
QUESTIONS AND ANSWERS

 You have something to preach on? [Brother Neville says, “No, sir.”—Ed.] How about Brother Beeler there? [“I don’t know about him.”] Brother Beeler, do you have a message for tonight? [Brother Beeler says, “No, sir.”] I—I’m just a little hoarse. I had some—some questions yet. If they didn’t. . . If one of these brothers would take and preach, I’d be glad.

Now, don’t get excited. This is not a . . . This is just some prayer cloths going to Africa. This is all to be cut off in prayer cloths, and they wanted me to pray over it out here tonight, plus some envelopes full. And I thought we’d just dedicate all this to the—to the Lord. This is all to be cut up to go before me to Africa. Now, you know how many prayer cloths that’s going to make when it gets about that big apiece, thousands of them. Brother Fred brought seven hundred the other day in a little envelope about like that. And you can imagine what this—how many this will go to make. So we’re. . . Just in a little bit, why, we’ll pray over it.

² Now, I’m just a little hoarse, but I said that I would be back to answer some of these—these questions the best that I could. And now, always, when these revivals comes along, it starts a little stirring. And I want—thought maybe this would kinda even it off tonight with the church, you know, ’cause sometimes something might have been said that the church didn’t understand it. And they give you a chance to write your own question now. I’ll give you the ones that I got; and then, if you’ve got anything like it, you won’t have to write it.

And then one of them is: **Please explain Romans 7:25.**

Next one: **You said a person could live so close to God that he did not sin.**

What likeness will we be in the resurrection?

Brother Branham, what must a person do when they have followed all the instructions that you have taught; and then, how do you receive the Holy Ghost?

Please explain Hebrews 6:4 and compare it with Hebrews 10:26.

And: What is meant by predestination before the foundation of the world; and where in the Bible would you find such as that?

³ And Sister Mc- . . . No, that’s—that’s a prayer request.

⁴ Now, that’s our questions that we have for tonight. If you have another while we’re just having a little preliminary here, well, you bring

it up, and we'll just try . . . Now, if there's any question in the church's mind concerning anything that—that we have, why we'd just like to—to be able to—to help you the best that we knowed how. See?

⁵ And I want you to always remember that what that I say here, I don't say that's emphatically the Truth and everything. It's the best that I know to be the emphatic Truth of it. I—I could be wrong just like any other mortal, but I just, Brother Jackson—just try to explain it the way that I think is right (you see?), the way I see it, Brother Mike, in the Bible, just . . . And studying these things, I just don't take it from one place. I—I go back and bring it out of Genesis, and bring it through to Revelation, right straight through the Bible.

⁶ And then, you could bring the—even the subject through. But, if it didn't coincide with the rest of It in there, the rest of the Scripture, then it would be wrong anyhow. If you brought it anywhere, it's got to—it's got to fit with all the rest of the Scriptures. You see? And all Scripture will fit together if It's rightly put together, if . . . It's just like a big jigsaw puzzle. And I don't mean . . . If I'm saying wrong, then God forgive me. The Scripture is something liken unto a jigsaw puzzle. See? That . . . It's all broke up and just mixed up in a box, and it takes the Holy Spirit to place that together. See? And—and we cannot do it. Now, there's no nine hundred and sixty-nine different interpretations to It, because the Bible said the Scripture is of no private interpretation. It's just the way It's written. We just believe It to . . . (Thank you, Brother Pat.) We . . . It's just the way It's—It's written in the Bible; that's the way that we have to take It, like that. So if we try to make It say something here, well, It won't say the same thing over here then. See, if we—if we put . . . You've got to make the Scripture answer Itself here, answer Itself here, answer Itself here, just each one go right into Its place to make It all fit together.

⁷ And now, I thought maybe . . . I was going to speak and said that I would tonight, *We Have Seen His Star In the East, and Have Come to Worship Him*; but I just don't have enough voice, and then, to do that. I'd gotten hot here one night and went out. And I was so hot when I got in the car, I just smoked it right up. I run the window down and went home. Well the—I think that was a Thursday or Friday night. The very next night, I started getting—day—I started getting a little hoarse, kind of a . . . Oh, it's . . . I don't—not sick, no fever, no sickness, no cold; but it's just like a—like a laryngitis in your throat just from speaking and—and injuring by preaching hard, and then—and then it got cold. But it'll—it'll be all right in another day or two, maybe by Sunday. I might come down to help Brother again. After he gets through with his preaching, I'll search around and see what else is left.

⁸ And then—and then I want all the church to receive the Holy

Ghost. Now, my daughter-in-law is setting here. Not because she's my daughter-in-law, not because she's here, she's one of the finest girls that I know of; she's a dandy girl, Loyce. And she's come up out of great things from her background, where she had to come out of a family who didn't worship God and so forth. I feel sorry for the child, have to come up like that. And now, she's seeking the Holy Ghost, and has fasted till she can't hardly stand up, fasting and praying for the Holy Ghost.

⁹ My sister, Delores, she said, "Bill, I just . . . When the church was—power was in the church," she said, "I just felt like I could fly away. And then, when everybody—the Holy Ghost begin to fall on people," said, "I just set there and looked around." See? Well, see, and that question's in here tonight, on that. So I thought maybe that might help the church to—to receive. And now, I don't want to take a Wednesday night prayer meeting and break it up into something like that, but I—I want to be sure that the church thoroughly understands these things (you see?), before . . .

¹⁰ And I was just talking to a doctor here Sunday, came back in the back of the church here in a—back here in the back of the church. He was a medical doctor. He had drove all the way from (where is the Assembly of God headquarters at now? In . . .) Springfield, Missouri, to attend the meeting.

And he said, "Brother Branham . . ." (Now that's from the Assemblies headquarters.) And he said, "All my life I've wondered about that." Said, "It's the first time I was ever settled on it in my life." He said . . . Met me back there in the room, setting, a medical doctor.

¹¹ And—and so, Brother Mercier and Brother Gene Goad back there with the recorders . . . Just now, Brother Mercier said he got the best out of the meeting where—where we explained that—that when that Holy Spirit came into the meeting and—and broke Itself up, and God dividing Himself amongst His people . . . Well, that's just what It does. And then, when God's people begins to gather back together, there's unity, there's power. See? And whenever God's people gets together completely, I believe the resurrection will take place then. There'll be a rapturing time when the Holy Spirit begins to gather it up. They—it'll be in the minority, of course, but there will be a great gathering.

¹² Now, these prayer cloths that's sent, *The Voice of Healing* . . . I'm right immediately, the first of the year, if the Lord willing, I—I'm going into Kingston, Jamaica, into Haiti, and from there . . . The—the president of Haiti sent me an invitation, with a—with all their militia for protection. They're having an uprising there. And what it is, he wants us to come with this type of ministry, which he'd heard had been over

in—in San Juan last year when we was there. He said he thought that was the only thing that would save his country. See?

¹³ Now, if I have a Catholic friend sitting here, I don't say this for—to insult you or anything; I don't mean it in that way. But the Catholic church is trying to take over Haiti (see?); and the only thing that will save it, will be a Protestant, shaking revival right now. See? And it was real nice, and I appreciate it. And so I told him, during Christmas week and the next few days now, after tomorrow, we'll go kind of fasting and praying, and see which way the Lord will lead us.

¹⁴ Then South America . . . And then, I do feel definitely led to go to—
to Norway. I'm just definitely led to go to Norway this year, and then, Africa also. And this is being—going to be cut into small ribbons and sent into Africa ahead of the meeting. That's how many people . . . You can get a general idea how many people is calling for prayer cloths now when they hear you are coming over, see, just get—get in contact again. So these are little cloths that's cut up also and ready to be sent out to—to different people.

¹⁵ So together with this great Church of the Living God, let's bow our heads just a moment now. And each of you in your own way, pray for God to anoint these cloths. Now, first I quote the Scripture that, "From the body of Paul they taken handkerchiefs or aprons, and placed them upon the sick, and evil spirits went out of the people, and afflictions; and they were healed."

¹⁶ Lord, upon this little desk that's been setting here for all these years, and how that You have blessed us so much, and the—the Gospel has constantly went across this, and . . . If this little desk could only have eyes or could talk, it could tell of hundreds of great miracles that's been performed right before it: crippled, lame, blind, cancer-ridden. And the powers of the Living God has been made known into this little building. And Father God, we just thank Thee for all these things.

¹⁷ And now, the church has assembled together tonight to worship You. We've come for—to answer questions that's been asked. It's the sincerity and the hearts of the people that these things puzzle them in their mind. And Lord, we do realize, that if anything is puzzling us, we can never have faith, as long as there is a question. So we do not want any questions.

¹⁸ Lord, we see the need of the baptism of the Holy Ghost among our people and among this church. And we—we don't want any questions in their mind. We want it all cleared up, so that they'll know what It is when It comes, and know that It's for them.

¹⁹ And then, across the sea, way yonder into those dark jungles where the drums are beating, and lepers are laying all around in the—under

the trees, and the flies blowing, and the—and their legs off and their ears eat off and their faces eat up, leprosy. Stench, Lord, till you can hardly come within a city block of them. And poor little children without food, without clothes. . . And they love me, Lord. And they—they have believed the ministry, after the Power of the Living God did heal so many of them. And I haven't had rest in my spirit since the day I left Africa, knowing that them poor, dejected people are in that terrible condition there, and living in superstitious conditions. And the witch doctor, with human bones beating them in his fingers, and calling on the evil spirits, and oh, what a—what a place, and then to think, here in America, lovely churches and big places. And, God, and to know that those poor people are so needy, see them come to the meeting, lay one on top of the other, and many of them die laying there, just trying to hear a few words from someone that they have said that knows You. Their hearts has begin rising, Lord, since the Message and the letters are sweeping across Africa now. Fires, look like, are beginning to be kindled again.

