

<sup>77</sup> Now, you'll go a day's journey, and you'll look around and you'll see a certain creed, and then you'll think, "Well, maybe this is it." And you'll go in and you'll look around. There'll be someone in there that will do something. You'll say, "This is not it."

<sup>78</sup> You'll get your letter from that church and take it over to another. And then you'll be in there for a few days, or maybe weeks, or months, or even years. Somebody will upset that little appplecart of yours, and away you'll go with your letter, somewhere else; and from there, to somewhere. You're never settled. The Bible said, "You're like wandering stars, ships without sails, tossed about by every wind of doctrine." When, the Bible forbids us to do that.

<sup>79</sup> Be stable. Know where you're standing. Don't base it . . . Now, you can be honestly sincere with that, being stable. You can be a stable Methodist, Baptist, Presbyterian, Catholic, or whatever more, just as stable. But don't be stable in your church doctrine. Be stable in the Bible Doctrine. Then examine your doctrines by the Bible. Ask what Jesus was. If He isn't the same today, then your doctrine is wrong.

<sup>80</sup> You have an example. And He said, "I am your example. I have given you an example, that you should do to each other, as I have did unto you." Saint John 13.

<sup>81</sup> Now, but you find out, that's what happens. Now, there's only one real way to find Him then, if she couldn't find Him among the kinfolks. She went back to where she left Him.

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82 That's what the church ought to do. Go back where you left Him at, and there you'll find Him, you Methodist, Baptist, and Pentecostals, and Assemblies of God, and all of you, Branham Tabernacle's, and so forth. Go back where you left Him at.

83 Reminds me of a chaplain, some time ago, at the Second World War. He was telling me that he was machine . . . went to a—a man that was . . . a machine gun . . . they told him that he was dying, he had been shot through the chest with a machine gun, many bullets, and he said the man's dying. And the chaplain went in to see him. And he was the captain. And he walked into the tent, and he said, "Captain, are you a Christian?"

He said, "Well, I once was a Christian."

He said, "Then what happened?"

He said, "I just don't remember how it started."

84 And he looked at his chart. And he seen he was just given about three to five minutes to live, and the good part of that time was already spent. How little do we know but a lot of our time is already spent too! And the chaplain said to the captain, he said, "Captain, where did you leave Him at?"

"Well," he said, "I just can't remember right now."

85 Said, "You better hurry up, for you haven't got much time to go back down the road to where you left Him." And said, "Everywhere you left Him, then go right there and begin, and you'll find Him."

86 And the chaplain said that he waited with a few moments with a Bible in his hand to hear what the captain would say. And he kept thinking and thinking, and he struggled, as the blood was filling up in his lung. And after a while, a great smile come on his face, and the tears rolled down his cheek. He said, "Oh, I remember."

Said, "Start from there, captain, quickly."

87 And the captain said, "Now I lay me down to sleep. I pray the Lord my soul to keep. And if I should die before I wake, I pray the Lord my soul to take." Turned his head, and was gone.

88 Where did he find Him? In his high school experience? In his training of psychology of man? In his creed? In his church? No! Where had he found Him? At the cradle. That's where he's left Him, and that's where Jesus is waiting.

89 We'll never find Jesus by going back to the beginning of Baptistism, back to the beginning of Methodism, or Catholicism. We'll only find Christ when we go back to Pentecost, the beginning. Not the denomination now, but to the real Pentecostal experience. When a hundred and twenty people were gathered in the Upper Room, that

Jesus had sent them there, and He told them, "Tarry ye in the city of Jerusalem until you're endued with Power from on High."

<sup>90</sup> We'll never wait long enough to get enough education, not to get Doctor's Degrees, or theological experience. But we'll have to wait until that Pentecostal Holy Spirit falls upon the individual, with enduing Power to turn his or her face from sin and the things of the world, and to live like a Christian. Then you can join any church that you desire.

