
PRESUMING



. . . only believe.

² Let us remain standing just a moment for prayer. There's any requests, you raise your hand and in your heart say, "God, You know what's in my heart." Let's bow our heads now.

³ Our Heavenly Father, we thank Thee, this morning, for the true love of God that's shed abroad in our hearts by the Holy Spirit that melts us into one, we are one in Christ, and for this time of fellowship around the Word, we are approaching now, again this morning.

⁴ We want to thank you for what it's meant to us through this past week, for meeting with our precious dear friends, Your children, and for feeling that fine spirit of love and genuineness in their hearts, and we are so grateful, Lord, truly the Scripture is right, "when we are assembled together in Heavenly places in Christ Jesus."

⁵ Bless the further part of the service. Bless our brothers, our pastors, Brother Parker Thomas, Thy servant, the Holy Spirit moving upon him and helping him, Lord, he wants to serve You with all of his heart. I pray that his desires will be fulfilled, and the desire behind every hand that was raised here this morning.

⁶ Bless all Your servants throughout the land on this sabbath day, may You anoint Your ministers everywhere that's standing in the pulpit. May the sick be healed, the lost saved, and those who are prepared, receive the Holy Spirit. May God be honored today because He has let it be a day. In Jesus' Name. Amen.

⁷ May be seated. I think of that great ol' song:

It tis so sweet to trust in Jesus,
Just to take Him at His Word;
Just to try to lean upon His promise,
Just to know, "THUS SAITH THE LORD."

⁸ This is . . . I was telling your precious pastor here, our Brother Parker Thomas, that I believe this has been one of the most spiritual-impact meetings that I've been into in I don't know when. I—I come down, I say, "Now, I'm going down and tonight I'm just going to say a few words, and then I'm going to call the people up on the platform and pray for them, and—and I don't want to say too much," you see.

⁹ I said, "Now, Brother Parker is a teacher, and what good is my part going to do down there?" And—and you just get cut off, you see, you know what I mean, Brother. It just—just keeps moving, the Holy Spirit,

so, and then, the first thing you know, look down and say, “Ah, it’s nearly nine o’clock, I’m sure,” it’s almost eleven. So, you just . . . Well, we’re just—just love to fellowship around the Word, and so happy.

¹⁰ And I—I know you’ve had a great time at the school, or, the—the convention up at the tabernacle. Do you know what, people? If I lived around here, I would—I would be a member of that place up there, I would, I sure would. I’d—I’d be right . . . I am a member of it; I mean, I—I’d be going to it, I was a member of it, because I was baptized into it. That’s right. I was baptized into that—that great fellowship.

¹¹ You know, I come from a—a Baptist church, and the Baptists believe that when you are . . . you are baptized with the Holy Spirit when you believe. And they also believe that if you’ve been in the Christian church, or—or any other church, baptizing in the same form of baptism they use, the same ceremony, yet, when you become a Baptist, you’ve got to be rebaptized again. In other words, you’re baptized, by water, into the Baptist fellowship. Well, I’m glad we’re baptized by one Spirit into the fellowship of the Lord Jesus, see, that’s the lasting baptism.

¹² Coming in, there was a brother standing out there, he had a movie camera, and he was wind it up, we backed in. I thought you was singing *Only Believe*, and I started up the steps, and I seen this precious brother, Something just said, “Go out to where he is.”

¹³ He was taking the movie. And he was giving me a testimony, he said that ten years ago his wife, with a cancer up in Pennsylvania, in one of our meetings, one of our first, she was healed of cancer. And here he is way down here today, a Brother Roe, I believe he said his name was.

And the little bitty fellow standing there, his hair all combed up, cute little fellow, and I said, “Is this your father, or grandfather?”

He said, “No, Sir.”

I said, “Do you live around here?”

¹⁴ He said, “I’m from Charlotte.” It just . . . ? . . . I know you’re from the south. His speech betrayed him. He was a cute little guy, just a little bitty snicklefritz about *this* high, you know, they’re cute, I love them little fellows.

¹⁵ In here this morning is a little Swedish brother of mine. One time I, not knowing him, I stood for him with all that was in me. And I’d just come back from Sweden, and Brother Joseph was having, hard pull in Chicago, and they had a lot against him, or, they called it against him just because he wanted to be a brother, and fellowship with anybody

that reached out his hand and said, “Shake my hand,” Joseph was ready to take a hold of it, to me, that’s a Christian. Right.

¹⁶ But there was a group of ministers said, “He’s associated with a *certain* people, he’s had them in his church,” Latter Day rains, and so forth. And we had a meeting booked in Chicago, I said, “But aren’t we supposed to be interdenominational?”

Said, “Yeah, but they would,” this fellow said, “they would put me out of my church if I let him come in.”

¹⁷ I said, “Then we just won’t go, if he can’t come in.” So he . . . I bypassed Chicago for that cause. And we have been bosom friends all of our lives. Now, if we’d set down and try to discuss Scriptures, we might miss one another half a mile or more, when it comes to Scriptural, but when it comes to brotherly love, we are one. I know he loves God, he believes the same thing about me, and we’ve had fellowship around.

¹⁸ Now, he’s going into the mission fields in Africa to provide . . . prepare meetings in where his big schools are. The little fellow had, just unsponsored, und- . . . not underwritten by no one, but a vision in his heart to go to Africa, and there he’s got thousands. He was at our church in Jeffersonville, showed his film of his school, I want to come over and help him.

¹⁹ And this morning, I was eating breakfast down here at Howard Johnson’s, and seen some of my friends come by, and who came in, but Joseph, set down, and had breakfast with us. Went home, and we’re living right next door to each other.

²⁰ I’ve been all tore up for a few days on account of a vision, I hadn’t told it right out to the people, and I, kind of disturbed. I wonder, “What could that be? How can it be?” I took my wife, and we went aside, and I rehearsed back, “Where down the road, did I . . . ? Have I missed the place? What has happened?”

²¹ And Something said, while we . . . he was just standing in my room, just a moment before I was going to have prayer, come over. And I was going to speak this morning, teach on *The Bride Tree*, but my voice had got bad, and I said, “I better bypass that,” ’cause it’s long. And I said . . . Well, I—I walked . . . Something said, “Take Joseph out in the yard.” And I just put my arm around him, walked out in the yard.

²² We walked down through these big, stately, pine trees, seems like that wind blowing through there sings, “There’s a Land beyond the river,” And I, standing there with my little friend, talking, and a *certain* thing I was talking to him about, which just he and I to know, and he said, “But, Brother Branham, where the Lord gave you this Scripture thirty years ago, but did you ever read *this*, below it?” It done something to me, I felt the Holy Spirit just come down all around us.

23 I said, "Thank you, Joseph." I put my arm around him, walked back to the door, went in, picked up my Bible, and there was just exactly where . . . Why, I never read, but just them first few verses, I don't know. Just for this hour, that's all.

24 You know Jesus picked up the Scriptures one time, and just read *so-much* of It? Just as much was to be fulfilled then, and left the rest of it, 'cause that part pertained to Him in that time, and the next part pertains to Him the second time now. I may speak on it tonight, Lord willing.

25 I want to go, this afternoon, take my Bible and get out into the woods alone, 'cause it's just got me all moved inside now. Never thought of it, never tried to read it. Twen- . . . about, well, about thirty, thirty-one years ago, and everything that He told me has been fulfilled, and just in the last six months the last part of the vision that morning fulfilled, and here it was. Befuddled, I guess, is what I'd call it then, see, just didn't know which way to turn, and Joseph said, "But did you ever read the rest of it?" And there it was, didn't know it. God bless you, Joseph.

26 Yes, I—I. . . It's, I love God's people, don't you? Just something real about it. Maybe tonight, the Lord willing. . . I want to go this afternoon, see what He will tell me, what to do. I feel a lot better about it now, I know that. Just caught two or three verses, and I thought, "Oh, my! That's. . . Why didn't I read that? Why didn't I think about it?" See? But I just never did notice it, now, 'cause it wasn't time.

27 Now, Joseph is going to leave us and go into Africa to make arrangements for meetings. Brother Parker Thomas has been so sweet to ask me to come back again next year, in time of the convention. And I trust that that'll be the will of the Lord, I can do that, meet with everybody back here again next year. And the fellowship is very sweet.

28 And now, we want to get out of here before noon, and, so you can eat, and rest, and so forth, and come back again this evening. Do you have a evening service, or afternoon service, Brother? [Brother Parker Thomas says, "I think, perhaps, we'll have baptismal service this afternoon, Brother Branham."—Ed.] Now, anybody that's wanting to be baptized in Christian baptism. . . Where will that be? At your church? ["No. It'll be behind my house, at the lake. There's a lake back there."]

29 Oh, there you are! "Here is water. What does hinder us?" All right. All you eunuchs come down now and enter into the water. And if you haven't had Christian baptism yet, by immersing, you come to Brother Parker Thomas' house, parish this afternoon, and there will be water for the baptismal service.

30 And that's a good time to settle it once forever. That's right. "For he that believeth *and* is baptized shall be saved." Is that right? "Repent, every one of you and be baptized into the Name of Jesus Christ for the remission of your sins, and you *shall* receive the gift of the Holy Ghost." If that isn't true, then I don't know what is true.

31 Paul said to those people in Acts, the 19th chapter, Paul, passing through the upper coasts of Ephesus, he finds certain disciples, a great Baptist preacher up there was preaching, proving by the Bible that Jesus was the Christ, he said, "Have . . .?"

32 Paul come through, and Aquila and Priscilla, tent makers, friends of Paul's, which absolutely, Aquila and Priscilla were the pastors of the church. He, Aquila was the pastor of the church, the first church at Rome. And when Claudius had excommunicated all Jews, he come back to Palestine. I'd like to talk to the Catholic church on that one. Yes, sir. About, why—why was Peter over there then? All right. Now, but he had been excommunicated from Rome, and been brought over into his homeland, 'cause . . .

33 Then Aquila and Priscilla, then when they went back, then there was Roman bishops over there that brought in all the dogma, and there's what started your first Catholic church, right there.

34 And then he established a second Catholic church, which then when Paul came to Rome, he came to the second church. Want somebody to show me where Paul ever went to the first church, he wouldn't believe those dogmas. Could you imagine Peter, a Jew, taught against idols, put idols in the church? Do you remember Peter, so strict on the Word, and staying with the Word? Could, ever accept dogmas? I think: No, no, not—not that, that's just foolish. But there it goes, and that's the way it starts.