²⁰ And Your great church there, which was a mighty church, broke into pieces, oh God, and separated one in more of the faculty of the formal, and—and the others still trying to hold to the Truth and the Spirit. And now, thousands are sending in now; they want prayer cloths quickly that's—I've prayed over. In these little envelopes here are—are prayer requests, of little parcels that's going to the needy. Oh, God of Heaven who made the heavens and earth, I pray thee, Lord, in Jesus' Name that You'll sanctify every stitch of this goods. And may Your Holy Spirit go with every stitch of it, Lord. And when it's laid upon the sick and the afflicted, may the evil spirits leave them.

²¹ Thinking back in those jungles where these things will go, many of them, where they're—even worship the devil. I pray, God, that he'll not have one place to stand, that he'll leave the camps, and the people will be brought to a knowledge of the Lord Jesus. Grant it, Lord. May their sicknesses be healed, their troubles mended, and their souls saved, and the Power of God have pre-eminences. Grant it, Father. We send every stitch of this goods as one unit. Many little licks of fire is in here tonight, Lord, and together we send our prayers to You in behalf of this, that every person will be healed that it's laid upon. In the Name of Jesus Christ. Amen.

²² Now, can you hear me in the back, pretty well back there now tonight? That's fine. I think we'll be so happy when we get another church here, because these little things holding down, chop up your voice and you—you can't hear it hardly at all.

²³ Now, I realize again tonight, I—I'm approaching grounds. . . Brother Wood, 'fore I forget it, I've got that handkerchief. Didn't you

give me a handkerchief for someone? Or was it you? Somebody give me a handkerchief to put in my pocket and wear, and I've had it ever since, during the meeting. I don't know who it was. I thought it was you said, "Wear this in your pocket for somebody." Some . . . [Brother Neville speaks to Brother Branham—Ed.] Was that it? Brother Jackson, did you have a handkerchief for someone? This is it. All right. This . . . Yes, sir. Well, this will be right here, Brother Jackson, if you wish it. And now, I know somebody give it to me, said, "Wear it in your pocket." And then, I put it in my coat and forgotten about it.

²⁴ Now, to . . . Now, if the Lord willing, and my voice is all right, either Sunday morning or Sunday night, one, the Lord willing, I want to speak on the Christmas message that I have for you: *The—The Infallible Sign*. You see? I've still . . . I've struck it Sunday morning, and then, something hit fire in my heart. And I just was too far along with the message to pick it up again. So I—I want to pick it up Sunday morning, the Lord willing, or Sunday night, one. So Brother Neville and I will get together on that time.

²⁵ Now, as Brother Neville has said, and so do I want to thank each one of you for the remembrance of Christmas, your cards. Brother and Sister Spencer, I got yours. And all the different ones here that sent me your cards, around, I do appreciate them and the gifts and things that you sent. We certainly do appreciate it. From—from my wife, and I, and—we—and the children, we thank you. We would like to be able to send a Christmas present to everyone, but that would sure be a hard thing for a preacher to do, wouldn't it? Well, maybe around as many as there is to go to, I just wouldn't be able to do it. You see? I just . . . But I wish I could even get the kiddies, every one, something. I'd sure like to do it, but it's not just . . . Ministers can't do that. See? There's just too many to go buy. But we're all, I'm sure, myself and others too, that we appreciate our congregations. One of the greatest things that I think that you've done, is your love and your undying faith that you have placed in me as your—one of your pastors here, and—this year.

²⁶ Brother Neville, that's to you too, my dear brother. And the fine spirit that Brother Neville has always showed, like, "Come right ahead, Brother Branham; here's the pulpit, take it right over. Bless God, I like to set down and listen." And I—I like that. I—I just like that humble, unselfish way that Brother Neville has.

²⁷ And you all's faith, and just . . . One thing you can do me a favor by, is pray for me. Now, I'm going to have a bunch of spotted meetings just before the big itinerary starts. Now, they—they'll be placed around, I think, down around Glasgow, Kentucky, I'll have a night. Maybe Campbellsville, Kentucky, I'll have a night. And—and over at some other place there in Kentucky, Willow Shade, I believe it is, I have a

night. For . . . Just along like, I'll let you know just as soon as we get them straightened out, of the meetings that's coming up, which will be just little spotted meetings now, until I go back into the field again.

28 But I'm dedicated myself freshly and newly the other night to God. And by God's help and by God's grace I mean to stay in the harness till I die. See? I did that around thirty years ago. And I've been in . . . But I get so tired sometimes, I get beyond myself. I just get to a place where I just can't go any farther. See, you all just merely see it right here. You—you just don't realize what it is up there, and out yonder, and over here. And—and not even from one—not from one city, no; one state, no; not from the United States; but the world (see?), around the world. See? And that—that's many, I guess, in contact tonight, I have met or contacted, not in the thousands, but millions of people. See? And you'd just be surprised how many of those are sick. See? And they are calling; and it does make a great pressure.

29 So I appreciate your all's prayers. And by God's help and grace, a very Merry Christmas to every one of you. Remember my saying, this is not Santa Claus, this is for Jesus. You see? *Christmas* means "Christ." And we were riding last night, showing the kiddies all the houses decorated and everything, which is awful nice. But I thought, if I ever on—anything on my house, that I ever wanted to write, would be a neon sign: *Trusting Christ Will Be In Your Christmas*. That's right. Put Christ back into Christmas.

30 Now, Father God, we are approaching the questions now. A very, very sincerely we come. And—and these precious people, Lord, has laid these questions and—that's on their hearts, and maybe many more in the building; and they're wanting to know just what to do. And Father, I—I'm a very poor substitute for You, but I pray that You'll help me to know Your Word, that It will bring a satisfying portion to every question. This then we leave in Your hands, and in Your Name we ask it. Amen.

31 Now, Brother Pat's question here is a very, very good one. I just might start off on that, Brother Pat. Now, if any of the rest of you have a question, you just write it and put it up here, or—or Brother Pat will bring you a piece of paper if you don't have a piece of paper; or I'll just be glad to do the best I could to answer it.

Now, this is quite a question, Brother Pat. This sounds like it's a sense of humor, but it's a question.

101. Where are the spirits now that went into the swine? Where are the spirits that went into that herd of swine that day when Jesus cast them out of the maniac?

32 Well, Brother Pat, to the best of my knowledge. . . Now, we're starting off on demonology to start with. Now, demonology is a great thing. (Now, some of you watch the clock and don't let me go too long on one question.) But those demon powers, those spirits was in a man called Legion first. Isn't that right? And because his name was Legion, because *Legion* in the Hebrew means "many." See? There were many of those.

33 And those spirits that was in that dear man had drove him insane. And if anyone ever seen an insane person or had to deal with them, they're many times their—their—their strength, because they are so possessed of the devil. If you was ever around where a—a person lost their mind, oh, it takes several good man to hold them. And they are twice or three times their power.

34 Now, when a person is crippled and the Holy Spirit gets ahold of them, if the devil's got that much power to make a man three or four times his human strength, how much power can God put in a man? See? That's what comes upon him to make him walk in the strength of God, where he's been laying crippled for years. His bones come out straight; and his hands goes straight; he walks, and like a young new man, because the power of the Holy Spirit is on him.

35 Now, these was so evil until they wrapped the man in chains, and he could break them. And they said he plucked them asunder. And there was no—nothing could bind him. He was really a real bad case, because he had a legion of demons in him. And then, when he. . . Jesus crossed over and come into Gadara and started down by the tombs. . . And he was so evil, not the man (see?), the man was all right.

36 It's not the man. When you see a person like that, don't never think that it's the man; it's the devil that's in the man.

Now, that maniac on the platform that night, was going to kill me, up in Oregon. That man, I—when he come to me, instead of. . . him spitting in my face and calling me a "snake in the grass" before nearly ten thousand people, well, it wasn't that, it wasn't the man. He's a man that eats, drinks, sleeps, perhaps with a family, and loves, and—and just like I am or you are. But it was that devil in him that was doing that. See?

37 And you never cast a devil out by the wrong attitude. It takes love to do that. And love is the most powerful force that there is in the world. Now, if you notice, a devil is always hate. Hate is of the devil. And when people hate someone, remember, it is a terrible devil to despise or dislike. You mustn't do that.

38 You remember that the—the. . . Jesus said in His sermon that when you pray, "Our Father Who art in Heaven," . . . And when He come

down, He said, "If you don't from your heart forgive every man his trespasses, neither does your Heavenly Father forgive you your trespasses." See? You mustn't do that.

³⁹ But now, where the devil creates a power of hatred (see?) to run out on the platform to kill me, which he physically, he was more than able, many times more. . . He could have held me up, perhaps, in his two fingers, right up by the belt like that, because he weighed two-sixty or two-seventy; he was better than six foot and a half or seven foot tall, great big fellow. And just. . . He just hit a preacher down the street with his fist, broke his collar bone and jaw, and injured him, and put him in a hospital. He just hated preachers. And then, he just run right up there to kill me. See?

⁴⁰ Now, in that man was some of these spirits that was cast out of the swine in Gadara. Some of those poor people are out here in the insane institution, beating their heads against padded bars, cells. Remember, devils never die. Devils always live, but there will be a time where devils will have to die. They will become totally annihilated. But now, they are alive, and they work from generation to generation upon human beings. Some of them is in the form of cancer; some is in the form of epilepsy; some is in the form of tuberculosis. They get into the flesh, but seemingly, they are powerless until they can get into a person. They have to operate through a person, which brings to another thought, that the Holy Spirit is—covers the earth, but It is almost helpless until It gets into you and to me.