<sup>91</sup> But we left Him at Pentecost. The Methodist left Him at Pentecost. The Baptist left Him at Pentecost. The Catholic left Him at Pentecost. The Amish left Him at Pentecost. The Brethren left Him at Pentecost. The Assemblies of God left Him at Pentecost. The United church left Him at Pentecost. There is where He began.

<sup>92</sup> O God, help this to drive home to every heart. That's why He can't dwell in this building. That's why He can't come to our creeds and denominations. We've left off the principles.

<sup>93</sup> Listen. Jesus said, "I am the Vine, ye are the branches." And when the Church buried Itself in Jesus, It produced a Pentecostal branch. And if the first branch come out of the Vine, Pentecostal, every branch will have to be like the first one. We've got to get back to the Pentecostal experience again.

<sup>94</sup> If a vine puts forth a branch of a grapevine here, the next branch will be grapevine, the next branch will be grapevine, and the next branch will be grapevine.

<sup>95</sup> And Jesus Christ is the same yesterday, today, and forever. And He can only have one type of branches, and that's Pentecostal branches, in His Church, with Pentecostal experiences.

<sup>96</sup> "Oh," you say, "Brother Branham, just a minute. I am loyal to my creed."

<sup>97</sup> If your creed teaches that all you have to do is shake hands with the preacher, Jesus said, "It wasn't so from the beginning."

<sup>98</sup> You say, "Brother Branham, I belong to a great denomination, and my church says that the days of miracles is past."

<sup>99</sup> Jesus said, "It wasn't so from the beginning." Where was the beginning? Pentecost, where the Power of the living God fell upon a hundred and twenty people, and baptized them with the Holy Ghost and Power, for the services to Him. That changed the known world.

<sup>100</sup> You say, "Brother Branham, my church believes." We see the women on the streets today, smoking cigarettes, wearing shorts. You say, "Well, my pastor don't say nothing about it. Our church says that's all right."

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101 But Jesus said, "It wasn't so from the beginning." It wasn't so. "For a women, that will put on a garment pertains to a man, is an abomination in the sight of God."

102 You say to me, "Brother Branham, a few nights ago, you condemned sprinkling." But you say, "My church teaches that you can be sprinkled, and it's all right."

But Jesus said, "It wasn't so from the beginning."

103 You say, "But, Brother Branham, my church believes in pouring. And I'm sincere. And it's a great church."

But Jesus said, that, "It wasn't so from the beginning."

104 Say, "Brother Branham, I have been immersed, 'in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost.'"

105 The Bible said, "It wasn't so from the beginning." There never was such a thing. Following some man-made dogma and creed!

106 Peter said, on the Day of Pentecost, at the first Church, "Repent, every one of you, and be baptized in the Name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that are far off, even as many as the Lord our God shall call." Anything contrary to That, wasn't so at the beginning.

107 You say, "I belong to a great denomination that says, 'We speak where the Bible speaks, and silent where It is silent.' And our church says, that, 'The days of miracles is past.'"

108 "It wasn't so from the beginning." For Jesus said, "He would be the same yesterday, today and forever." "All heavens would pass away, but His Word would never pass away."

109 We live in a day that they have taken the commandments of God and have perverted them into traditions of men, but it wasn't so from the beginning. It's a tradition of men that we worship, and not the commandments of God.

110 We stood here with our own eyes, last night, and seen a blind preacher receive his sight, standing at the platform. I have seen Him heal the very shadows of death, seen Him bring three people to life after they had been pronounced "dead," by the doctor.

You say you don't believe that. "My church don't believe it."

111 But That was true from the beginning. Anything contrary is not so, from the beginning, 'cause God is the God of Life, the Almighty God, He cannot fail. He is the same yesterday, today, and forever. We cannot

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find Him in our creeds. We cannot find Him in our denominations. We've got to find Him back where we left Him.

112 You say, "Well, I have, Brother Branham. I tell you what I done. I danced in the Spirit. I know I've got It."

"It wasn't so from the beginning."