35 Now, we find out that Paul, passing through the upper coast of Ephesus, and he finds certain disciples, they were rejoicing, happy, he said unto them, "Have you received the Holy Ghost *since* ye believed?" Wasn't that a knockout to the Baptists? See? The Baptist said you receive the Holy Ghost *when* you believe, and that's exactly what their first beginner thought. That's what Apollos, he said, and he thought they already, everything was all right. He said . . . They were shouting, having a great time, Paul said, "That's all right."

36 Aquila and Priscilla had done told them, "We got a little reverend, Paul. But when he comes up, he will teach the Word of God to you more plainer."

37 So he passed through the upper coast, and he finds this Baptist theologian, great man, good man, and he said to his congregation, "Have you received the Holy Ghost since you believed?"

They said, "We know not whether there be a Holy Ghost."

He said, "Then how was you baptized?"

They said, "Oh, we've been baptized."

"How? Unto what?"

Said, "Unto John's baptism."

He said, "He only baptized unto repentance," the Sacrifice hadn't been killed yet, see, "not for remission of sins."

³⁸ That's right. Acts 2:38 said, "Repent, be baptized in the Name of Jesus Christ for the remission of sin." See?

³⁹ But he said—he said, "Have you received the Holy Ghost since you believed?"

Said, "We know not whether there be any Holy Ghost."

Said, "What was you baptized?" It must be essential.

And he said, "We have not so much as know whether there be a Holy Ghost."

He said, "How was you baptized, or, to what?" The original says "to how?"

And he said, "Unto John's baptism."

⁴⁰ He said, "John verily baptized unto repentance, saying unto the people, they should believe on Him that was to come, that is, Jesus Christ." And when they heard this, they were rebaptized in the Name of Jesus Christ. Paul laid his hands upon them, and they received the Holy Ghost, come upon them; and they spoke in tongues and prophesied. That's right. Right. Oh, that's good Pentecostal Doctrine to me. Sure is.

All right. So now, if you haven't had Christian baptism, come down this afternoon.

⁴¹ And then here not long ago, just before we start, you know that my precious ol' mother has just gone up the road. And if I had time, I'd tell you how it happened, how the Lord told me, bypassing a hunting trip I had, and sent me to another place, and told me what I would get, and return back, and just exactly where everything was laying, perfectly.

⁴² I told it to the church before I ever left, I said, "I'm going to kill a nine-foot silver-tip grizzly. I'm going to kill a caribou that his horns measure exactly forty-two inches from the base up, and he will be laying on a little panoramic." Never been in the country. Told the church. Part of the church is setting here, this morning. Is that right, Church? Raise up your hand, from the Branham Tabernacle.

43 I said just where he'd be. Some of the brethren went with me to find out, we went into a country, had never seen before, and just perfectly to the dot, where everything was. The—the silver-tip grizzly measures exactly nine feet from tip to tip, and the . . . he was killed just in the same place He said.

44 The caribou, laying, looking right down the mountain at me. And that guide said, "Brother Branham, if that, caribou horns, measures forty-two inches, I'm going to faint."

45 I said, "You might as well drop over, because it's going to measure." When he got his *measure* out, and there it was at the on-the-spot nose, not a sixteenth over, exactly forty-two inches. I said, "Don't you believe?"

46 He, year before that we was back in a place, and he was just a young convert, and he heard about the meetings. His wife is a Pentecostal believer. He's a guide, Brother Southwick, up . . . He said, "If anybody ever questions that, let them write and ask me." He said, "Let me tell them." Lives way back, that's the land of the midnight sun in the Yukon there. So he . . .

47 And we'd been back, and the Indians back there, had—had got across the waters, and the—the waters had cut us off, and we couldn't go back. So we just set around there a few days, just talking, watching the great outdoors, and taking pictures of different things.

48 And so, he kept, Eddie kept telling one of the ministers about the visions, and he said, "Oh, my! If I could just only, if I could get my brother down there!" And he said, "My brother has had epileptic, my young brother," said, "he's had epileptic since he was about three years old, he has four or five fits a day." So I knowed he was—he was praying to God, but I can't make visions come, they just come; that's the grace of God. I—I don't. . . So we was back there. I prayed for him two or three times, and him not knowing it. We went around the next day. . .

49 We had about twenty-one head of horses, and—and down on the trips, usually, I tied it tail to halter, like *that*, but in those mountains you can't use it that way because you'll lose the whole string of horses, and sometimes they'd fall off a cliff.

50 And on the road out, we turned the horses loose, these young horses roll with their packs and things. I used to ride a lot, and my father was a rider.

51 And so we was coming up and I was at back wrangling, Bud was in front, this Brother Eddie, Brother Bud and I, and another Christian called Chris Berg. And so, Bud was riding on, in the front with a bell horse trying to—to lead on, and I was coming in back, Eddie and

I, getting these horses out of muskeg. I—I guess you all know what muskeg is. And they'd get in that, it's like quicksand.

⁵² We had a couple down, and, oh, I was mud from head to foot, and—and along there getting them horses out. And one of them jumped in, and I was . . . I jumped in on top of him, held his head up like *that*, we got a rope around, threw it onto my saddle horn like *that*, and took one horse, and cut the other packs off, and got him out of there. And just take mud, and scrape off of you like *that*.

⁵³ And, oh, oh, my, them young horses, you can't, they just go any way, they're two or three year old, just broke, and they're not trail horses at all.

⁵⁴ And so, we were going out, and I'd got up, and I was riding along in the saddle, and—and—and Eddie was there. And I happened to look out across them great big, pretty pine trees the snow across the top. God, let me live there in the, if there's a Millennium to come, let me live there.

⁵⁵ That's . . . You can have all your fancy, hair-trimmed yards, and your big buildings, and all your Miami palm trees lit up, and all you want, but just let me have it the way God sent it, just in its original, I just love it like that. Oh, I can just stand at the top of those hills, go hunting, and climb way up at the top of the hills and set there, and just hold up my hands and cry. Look across there, I think, "God, that must be the way you love it, that's the way You must, that's the way You made it. Why does man have to contaminate it, make it something else, pervert it?"

⁵⁶ "Someday," I thought, "Lord, let me walk down Your big, never-ending game trails." I hope I meet all you hunter-brothers down along through there, real, where I was looking at. I'm looking forward to that. Course you know that's the Indian's prayer from the . . . when . . .

⁵⁷ Going down there, I was looking out across like that, and I seen that young fellow in a vision. The horse stopped itself, I didn't have to stop him. And I watched that vision for a few minutes, and when it left, I seen it was for Bud's brother. I only had one spur, I spurred my little horse, and turned him around, I run up to Eddie real quick. I'd had a horse run out into some brush there, and I—I said, "Eddie. Eddie, Brother."

He said, "What's the matter, Brother Branham? You look white as a sheet."

I said, "I've got THUS SAITH THE LORD."

"What is it? For Bud's brother?"

58 I said, "Yes." I said, "Keep the horses going." And I spurred my horse, and got across, and through the muskeg and things, about fifteen minutes I was up, the head of the string, I rode beside of Bud, and put my hand over on the back of his saddle, and I said, "Bud."

He said, "Yes, Brother Branham?"

I said, "I got THUS SAITH THE LORD."

He said, "What do you mean?"

59 I said, "For the last two or three days, since we been back here, you constantly talked about, if you could ever get your brother in one of the meetings."

60 He said, "Yes, Brother Branham." And he's just, he—he hadn't even received the Holy Ghost as yet, he has now, but he hadn't then. And he said, "I . . . Yes, that is right."

And I said, "Your brother . . ." Described him.

He said, "That's exactly right, that's the way he looks."

61 I said, "And this won't work on a other person, but it will on your brother." I told him what do, I said, "You send and get your brother, bring him up here." It was on the Alaskan highway, he lived in an old place where the Americans there, where several of them died in putting the road through. And the government all fell in. And he was guiding, he got six hundred square miles in there, he's a licensed guide. And so, he said . . . Very primitive, very fine hunting country.

62 And I said, "Bud, look, when that boy comes, and he has a fit again, grab his shirt, and say, 'Brother Branham told me to do this in the Name of the Lord,' and throw that in the salamander." I said, "The fits will leave him. Do you believe me?"

He said, "With all my heart."

63 He sent and got his brother, brought him up there, and that morning he went to cut trails. His little wife, sweet little Christian, but she . . . He got violent, he'd get rashly too. So just, he hadn't been out of the house more than about thirty minutes down somewhere, and he fell in one of those fits. Usually, the little wife would clear a window, anything, getting away from him, but when she seen him rolling and tumbling, and that devil doing that to him, she happened to remember. And she believed me.

64 Here she come to him, and straddled him, that little bitty woman on that great big, wide-shouldered man, she straddled him, and jerked that shirt off of him, walked over to that salamander, her tears running down her cheeks, said, "Dear God, Brother Branham told us to do this, and I throw this in there, in the Name of Jesus Christ." He's never had a fit from then on.

65 When I told him about those visions, and what would happen, coming down the mountain, we shot that caribou on top of the mountain, he said, “Brother Branham, according to that vision,” we was in caribou moss, you know, that you can see for miles and miles, and nothing, just yellow moss, he said, “according to what you told me, now, that man that’s going to have the—the shirt on,” Eddie down there, that checkered shirt, “you’re going to kill a nine-foot silver-tip grizzly?”

I said, “That’s THUS SAITH THE LORD.”

66 He said, “Brother Branham, I—I—I’m not doubting your word, Brother. How could I doubt your word?” Said, “But look, I can see every speck of the ground and there’s nothing, there isn’t a bush *that* high, there’s nothing but caribou moss. Where’s the bear at?”

I said, “He is Jehovah-Jireh, ‘The Lord will provide for Himself.’” I said, “Did you ever hear the story about the squirrels that time?”

He said, “Eddie told me about it.”

And I said, “Well, He is still God. If He says it’ll be there . . .”

67 He said, “Well, Brother Branham, if God has told you that, and this caribou was laying exactly . . . Why, I never seen one like it,” he said, “I don’t see how in the world you ever got to it, here, in fifty yards of it.” And said, “Just exactly what you said.” Said, “Told me,” said, “my brother was healed just exactly.” Said, “That’s been over a year ago, he had had three or four fits a day, he’s never had one since.” He said, “How could I doubt it?” “But,” said, “Brother Branham, I’ve lived in these mountains all my life, and I never seen a silver-tip in my life.” Said, “I’ve seen regular grizzly, but not a silver-tip.” That’s the rare type.

68 I said, “But there’s one here.” So I picked up the head, the horns of this, and we’d take, I had the rifle, and we’d take turns about, coming down, having to walk *this* way down the hill, that caribou moss. My, it was about three and a half miles right down before you even hit timber. And so, see, that’s not even bear country, that’s caribou.