⁴¹ God is depending on you and I. See? The Holy Spirit. . . The earth is full of the Spirit of God, but It's poured out. But It—It cannot operate until It comes into us, we human beings, to operate.

⁴² And the devil wants to take us over to operate under him. So when he gets the mild form, he starts in sin. If he can hold him just in a righteous man, a good man, and just let him go ahead and try to be good like that; if he can hold him like that until he's dead, that's just what he wants to do. He's got him, because no matter how righteous you are, how good you are, how moral you are, how clean you are, how honest you are, you'll never get to Heaven until you're borned again. Jesus said so. So there's no. . . It. . . You've got to be borned, you've got to be regenerated, or there's not a way in the world for you to ever enter Heaven, or ever—or ever come to Christ.

⁴³ Now, I said a few moments ago, which may rise into your thinking another question, that I—that I've taught, and that is on—on. . . That I do not believe that there is an eternal. . . I don't believe the Bible teaches an eternal, burning hell. It doesn't, because if hell is eternal and people that go there will be punished eternally, the only way they

could be eternally punished, they'd have to have Eternal Life. And there is only one form of Eternal Life, and that's in God. See? So they have to come to annihilation (see?); that is, their physical part becomes annihilated, and then their spiritual part becomes annihilated. That's completely consumed; there is no more to it. "Neither root nor branch," the Bible calls it. They are completely done away.

⁴⁴ And then, I can prove that there is degrees in Heaven, that they'll not all be on the same equal, but you'll have equal Eternal Life. But the Bible said that the kings of the earth bring their honor and glory (Revelation 22)—bring their honor and glory into the city. That proves that there will be kings in the new earth, kings and rulers. Jesus told His disciples. . . They said, "What will we have after we have left father, and mother, and all to follow You?"

⁴⁵ He said, "Verily, I say unto you, you'll set upon twelve thrones, judging the twelve tribes of Israel in that day." See, it's another, it's a earthly system that's coming up that'll—that'll be far supreme to anything. In that they'll be no sin, but yet they'll have rulers and so forth in the cities, when everything will be carried on in the way of Eternal Life.

⁴⁶ But the wicked shall be punished for their sins according to the deeds that's done in the body, and then will become completely and totally annihilated. Now, just remember that. You that's taking down notes, remember that.

⁴⁷ And put me on record of that, that there's only one form of Eternal Life, and we are seeking for that; and God alone has Eternal Life.

There's no two types of Eternal Life, one Eternal Life, and that's all that lives. And remember, put this on your note too: Everything that has been made, that had a beginning, has an end. Everything that had a beginning has an end, and only that that had no beginning has no end. And there's only one thing that never had a beginning, and that was God. And that's the only way you can rise in the resurrection, is to have that Eternal Life within you. See? That's the only way that you ever come back, is something that had no beginning. And when you have received the Holy Spirit, in you dwells a Life that never did start and never can end; and you possess that Life in you, then you got Eternal Life and are sons and daughters of God. See? And you can no more die than God can die, because you are a part of God.

⁴⁸ We got the question here a while ago, in here somewhere, of predestination, brings it right to that same thing. You come a part of God; and if God divided Himself in that great Pillar of Fire, and those little licks went out over each one of those persons, and It does yet the same thing today. We can prove it by the experience that we have, by

the teachings of the Bible, by scientific research, picture to show that's That, that God divides Himself among His people. "And because I live, ye live also," Jesus said. We cannot die. There's no such a thing as death to a Christian; "For he that believeth on Me, though he were dead, yet shall he live: And whosoever liveth and believeth on Me shall never die." See?

⁴⁹ "Die," the word *death* means "separated." Now, physically, we separate from our physical side, because that's still sin, but our spirits is of God that can never be separated from God, because we are a part of God. We are—we are bringing. . . We are brought back into that thought of God. Everything that God does is perfect and eternal. And when God's very thoughts went out for a kingdom of people who would worship Him, them very thoughts is eternal. See? They can no more perish. Every word of God is Eternal. Jesus said, "Heavens and earth will pass away, both heavens and earth may pass away, but My words will never pass away." See? They're eternal with God. And "If ye abide in Me and My Word in you. . ." See? We become a part of His Word, part of His Life, for we are flesh of His flesh, and bone of His bone, and life of His Life. Then we can no more perish than God Himself could perish. That's what the Holy Ghost is.

⁵⁰ A little fellow has left here from Georgia, Brother Evans. He's been everywhere across the country. And he's a great supporter of my good friend, Oral Roberts; and he—he supported all of his television casts down in there, and a lot of things he did. But he said to me the other day, he said, "Brother Branham, I went over to Brother Jagger's school. I went everywhere; I stayed out there for three months. I was hunting; I went to the places, each one of them, and bring it back to the same thing. I could never get a place where I had any assurance (you see?), if I do *this*, or if I do *that*, and what might I do *here*, or am I, or am I not," said, "till I heard your teachings." Said, "Then that settled it once for all." "For the worshipper once purged from his sins has no more conscience of sin." He's passed from death unto Life, and he's got Eternal Life inside of him dwelling there and can no more die than God can die. Exactly the Bible. See? He's eternally taken care of, because he's got Eternal Life.

⁵¹ Now, that don't mean that you can sin and get by with it, for when you sin you are punished for your sins. Exactly right. But as long as Eternal Life is in there, you live forever. Jesus said, "He that heareth My Word (Saint John 5:24)—he that heareth My words, believeth on Him that sent Me, has Everlasting Life, and shall never come to the judgment, has—but has passed from death unto Life." See? All. . . "No man can come to Me except My Father draws him first; and all that comes to Me, I. . . And all that My Father has given Me will come to

Me.” That’s right. “All that He has given will come, and none of them will be lost. I’ll give them Eternal Life and will raise him up at the last days.” (Saint John 6) Oh, what a blessed assurance. See? Then you don’t have to go about scared to death and wondering.

⁵² God has give us the perfect assurance that we are His children. And as His children, He corrects us just like I correct my children, you correct your children. When in the wrong, we correct them. If—if my children does wrong, then it’s my duty as a father to correct them. And then, if God’s children does wrong, it’s His duty as a Father, and He will correct you. Just remember that, you’ll be corrected. But as long as you’re His child, the world better keep their hands off of you (that’s right!), for He said, “It’s far better for you that a millstone was hanged at your neck and you were drowned in the depths of the sea than even to bring an offense upon one of these little ones that believe in Me.” That’s right. What is that judgment going to be?

⁵³ Now, Brother Pat, back to your question. The spirits that went out of that man, that drove him like a maniac (see?), does the same thing today in people. See? It’s them spirits, thousands times thousands. And the devil comes in with just like a little opium. It’s just like they take a little school girl; the first thing they will do is get her to smoke a cigarette. See? That gets her started. And the next thing they do, they’ll get a little stronger. And then, the first thing, it ends up into marijuana; and then from that, on into the real dope habit. What does it do? It drives them insane. They just go crazy, and the devil’s got them. See?

⁵⁴ So the devil is in smoking cigarettes. That’s his little mild form. Now, if he sees you’re pretty smart and going to catch that, he’ll never let it go any farther than cigarettes. See? As long as he can just hold you there long enough, till he can take, get your life snapped out, ’cause he knows that you can’t go until God has said so. But you’ll hear sermon after sermon, message after message, and punch after punch on it, and warning after warning on it; and if he can just keep you warded off and keep your mind on something else, as being a popular person, or you’ve got to have it, or something like that, then he just holds you there until he gets you out. Or if he can just let you to join church and say, “I’m going to be a good fella. I’m going to turn a new page. I’m going to get . . . I—I’m going up the church and join church.” If he can just keep you under that, that’s all he has to do. He’s got you yet, because you . . . Jesus said, “Verily, verily (that’s absolutely, absolutely), I say unto you, except a man be borned of the water and of the Spirit, he will in no wise enter the Kingdom.”

Let me just show you something. I was talking to a brother this afternoon, Brother Wood, when we were on a journey, just out, try to relax my mind, keep from talking to get enough voice to talk tonight.

55 Now, notice! We're going down here and get a nice big grain of corn. It's the most perfect grain of corn there is in the country. And I'm going to . . . Well, corn or ear, whatever you want to call it. I'll—I'll take it over here to the Clark County Fair, and I'll win a blue ribbon on it. It's the best grain of corn, the most perfect corn there is, ever seen. I'll get a blue ribbon on it. I'll take it down to the Floyd County; I'll take it on to the Harrison County. I'll take it to the state, and I'll take it to the nation. And it wins every blue ribbon. It's the most perfect grain of corn. And the scientists with their great glasses, they look through it, and they examine it, see the . . . It's a perfect amount of potash, and a perfect amount of calcium, and—and a perfect moisture. Everything that goes in that grain of corn is just exactly perfect. Now, you say, "I'm going to plant that and get me another perfect grain out of it." And you plant that in the ground. Unless that corn, that perfect grain, has the germ of life in it, it'll lay there and rot, and that's the end of it. It'll never rise again, no matter how perfect it is. It—it'll never rise until it's germitized with a new life in it.

56 And you can take a man . . . Now, I don't mean this to hurt feelings, I just . . . This is church, this is my tabernacle, and I'm as free as a bird. See? Now I want you to remember, that in this, that a man can be good; he can pay his tithes; he can be honest; he can help the widow; he can help the orphan; he can be a church member. You can't find one flaw about that man. Every time something is to come up, right down in his pocket, get the last penny he had and give to the poor. He'll—he'll stand by you through thick and thin. He'll be your buddy when even a lot of the so-called others will turn you down and everything like that; and that man is still outside the Kingdom of God unless he's been filled with the Holy Ghost, Eternal Life. That's right! That's how important it is.