"I spoke with tongues, so I know I got It."

"It wasn't so from the beginning." That's right.

You say, "I shouted, and I got It."

113 "It wasn't so from the beginning." That's right. To know Christ is to know the Person of Christ, in the forgiveness of sin, and it changes your life.

114 I've seen people dance, shout, speak with tongues, and so forth, and live any kind of a life. So, that couldn't be right. I seen them join churches, shake hands, baptize, go through all kinds of creeds, and still live like the devil. "It wasn't so at the beginning."

115 To meet Him, the Person, the Lord Jesus, to know Him as your own Saviour, to know Him as your Lover, "To know Him is Life." But these other creeds and things, never at the beginning was ever witnessed by our Lord. "Go ye into all the world and preach the Gospel to every creature." How far? "All the world." To who? "Every creature." "These signs shall follow them that believe." That was what was the beginning. Anything contrary to that is not right. You don't find it in creeds. You find it in Christ. He's the only One.

You say, "Brother Branham, the Bible said there . . ."

116 What did It say? "In My Name they shall cast out devils; they shall speak with new languages, tongues; and if they take up serpents, or drink deadly things, it shall not harm them; if they lay hands on the sick, they shall recover." That's what the Scripture said. Anything contrary to That . . .

117 You say, "*These* signs follow them: he's a good old man; he pays his tithes; he works good; he treats his neighbor right." If that's all it took, Christ didn't have to die.

118 It takes a personal experience of passing from death unto Life, and becoming a new creature in Christ Jesus, with Christ in the heart. That's the Holy Spirit. That's where it began.

119 Them disciples were good men. They were righteous men. They paid their debts. They were honest. They would give seventeen inches in a yard; and so-many ounces over a pound; and go one mile, they go two. They were very religious, and so was those Pharisees. But Jesus

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said, "Except a man be born again, he will in no wise enter into the Kingdom."

<sup>120</sup> We got to go back to where we left Him. Go back and find Him, for these creeds was not so in the beginning. The denominational churches was not so in the beginning. So just drop everything and rush back to Pentecost, and find the true and the living God, Who heals the sick, cleanse the lepers, cast out devils, and claims to be in the Bible, the same yesterday, today and forever. He is the God of the beginning. He is He Who changes not. He cannot be God, and be something today and something else tomorrow, and something else. He cannot be infinite and be that. He is absolutely the same yesterday, today, and forever.

<sup>121</sup> Now, friends, in the day that we're living, when we see that men has corrupted the world with their traditions, when they've corrupted the church with their traditions, when they've corrupted the minds of people with their traditions! Did not we go through it the other night, and see where that old prostate church, or prostitute church had daughters, and they both give out, for Doctrine, the fornications of their filthiness? That comes through every organization. They're polluted.

<sup>122</sup> And, now, I'm not saying get away from your organization. But get away from just holding to that organization. Get to Christ. Those things are wrong. Let's go back to the beginning. Then, if we can do that, you'll find Christ moving into that house that's built upon the solid Rock. And there signs and wonders and every blessing that God promised will be manifested through that Church.

Let us pray.

<sup>123</sup> Just before we go to prayer, while I leave this solemn warning in your heart: Is it with *you* like it was at the beginning? The church that you're in, is it only a creed or a denomination, or is it an experience that brings to you that like it did at the beginning? If it isn't, then it isn't so. Won't you come to the beginning then, and start from here? And get away from creeds and denominations, and serve the living God. If you are here, tonight, and would desire to be remembered in the closing prayer, would you raise your hands to God, and say, "Remember me, Brother Branham." God bless you, through the building. That's good. That's fine.

<sup>124</sup> No matter what church you belong to, your denomination, raise your hand, say, "Be merciful, God, to me." God bless you. That's fine. Dozens of hands up, all over the building.

<sup>125</sup> "Remember me in prayer, brother, at this hour," you say, "because I want to go back to the beginning." God bless you. God bless you, you, you down there, back in the hall, up on the outside. The Lord bless you.