69 So we went down foot by foot. We changed . . . That trophy I was packing weighed . . . Well, the caribou itself weighed around nine hundred, but we had to leave the meat there, and I just took the cape, and the horns alone weighed about a hundred and fifty pounds. So here I was trying to pull it down the hill, like *this*, over my shoulders.

70 And when we got within about . . . We come over a little glacier, and he said, “Think of it, Brother Branham, we’re only about a mile to where . . . I can see with my natural eyes where them horses are

standing, and I see every hill, and you're going to kill a nine-foot silver-tip grizzly?"

I said, "That's according to the Word of God that told me about three months ago, and It has never failed." I said, "You're doubting that, Bud."

He said, "Forgive me, Brother Branham. I'm not doubting." Said, "My heart is so . . . I—I just can't understand it." Said, "Where's the bear at?"

I said, "I don't know." I said, "God has got him sticking around here somewhere."

He said, "Think of it, a bear that I've never seen, and one that God told you . . ." Said, "That's the same God that told you about my brother."

I said, "Absolutely."

Said, "Brother Branham, put a shell in your gun."

I said—I said, "I'll have time to do that."

⁷¹ We goes on down the hill. We get in about—about a half a mile, and he had been packing, and I'd had the rifle. So we set down, resting, he said, "Brother Branham, just think, we're only half a mile."

⁷² I said, "Bud!" And I said, "He'll be there, don't you worry." And I looked, I said, "Bud, what is *that* standing right up *there*, about two miles up, top of the mountain?"

⁷³ He threw the glasses on, said, "Brother Branham," it looked like a milk cow, he said, "it's a grizzly bear, so help me! And look at that, white grizzles blowing in that sun setting this afternoon, he's a silver-tip. I never seen it before."

I said, "What are we waiting on?"

He said, "I believe if you'd just shoot him from here, it's two miles away, you'll get him."

I said, "But Bud, according to the vision, I was just right close to him."

⁷⁴ So tired, wore, and we'd done been at least twenty miles that day over those mountains, so then, we started up, back up again. And I got within about five hundred yards, and Bud said, "Brother Branham," he said, "did you ever shoot a silver-tip before?"

I said, "I've killed many bears, but never a silver-tip."

And he said, "They're the most vicious of all." Said, "They don't know dying."

I said, "No bear does."

So I said . . . He said, "But the Lord gave you that one, didn't He?"

I said, "Oh, yeah."

⁷⁵ So I had a little .270, it's a small rifle. And so, then, I went on up just a little farther, and he said, "Brother Branham, don't you think you better shoot him from here? We better not get too close to him."

I said, "The vision said we was right up on him."

⁷⁶ So we went over another little coulee, and come up, and when we did, there, my, he just setting about two hundred and fifty yards there, I could see his big, yellow teeth smacking down like *that*. He looked like a big hay stack, eighteen inches between the ears. And—and he was a mammoth, foot about *that* wide, and claws, you know, and just setting there. Oh, he looked pretty, and mean.

So Bud said, "*Ahem*," he said, "Brother Branham, I tell you where to shoot him."

I said, "Yes, Brother?"

He said, "The back, you see," said, "then they can't get up then, you see."

I said, "But the vision said, 'Shoot him in the heart.'"

He said, "Then you better do it that way."

⁷⁷ First shot got him. And there we come down, he said, "Brother Branham," we was packing them horns, didn't have a measure, he said, "them horns look about ninety."

⁷⁸ I said, "No, they're just forty-two." He said . . . And I told Eddie, I said, "Now, watch, the little boy is going to put his hands right there to measure."

⁷⁹ And when we got down to where the packs was . . . We couldn't bring the bear, had to go back the next day. And you can't get a bear . . . Whew! You can't get a horse near a grizzly bear, you know that, the smell of it, he's gone. We tore up two or three strings trying to get him out. And so then, oh, they had the panniers laying all over everything, the pack saddles, they were scattered, them horses was scared to death of the grizzly, the smell of them.

So we went on down, and when we stopped, the boys was there waiting, Eddie and his son, and he said, "I want to measure those horns."

⁸⁰ I pulled back to Eddie, I said, "Eddie, watch the boy put his hands around the bottom of the horns now, as I told you before we got here." So he goes down, gets out of the . . . tape out of his . . . his little measure. The little boy come around, put his hands on it.

81 Eddie said, "Praise be!" Just exactly. Raised right up like *that*, and he just turned white in the face, he said, "Brother Branham," said, "looky here, not one-sixteenth over, exactly forty-two inches on the dot." Jesus never fails.

He said, "Brother Branham, where am I going to be a year from today?"

82 I said, "Now, Bud, you're just a young convert to Christ, I don't know where you're going to be." I said, "I can only say just as He tells me, that's what I say, and that's all I know." See? "I don't know."

83 Now, I'm going back into a country, that you might know, when I come back next year, I'm going to get a brown bear that's almost twice that size. You see if it's right or not. I seen it. When we was standing, put my hands on his haunches laying on the ground, like *that*, and I could put my hand on his hips like *that*, and him laying down. Now, you find out that's right or not.

84 There's a whole lot to that. But I just happened to think, I'm supposed to be teaching Sunday school. See? Oh, friends, you all see these little visions around here? No wonder you minister brothers sometimes get suspicious, "Well, it might be mental telepathy. It might be psychology." Show me somewhere else it's going on. What about these great psychologists, telepathists? They guess, it sometimes happens, sometimes it never, and it's *this*, *that*, or the *other*. But God is perfect and never fails.

85 What is one of the . . . ? What is a fortuneteller? Is a perverted servant of Christ. What is any wrong? Is a perverted *right*. Exactly right. There's never . . . It's just now and then, that's the way, taking a chance on Christianity. Don't take chance, be sure that you're right. Get . . . Just die to yourself and be borned again by the Spirit of God and then you'll know. Then there's no . . . all the *ifs*, and *ands* are gone from it.

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

86 I seen someone, man that went with me. I just didn't notice him being there, yet, I know, Brother Fred Sothmann. He's setting *there*, and he went to Dawson with me. Is that right, Brother Fred Sothmann? *There* he is. I drew the picture on my windshield just exactly how (Is that right?), before it happened. Oh, that's happened . . . How many knows, that travels along? To the strangers here. Go along the road, and the Lord will say different things that's going to happen, and it'll be just exactly that way, all down. Sure it is. See? Just . . . [Brother Branham begins humming *I Love Him*—Ed.] Don't you love Him? Just sing it.

Because He first loved me
 And purchased my salvation
 On . . .

87 No guessing anymore, we're in the Ark, the world is shut out, we are in Jesus now. Oh, the fellowship!

88 Now, God, help us to have fellowship around Your Word. When I read It, Lord, I know that Your Words won't fail, mine does, I'm just a man, all of us are just human beings. "What is man that Thou art mindful of him? or the Son of man that Thou would visit Him?"

89 Surely, Lord, we have nothing that we can offer, because it was given to us at the beginning. We could not be here if it wasn't for You. And to think that the grace of God come down into our midst in this last days. And God, the great Creator, has made Himself known to us by forgiving our sin, and appearing before us in such marvelous ways, as He promised it would be in the evening time. The evening Lights are shining. Grant it, Father, that we'll fellowship around Thy Word now. We ask it, in Jesus' Name. Amen.

90 Sorry to have held you like that. Let us read now on a Scripture, just a short one. We're going to be out now, in just about thirty-five, forty minutes, Lord willing.

91 Numbers 14. . . I said that because I might make a mistake. I—I. . . See, I don't know what He is going to do, somebody might get something here in a few minutes, the Holy Spirit might come into this, I'm looking for something to happen, I don't know. So I—I. . . if I don't know, then I'm just going to say, "If He is willing," See? Yes, sir.

92 What do I know? The Holy Ghost might come up here, and strike one of these brothers setting on the pulpit, and might do something here to just turn the whole thing. There might be a falling of the Holy Ghost in a few minutes, and this—this wouldn't close for two or three more weeks, just day and night, constantly going, all the. . . I don't know what He is going to do. And, you know, again, we might hear the Trumpet sound.

93 Numbers 14:41 down to 45, reading the Word of the Lord now:

And Moses said, Wherefore now do you trespass the commandment of the LORD? but it shall not prosper.

Go not up, for the LORD is not among you; that ye may be . . . smitten before your enemies.

For the Amalekites and the Canaanites are there before you, and you shall fall by the sword: because ye are turned away from the LORD, wherefore the LORD will not be with you.

But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

And the Amalekites came down, and the Canaanites that dwelt in the hill, and smote them, and discomfited them, even unto Hormah.

94 Now, for just a, to draw a little lesson out of here, this morning, just to talk. Now, I believe that we are here to, in a Sunday school to be taught, to learn. And if we can go back and find out in the Old Testament, and in the New Testament, how people were blessed of God, and how that they were cursed of God, and see what God respected and required, then we'll have some idea of how to maintain the blessings of God. Don't you think so?

95 Now, I'm not going to preach, I haven't got enough voice for that, but I. . . And remember, I've constantly, we've be going till this coming September. I've got about two days between the meetings till September, the Lord willing.

96 Now, we want to find out, let me say it again now, take our time for these few minutes we have, now, we've got to go back, and if we can see what God desired, what He required, what He cursed, what He blessed, then let's take them for examples.

97 I believe in Hebrews the 11th chapter, no, the 12th chapter, said, "Seeing that we are compassed about with such a great cloud of witnesses, let us lay aside every sin, or, every weight, and the sin that so easily beset us, that we might run with patience the race that is set before us."

98 Now, we got to go back. Paul here, as we believe he was the writer of the Hebrews, was showing back what men of faith and great warriors was, then we can take the other side. I got a book at home that tells the last words, Brother Nugent, I got it from him many years ago, the last words of great men and women that lived on the earth. And I believe it was Bloody Mary, in England, that her last words, when she was dying said, "I'd give my kingdom, for five minutes more of life."

99 I got Abraham Lincoln's last words. I got Stonewall Jackson's last words. You know what Jackson's last words was, that great, southern general? I join with you rebels in thanksgiving to God for a general like Jackson, he's never been compared anywhere to any other general, as I've, as far as I'm concerned. He was a great man of God, and Jackson said, when he was dying, he was fixing to cross the river, he said, "We'll soon cross the river, and then we'll set under the tree and rest." That's right.

¹⁰⁰ I heard Dwight Moody's last words, he raised up, and said, "Is this death?" Said, "This is my coronation day."

And lives of great men all remind us
 We can make our lives sublime,
 With partings, leave behind us
 Footprints on the sands of time; (I like that.)
 Footprints, that perhaps another,
 While sailing over life's solemn main,
 A forlorn and shipwrecked brother,
 In seeing, shall take heart again.