57 That's the reason I'm trying to get my church to see this. And I—I pray that you don't think that I'm just trying to act smart about it. I—I'm trying to tell you that the devil is so deceiving, that he's so deceiving till he'll—he'll make you act like a Christian. He'll do something and impersonate Christ right down to the very Elect. The Bible said they'd be so close together. You'll be a good man. You'll have . . .

58 Now looky here, let me show you examples to be sure now. We want to keep it in the Scriptures while we're on these spirits. Esau was a far better man in every way you wanted to take it than Jacob was. Now, Esau (God forgive me for this remark), he was just a little sneaker. That's all. Now, if you notice him, what was he? A little tattletale and a big liar. Now, if—if I'm saying wrong, God forgive me, but he did lie. And a cheat, there never was one like him hardly. When he took them speckled sticks even and put them in the water to cause those pregnated

cattle and sheep over there to bring forth speckled sheep and speckled cattle, to get them on his own—own hands . . . What did he do? He put Esau's coat on him and a piece of sheepskin and everything else, and went up there, and impersonated Esau before his blind father which was a prophet. That right? Why, he was a little shyster; he really was. And Esau was a . . . I oughtn't—maybe I oughtn't to have said it that way. See? I don't mean it that way. I—I'll take that back. He—he wa- . . . he—he was a . . . I don't know; you know what he was. See? You just think in your mind; I'll . . . He was a—he was a great man of God, and I don't want to say nothing bad about him (you see?), but I'm just trying to point out a little—little things that he did. Just look how sneaking he was. Liar? Sure, he was just—he was terrible. But what was he trying to do?

⁵⁹ Look at Esau. Esau was a good man, moral, a good church member today. What did he do? He was a hunter. He went out . . . Course then, that's how they made their living. He'd taken care of the herds for his father. His daddy was blind. A prophet, a prophet of the Lord was blind and deceived by his own son, a prophet, Isaac; through him come Christ. You can call him prophet, Bible said he was. And was blind? Why didn't he heal himself? And why didn't he know that that was Esau—that that was Jacob instead of Esau? See? God don't tell His prophets everything. He just tells them what He wants them to know. See?

⁶⁰ God was working out a plan then, and he had to work in it. God . . . If you'll submit yourself to God, God will make you work right into His plan.

⁶¹ Now, notice what he did, what this fellow did. Esau went out and tried to take care of his poor, old, blind daddy; and Jacob, seemingly, he didn't care what happened to him. But there's one thing Jacob wanted, that was the birthright. Regardless of what come, how he had to get it, what level he had to come on, that birthright was all he cared for. And Esau, the Bible said, despised his birthright; the Bible said that. And the Bible said, "Except there come some vain fornicator among you, like that evil person Esau who despised his birthright and sold it for a mess of pottage . . ."

⁶² Now, what is a birthright? It's the right. That's what I'm trying to tell you now. This Holy Spirit is your Birthright; that's your Birthright. That's your God given right. Now, people say today, "I'll go to church. I'm just as good as the next fellow. But me, act like one of them holy rollers? Not me." Well, you Esau! See? It's just the same thing, despising the birthright. Why, he swapped it for a mess of pottage. And you sell it ma- . . . I don't say you, but the world sells it for a lot less than that.

63 Esau was hungry. But, you see, if goodness would be counted . . . If somebody . . . If we walked up there and stayed around the tent for a—a few days, we'd find out that Esau was . . . We'd have picked Esau. See? But in his heart he wanted that birthright. He didn't care about anything else; he wanted that birthright. That's all he wanted.

64 And Esau wanted to be a nice fellow, and take care of everything, and do everything just right, and make everything just as . . . He was a real good legalist; Esau was. He wanted everything just right. And Jacob wanted one thing, and that was the birthright, and that's all he cared about. And Esau . . . You see what happened to both boys. See? And even out of Jacob come the twelve patriarchs which brought forth, well, the twelve tribes of Israel, out of Jacob. And he called—and God called Jacob His own son. Do you see what I mean?

65 That Holy Ghost ought to be more important to you than everything else there is in the world, your prestige, your life, your job, your anything that there is. You should not cease until you have It. You must receive It. It must be the most . . . And you say, "Well, I'm afraid they—they at my work. I'm afraid that my husband, my . . ." Don't be afraid; let That be first place. Let everything else go. Let That be first. "Well, I expect to get It one of these days, Brother Branham." Not one of these days, now! This is the time. "Let It be first before I—before I do anything else. Let me have It now!" Desperate! That would help answer our question. You're ju- . . . when you get desperate for It, really got to have It or die (see?), then is when you're going to get It.

66 A little Jew used to be here in town. I don't know whether you knew him or not. He'd been healed of cancer. They give—turned him out. And when he was baptized in the Name of Jesus Christ, then they really turned him out, put him out in the yard. And then he went and joined the Methodist church. And they found out that he was baptized in the Name of Jesus, and they set him out in zero weather, about ten below, in Ohio; put him a bed out there (Brother Fleeman, you oughta remember Brother Vance, oughtn't you?)—put him out, out there, and a pump of water out there, and said, "There's enough water for you to be rebaptized in Jesus' Name, I guess."

67 However, he was telling me a little story once. He said that when this *certain* peoples, his wife—they were staying with . . . And he had gathered all his old stuff up in an old broke up truck and started out of town. And his wife said, "Did you know what? I ought to have got a drink of water before I left that place." Said, "I'm thirsty."

Well, he said, "Honey, there's a hydrant."

Said, "Well, go on till you hit a better place." You see?

And he went on a little farther, and he said, "There's another hydrant."

Said, "Well, just go ahead." You see?

⁶⁸ But said, "Then, when she got out into the country, there was no pump." Said, "She was just fighting for a—for a drink of water." And said, "After while, way over in the field was an old country pump, way out in the field, plumb across through a bunch of cattle; and she was afraid of the cattle." But he said, "She said, 'Levi, I just got to have a drink!'" So they—he stopped the car. And said, before he could even get the car hardly stopped, she was out and had that cutting across the fence. She had to have water. And when God becomes that real to you, when you thirst like that, that it's either God or you'll die, you can't stand it any longer, then something's going to happen. It's got—you get to business then with God. That's when you take—it takes place.

⁶⁹ Now, these evil spirits deceive people. And of them spirits, many times are very religious. Now you say, "You mean, religious?" Yes, sir! Even teach the Scriptures, the Bible. They sure do.

⁷⁰ Now notice! Jesus came to a bunch of man that was holy priests; and they kept the laws to the letter; and they were very, very religious. And Jesus—John called them, said, "You generation of vipers (that's snakes), who's warned you to flee from the wrath to come?" When Jesus saw them, He said, "You are of your father the devil." That was God saying that. Just as religious as they could be.

⁷¹ Remember, when—the devil takes his man, but never his spirit. God takes His man but never His Spirit. See? The Holy Spirit comes into your life and sanctifies your spirit, lives through you, and gives you power to live. But when—when your spirit goes on, your spirit is kept with God; but the Holy Spirit was on you comes on somebody else, and somebody else, and somebody . . .

⁷² This Spirit that was upon Elijah come upon Elisha, a double portion of It; seven hundred years later or eight hundred years later come upon John the Baptist, made him act . . . Look how Elijah, look how Elijah was: big old hairy man, whiskers all over him; sheepskin, looked like a fuzzy worm, his face out like that, stomping down through there with a big piece of leather around, his girdles like—girdles around his loins, like this. If you would have . . . If he would have walked up to your house you'd say, "Ooo, my! Call the police right quick. Such a fellow standing in front of my door." But that was a prophet of the Lord. Sure was! And then, when he died, a double portion of his Spirit come upon Elijah; and then eight hundred years later come upon John the Baptist and made John act just exactly like they did, because It was the spirit of Elijah.

73 Now, if the spirit of Elijah upon John would make John act like Elijah, the Spirit of God upon you will make you act like Jesus. Now, there's where you find the Holy Spirit. See? That's what the Holy Spirit does. It makes you meek, makes you humble, makes you forgiving.

74 Could they pull whiskers from your face, if you had them there, jerk them out and spit in your face, when you had the power to call a—legions of Angels? Could you do that for the love of the people that was spitting in your face? Could you do it? If somebody just walked up to you and said, "Hey, you hypocrite!" and smacked you on one side of face, could you pray for their forgiveness? Now, that's where trust—test whether you got the Holy Spirit or not. See? When somebody says something evil against someone, sometimes that claims to have the Holy Spirit, "I'll get even with her if it takes me my last day." See? Now, there's where you check about your Holy Spirit. See? "Blessed are you when man shall say all manner of evil against you falsely for My Name's sake." But you go get even with them? No! "Rejoice and be exceedingly glad, for so persecuted they the prophets which were before you." See?

75 When someone says evil about you, say something good. If you can't say something good about them, then don't say nothing. Just let it go. See? And then, when you get to yourself, pray for them.

76 If there's one thing in my life that's helped me to understand that the Holy Spirit came into me down there that day, has been that. I was hotheaded, fiery, Irish on both sides. And I always could never eat hardly at all, my mouth was always mashed where somebody mashed it, jumping up where I shouldn't jump up. I've got some of my teeth broke out now and filled where I—I spoke where I oughtn't to have spoke (you see?) and said things. . . Always in trouble. And I said. . . Somebody said to me, my teacher at school, she said. . . I said, "Lady, I—I—I can't help it." See, I'd get in trouble all the time. And I said, "I can't help it." Poor old Mother Temple, she just went to Glory the other day.

And she said, "Well, look Honey." She got me upon her lap, and she pulled me up in her arms and started crying. First time I had ever had love like that from somebody, an old woman. She just cried over the top of me. She said, "Billy, I am going to do something for you, Honey; I'm going to give you a little piece of string." And said, "If any of the boys jumps on you. . ."