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God sees your hands, too numerous for me to count. He knows every one. Way back, that lady trying to raise her hands way high back there, bless you, sister.

126 Jesus said, “You teach for Doctrine the traditions of men, and you make the commandments of God of none effect, with your traditions.” And if He said it in that day, what about this? Let’s go back to the beginning now. What had . . . What about it?

127 If the Branch come forth on the Day of Pentecost, and brought forth a Church of that type, they went to all the world, signs and wonders followed them everywhere, not signs and wonders that we’d call today, but the day when they went forth: they preached everywhere; they baptized the people, over again, in the Name of the Lord Jesus; they—they cast out devils; they healed the sick; they had the victory, from beginning to the end.

128 And if your church tradition has taught you contrary to That, let’s go back to the beginning where we left it. And let’s produce here, tonight, a members of the Church like the beginning, who had brotherly love, one for another, lay down their lives for one another. Men and women who love one another, such Divine love, till they go to penitentiary or to the gallows for each other. That’s the original Church.

The Lord bless you, while we pray.

129 Dear Heavenly Father, as we come to the closing of this little Message, tonight, and the people standing around the walls, waiting, leaning upon the pilasters, and along the walls, and even on the outside. And they raise their hands, that they wanted to meet that Jesus of the beginning. Grant, Lord, at this very hour, they meet Him. For it’s written, “Blessed are they that hunger and thirst after righteousness, for they shall be filled.” Great number of hands, Father. So many of them, I could not count them at once. But Thou seest them all, and knows them all.

130 And it’s written, that, “No man can come to Me, except My Father draws him.” They’ve had enough of these creeds, and they realize that they don’t find Jesus in them. Like Mary and Joseph, they have to go back to the beginning where they left Him. They wish to go back, tonight, to an experience of Pentecost, and receive the Holy Spirit, and there be born anew into the Kingdom of God. And, grant, Lord, that each of them will receive that experience, this very hour. For we ask it in the Name of Jesus, Thy Son.

131 And while we have our heads bowed. I don’t know whether you could or not; if you’d like to walk out into the middle of this aisle, there’s walking room through here. Come right down here, and stand

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around the altar, and say, “Brother Branham . . .” If you truly believe that.

<sup>132</sup> I may have been a mystic to you, in times past. But seeing that something has taken place, millions around the world has received It. [Blank spot on tape—Ed.]

<sup>133</sup> “And it seems like that it goes right straight back to the beginning, to the Bible. I haven’t got that experience, but I—I want you to pray for me, tonight, right here at the altar, and lay hands upon me. For that’s the way they did it at the beginning.”

<sup>134</sup> Philip went down and preached to the Samaritans. And he had baptized them all in the Name of Jesus. But the Holy Ghost had come on none of them, until they sent for Peter. And he came down and laid hands on them, and they received the Holy Ghost.

<sup>135</sup> If you would desire a prayer, and if your soul is burdened with sin, and yet you’ve tried churches and baptisms, and so forth, but it hasn’t worked; if you want to be, me to pray with you, tonight, you come right on up here now. I’ll be glad to offer my service of prayer for any of you, being sincere. And I believe if you come in the depths of your sincerity, a God that can open blinded eyes can clean a dirty heart. A God that can raise the dead, physically, can certainly raise him spiritually. He who can quicken the mortal body, can certainly quicken the immortal soul. *Quicken* means “to make alive.” May God deep that into your heart, my dear friends.

<sup>136</sup> You people here, of the city of Jeffersonville, and New Albany, and Louisville; I don’t know how you’re going to stand in the Day of the Judgment, because God has did everything right here, at this little old humble, broken-down-looking tabernacle. He’s healed the sick. He’s showed signs and wonders. He’s—He’s brought this forth, His Word, not deviating one thing from the Scriptures, and proved Himself to be the God of the living.