¹⁰¹ Paul Rader. How many ever heard of Paul Rader, though? I used to hear him preach when I was a little boy, little did I know then that I'd take his song, *Only Believe*, around the world. When Paul was dying out there, they had the little quartet come down from Moody Bible School. You know what Paul said to a friend of mine? When he knowed he was dying, he had cancer, he said, "If I would have took my message of grace and sowed it to the red-hot Pentecostals, instead of come here," that's what killed him, said, "I'd have been better off."

¹⁰² So Moody . . . Paul had a sense of humor. He and Brother Bosworth, and all of them, were just bosom friends, Billy Sunday. Brother Bosworth had a meeting up there with, one time in Chicago, Rader Tabernacle, and so, Billy Sunday had been there three weeks, and he'd preached out all of his sermons. And he, Paul had been there about two years, and he was preaching on. So Billy said to Paul, he said, "Paul, when do you ever run out of sermons?"

He said, "When I get a kink in the hose."

¹⁰³ And if anybody ever heard Paul preach, he would start in Genesis, and wind up in Revelation, he—he'd preach the whole Bible through every time he preach. I used to watch him, he'd take a, something in his mind, he'd get way back, great big man, he'd pull up his trousers, you know, and here he come running as hard as he could, and almost go over top of the pulpit, like a big bear with his hands out.

¹⁰⁴ But when he was dying out there, Moody Bible School sent down a quartet, and they were standing there with the shades all down in the hospital, singing, *Nearer My God To Thee*. Paul raised up, he said, "Hey, who is dying, me or you?" He said, "Raise them shades, and sing me some good Gos- . . . snappy Gospel songs." Amen. So they begin to sing:

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

105 He said, “Where is Luke?” That’s his brother, many of you knew Luke, he just recently went. Luke and Paul were two brothers that stayed together, something like Billy, my son, and I.

106 Said, “Where is Luke?” Luke was in the next room, he didn’t want to see his brother die. Said, “Just tell Luke to come over here.” They brought Luke in, Luke trying to choke it back. Paul raised up, took hold of his hand, said, “Luke, we’ve been through a many battle together, haven’t we, Brother?”

He said, “Yes, Paul.”

He said, “Think of it, in five minutes from now, I’ll be standing in the Presence of Jesus Christ, clothed in His righteousness.”

Lives of great men all remind us
That we can make our lives sublime,
With partings, leave behind us
Footprints on the sands of time.

107 Let me go like that. Let me go with that testimony, like Moody had. Let me go with a testimony like Paul had, “I have fought a good fight, I have finished the course. Death, where is your sting? Grave, where is your victory? But thanks be to God, Who gives us the victory.”

108 Therefore, basing back in the Old Testament, I drew these conclusions for a little message now: *Presuming*. Webster, I’ve got wrote out here, Webster says to *presume* is to “venture without actual authority.” That’s *presuming*. Or, in parenthesis he’s got, Webster, “taking it for granted,” just taking it for granted, or “to venture without authority,” or “take something just for granted.”

109 Now, that’s something that the Church must not do. You—you’re not sure of yourself if you’re just presuming, for you’re just taking it for granted. Now, we have, each year we pass a holiday. The, I’m sorry to say this, but it shows though, the average American Christian, *so-called* . . . Billy Graham made the same statement one time, if you read his article about how many drunks there was in *so-called* Christianity. The average *so-called* Christian of some church, and a sinner alike, which to me they’re all in the same boat, people drink and try to just drown out past sins, the cheating, lying, and on the weekend, they try to get drunk. Just think, “Well, I’ll just pass it off.”

110 They’re presuming that that’s the right way to do it. They feel that that’s the way to forget your sins, just drink it out, you don’t realize you’re only heaping more sin. But they presume that that’s the American way to do it, and that may be true, but it isn’t the Bible way of doing it. But they presume that that’s all right. I said that to a . . .

¹¹¹ Here not long ago I was speaking on a subject where I'd been in Canada with my good Brother Sothmann *there*, and I come down to a—a great big hotel that he was so generous to put me in. And the Americans was up there in Canada, a *certain* club of America, they was having their convention there.

¹¹² And I tell you, when I come in that night, well, there was “Miss America,” with . . . Oh, terrible! And whiskey bottles all over everything. And I went on up to the room, I got off, and I looked at that little fellow, there was a couple of people got off, men holding one another, a club, then when I . . . the little elevator, I said, “My goodness! Whew!”

He said, “Oh, they’re having a real time.”

I said, “They sure look it.”

¹¹³ So we went up to the door, and I opened the door, and we just got out of the elevator, and started down, and there was two young women, both of them wearing wedding bands, pretty, little women, just with their underneath garment on, standing up at the end of the hall. And they had a whiskey bottle in their hand, and as they started down through there, trying to hold one another, their eyes glassy, starey, and their manicure on their lips had run down, and that black stuff. And them women putting that ring around . . .

¹¹⁴ You look like a monkey, not a human being, like that. What’s the matter? See? And all of that stuff, and that big water-head haircut, you know. You are pretty, don’t make yourself look like a prehistoric animal. See? You just love the way God made you.

¹¹⁵ And here they, these girls, women, standing up there and they started down through the hall, staggering, and some men come out, drunk, grabbed one around the place of her body he should not have done it, and trying to hold her, and she, staggering around, he’d come down, and she’d get away from a couple bunches of them. I just stepped back and watched it.

¹¹⁶ And as they got close, standing there with just a little underneath garment, course that’s more than some of them wear, and then they had this bottle, one of them give one a drink, and this other one taken a big drink out of this bottle of whiskey, and she pulled up this little skirt as high as she could, kicked her feet way up yonder, and hollered “Whoopee!” She said, “This is living it up! This is life.”

¹¹⁷ I watched both them fingers, I thought, “Maybe a husband at home baby-sitting.” What is it? Trying to have a little fun, what they call “clean, American fun.” They had been washing dishes, working in the office, and they’re just—just kind of, as I said last night, trying to let off the steam.

And I said, "I beg your pardon! That's not life, that's death."

So she looked around, she said, "You want a drink out of my bottle?"

¹¹⁸ I caught her by the hand, I said, "I'm a Gospel preacher, I'm an American too, but I'm ashamed of you!" And the other one started to run, I caught her by the other hand, I said, "Do you women go to church?" And they seemed to sober a little.

Held the bottle down, said, "Yes, Sir." One of them was a Sunday school teacher.

I said, "Aren't you ashamed of yourself, to call yourself a Christian?"

¹¹⁹ I tried to hold them, they was pulling, and jerking, just jumping like *that*, and down the hall they went. One of them fell and sprawled over the floor, and the other one tried to pick her up feet first, and the awfulest sight you ever seen. I thought, "God, how can You look upon such?"

¹²⁰ But they presume that's all right, because they're only a member of an organization, if they were borned again they wouldn't be doing that.

¹²¹ I believe it was Calvin, no, it was John Smith, I'm not sure now, the man, but one day in his mission, one of the early great saints of the last two or three hundred years, I forget who it was, I believe it was a Methodist, John Smith, it might have been, but, however, they was standing at the door, and down the street come a drunk, and he fell in the gutter. And there was a man passed by said, "John, there's one of your converts."

¹²² He said, "Yep, that's right. If he was the Lord's, he wouldn't be there." That's right. So that's it. If you're converted to a creed, if you're converted to a organization, if you're converted to a church, you'll do those things, but when you become a convert of Christ, you are borned again, and you are dead to those things, and alive. But people go right on presuming it's all right to do that, venturing out without authority.

¹²³ Preachers, good men, fine men, preach denominational doctrine presuming that's all is required (And when this Bible says, "Whosoever shall take one Word out of It, or add one word to It, the same will be taken out of the Book of Life for him."), saying, "You don't need the Holy Spirit today, that was for a day gone by." Why? They can't teach anything different, if they are, they're excommunicated.

¹²⁴ They say, "There's no such a thing as healing, the Holy Spirit was only give to the apostles." Now, they get that because they're taught that in their school, presuming that that's right, but it's wrong. Heavens

and earth will pass away, but God's Word will not. And He said, "Let every man's word be a lie, and Mine the Truth," but they presume that that's all right.

¹²⁵ Say, "Well, that's all they know." If you went down to a restaurant for your dinner, and . . . I guess it's still *dinner* here, up where I come from, up in Indiana, they're trying to get modern America, they're trying to say, "We have breakfast, and we have lunch, and *dinn'a*." I'm always left out. Where's my supper coming in? See? See? I say, "Do you take the Lord's *dinner*, or the Lord's *supper*?" Nonsense. "Putting on the dog," that's all.

¹²⁶ "Oh, he's classical, he's educated," presuming that's all right, we don't need that. Preaching denominational doctrine presuming that's all right, and people go join that thing, presuming that's all right, that's all they have to do, just assume, "Well, I'm a church member."

¹²⁷ You know, one day I was in a prayer line, and coming along, and there was a lady come up on the platform, and well, she's got a right to do anything she wants to, I guess, and she had enough jewelry on to support a missionary ten times around the world. And I said, "Are you a—are you a Christian?"

She said, "I am an American, doesn't that settle it?"

¹²⁸ I said, "Not with me, it doesn't." I said, "I asked you if you was a Christian," um-hum, not a hitchhiker, no, no, but a borned again Christian. She thought because she was a American that settled it. See?

¹²⁹ Brother Bosworth was having a prayer line over at Detroit one time, and a girl come up on the platform to be prayed for, he said, "Are you a Christian?"

Why, she was shocked, she said, "I give you to understand, I burn a candle every night!" Presuming, that's all they have to do.

¹³⁰ Them is honest-hearted people, they're men and women, and they, in their heart they—they want to serve God. Those monks go into monasteries, ministers go to seminaries, they get degrees of psychology, and how to bow before the people, and how to be, and the psychological effect it has on the people, presuming that that's all they have to do, even in some of our great denominations, Pentecostal, now I ain't talking about Methodists, and Baptists, I'm talking about Pentecostal.

¹³¹ Here not long ago they got some issues. Each one pulled off to hisself with little issues, presuming that's what they ought to have done; that's what they ought not have done. You stay together, all of you, don't take your issues out like that, bring it in here and pray it out. If you can have your issue and still love your brother, all right. But when

you lose respect and fellowship with your brother, your issue has killed you. Right.

¹³² But there you are. They presume that that's all they have to do, because that's what they're taught, they just go join church. They say, "Are you a Christian?"

"I'm a Methodist."

"Are you a Christian?"

"I'm Presbyterian." And then they join that.

And now you say, "Are you a believer?"