77 Called me "corn-cracker," 'cause I was from Kentucky, you know, and—and. . . I was—I really was terribly dressed. And they'd make fun of my hair, hanging pretty near as long as it is now, and all down over my face. And I was just having an awful time, you know. And—and

they would beat me around and slap me. Anytime anybody gets their temper up, they'd walk around, and just get ahold of me, and slap me down. And here I'd come. See? And a—so then—and a fight. And we got—we got even, I even had knife fights and everything else.

78 And took a Winchester rifle and tried to shoot it, pump it right into four or five boys, from beat me till I couldn't hardly stand up. Would've killed every one of them if it hadn't been for God. Picked up the shells off of the ground, put them back in the gun; they was just shooting as good as they ever did. See? I'd been a murderer of five man, probably, or five boys.

79 Was only about twelve years old, high tempered! And teacher said, "You take this little string, Billy, and whenever you get mad, you just stop and tie nine knots in that string." Said, "When you do that, then you bring the string to me. I'll bet your temper will be over."

80 I said, "Mrs. Whalen, I sure think you're so nice." I said, "I—I'm going to try it." See? (Or Mrs. Temple; I'm saying Mrs. Whalen. I said Mrs. . . Mr. Whalen was a teacher up here once.) So I—I put the string in my pocket. And I hadn't been out in the yard five minutes till somebody popped me one. Well, I went—started on them, you know. I reached down and grabbed my string; and I started to tie one knot; I threw the string down, and away I went. See? I just couldn't do it. See?

81 And I said, "I could never be a Christian." But let me tell you, that night down yonder on Ohio Avenue when the Holy Spirit came into me, that settled the temper. That was over. I said, "I could never do it. I could never be a Christian, 'cause I'd never get over that," I said, "something that's borned in me." I said, "Boy, my daddy was hotheaded; and—and my mother, half Indian, enough temper to fight a buzz saw." I said, "Me? Oh, I. . . Boy, anybody that jumps on me is going to get it; that's all." I said, "If I have to climb up on a step ladder to hit them," I said, "I'll sure do it." See?

82 But now, you could drag me out there and wallop me and. . . See? Why? Not me! What am I trying to make a point here? Something happened. That old power, that old William Branham died, and Someone else come in. [Blank spot on tape—Ed.] And It makes me feel sorry for my enemy. When anyone does anything wrong to me, I never pray against them, I pray for them. And that's where the Holy Spirit give that test the other night in New England, before this happened down here. When that—when He gave power, said, "Just speak what you will to them people." The way they had done. . . And I looked down there, and I said, "I forgive you." That's exactly what He wanted.

See? Forgive your enemies. See? These are the spirits that make you evil. Watch them spirits.

⁸³ Here come somebody by. He was up there in a tomb. Somebody come by, he'd run out and overcome them, the Bible said. No one—he was so dangerous till nobody could pass that way. But one day there was a stronger Power passed. He was possessed with hatred, malice, devil, legion of them walking around, big fellow. They'd go out there, and take an army, put him in chains; and he'd break the chains loose. And the devil was in him. There he was. He was something. He'd been a—he'd been a real idol for the Jeffersonville High School. Sure would! There he was, all this big. . . Or some of these teenagers, you know, "Oh, he's real man." I've seen man that weighed two hundred pounds didn't have a ounce of man in them. That's not man, that's brute. See?

⁸⁴ But there was a little bitty, stoop-shouldered fellow come down the road one day, kinda bent down (the Bible said there was no beauty we should desire Him, thirty years old and pass for fifty), walking down the road one day. And he run out to meet Him. Said, "I'll just take that little fellow and wind him around." But, oh my, when he met that One, he fell at His feet. Them devils so possessed him. . . Now look. That day. . . He was so possessed with the devil. . .

⁸⁵ Now this, I want to put this in to—for you. He was—that man was so completely yielded to the devil, till the devil used his tongue to talk. Now, you can be so completely yielded to God till God can use your tongue to talk. That's right! That's what I claim. Any sermon that I ever preached that had any meaning to it, is when I got yielded, got William Branham out of the way, and Christ could take in and start talking. See? And He can speak in language.

⁸⁶ Now notice. He was so possessed of that evil spirit, and that spirit had him so close till. . . Them demons knowed their time had come, because they had met love. See? And they said, "We'll try him." And all. . . Now, notice what taken place. He said, "Why, we know who you are. Why you in that little bitty body like this, little frail-looking fella?" Said, "Why are you coming like that?" Said, "We know who you are. You're the holy one of Israel, and why do you. . .?" (Now watch! If you don't believe that there's a future torment for devils, listen to these confess it.) "Why comest thou to torment us before the time comes?" They know there's a future torment. "Why comest thou to torment us before the time comes?" See?

And Jesus said, "What's your name?" He knowed; He wanted them to confess it.

Said, "We're Legion, for there's many of us." He said, "If you're going to cast us out of this man. . ."

87 Look, a little frail fellow like Jesus standing there (see?), and a man that could whip almost an army; chains couldn't even hold him. See, it isn't physical strength. That isn't what counts. It's the power of the Holy Spirit that's in your life that counts. See?

88 He said, "Don't torment us before the time comes; but if you'll cast us out . . . (Look at the meanness of them, the wickedness.) If you are going to cast us out, don't let us just go free out into the world, 'cause hard tell where we'll get into somebody else. If you'll cast us out . . . We want to be in somebody; we want to do something; we want to do some more meanness." That's the devil. "I'll get back with him. Hmm!" See? That's the devil. "I'll get even with him." See? Just remember, it's your brother standing there, but the devil got on him. See? "Let us do something mean. We can make these Gadarenes over here suffer for this," might have said the head, one of them. Said, "Let us go down in that herd of swine."

89 Jesus said, "Take your leave. But come out of him!" Oh, my! Little bitty guy like that speaking to that big legion of devils. "Come out of him! You have your leave." And they got into those hogs, and they had fits, run them hogs into fits. And down the way they went to the river, and drowned in the river, choked themselves in the river. Isn't that right?

90 Now, when they did . . . Of course the devils went out of them, 'cause it killed the hogs. It just run them into a fit. They had a fit just like anyone. Did you ever see a person have a temper fit? Well, that's just—that's just what it is. That's just them devils. That's what happened to them. You ever see one of them having a temper fit, you say, "Uh huh, I know what happened in Gadara now." See? That's just exactly. Just a few more come in there, run him completely insane; 'cause the medical doctor will tell you that temper is the first stage of insanity. That's what Mayo says, the first stage of insanity.

91 Brother Pat, that might have been rude. That's the best I know, just unexpected. All right.

102. Romans the 7th chapter, the 25th verse.

92 I've got to . . . I forgot, I looked that up the other day when I got it, but I forget just what it is. Let's answer this dear person's question if we can. Romans 7:22, all right, or :25, I beg your pardon. Romans 7 . . . I turned two pages at once then. Was the reason it . . .

I thank God through Jesus Christ our Lord. So that—so then with the mind—with the—the mind I myself serve the law of God; but with the flesh the law of sin.

Now, wait a minute. I didn't get that read just right.

I thank God through Jesus Christ our Lord. So then with the mind . . . (Yeah, that's right.) . . . I myself serve the law of God; but with the flesh the law of sin.

93 All right. That's exactly what Paul said many times over. When I would do good, evil is present. See? That's exactly what you do too. *With your mind*, that's your heart. See? Now remember, you do not think with your mind; neither do you see with your eyes. Neither do you . . . You—you see with your heart. Did you know that? Did you know your heart has another person in it besides yourself? Science just found that out about four years ago, you know. Little compartment in the heart, they say the soul lives.

94 Did you ever hear of subconscious? You start to do anything, and you think, "Oh, I'm just winding over the top of it," but your subconscious tells you different.

95 They can take a lie detector . . . I see my good friend, Attorney Robinson, setting in the back. And I don't know whether he ever seen it done or not, but I happen to have it—try—it put on me one time, about this Angel of the Lord here. And they put a lie detector on you, and you try in—to confess to the best of your knowledge, the best that you can make it, just so nice and smoothed over, that you didn't do *such-and-such* a thing—a criminal. That lie detector will turn right back and say you are lying. See? Why? It's the vibration of your nerves that they pick up on that lie detector. See? It—it'll tell you. Because why? Man was not made to lie in his original beginning. It's sin and the devil that's on you that makes you lie. See?

96 You wasn't—your makeup is not to lie. That's the reason you have to live again, because you was made, created to live forever, live always. But see, sin came in and brought death to the body. And then, when sin comes in and brings death to the body, then course, the body has to die. But it, in there can dwell Eternal Life, when this spirit is changed in you and you've got Eternal Life. God will raise that body up again at the last day. He said He would do it.

97 So with my mind—the mind . . . He said in another place, "I think I have the mind of Christ." Now, in that mind you serve—with the mind of Christ you serve God. See, the inward part (see?), the inward part, you serve God. That subconscious, there's where faith lies.

98 I want to ask you. Was there many times that you people in here, many of you have seen times where you would—you just knowed something was going to happen. It looked like it was impossible for it to, but you just knowed it was going to happen. Did you ever have that? That's that faith, that subconscious working.

Now, if it's getting a little warm in here, you can turn that gadget down down there, if it's getting a little bit too warm for you.