<sup>137</sup> How you going to make Heaven your home, and hanging onto creeds and denominations, false religions, and false baptisms, and false emotions? How you going to do it, when it’s right in your heart, in your hands, to make your decision? I were in your place, before it’s everlasting too late, I’d come.

<sup>138</sup> For, remember, Jesus spoke of one women coming from a nation. And He said, “The queen of the South shall rise in the Day of the Judgment, with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon.”

<sup>139</sup> God bless you, my sister. If you just want to kneel, go right down there. If the little children scoot back just as far as they can now, for those who would want to come and kneel for prayer.

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140 I'm going to sing just a verse or two of this song, "I've anchored my soul." And I want everyone prayerfully praying, while we see if those who are seeking God longs to come down and pray.

. . . anchored my soul in a haven of rest,  
I'll sail the wild seas no more;  
The tempest may sweep o'er the wild, stormy deep,  
In Jesus I'm safe evermore.  
I've anchored my . . .

141 As the Holy Spirit will, lead right down to the altar now for prayer.

. . . sail the wild seas . . .

Come, the backslider.

The tempest may sweep o'er the wild, stormy deep,  
In Jesus I'm safe evermore.

Shine on me, Lord, shine on me,  
Let the Light from the Lighthouse . . .

142 That's what It is, It's the Word.

. . . shine . . .

You have It shining all around you.

Oh, shine on . . .

143 Won't you make your way out of your seat, come down? Go back to your church, wherever you come from; but come here and find Him like He was at the beginning.

Let the Light from the lighthouse shine on me.

To be like Jesus, just to be like . . .

144 How many would like to be like that? Just raise up your hand.

On earth I long to be like Him;  
All through life's journey from earth to Glory,  
I only ask to be like Him.

From Bethlehem's manger came forth a Stranger,  
On earth I long to be like Him;  
All through life's journey from earth to Glory  
I only ask to be like Him.

Just to be like Jesus, to be like Jesus,  
On earth I long to be like Him;  
All through life's journey from earth to Glory  
I only ask to be like Him.

145 As these, the dear moaners, those who have felt the conviction of the Holy Spirit, calling them to their final destination. And remember, it may happen to the youngest person in here, within five minutes. And

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in one hour from now, there may not be a living person on the earth. It can happen. Science said, two years ago, "It was three minutes until midnight." You know what we've been preaching in the prophecies. Just ready to happen. And why would Satan keep you caged, with the least little doubt in your mind?

<sup>146</sup> Now, you here that has been sprinkled, poured, or—or baptized other ways than Christian baptism, let this be known unto you.

*While Peter yet spake these words, the Holy Ghost fell on . . . them which heard the word.*

*And they that of the circumcision which believed were astonished, as many as came with Peter, 'cause . . . on the Gentiles . . . was poured out the gift of the Holy Ghost.*

*For they heard them speak with tongues, and magnify God. Then answered Peter,*

*Can a man forbid water, that these should not be baptized, which has received the Holy Ghost as well as we?*

*Then he commanded them to be baptized in the name of the Lord Jesus Christ.*

<sup>147</sup> Acts 19, let me quote to you, to you Baptist people. And listen to this closely.

*And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts . . . of Ephesus: he finds certain disciples,*

*He said unto them, Have you received the Holy Ghost since you believed? . . . they said unto him, We . . . know not whether there be any Holy Ghost.*

*And he said unto them, Unto what . . . were you baptized? And they said, we have been baptized unto John . . .*

*. . . he said, Verily, John baptized unto repentance, saying . . . that they should believe on him to come . . . that is, on Jesus Christ.*

*And when they heard this, they were rebaptized again in the name of the Lord Jesus Christ.*

*And . . . Paul . . . laid his hands on them, and the Holy Ghost came on them; and they spoke with tongues, and magnified God.*

<sup>148</sup> Galatian 1:8, Paul speaking again.