"I'm Pentecost."

¹³³ Now, let me straighten that out for you, there is no such a thing as Pentecostal organization. Pentecost is an experience, not an organization, Catholics has got It, Baptists have It, Presbyterians have It, anybody can have It. It is an experience, not . . . You can't organize It. You got your organization, you got away from Pentecost then. See? They never did organize. God never did have an organization, never one time.

¹³⁴ I challenge you to show me, and I challenge any historian to tell me, and show me in history where any time that God sent a message, and they organized it; it died right there, and never raised again, it's a cursed thing. So just look back in your history and find out if that's right. But they make up their creeds and join it, people think that's right.

¹³⁵ Women, you know, I love you, my sister, you know that, I don't stand to hurt you, I love you, but what am I going to do There at that Day, when I know the Bible teaches what the women to do? And then, I know it to be the truth. And then, if the watchman sits on the wall and sees the enemy among the people, and don't warn them, God said, "I will require the blood at the watchman's hand."

¹³⁶ When pastors let you cut your hair off, and say that that's right, that pastor is telling you something that's wrong. When he lets you dress in immodest clothes, and tell you that—that that's all right, that's wrong. And it's not . . . You—you're pretty.

¹³⁷ You know, everything in there, in the line of female and male, always the male is the most prettiest. Take the rooster and the hen, take the bird family. Take the elk, the bull or the cow? Take the deer, the buck or the doe?

¹³⁸ Everything is always the prettiest in the male line, except the human race, the male is ugly, burly, beard over his face, many times bald-headed and rugged-looking, hairs all over him. But the female is dainty, pretty; there's where Satan lays, right there. That's where he chose in Eden, that's where he got through at Eden, that's what he's

used ever since. And you tell me any nation in history, some of you school kids, in a fall of a nation, as soon as motherhood was broke and womanhood, that nation's backbone was broke.

¹³⁹ Talk about morals in our country, I got a piece out of the paper on the Associated Press, that when our boys went overseas, that four out of every six was divorced by their wife that stayed home, before they were over there six months. And there was more illegitimate children borned in the State of New York during, in one year before the war, than there was soldiers killed in the entire four years of war; presuming that's all right.

¹⁴⁰ Women put on little, sexy clothes, and walk out on the street, say, "Yes, I'm a Christian." They're presuming that's the thing they should do. Now, please, Sister, I'm your brother, if your mother was the right kind of a woman, she'd tell you the same, or your daddy, or your husband.

¹⁴¹ And any man, will let his wife get out on the street in them shorts and things like that, it shows how much *man* is in him. Let his wife set there and smoke a cigarette before him, and know that that thing. . . What's his children going to be?

¹⁴² Don't worry about communism whipping us, we done whipped ourself, it's our own rotten morals. Where did it start from? Because the Gospel was let down at the pulpit, where it began, sissified preachers, with not enough real baptizing of the Holy Spirit in their soul to stand and tell the Word of God. Don't spank the child for juvenile delinquency, spank the parents, it's parent delinquency, they let them get by with it.

¹⁴³ And that's the reason I rake across that clergy there. How can you read the same Bible I am? So did those four hundred prophets down there in Israel read the same Bible that Micaiah read, but he was willing, fearlessly, to take his stand.

¹⁴⁴ Amos, in his day, that fearless prophet of God, he walked up there to Samaria, he looked over that city, and he seen all the corruption was in it, and he said, "The very God that you claim that you love will destroy you." He seen the corruption of it.

¹⁴⁵ They were presuming they were all right, they had their priests, their synagogues, they thought, "Just long as I'm a Jew, circumcised, that's all I need to be." They claimed that they served God. And they—they. . . What had they done? They'd taken the fashions of the outside nations, they had made an alliance with them, and they thought as long as they had favor with the outside nations, well, that's all they had to do. They made alliance, they stripped their women, they walked through the street, they burlesqued, and everything else.

146 And that old prophet standing there, and his eyes narrow over his beard, the tourists come from all over the world around to see this great Samaria, but that prophet seen it through a different eye.

147 Today the people and ministers are looking upon the Church as numbers and numbers, but a borned again Christian looks at It through a different eye, he looks at It through the Word of God, and he calls out the corruption in It. The very God that they claim to serve will bring Judgment down upon them. His prophecy, just it taken thirteen years to come to pass. Jerome the second, it . . . you know how it come to pass, Jeroboam, rather, I believe it was. There you are, joined.

148 Sister, 'fore I leave it, did you ever realize, when you dress like that and go out on the street . . . You may be a little lady, I believe you are, honey. That's right. I believe you're a little lady, I don't believe you're bad, I don't believe you want to be bad. I don't believe a—a Catholic nun goes into a nunnery to be bad. That poor woman goes in there because that she wants to get closer to God, I don't believe they want to be bad. I don't believe that you'd be a bad girl, I don't believe you'd be indecent to your husband.

149 But do you realize . . . The Catholic nun doesn't realize that the system that's sending her in there, and you don't realize the spirit of the day, that's making you do those things, you presume it's all right, but it isn't.

150 Now, look, Jesus said, "Whosoever looketh upon a woman to lust after her has committed adultery with her in his heart." Now, you go out dressed like that, them shorts on, and dressed all sexy, and everything, sure, you're pretty, but God didn't make you like that, Satan is making a bait out of you, and you don't know it.

151 Now, let a man look at you, a little Christian girl coming down the street, pretty, sweet, innocent little thing, all dressed sexy, and a sinner looks upon her to lust after her, at the Day of the Judgment, when this man answers for committing adultery, who is guilty? Her. See what I mean? I—I . . . May someday you'll find out it's not me trying to be a smart-aleck. It's with godly love. See? I love you. I don't want you to be like that.

152 Don't be like the rest of the world. You Pentecostal women, your organization is what invited in, and made themselves an organization. And they're trying to compare their congregation with a well-dressed, groomed, and the best-dressed people, that's the devil. Don't you believe that. They're presuming it's all right, but it isn't, God said not to do it. "Go ahead, preach it, join," they think it's all right, just presuming.

And you know, people has said this: "God is a good God."

153 “Oh, Brother Branham,” someone said to me, “you try to stay right with that Word, just what it says. Don’t you think that it don’t make any difference?”

154 A fellow had been sprinkled not long ago. And he said . . . I baptized him, and so another man got after me about it, he said, “Well, he was already baptized.”

I said, “No, he wasn’t, he was sprinkled.” *Baptizing, baptizo*, means “cover up, bury.” And I said, “I baptized him.”

And he said, “Brother Branham, you’re radical.”

I said, “Maybe I am, but it’s for the right cause.” And I said, “I’m zealous of God and His Word, I’m zealous of His Church.”

155 I was an outcast, nobody loved me and cared for me, when I found you Pentecostal people that loved me, and believed this Gospel, I come among you not to be an enemy to you, but to be a brother to you to—to—to show you God’s Word. Let some of the pastors come stand by me one time, before you, and say it’s wrong, that’s the only way to prove it. See?

Now, here’s what happened: I said, “I baptized him over.”

He said, “Brother Branham, do you really think it makes a difference?”

156 I said, “It did with Paul, he said, ‘Have you received the Holy Ghost since you believed?’ They said, ‘We, not whether there be One.’ He said, ‘Unto what was you baptized?’ Said, ‘Unto John.’ Said, ‘That was only to, unto repentance, not remission of sins.’ They were baptized over again.

157 “And Paul said in Galatians 1:8, ‘If a Angel from Heaven,’” let alone a preacher, “‘if a Angel from Heaven, would preach any other Gospel than this that I have preached unto you, let him be accursed.’” That’s right. Now, you see, you don’t presume. You’ve got to . . . It’s got to be the truth, stay with it. But just presuming!

158 They . . . You hear so much today, I say again, about God being a good God. There was a teenage boy said not long ago, said, “You know, the Lord just loves me so well, He just lets me do anything.” My!

159 Friends, He is a good God, I’ll admit that, but He is a God of justice, He is a God that requires justice. How can He be just and—and disobey His Own laws? How can He defile His Own holy laws? If He is just, He has to stick by what He said. If He will require this of you, and you don’t come to that point, if He isn’t just, then why didn’t He let Eve get by with that one little misconstrue of the Word?

160 Why did He let the six thousand years of suffering, and—and—and perils, and death, and sorrow strike the human race? He could not do

nothing else but be that, He is just, and He is a God of anger, and a God of justice, and His holiness, it . . . to be, it behooves Him to be that, not one iota, it's right on the line, you come to that, or you're on *this* side or *that* side. No matter how good you may be, how gentle you may be, how quiet, how sweet.

¹⁶¹ Who can get any more gentler, and more, what they call love, than the Christian Science? That's their whole wrap-up, is love. That's not real love, they even deny Jesus being Divine, deny the death, the birth, the—the virgin birth, deny His Blood, and just talk about love.

¹⁶² Could you imagine me, having a little boy saying, “Oh, Honey, you just go ahead. If you want to drink that liquor, you little six-year-old boy, go ahead, Daddy won't stop you, I love you too much. Oh, Honey, if you want to take my shotgun with two shells in it, and the hammers back, go ahead, I love you too much to stop you.” That ain't love.

¹⁶³ What if he was out on the street, said, “Daddy, I want to make mud pies out here,” where cars are going sixty miles an hour down the street?

¹⁶⁴ “I love you too much, Honey, to stop you. You want to do that, I know it. Daddy loves you too well to stop you, go on out there and get killed.” A real daddy will shuck the hide off of him.

¹⁶⁵ That's what's the matter today, you're trying to preach the Gospel with soft gloves on, presuming it's all right. What the Church needs today, is to be shuck down. Come back to the Gospel. You're presuming it's all right, “I'm a Pentecostal, I'm *this*, *that*, or the *other*. That's all right.” It's not all right, not according to the Word. Got to come to the Word.

¹⁶⁶ “Such a good God.” They don't presume that He is a God of justice. He is a God that must keep His Word.

¹⁶⁷ Now, Israel here presumed that they were all right. Now, I've got ten minutes to finish, get out on time. Israel here presumed, they went up, the Bible said they did, “Why,” they said, “look, we're the people of God. God come down there in Egypt, and got us, sent His prophet down there with a Pillar of Fire over him, brought us up there, and slew Pharaoh right before us, smote the land with plagues, fleas, lice, sent fire and hail upon the land. And He protected us. Glory to God! Hallelujah!

¹⁶⁸ “And we come up here to the Red Sea, here come Pharaoh, God just opened up the Red Sea by His mighty power, and we marched through the Red Sea. God loved us so well He turned, said, ‘Look around at your enemy, I will drown them behind you.’ Glory to God! Not only that, but He fed us Angel's food, fell out of Heaven every night.”