⁹⁹ Now, in there that subconscious (see?), that's where your mind . . . Now Jesus said, "Except a man be borned again . . ." (Now, that's not what I wanted.) "Verily, verily, I say unto you, except a man be borned again he cannot *see* the Kingdom of God." Now, you couldn't see the Kingdom of God, because the Kingdom of God is the Holy Spirit. "Some standing here will not taste of death till they see the Kingdom coming in power," He said. Then, "The Kingdom of God," the Bible said, "is within you." It's within you, the Holy Spirit, and you can't see that with your eyes. So *see* means "to understand."

¹⁰⁰ Have you ever looked at anything, looking right at it, say, "Well, I just don't see it." See? "I just don't see it." You mean you don't understand it. See, see? You don't understand it. *To see* is "to understand." But with your eyes you look at anything. But with what's inside of you, you understand with, you see with that. See? With the eyes of God you look.

¹⁰¹ And now, hold your point now. Here's a good one if you're ready for it: The Christian looks at things that he doesn't see with his eyes (see?), for we look at the unseen. See? How do you look at it? With your inside eyes. You see it by faith. And now, to prove that: the whole Christian armor is made up of unseen qualities. What is a Christian armor? Somebody says, "Seeing is believing." That person would never be a Christian, because the armor of the Christian is made up of this: love. Did you ever see it? You see it in action, but you never seen love. If you can, pull your part of love out and let me see what it looks like. See? Love, love, joy, peace, long suffering, goodness, meekness, faith—faith, gentleness (see?); the whole Christian armor is unseen with the natural eye, but it is understood by the heart! There you are. There you are.

¹⁰² Paul said then, "With my mind . . . ('And I have the mind of Christ,' you see, he said.) I serve God with my mind, but my flesh (how did he word that there at the last?)—but with the flesh, the law of sin." What is it? My flesh says tonight, "You are too tired. Your throat is too sore. You are—you've been out in the wind today. You shall not go to church tonight." That's the law of the flesh. "You just might as well call them up and tell Brother Neville that . . . Send the questions down and tell him to answer them." But you see, I promised to do it. See?

¹⁰³ Now, my mind, on the inside the Holy Spirit said, "You keep your promise."

But the flesh said, "You're too tired." See?

104 Now, the flesh say, “Now, there’s no need, you pretty little thing, you’re the prettiest little thing in school. Now, don’t you pay any attention to that holy roller mother of yours or that fanatic father. See? You’re the best looking girl in school.” “You’re the prettiest boy, the best looking boy, the best built. You are the most popular there is in the city.” You see? That—that . . . And you yield your members to that, and where do you come out at? The little end of the horn every time. See?

105 Paul said, “My flesh wants to—wants always to yield to that.” Your flesh does too. See? But the law of the Spirit of God in the heart overcomes the flesh and makes the body obey what the heart says do. Hallelujah!

106 Look, then if it will do that for a sinner, then won’t that work for sickness too? The law of the Spirit of God in the heart that knows that “By His stripes we were healed,” they stand with their power and make that sickness in that body obey them, because it’s a devil. There you are. Whew! That’s got cream on it that deep. I tell you. That’s it. See?

107 Now, the law of sin and death works in your flesh, but the law of the Spirit of Life works in your heart. So your heart, your spirit in your heart will make your body obey what it says do. That’s exactly right. Now, that’s what Paul said. Always the flesh, “I’m too tired; I’m unable; I’m not sufficient; I cannot do it.”

I said to—to Loyce or—or Delores, or somebody that’s been talking to me about the Holy Ghost, about something or other like that, I said—said, “What . . .”

Delores said, “What—what made me feel that way just at the time that I should have felt good?”

108 I said, “The devil. He seen you just ready to receive it. He said, ‘I’ll put a little damper on her: Phew! Fan her a little bit, you know, kinda cool down a little.’ See? But oh, my, that’s when you rise! Claim your God given rights.” That’s what Paul was meaning. See? The . . . “Always when,” he said, “when I would do good, evil is present.”

109 Tell you what you do. I’ve noticed this, my wife and I . . . And I’ll just hurry back, ’cause I’ve just got a few minutes longer, and I got some big questions here. I don’t want to keep you too late, but I want to get your questions the best I can.

110 Notice! I can start in the morning, and say I’m going, the Lord lead me to go to a certain place for a meeting, well, brother, you just watch everything take place. Or you let me get at my home, and some long distance call comes in. Now, I got to pray for the sick. Little Joseph will climb right up on top of my neck. Sarah will want to ask me a

question. Becky will start on the piano. I say, “Sh, sh, sh!” Put my hand over, “Hey, sh, sh, sh, I’m going to—Daddy’s going to pray for the sick.”

“Well, Daddy, look; Joe done this . . .” You see? Just let it start. And as soon as the prayer is over, they got their toys and just as sweet and playing. It’s the devil. Certainly it is.

¹¹¹ And then I’ll come around and say, “Joseph, you shouldn’t do a *certain* thing.” And you know, the first thing you know, he’s got in a habit. And you’ll find in your children, they’ll lie to you. Well, that’s a lying spirit on that baby. There’s only one remedy for it. The gun stick ain’t my idea, you know, the ramrod we used to get the beating with, Brother Jess. When we got—got—got into trouble we used to get the ramrod out of the old guns, the hickory stick, you know, old muzzle loaders. That isn’t the idea. But prayer, cast that evil devil away from that child. That’s right. Prayer does it.

¹¹² If little Martha starts stomping her little foot, and running out, and turning up her little nose, you could beat her till she didn’t have any clothes on her; she’d do it anyhow. But you just lay before God and claim that child’s soul for God. Just stay right there with it. I believe it’s the best thing that I know of. Yes, sir! That’s the best remedy I know of, is prayer.

103. Now, let’s see. Now the next one here says, **What is meant by predestination before the world begin; where is it in the Bible?**
Predestination before the world begin.

¹¹³ All right, my precious friend, let us turn to Ephesians the 1st chapter just for one place. We won’t take too long on this one I don’t think, unless it doesn’t answer right. And let’s just start reading here at Ephesians the 1st chapter.

¹¹⁴ Now, the first thing, I want to say this, that *predestination* is a bad word for a minister to—to use before an untrained congregation. See? It is. I don’t use it. Sometimes here at the church . . . But out in the audiences, out in the big . . . Where the—everything is piled in from everything, I watch that word. I always use the word *foreknowledge*, because predestination is only the foreknowledge of God. God being infinite, by foreknowledge He knew everything, or He isn’t infinite. See, see? He knew what would happen. So by foreknowledge He could predestinate. That’s the reason that I believe that God—that God just doesn’t . . .

¹¹⁵ Just like the air you are breathing; I disagree with the Jehovah Witness on that idea that your breath is your spirit. It can’t be. See? Your spirit is in your heart. See? And you got your spirit before you’re—ever come to the world. God told Jeremiah that He knew him, and sanctified him, and made him a prophet over the nation—over the

nations before he was ever conceived in his mother's womb (see?), Jeremiah 1:4.

¹¹⁶ Now notice. So we see that all these things are foreknowledge. Seven hundred and twelve years before Jesus was born—before John was born, Isaiah saw him in a vision, said he was the voice of one crying in the wilderness—seven hundred and twelve years. From the garden of Eden, Jesus Christ, before the foundation of the world . . .

¹¹⁷ How did . . . ? Let's read this. Ephesians 1, let's just start at the 1st chapter so—or the 1st verse.

Paul, an apostle . . . (Now watch how he addresses this. I like this way of Paul. I like Paul, don't you? Oh he was a wonderful servant of Christ. Now watch this.)

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and . . . the faithful in Christ Jesus.

¹¹⁸ Notice, this is not addressed to the world; this is not addressed to the outsider. This is to the Church that's in Jesus Christ (oh, isn't that lovely?), the Church in Jesus Christ. That's . . . How do you get in Jesus Christ now? By one Spirit we're all baptized into one Body. Now—how . . . And—and he's directing this to Holy Ghost filled people (see?), not to the outside world.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God our Father—the God and—our Father of our Lord Jesus Christ, who has blessed us in all heavenly places—and spiritual blessings in heavenly places in Christ!

¹¹⁹ Oh, my! Wouldn't you like to set in on some of that? Well, we are. Sure! Same Holy Spirit. He said now, as you're setting together in Heavenly places *in* Christ Jesus, God has blessed us with *all* spiritual blessings, Sister Rose. I believe—that—that's . . . I—I couldn't think of your name the other day. I believe you were in a prayer line or something. And I—I remember trying to think of it later, and I—but your name is Rose Austin, isn't that right? I rem- . . . You used to come here at the tabernacle all the time. That's it. All right. Now:

Blessed be the—the God of our Father . . . Jesus Christ, who has blessed us with all spiritual blessings . . . all spirit- . . . in heavenly places . . . (Let's see if I'm reading that—quoting that right.)

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus: (Assembled together now in heavenly places in Christ Jesus.)

*According as he . . . (Now listen! Are you all ready?) . . .
According as he has chosen us in him before . . . (I preached to
you.) . . . before the foundation of the world, . . .*

¹²⁰ Now, see, he can talk to the Church. He wouldn't say that to babies, but he's talking to a Church that's already in Christ. Now, he couldn't go out here to just some church and say, "Well now, *that*." It's those elected Ones that's in Christ.

¹²¹ Now, you say, "Well, I believe that I'm in Christ." If you are, you've received the Holy Ghost, because that's the only way that you can get into Christ. First Corinthians 12:13 (see?)—First Corinthians the 12th chapter. All right. "For by one Spirit we are all baptized into one Body (which is the Body of Christ)." Now! Then we set together in heavenly places in one accord (Hmm!), Holy Spirit moving among us, teaching us, showing us great things, bringing things to pass. Oh, what a place!