*As I have said, so say I again; if we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed.*

<sup>149</sup> No matter how many creeds of light, how many denominations, how many anythings! If you haven't been baptized in the Name of

Jesus Christ, you believers, I'm commanding you, in the Name of Jesus Christ, to walk to this pool and be baptized. That's right. Yeah. That's exactly what the Scripture says. "For there's not another Name under Heaven, given among men, whereby you must be saved." No matter how much you . . . what you've done, how much you've received the Holy Ghost, let's go back to the beginning. If you've been sprinkled, poured, or something baptized, in the name of "Father, Son, Holy Ghost," it is a false creed. There is no one in the Bible ever sprinkled, ever poured, or ever baptized in the name of "Father, Son, Holy Ghost." Let's go back to the beginning, and you'll find Him. The altar is open, and the pool is awaiting. While we sing one more time, "Just to be like Jesus."

To be like Jesus, just to be like Jesus,  
On earth I long . . .

150 Won't you make your way here? What about you believers? There will be a room open here for you, just in a minute.

All through life's journey . . .

151 What did He say? "It wasn't so from the beginning." If you want to be like Him!

. . . to Glory  
I only ask to be like Him.

152 Let us pray again. Come on, sister, if you're coming to the altar here. It's all right.

153 Lord God, let it be written, and let it be did, Lord. It is written, so now let it be done. I will not be guilty at the Day of the Judgment, for standing behind some church creed; but to preach the full Gospel, in the Power of the resurrection of the Holy Ghost.

154 Now, Lord, will You honor these Words, and will You send the Holy Spirit on these, tonight, Lord? And heal the sick and the afflicted in our midst, that the people might know that the God that wrote the Bible is still here, and He does not change, though man tries to change the Word. But He is the unchangeable God, that said, "It wasn't so from the beginning." And if we see what the first branch was, in the Vine, we can truly make the Book of Acts our example as a church.

155 Grant, Lord, tonight, that every person here that has not followed the Lord Jesus, and Jesus confirming that He was with them, with the signs and wonders of the New Testament doctrine of the Book of Acts which the first branch produced, may they fall humbly at His feet and go forward, Lord, and find Him like He was at the beginning. For we cannot find Him among our creeds and denominations, and among our

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little, weak doctrines of this day. We must come back to God and the Bible.

<sup>156</sup> Those who are here on their knees, that's seeking for Thy Holy Spirit, and are believing that It shall come on them, they're not setting any certain form, any certain way. They're just wanting the Holy Ghost to come on them. Grant, God, that their hearts may be opened at this time, and the Power of the living God fall in their hearts, and fill them, and forgive their sins, and fill them with the Holy Spirit. Grant these things, Father.

<sup>157</sup> Now with our heads bowed, just continually for another minute, I believe God is going to move in an exceedingly great way, just in a few minutes.

<sup>158</sup> If there be some here, tonight, who are strangers, out of the city, who cannot come back to another service, and is in an emergency state. While these are at the altar, seeking, waiting on God; which, we're going to get right with them, in a few minutes. But if they are here in emergency state, and cannot wait just till . . . for another service, wishes to be prayed for, would you raise you hands, someone that has to leave. One, two. All right. One, two, that's in here now, three, that's in here, that cannot wait any longer, that they're . . . just have to go. Four. I see one in the back. There's four people. Five. One right here. All right, there's five in here, tonight, that cannot wait any longer. I wonder, if you can, and can get on your feet; if you can't, you may be packed. And while we're keeping these people at the altar, I want to, you to go over into this prayer room, over to my right-hand side here, these five people.

<sup>159</sup> While we just ask that the ministers of this, that's in this building, tonight, that believes that this Message that I have preached, that these creeds and—and man-made doctrines, today, is not of God, but they're of man; and that we really ought to go back to the Bible way, go back to the beginning. I want some of those ministers to walk forward and stand here with me, while we lay hands and pray for these people here, on these people that's seeking for God's great blessings on their life. Some of you ministers, if you will, that believes This to be the vital Truth of God. Don't come no other way now. See? Be a man who believes It to be the absolute Truth.