¹⁶⁹ That prophet said, and the Word of God was with the prophet, he said, “Don’t you go up there. And if you do, God won’t be with you.” Huh! But they presumed they’d go anyhow, “God is too good, He will, you know, won’t do nothing to us. God is with us, so what do we care?”

¹⁷⁰ Pentecost, don’t you never get that in your head. Women: “I can bob my hair, I can do *this*, I can do *that*.”

Men: “I can do *this*, I can go like *this*, as long as I belong. . . .”

“God healed me one time.”

“God give me the Holy Ghost one time.”

“God did *this*, God did *that*.” That’s right, but don’t you trespass across that dividing line.

¹⁷¹ Moses said, “If you go up there, I’m not going with you. And the Amalekites and Canaanites are up there.” And I’m going to tell you that sin lays beyond the boundaries of God’s Word, to disbelieve one iota of It, God will let you set there.

¹⁷² Oh, it’s *such* a job, such a terrible thing! I love people, why do I have to do this?

Join, just go on like the rest of them, “Just, long as I belong to church, what difference does it make?” It *does* make a difference.

¹⁷³ The old prophet told Israel the same thing, he said, “Did I ever tell you anything in the Name of the Lord but what come to pass?”

They said, “No, all you said, Samuel, it all come to pass.”

Said, “Did I ever go out and take up offerings among you to build big buildings, and so forth?”

“No, you never did do that, Samuel.”

“Well,” said, “then listen to me, you don’t want to act like the rest of the nations. God is your King.”

¹⁷⁴ And I’m saying today, Pentecost, don’t try to act like the rest of the churches, God is your Father, the Word is your stay. Have I ever told you anything but what come to pass? Have I ever took your money, and begged you for big programs, and all kinds of things? Tell me one time I ever took an offering. See? Tell me one thing that ever was said in the Name of the Lord, but what come to pass.

¹⁷⁵ Now, listen, stay with the Word, for the Message of the last day has to, messenger and the Message has to be according to the end time, “Restoring the faith of the children back to the faith of the fathers.”

¹⁷⁶ Didn’t Jude say, over there, they’ve already. . . Said, “Earnestly contend for the faith that was once delivered to the saints?” Just ninety-six years they had, A.D. 96 I believe it was, they had already gotten away

from it. Did not they come in and begin, become a—a thought, then a doctrine, and then it become a issue of the Nicolaitanes?

¹⁷⁷ The word *nikao* means “to conquer,” “conquer the lady,” instead of the . . . “laity.” Instead of the way you all been doing up here, let the Holy Spirit move amongst the people, there’s one holy man. Holy man? There’s no such a thing. It’s the Holy Ghost in the Church. *Nikao*: “conquer the laity.” And—and it become a doctrine.

¹⁷⁸ What did the first thing they do? Made an organization. In there they put . . . Oh, and for hundreds of hundreds of years it was a persecution to all that wouldn’t bow to that, was pulled asunder, and burnt, persecuted. Then along come Luther, that Tree started to grow, and when he did, he organized, God cut the branch off, and it withered and died. Like Jesus said, He pruned it.

¹⁷⁹ Up come the Wesley, another branch coming out on It. What did they do? Organize. God pruned it and cut it off. Along come the third Message. Just exactly the way the Church begin, that Bride Tree at the beginning, It started out. Who come first? John, preaching justification, repentance. Who come next? Jesus Christ, “Sanctify them, Father, through the Truth, Thy Word,” which was Himself, “is the Truth,” sanctification. What was the next? The baptism of the Holy Ghost, “I send the promise of My Father upon you,” and the Bride Tree started growing.

¹⁸⁰ But here come the cankerworm, eat off *this*; the palmerworm, eat off the fruit; next, eat off the leaves; next eat off the bark; and then the caterpillar come, a sucker, and sucked the very Life out of it, and made a *conquer* of the laity. God said, “I will restore It.”

¹⁸¹ Here It started up in the days of Luther and organized. God pruned it, as He said He would do, John 15. Up come the Wesley, fine, got a nice branch started out. What did they do? Organize it after Wesley’s death. They cut it off. Up come the Pentecostal, bringing forth even signs of the fruit. What’d they do? Organize it. She’s cut off. “But I will restore, saith the Lord.” He is going to do it.

¹⁸² What’s the matter with these great revivals? Now, let’s be sensible. We’ve had what we’ve called “a revival,” but what did we hatch out of it? Members. Why? Why, brethren? The Bible said in Hebrews 6, “The rain cometh oft upon the earth to dress it, to water, prepare it for which it’s to be, the fruit. But the thorns and thistles which is nigh unto rejection will be burned.”

¹⁸³ Now, they’re—they’re bundling them to burn them, that’s true. They’re getting bundled, all these organizations, big bundles is coming to one big bundle. That’s right. What is that bundle? You know what it is, World Council Of Churches, forming the image of the beast, truly.

184 And you people that's scared of communism, I want you to show me one place in the Bible where communism will rule the world. Well, I'll tell you the Bible says that Romanism will rule the world. Exactly right. Where do the feet go out in there? That prophet, who seen all the Gentile kingdom come right down, at the end it didn't go communism, it went Romanism. Exactly.

185 Here we are in these days, people presuming, joining right into that thing, said, "That's all right, that's it, sure. I belong to church. Oh, yes, I'm *So-and-so*." See?

186 Now, look, He said there will be Light in the evening time. That's to ripen the evening . . . the fruits can only ripen by the Light, we know that, and at the top of the tree, the evening Light. All the rest of it . . . But way back there, that predestinated Word of God, It stayed there all the time because God spoke It. "I will restore It."

187 He will do it, no matter how many organizations and things He has to prune off, there will be a Church without spot or wrinkle, "For I will restore, saith the Lord." It has got to, what? All the years that the cankerworm eaten, all the years that the caterpillar has eaten, all the years that the denominations and suckers and things on the Tree took Its fruit away, took Its vines away, took Its bark away, took the Life out of It, but, "I will restore, for the Root and Offspring of David . . . ? . . . I will restore saith the Lord."

188 What is it? He said so, He predestinated It, His Word lays here, therefore look, just exactly the way He done it the first time, He took John, justification; Jesus sanctified the Church with His Own Blood, and then the Holy Ghost came; then along come the Church, begin to grow, Luth- . . .

189 Then here come these four termites in, one, the same insect, just in different stages, along come the—the palmerworm. What did it do? First thing, it took the fruit, brotherly love, off of it. Next thing come around was the cankerworm, it come, another worm come around, and eat off the joy, the leaves, the fellowship. The next come along. What did he do? He eat off the bark, the cankerworm. What next come? The caterpillar, and sucked the Life right out of It, but there was a Stump, 'cause Joel said, "I will restore that predestinated Root." Hallelujah!

190 And all them names that was before the foundation of the world predestinated, "All that the Father has given Me will come to Me." Yes, sir. "All that He foreknew He calls, all that He calls He justifies, and those that He justified, He has glorified."

191 Paul, according to Ephesians 1:5, or, Ephesians 1:5, He said, "God predestinated us, before the foundation of the world, to the adoption of sons in Jesus Christ." How you going to stop It? All devils in hell,

you might as well quit fussing about It, It is going to be there without spot or wrinkle. It is going to be a What? A Bride Church. Hallelujah! God said, "I will restore." Restore What? One without an organization touch to It, One with the pure unadulterated Word; It has to come.

¹⁹² Why did we get a bunch of denominations, this time, out of this revival? We sowed denomination seed. What we need today, brother, you can say what you want to about it, we need the Gospel, pure, holy, unadulterated Word of God, sown, that when this Light comes out, It will bring forth that Church, God's predestinated. Amen. Don't presume about nothing, take God's Word and move right on. He promised He would be here, He is here. Amen. I better stop.

¹⁹³ Too much, "Good God. He loves me too much to punish me." He promised it. He loved Adam, He loved Eve, He is Love, but He is just, He has to keep His Word. If you believe *This* to be a Word of God, anything contrary to *This*, "Any man that'll take out, or add to, the same will be taken out, his part of Book of Life," preacher, or denomination, or whatever it is.

¹⁹⁴ What about all these creeds and things that's made up amongst men? God never does deal with a group, He deals with an individual. Groups has different ideas. Show me one time He ever did it; He deals with a individual. Dealing with you, He deals with me, He deals with the next man. That's right. It's an individual affair.

¹⁹⁵ Israel presumed that He was just so good, they had seen so many things that they could just do anything they wanted to, like that teenage boy. That's the way the church is today, they feel, "Well, God gave me the Holy Ghost, if I want to do *this* I can do it. Hallelujah! No condemnation in me, I'm in Christ." That, right there, shows that you're not there. If that was, you was in Christ, you'd hold to His Word regardless of what anybody said, if you had to stand by yourself you'd stand by It, 'cause It is the Spirit of God in you vindicating His Word.

¹⁹⁶ Not one Word of It will ever pass till It is fulfilled, so precious, and so darling. It's just like, God, He don't judge it by a church, He don't judge the world by an organization, He judges the Church by His, or, judges the world by His Word, like He did Eve and Adam. The way God starts, He cannot finish another way, He has got to finish the same way He started, if He didn't, He done wrong at the first place. See?

¹⁹⁷ Don't presume, believe. Don't venture out without authority, without Scriptural authority. Samson presumed, "Oh, well, my! Oh, I know I've . . . I can't . . . I ain't got my locks anymore, but I presume it's all right, I'm still the same ol' guy."

¹⁹⁸ No, no, Brother, you've crossed the separating line. He presumed he just had as much strength as he could . . . Said, "I'll just stretch myself."

Oh, whew! Now, I'm just as good a man as I ever was." But he found that his strength was gone.

¹⁹⁹ That's what we did when the revival started about fourteen years ago, Pentecostal found out she couldn't stretch herself no more, because she had organized in little groups, and hated one another, sowed that discord amongst brethren, and the revival struck it, and the evening Light come in, but what did she do? She couldn't do nothing, because she is organized. She's lost her strength, her brotherly love, the fruits of the Spirit.

²⁰⁰ Samson thought, "He is still there. I can't. . ." You better be feeling. "He is still there."

Achan thought, when he took the wedge, "Oh, it won't be noticed."

²⁰¹ Oh, that there preacher said to me, "Oh, Brother Branham, does it make any difference whether it's *this* way, or *that* way?" Sure it makes a difference. That's the very lie that Satan told Eve. It does make a difference.

²⁰² "Well, as long as the rest of them does it!"

I don't care who does it, or who doesn't do it.

"I want to do it, anyhow!"