¹²² He said, "Now, you that's been called like that, I want to speak to you, you, the chosen ones. That God chose us in Him before the foundation of the world." Think of that. God chose us in Him before the foundation of the world. God knew before the foundation of the world that I'd speak this same subject tonight. He's infinite. And before there was a world. . . Oh! Whew! Here, get the Holy Ghost now. The Word will bring It. See? That's how It come: "While Peter spake these words the Holy Ghost fell on them." See, see?

¹²³ Before there was a world you were in God's thoughts to give you the Holy Ghost, because He knew that you'd be wanting It; and He chose you Himself because you desired. . . He chose you in Christ before you or Jesus, any of you, was on the earth. And He sent Jesus to die, to prepare the way to send the Holy Ghost, to bring you to Himself. Hmm! Oh, that just . . . I know I may. . . This is the church, so I'm at home now, you see. Oh, that is so rich to me. To think it's not what I wanted; it wasn't my desires; it wasn't my will; it wasn't my choosing; I had not one thing to do with it. But before the world ever started, God saw us and put our name on the Lamb's Book of Life. Before there even was a world! Talk about God! Whew!

¹²⁴ I stood out yonder where that big glass. . . You can see a hundred and twenty million years of light-space. When I looked and seen that (I didn't get to see through the glass, but I seen the picture where they took it)—and I just had to raise up my hands in there, in that place, and I said, "How great Thou art, how great Thou art!" And before one of those planets ever turned (Hallelujah!), God chose us in Jesus Christ. Now, how great Thou art. Yes, sir!

¹²⁵ Before there was a world, before there was a planet, before there was a sun, before there was a moon, before there was light, before there

was anything, when it was still God, God and His thoughts, the eternal thoughts of God chose you by predestination, by foreknowledge, to know that you would be on the earth, to know there would be sin.

¹²⁶ Someone said, “Then, why did—why was there sin?” If there had never been sin, His attributes would have never have been a Saviour. There had to be a sinner so He could be a Saviour. There had to be a sick man so He could be a Healer. Amen! There you are. It had to be that way. It was God who—who saw it and foreordained it. The devil ain’t even in the race. Oh, he’s just a stump on the side of the road that God used to bring children to Him, crying, “Abba, Father.” No wonder on that day how the Angels will sing! When we’re singing the redemption stories, the Angels will bow their heads; don’t know what we’re talking about. Sure! They never was lost. They don’t know what it is. They don’t know how good we feel, to know that we which were once sinners and alienated from God, without hope, without mercy, without God in a world of corruption, dying, going to a devil’s hell; and God stooped down, and picked us up, and redeemed us; and now we’re above the Angels. Right now!

¹²⁷ Which is it? A Angel is a servant. We’re sons and daughters. Which is the most thought of, your servant or your son or daughter? Oh, my! Prayer from a saint will go a million times higher than an Angel (yes, sir!), because he’s a son. Oh, whew, that’s right, my brother, sister.

¹²⁸ You don’t . . . The church . . . I don’t believe this side of—of eternity how we’ll ever realize that what you are, the position that you are, that God has placed you, you Spirit-filled people. You are sons of God. Why, Angel’s a servant. You’re a son! An Angel can only bring you a message, but you have to act. Amen! You’re the actor on the scene. You’re the son. The Angel is your servant, to bring you the message, say, “Here, I brought you this message for you to do *so-and-so*. This is from Father. I bring it to you.” Yes. That’s all he is. Amen! You’re sons and daughters of God. Predestinated us! Now, watch just a minute.

According as he hath—he has chosen us . . . (Now, we didn’t choose . . . How could I choose Him? Four hundred billion, million, billion, trillion years ago, how could I have chose Him? But He chose me. Amen! Oh, Brother Wood, that’s it. See?) . . . chosen us in him before the foundation of the world, that we should be holy . . . (Now, don’t try to make it yourself, ’cause you can’t.) . . . and without blame before him in love:

Oh, brother, that will answer a question I seen in here just a few minutes ago. Somewhere I—I seen it just . . . Oh, yes.

You said . . . How could a man live above . . . live so close to God, he would be without sin?

Listen to this:

. . . holy . . . from the foundation of the world, that we should be holy and without blame before him in love:

¹²⁹ His love did it. His love paid for my sins. His love taken it away. Love is the most powerful force there is. Take a husband that really loves his wife, he'd die for her freely. And brotherly love . . .

¹³⁰ There was a man, a certain man, comes to this church once in a while, out in the country. Was setting at his brother's house the other day. He said "What if something would happen to Brother Bill?" He said, "Gladly would I stick out my chest to catch a bullet for him." See? Die for you. That's love. Greater love has no man than them that will lay down his life for his—his brother. See?

¹³¹ Love, chosen us in love before the foundation of the world. Now watch:

Having predestinated us . . . (Now, there's the word predestinated.) . . . Having predestinated us unto the adoption of children by Jesus Christ to himself, according to—according to the good pleasure of his will.

¹³² What about that, Brother Mike? Isn't that wonderful? He loved you. He loved you before there was a world. He knowed your nature; He knowed your weaknesses; He knowed your habits. He knowed all about you, what you was going to be. And then, when He looked all over the great universe, as it was, He said, "I choose you." And when He did that, before there ever was a speck of—of light, then you're eternal with God. When you receive the Holy Ghost, then you become eternal, because you have—you're with God, you're part of God. Can you see what I mean? You are as eternal as God is, because you are . . .

¹³³ I'm as much Branham as my father was a Branham, because I'm a blood of a Branham. I'm a Branham with my father, because I was borned of my father. I'm a Branham with him. You are a Wood, because of your father being Wood. You're as much Wood as Jim Wood is; you're just Banks Wood. Amen! Oh, my! You're a Neville because that your father was a Neville. You're just as much Neville as he was Neville. Glory! We're just as eternal as God is, because we are a part of God, sons and daughters of God, got Eternal Life, and can never perish. "I'll raise it up at the last day."

¹³⁴ No wonder when they was fixing to cut Paul's head off out there . . . He had to walk that death route. He wrote that last letter to Timothy, said, "I've fought a good fight; I've finished my course; I've kept the faith! Henceforth there's laid up for me the crown the Righteous Judge will give me at that day, not only to me, but all that love His appearing."

Then death said, "I'm coming after you."

He said, "Where is your sting?"

The grave said, "I'll get you."

135 Said, "Where is your victory?" But he had an example. He looked back to Calvary and said, "But thanks be to God who gives us the victory through our Lord Jesus Christ." There you are. Hmm! It has to stir emotions; it's just got to.

136 Life is . . . The Word is going out. Life, the word life catches Life, and within a human being something has to scream out.

You know, someone said, "Billy, what makes the people raise up and throw up their hands or say, 'Praise the Lord!' or 'Amen!?' " Watch what the Bible says.

137 Paul said, "If we spoke in unknown tongues, how does the unlearned . . . When he's blessed—if he'd be blessed, how could he say, 'Amen?'" See? You've got to know what you're talking about. Unknown tongues, unless it's by an interpretation or revelation . . . Then he can say, "Amen!" if he can understand it. He knows what he's saying. See?

138 Now! Oh, my! Look over there that day when the enemy was coming in on David. And he give them all a flagon of wine and—and a—a good piece of meat and bread. And—and when the enemy was coming, they didn't know what to do; and they gathered out there; and all of Israel gathered together under circumcision. (Now, this is under the old Jewish circumcision.) And they lifted up their hands and said, "God, You are our God. You have protected us. You brought Moses the prophet, and You brought the children of Israel out of Egypt. You brought them up through the desert. When they were laying there, no one feared to—everyone feared to touch them, no one come near Your heritage. They was scared to." Yet they were in the minority, but everybody let hands off of them. For everything that got onto them, they got stung back. He said, "Oh, what a great God You are. And now, Lord, if we've sinned . . . Here's our wives; here's our little children; and we're in distress at this hour." Said, "Oh, what can we do? The enemy's coming." He said, "What can we do?"

139 And while they were praying the Spirit fell upon one out there in the audience, and he prophesied, "THUS SAITH THE LORD, you'll not fight; stand still! (Amen!) Go down by a *certain* way and meet them there." And He caused confusion among them, and they killed one another. Hmm! There you are. Predestinated to be chosen in Christ Jesus before the foundation of the world. Now.

104. You said that a person could live so close to God that he could not sin while here on this earth. Then explain First John 1:8 to 10.

¹⁴⁰ Let's see First John 1:8 to 10. If I had a little more time to look these . . . I had it, but I just didn't take it, friends. I—I was trying to—to get out . . . Well, I'll find John after a while. It'll—it'll be on the other side of Hebrews, of course. All right. First John 1:8 to 10—First John 1:8 to 10.

If we say . . . we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive . . . our sins, and . . . cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and the word is not in us.

¹⁴¹ Well now, wait my dear brother. Just turn right over to the 3rd chapter here and the 9th verse. You're right on the same page in my Bible. Eighth verse to begin with:

He that committeth sin is of the devil; for the devil sinned from the beginning. For the purpose the Son of God was made manifest, that he might destroy the works of the devil. (Just what I been talking about, see, God predestinating, knowing you.)

Whosoever is born of God does not commit sin; for his seed remaineth in him: and he cannot sin, because he's—he's—because he is borned of God.

¹⁴² That's just what the Word says. Now, if you'll watch here.

If we say . . . we have not sinned, we make him a liar, and the word is not in us.

Now, some people say, "Well now, here is just a good little girl or good little boy. They never sinned to begin with." You're borned in sin, shaped in iniquity, come to the world speaking lies. When you're born in this world, you are a liar, you're a thief, you're everything there is, just all the sin, not a thief, 'cause you haven't stole. But you're—but you're having. . . You're not a liar, because you've not lied. But that spirit is in you when you are borned, because you are of the world. That's the reason that you can't have reformation, to reform; you've got to die and be born. And you cannot have birth without crucifixion. You can't have resurrection; you must be crucified to the things of the world in order to be resurrected in Christ.