<sup>160</sup> And those now, those five that held their hands, go around on this other side, if you can. Or, come around behind the platform, if you can't get in there, and we'll see what takes place in a few minutes. Go right through *this* way, brother; if the children will just move back there.

<sup>161</sup> And now let those who are coming now, come through for prayer, let them through, just if you can, right through here.

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. . . darkness  
Will turn to brightest day.  
Then let us all take courage,  
For we're not left alone;  
The lifeboat soon is coming  
To gather the Jewels home.

Then cheer, my brother, cheer, (Oh, cheer!)  
Our trials will soon be o'er,  
Our loved ones we shall meet, shall meet,  
Upon the golden shore.  
We're pilgrims and we're strangers here,  
We're seeking a City to come,  
The lifeboat soon is coming,  
To gather the Jewels Home.

The lifeboat soon is coming,  
By eyes of faith I see  
As she sweeps through the waters  
To rescue you and me,  
And land us safely in the port  
With friends we love so dear.  
"Get ready," cries the Captain;  
Oh, look, she's almost here.

162 Watch the atomic bombs, you can tell she's due in here.

. . . oh, cheer,  
Our trials will soon be o'er,  
Our loved ones we shall meet, shall meet,  
Upon the golden shore.  
We're pilgrims and we're strangers here,  
We're seeking a City to come,  
The lifeboat soon is coming,  
To gather the Jewels Home.

163 Now, friends, these ministers will gather up around now, close around here. I'm going in for these emergency cases that cannot come back. And the reason we are doing this, like we are tonight, is there's a baptismal service coming off just in a few minutes. And the next baptismal service will be Sunday morning, after Sunday school. That'll leave us Saturday night, Friday night, and Saturday night, and Sunday night, for healing line.

164 We want to put God's salvation first. See? Healing will take place. We're not scared about that. And so it'll take place. Last night, God saved eight precious souls here at the altar. Oh, how happy I was to see

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that! And I don't know who these are around here. Some of them may be sinners, calling out. Some of them may be seeking the Holy Spirit.

<sup>165</sup> But now I'm going in. And my wife back there, honey, there's both men and women in there. I'm just going in to see what will happen. I trust that the new ministry will be ministered in there. God knows I've told the Word just as true as I know it, in the Bible. That's right. And I'm going back to see what God will do.

<sup>166</sup> Now, tomorrow night, the Lord willing we won't have a baptismal service, 'less it's emergency, someone wants to be baptized. But immediately, in the next ten or fifteen minutes, the baptismal service will be taking place.

<sup>167</sup> And then, tomorrow night, there'll be . . . I want to ask my sis . . . my daughter-in-law in here, (Sister-in-law? Huh!), my daughter-in-law, if she found the prayer cards, today. Loyce, did you find them? Never found them. Well, we'll write some. We'll get some, some way. And we'll get, give the prayer cards out, tomorrow night, the Lord willing, and start our prayer lines coming around, regular-fashion prayer line, if something doesn't take place in a few minutes, in the room. And then we'll see. Tomorrow night, the Lord willing, we'll give out the prayer cards, early, tomorrow night, around about six o'clock, I guess, or something like that, six or six-thirty, something, tomorrow night, so the people can get a prayer card and get in the line.

<sup>168</sup> Now, just now, I want every person that can, to be greatly in prayer. I want you ministers to get around these people. But, Brother Neville here at the platform. And I'm going in to pray for the sick. The Lord bless you.

<sup>169</sup> And you brethren now get right around where these people are now. Walk up, lay hands upon them, and let's have a prayer, as you get around. Each one of them stay right with them now, as you get right around. All the congregation who knows how to pray, bow your heads back there, and be real in prayer to God, that the Holy Ghost will fall on these and fill them with the Holy Ghost; and will perform miracles in this room, to heal the sick and the afflicted. 

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Branham Tabernacle  
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ENGLISH

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