²⁰³ I'm not presuming that that's all right just 'cause the rest of them does it, God requires *this*, and *this* is what I've got to have. The rest of them don't come, I can only say it, just keep on going, no presuming nothing about It.

²⁰⁴ [Blank spot on tape—Ed.] . . . need more men today like Micaiah, who can stand and say just exactly what God said, don't pull no punches from nowhere. Amen. Yes.

²⁰⁵ Weakness, Achan said, "It won't be noticed, it don't make any difference." But it did make a difference, that one little wedge upset the whole program of God.

²⁰⁶ "Just be baptized any way, it don't make any difference. Just, long as you're a member of the church, it doesn't hurt." That's what's upset the revival, that's what's the matter, we got a bunch of denominations. Instead of having saints, we got joiners, decision-makers.

²⁰⁷ What good is a stone without a mason to cut it, and shape it, and knock the corners off of it? When you see a sculptor standing, working on a stone, it don't look like very much, but he's got in his mind what he's trying to make. So he rolled the stone up there for a purpose and he's got to shave it, and cut it, and hone it.

²⁰⁸ Stones that professes to be Christians that'll go out here and act any way, and presuming *this* is all right, presuming *that* is all right! They

stand still, and the Sculptor, the Holy Ghost, cuts them into images of sons and daughters of God. Oh, glory! He is the Rose of Sharon, the Lily of the Valley, the Morning Star, the Alpha, Omega, the Beginning and the Ending, He that was, which is, and shall come, the Root and Offspring of David. Hallelujah! Yes.

²⁰⁹ Presume it's all right, the Egyptians, they saw Israel, circumcised, cross the Dead Sea, they presumed that they were just as good of men as they were. They went behind them and drowned in it, they presumed it was all right. I got to hurry.

²¹⁰ Noah's time, they presumed if it come a flood like Noah said it would do, well, the only thing they'd do, jump in their own boat. But there was only one boat that was God-constructed.

²¹¹ That's the way with the people today, they say, "I belong to church. I do *this*, I do *that*." But then there's only one Group that's God-constructed, and that's not a denominational-construction, It is the Word-construction, in revelation of His power, God-constructed boat. Don't presume, just believe God's Word.

²¹² Noah constructed that boat out of a *certain* kind of wood, wish we had time to go into it, but we don't, how he took that shittim wood. Did you ever see? It's lighter than balsa. Why, if anybody would see a man trying to build a boat out of that kind of wood, they'd say he's crazy. Why? It's the lightest wood. You throw, you just throw shittim wood out there in the water, it's, go *swish*, *whew*, sink right there. That's the way God does, He just—just pulls it right over them, they set there, and ignorant as jack rabbits. Set there . . . He said . . .

²¹³ But what'd they do? They don't try to have any wisdom of their own, they can't figure It out. You're not supposed to figure It out, you're supposed to believe It.

²¹⁴ Said, "Take shittim wood." It's just—just—just as light, like a sponge. But now, notice, after he got all that shittim wood destructed, constructed, rather, He said, "Go and take pitch, and soak it up." Oh! How did they get pitch in them days? They took another kind of tree, pine tree, and they beat it, and beat it until the pitch run out of it.

²¹⁵ What's it a type of? The timber God has got today: Empty out all your ol' fanatic stuff, empty out all your organizations, get real light and just lay before God. Then He beat One of us, "He was wounded for our transgressions, bruised for our iniquity." He was beat, and wounded, and bruised at Calvary, that His Spirit might pour into you when you have nothing.

²¹⁶ And then, that boat, that ark, when that set up in there, even a nail couldn't be drove into it, that's the reason the big logs hitting against it wouldn't bust a hole in it. Why, oak, pine, or nothing else, would hold

like that. See, it was already soaked up, it was pitched inside and out. That's right.

217 That's the way a Christian is, he empties himself, "I don't want to know what anybody . . . I want to know, Lord, I want to know You; I want You, Your will, Your Life." Then God just . . . you just soak up in Christ.

218 Well, then what was it? It actually would not be shittim wood anymore, it would be pine. Not you no more, it's the Spirit in you. See? Oh, my, God-constructed. So many prophets today, telling so many different things, gets the people confused. Don't presume, just watch His vindicated promise.

219 Let's see, Deuteronomy 18:22, God said, "If there be one among you is spiritual or a prophet, and what he says comes to pass, then you hear him, if it doesn't come to pass, then don't hear him." John 14:12, Jesus said, "He that believeth in Me, the works that I do shall he do also." Mark 16 said, "These signs shall follow them, believe," not "they'll join the church, and put their name on a book, and live a good life," but, "in My Name they shall cast out devils, and speak with new tongues." No, sir.

220 John never presumed that he'd go out there. John, you know, when he . . . He was out of a lineage of a priest. Isn't it strange? John, looked like, would actually follow the order of his father, because he was out of a strict priesthood. But you know, the job was too great, John didn't want to get mixed up in any of their theology.

221 God took him out in the wilderness, alone, and schooled him out there, for He said, "John, they'll be having all kinds of things, and getting you to believe all kinds of unscriptural things, but here it will be, John: Upon Whom thou shall see the Spirit descending and remaining on, He is the One that will baptize."

222 John didn't have to say, "I presume that *this* is a good man. I presume that *that* is a good man. I presume He is going to come to you Pharisees, you Oneness, you Trinity, you *this*, that's who He is going to come to." John said, "Upon Whom I see the Spirit descending!" Glory!

223 Brother, not your organization. "These signs shall follow them that believe. Works that I do shall you do also." You don't have to worry, wonder, God has done said what to look for, evening fruits, evening Light.

224 He said in the last days it'd be, the devil would send his ministers in, angels of light, trying to bring you something new, something more popular, something more educated, don't you believe it, that's what Eve done and got in trouble, stay with the Word. Amen. Don't presume, take God's Word. Eve presumed it was all right, "God is a good God.

You know He wouldn't, *surely*, the Lord will not do *this*, or do *that*." But God had promised it, God had to do it, it was God's duty to do it. Now, don't presume, just believe.

225 John said, "I knew Him, 'cause I seen the Messianic sign on Him, and I know this is Him." Didn't presume.

226 Nathanael didn't have to presume, not at all, when He told him, he knowed—he knowed what Deuteronomy 18:22 said, so when He said, "Thou art an Israelite indeed, no guile":

He said, "When did You know me? When did You ever see me?"

He said, "Before Philip called you." He didn't have to presume.

227 He said, "Rabbi," Hmm! "Rabbi, Teacher, although the schools are making fun of Your Teaching, they're turning You out on account of Your Teaching, but Rabbi, You are the Son of God; You are the King of Israel." He didn't presume, he had a Scriptural evidence of it, that's what the Messiah would do, he didn't presume.

228 That poor, little ol', dirty, stinking, prostitute, maybe all the organizations in the country maybe had excommunicated her, but she didn't see anything in them to begin with. When she'd see Something real, she'd take It. So she seen an ordinary Jew setting over there, she thought, looked like an ordinary man, He didn't have His collar all turned around, a great big turban, Dr. Reverend Holy Father, He was just a Man, dressed like the rest of the men. Setting, leaned back there, probably a little bit gray, He was only thirty-something years old, but the Bible said, you know, He looked fifty. Did you know that?

They said, "You say . . . You are not a man over fifty years old, and say you seen Abraham? Now we know that you are a, got a devil."

He said, "Before Abraham was, I AM." Hmm! See?

"Now we know you got a devil." See, they're blind.

He said, "You blind Pharisees, blind leading the blind." See? That's it.

229 Now, we see Him setting there, that little woman said to Him, she said, "Well, you want to, you Jews, you want to argue religion." That was the custom of the day, like today. "You Jews saying it's over *here*, and down *here*, and all *so-and-so*, and we say . . ."

He said, "Go, get your husband, come here."

She said, "I don't have any husband."

Said, "That's right. You got five; and the one you're living with now is not yours."

230 Look, quickly, that predestinated Seed laying there! Glory! My! What? Could not been anything else, that predestinated Seed. And

when that Water begin to fall on that Seed, It started blooming. You didn't have to tell her, she knew. She said, "Sir, I perceive that You are a Prophet. We know the Messiah is coming, we're looking for Him, and when He comes, He will tell us these kind of things."

He said, "I am He."

She said, "That's good enough for me." No presuming.

²³¹ She didn't come in, say, "Say, you Doctors of Divinity, I would like to take you all in a Scriptural argument." She said, "I'm not presuming nothing. Come, see a Man that's told me the things I've done. Isn't This the very Christ?" That's it. She didn't have to presume, venture out without authority, she had authority, she had Scriptural authority to believe it.

"Oh, woman, you don't know, you don't belong to our school, you don't belong to any of these organizations."

²³² Said, "I don't care what you say, I know what THUS SAITH THE LORD is. They said He will be a Prophet, and *there* He is." Amen. She had Scriptural authority, she didn't presume.

"What school did this come from?"

"It come from the Bible." That's right. Oh, sure.

²³³ The disciples at Pentecost: Now, you Pentecostal people, get your hats on, you can shout with this, see. Notice, what if the disciples said, "Well, now, listen, I tell you . . ."

²³⁴ Matthew goes over, and says to Peter, "Peter, I want to ask you something. Did not our Lord tell us to wait up here, come up, and He was going to send the Promise of the Father upon us?"

"Oh, sure. Yeah," Peter said, "that's right. What do you think, Mark?"

Mark, "Oh, sure, He said that. Yeah. He said He was going to do it."

²³⁵ "Well, brethren, we've been up here nine days. You know, the other day I had a funny feeling. You know, I just kind of believe that, don't you think that we ought not to wait any longer? I presume we've already got It, 'cause He told us to wait here. Well, here, I believe, we've done been here nine days, so I suppose we might as well go on with our ministry. I presume we've already got It, because we obeyed Him."

²³⁶ There's where you Pentecostals missed it by a million miles, you went after a sensation, instead of waiting for the Word to be fulfilled. That's right. That's why you organized. That's why you listened to those . . . It's always the leaders that gets the people out of the will of God.

237 It was Korah. Not . . . It was Korah, that uninspired leader, that said, “They . . . Moses tries to think he’s the only holy man. Why, we’ve got as much holy men here, we’ve got groups out here! Didn’t God put the spirit of prophecy upon all *these* people? Took it off of Moses and put it on here. So we’ll just listen to *this* group. Moses thinks he’s *something*.”

238 God told Moses, “Separate yourself from him, I will—I will sink him and his group, his whole organization.” Right. Moses was God’s leader. Moses was vindicated to be that leader, all didn’t listen to him perished. Jesus was God’s Leader. The Holy Ghost is His Leader, and all that don’t obey the Holy Ghost, Who wrote this Bible, will perish. Amen.

239 Said, “Wait. We just wait.”

“I believe, I tell you now, we’ve got It. Let’s just go out.”

240 No, they didn’t do that. They knowed that Isaiah 28:11 said, “Precept must be upon precept; line upon line; here a little, and there a little. Hold fast to that what is good. For with stammering lips and other tongues will I speak to this people. And this is the sabbath keeping, the rest that cause the weary . . .” They knowed that Scripture must be applied no longer-more, or how long they waited, or what they did. They wasn’t presuming nothing, they was waiting for the Scripture to be fulfilled.

241 They knowed that Joel said . . . Listen at Peter jumped right out there, in a few minutes later . . . then the very next day he preached on Joel. Joel said, “And it shall come to pass,” Joel 2:28, “in the last days that I will pour out My Spirit upon all flesh; your sons and your daughters shall prophesy. And upon My handmaids and maidservant will I pour out of My Spirit. I will show signs in the heaven above, and wonders in the earth below, fire and pillars of smoke, and vapor. It shall come to pass before the great and terrible day of the Lord shall come. Whosoever shall call upon the Name of the Lord shall be saved.”

242 They were waiting, they wasn’t presuming they had anything, they were waiting until the Scripture was made manifest. Glory! Oh, brother, I wish that it wasn’t this late. How we’d like to stay there a little while! They waited for Scriptural authority.

243 Today, we just take the creed, a sensation, little smoke, or fire, or some little sensation, somebody say, “Glory to God, we got It. Hallelujah! See oil in my hand? Look up *here*.” Oh, goodness! Look at your head, what kind of a shape it is in. See? I didn’t say that to be smart, excuse me, forgive me. I didn’t mean it, I oughtn’t to have said that. Something just said to me, “Don’t you say it.” Let it alone, “If the blind leads the blind, they’ll fall in the ditch.” All right.

244 Without Scriptural authority, they take It by creed, “Say *this* creed.” They presume that’s all right. They go on, take It by sensation, “Oh, glory to God, I spoke in tongues all night.” I’ve seen devils do the same thing. See? Sure.

245 “You don’t believe, then, in speaking in tongues?” Sure, I believe it; that’s not it. I’m a missionary, I’ve seen them drink blood out of a human skull, and speak in tongues, and call on the devil. Certainly, oh, yeah. My mother, we just buried her recently, she was a half Indian, I been in the camps, and watched the witch doctor speak in tongues, and lay a pencil down, it raise up and write in unknown tongues. Certainly. Don’t tell me that’s it. Oh, no, no. Mercy, goodness!

246 Some of the people that speak in tongues claim they got the Holy Ghost, and deny half of His Word, and sometimes all of His power. The Holy Ghost will bear record of His Word. How can the Holy Ghost tell you to do something, then turn back around, say, “No, it’s all right, just go ahead and do this *other*.” Won’t do it. He didn’t do it that, with Eve, He didn’t do it at the beginning. If He done it now and didn’t do it there, then He is unjust, He caused all this suffering, when we’d have been here anyhow.

247 God is a great Contractor, our bodies was laid out here, but, when the world was built, we’re calcium, potash, petroleum, cosmic light, sixteen different elements of the world is in us, and God made the world before he made man, He is a Contractor, He laid it out, He was going to call them out of the dust of the earth, but Eve disbelieved God’s Word, one little iota, and it caused women to bring forth children.

248 But that predestinated Word of God laying out yonder will bring that predestinated one, when He speaks, he’ll come from the earth in the resurrection. Hallelujah! No wonder Job: “I know my Redeemer liveth, last days He will stand on the earth. Though the skin worms destroys this body, He will speak and I’ll answer, He will call, and I’ll answer Him.” Sure. Amen. Hmm! Where can I stop?

249 Saying you got the Holy Ghost, and spoke in tongues and ask you, “Have you received the Holy Ghost since you believed? Well, then, how was you baptized?”

“Don’t make any difference.”

“It does.”

“Well, I do *this*. It don’t make any difference whether I dress *this* way or *that*.”

“The Bible says it does.”

“Don’t make any difference whether I do *this*, or *that*.”

“The Bible says it does.” There you are. Better leave it off, let the teachers say that then. All right.

250 Today we just take it for granted, presuming, say we have It, “Yeah, sure, I did *this*. I—I shook all night. You know what? I got blood in my hands, that shows I got It.”

251 You got blood in your hand? You might have that, and then turn around, and deny the Word of God. And say you got the Holy Ghost? The Holy Ghost will say, “Amen,” to every Word, ’cause It wrote the Word, It is the Word. Sure. Stop presuming, wait till all that temper, sin, and things gone away from you, so God can fill you up.

252 Moses, one time presumed, because, without a witness, or, without an experience, he had heard the Word that he was to be a deliverer, but he didn’t have the call, he didn’t have the experience, so he presumed that he could go right out and take over.

253 That’s what the people thinks today, “Oh, we’re going to have a revival, want to see a revival in our age. All you all make your confession, we want—we want more stones. We want *this*, *that*, or the *other*. We—we want decisions to be made.”

254 What is it? How you going to have a revival upon that, when you’re sowing Baptist, Methodist, Pentecostal, and Presbyterian seed, and denying the Seed of God, the Word? Jesus said the Word is a Seed, the Bible; God’s Word is the Seed. How you going to bring forth a Bible Church with a denominational seed?

255 Well, you say, “Bless God, Brother Branham, the Holy Ghost did *this*, I shouted and screamed.” Did you know the same water that was sent to make the wheat, makes the—makes the stink weed just as happy as it does the wheat? How did it get in there? It makes a creeper, it makes a brier. Why? They’re thirsty, it’s in the field when the . . . “The rain comes on the just and the unjust.”

256 Say, “I shouted, Brother Branham. I danced in the Spirit. I spoke in tongues.” I believe in those things too. But what kind of a fruit is it bearing? “By their fruits you shall know them.” The fruit of the Spirit is the Word of God manifesting Itself: love, joy, peace, longsuffering, goodness, patience, faith. Faith in What? The Word. “Faith cometh by hearing, hearing of the Word.” It’s got to do it. Sure.

257 Moses presumed, “Oh, I got a headful of knowledge, I’ll do it.” But he didn’t have the call, he didn’t have the experience. Sure. He went out presuming, presuming on something he ought not do. But after he met the burning bush up there one day, oh, brother, when he heard the Voice of God!

258 He give him a Scriptural base, not what his mammy told him, but what God told him, “I AM the God of Abraham, I AM the God of Isaac, and the God of Jacob,” called him his prince name, renamed him. “I have heard the cries of My people, I have seen their afflictions by the taskmaster. I remember My promised Word.” Hallelujah! There you are. Glory!

259 He still remembers His promised Word, “I will restore, saith the Lord, all that the denominational bugs, and crickets, and palmerworms, and cankerworms, and caterpillars has eat up, all their denominational *isms* and creeds and things that they’ve eat up. I remember My Word, and I am come down in the midst of the people. I will restore, saith the Lord.”

260 Don’t presume it’s right, the Bible tells you what’s right and wrong. Whew! We just better quit, I’ve kept you a hour more. “I will restore.” Don’t presume. The Holy Ghost is here, the Bible is here, the Holy Ghost bears record of the Word of God, every promise and iota, It says, “Amen,” to it.

261 Don’t presume it’s all right because you had a sensation. Take inventory of ourself this morning, look around and see what we believe. See if we, if God said a *certain* Thing, if we’d tally with It. “Well,” you say, “I’ll be put out of my church if I did *this* or did *that*.” Well, which is more to you? Your God or your church? Don’t presume without an experience.

262 Someone said to me not long ago, said, “Brother Branham, don’t you believe in purgatory?”

I said, “Sure.”

“Oh, I see you’re Catholic.”

I said, “Yeah.” *Catholic* means “universal.” I’m a great Pentecostal-Catholic of the original Church.

263 Somebody said they got a proclamation out now, Pope John the XXII, or, twenty- . . . , LII, or *something-another*, he said—he said, “All the people come back to the original Church. The original Church begin in Rome.”

264 That’s a lie. Glory! The Church never begin at Rome. I’ll sanction with the man: Let the Church go back where It started from, Pentecost. Glory! Go back to where you started from, that’s God’s . . . ? . . . for He is going to restore It.

265 Sure, the denominations is going back to Rome where they come from, but, hallelujah, God is going to restore Pentecost, back to the faith of—of the fathers. Hallelujah!

I will praise Him, I will praise Him,

Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His Blood has washed away each stain. (Each
stain of unbelief.)

²⁶⁶ “Sitting together in Heavenly places.” The Holy Spirit, through a person that wouldn’t harm you for nothing. . . How could I harm God’s children? But yield yourself and see the Word come forth, It is a Circumciser, cuts to the heart, knows exactly what you’re thinking of, and reproduces it right through the same vessels. Amen.

I will praise Him, I will praise Him,
Praise the Lamb for unbelievers slain;
Give Him glory all ye people,
For His Blood has washed away each stain.

²⁶⁷ Don’t you love that? You think I love you? I sure do. You are God’s heritage. I’ve often thought, “What would I do if I had two drops of the literal Blood of Jesus in a glass, holding it, the Blood that dropped off the, His veins, off the cross, and I had it. How I would hold it to my heart, and walk, watch every step. . .?. . . cherishing that Blood, just two drops of the literal Blood, how I would hold it!”

²⁶⁸ But you know what? According to God, I’ve got under my holding this—this morning, in His sight, a greater than that: I’ve got the purchase of His Blood. That’s what He shed His Blood for, to purchase you. How must I handle it? Can I see sin begin to creeping in and—and contaminate it? Oh, no, no, I can’t do it, I’ve got to shove them things away, cut it away. *This* is It, stay with the Word, brother. You love Him?

²⁶⁹ Thank you for staying with me, helping. It’s twelve-thirty, and I’m sorry I. . . No, I’m not. God forgive me, it’s wrong to say that. I had nothing to do with it, He did it Himself. And I—and I—I just love you, I believe in you.

²⁷⁰ I believe that God is going to have a Church, and I believe you’re part of that Church. And I love you with godly love. And I pray that the Holy Spirit will let that Word be interpreted in the Spirit that It was meant for, as It goes out to you.

²⁷¹ Now, I give to your—your pastor. Now, if you can, you come back tonight, and be with us again, tonight. Be at the baptism this afternoon over at Brother’s house.

²⁷² Come here, Brother Parker. Excuse me for calling your first name, but they said, “Peter, James, John,” so forth.

God bless you, Brother Parker. 

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