¹⁴³ If you're going to depend upon your—your intellectual's conceptions and so forth, you'll never be borned of the Spirit of God. You've got to forget, like Paul did, all that he ever knowed,

and know nothing among you except Christ Jesus, and borned anew, afresh. Oh, if . . . Here . . . If I could get it to you. See? It's a birth that makes a new genera- . . . a new creation. The very Greek word here, as I was looking it up in the Greek lexicon the other day, the word *birth* means "creation." When it says, "You are a—new creatures in Christ Jesus," there's a word there, *creature* is the word *creation*. You are a new *creation*, not in the world, but in Christ Jesus. You've been anew.

¹⁴⁴ Now, you was in the world and said, oh, you know, the fancy things, the fine clothes or some pretty something. And, "Bah!" Religion is on the side. See? "Oh, I go to church, sure. I don't want to go to hell, but you know . . ." And a pretty brown eyes to the girl, or the little wavy hair for the boy, or he's a very, you know, a something another, just something to attract attention, or lustful, or drinking, or something or other there. That's the world; you're—you're in the world. And the Bible said, "If you love the world and the things of the world, the love of God is not even in you." So in order to get that out of you, you have to die, have to die, be crucified, and buried, and resurrected a new creation in Christ Jesus.

¹⁴⁵ Now, before you've receive the Holy Ghost, you are believing *unto* Eternal Life. But you do not have Eternal Life until you receive the Holy Ghost, 'cause It is Eternal Life. The Holy Ghost is God; It's God's Life in you. Then you've got Eternal Life. Do you understand that now? See? Look! See? You are believing *unto*.

¹⁴⁶ Wait, here's a good thing. You women excuse me for this if it sounds too flat (see?) . . . make a point. A mother: there's life, but still, that baby isn't born. But if you treat that baby right and follow the rules of nature, that baby will be borned normal. But if you don't apply everything to the rules of nature, you let a hard bruise, or a hit, or—or something take place, it—it—it's going to ruin it (see?); it will kill the baby before it's borned.

¹⁴⁷ Well, that's what's the matter. The bruises comes from Satan. Satan takes the poison darts of hell and try to bruise the Church that's in travail with a baby. And before it's ever borned, they kill it. But if you just take the Bible and nurture it in the—give it baby food, the mother taking vitamins . . . Well, this is the best Vitamin I know of, spiritual Vitamin. See? It builds you up.

¹⁴⁸ Now, the church ought to be taking spiritual Vitamins; and the Vitamins is right here, a whole Book full of them. And you must be taking spiritual Vitamins, learning, and that brings forth the baby to a birth. See what I mean?

¹⁴⁹ Now, the little fellow, when he—he—he's got life—he—he's got life, 'cause the little cells are moving and kicking after about three months

and—or four. And then, he's kicking and moving but he isn't borned yet. But as soon as he is brought into the world, the doctor, mother, or someone, holds him up and [Brother Branham claps his hands—Ed.] gives him a little spanking. “Whaah!” There he goes (see?), and then he starts breathing. And just as soon as he breathes the breath of life, then he becomes a living soul.

¹⁵⁰ And that's what sometimes . . . You're ready to receive the Holy Ghost? You're in travail; you're wanting to be delivered. How many in here is in that shape right now, wanting the baptism of the Holy Ghost, really want to know what it is, want to get—get into it? Who wants the baptism of the Holy Ghost? Raise up your hands. See? You're in travail, you're wanting—you're wanting to be delivered. What you need is a little Gospel spank, a little something that's [Brother Branham claps his hands—Ed.], and you scream out, “Glory!” And when it happens . . . I know you think I'm crazy, but we—we have the mind of Christ which is craziness to the world anyhow. Something screams in, then that Spirit surges you. Then It just keeps coming.

¹⁵¹ Like I said to a person, it's like an old stopped up pipe. And you run a little wire through it, and you get ahold of this wire, “Zig, zig, zig.” And there's a great flow of water trying to get through it. “Zig, zig,” you can't get it, but you know there's something up there. You can feel it; it's up on that end. Then after while give her a great big pull, and, “Swoosh!” goes the water through the pipe. That's the way it is. Then the water just keeps on coming. That's the way the Holy Spirit is. Sin stopped up the pipes. You—you set back and say, “I'm timid. You know, I just couldn't say that. I'm afraid the people think I was a holy-roller.” See? That's . . .

¹⁵² Now, when you feel that little tugging of the Spirit . . . You want It more than life—you want more than your own life. It means more to you: “I got to have It or die.” The first thing you know you get ahold of something. You say, “That's it, Lord.” You pull the cork out. Whew! Here she comes! Gone! Oh, my! Free! Ooh! My, I don't care if the President Eisenhower was setting here. I'd say, “Glory to God, His Blood will save you.”

¹⁵³ Peter and them was back in behind there at Pentecost hiding, saying, “Look out the door real easy, see if any of them Jews out there are coming.”

“No. I don't see a one of them.”

“All right, be real still, fellows, I tell you, if they ever come up here, they'll pull us out. That's just all there is to it. Stay close.”

¹⁵⁴ They was all setting there, and all of a sudden there come a sound from the Heaven like a rushing mighty wind. It begin to fill all the

house where they were setting. Something begin to take place. Out of that building they went; threw open the doors, down the steps they went into there staggering like a bunch of drunk men under the impact of the Spirit, just a screaming and a carrying on.

155 They said, "These men are drunk. Listen at them. Look at that coward looking out the door, the one that denied Jesus down yonder at the crucifixion. Said, 'I didn't even know Him.' A little woman said, 'Well your speech betrays you. You're one of them.'" Said, "He cursed, said, 'I don't know Him.'"

156 But when that cork was pulled out, when the Spirit begin to flow through, he said, "You men of Judaea, you that dwell in Jerusalem, let this be known unto you and hearken to me. (Amen!) I'm boss. Let this be known unto you; these are not drunk. (Taking up for his church.) These are not drunk as you suppose, seeing it is the third hour of the day, but this is that which is spoken of by the prophet Joel: 'It will come to pass in the last days, saith God, I'll pour out My Spirit upon all flesh. . .'" Um-m-m, what a difference! Whew! My, I know you might think this is a terrible thing, but I—I—I must let you see what's Truth. Stay with It.

157 Now, certainly, you have Eternal Life.

158 Now, to explain this. This, say. . . "If we say we have sinned not ('All have sinned and come short of the glory of God') we make God a liar." He said you had sinned. If you say you haven't sinned. . .

159 "I—I was born in the Baptist church, Methodist church, Pentecostal church, Presbyterian church; I was born. . ." That don't make a bit of difference, you got to be born out of it again. That's right. If we say we've sinned not, you make Him a liar. And the Word, which is the Truth. . . How many knows the Word's the Truth? "In the beginning was the Word. . . and the Word was made flesh, and Word. . ." "Sanctify them, Father, through the Truth. Thy Word is the Truth." And He was the Word. See? "And the Word, or Christ, is not in you." He was the Word. How many of you know that? See? All right.

160 We'll read it like this then: "If you say you have sinned not, you make Him a liar, and Christ is not in us." See, see? Now, that, see, when you say that you've sinned. . . that you haven't sinned, you're wrong. You've got to be born again.

161 Now, we'll turn over here at this other verse. "He. . . Whosoever is borned of God does not commit sin, does not commit sin, for. . ."

162 Now what is sin? Who said that, somebody? Unbelief. That's what the Bible said. There's only one sin, and that's unbelief. That's right. "He that believeth not is condemned already." See? So we, one real sin.

163 Now, if you say, “Well now, wait a minute. I believe that they might have got the Holy Ghost like that in them days, but I don’t believe it’s so.”

164 “But, brother, the Bible said, ‘The promise is to you and your children.’”

“I know, but . . .” You’re sinning. You’re sinning right there. You’re disbelieving what God said.

“Jesus Christ the same yesterday, today, and forever.”

165 “Well, nah, we’re taught that . . .” I don’t care what you’re taught. The Bible said—He said, “Let every man’s word be a lie and Mine true.” All right.

You say, “Well, He—principally He’s the same, but I don’t . . . You mean He’s the same?”

“Yeah, in the Church doing the same things He did when He was here.”

166 “Oh, I can’t believe that.” You’re sinning. You’re sinning. And he that’s borned of God, of the Holy Ghost, don’t say those things. And if he says he’s got the Holy Ghost and says those things, that’s the evidence he hasn’t got It. I don’t care what he done. If he don’t believe in Divine healing, don’t believe in the Power of the resurrection, don’t believe in the Holy Ghost being poured out upon us just exactly like It did to in the first age, just the same God yesterday, today, and forever, the same things the apostles done happening right now, speaking in tongues, and rejoicing, and all these other things; if they don’t believe that, he’s not borned of God. For whosoever is borned of God does not commit those kind of things. That’s how to tell whether they are borned of God.

167 If you walk up to a fellow and say, “Dr. Ph. *So-and-so-and-so*, Reverend Dr. *So-and-so* (which is fine, wish I had it, the degrees), but is it so that Divine healing should be carried on in the church just like the apostles did?”

“Oh no, no!” He’s sinning. He’s an unbeliever. That’s right.

168 You say, “Do you believe we receive the Holy Ghost like they did here? I was reading over here in the Bible at Acts 2 where It said they were . . . and poured out the Holy Ghost, and they staggered like they were drunk, and they went out there and talked in the languages of these people, and things like that; acted like people that’s drunk, and the church thought they were drunk. When we receive the Holy Ghost today in the Baptist church, our Baptist, our Methodist, our Presbyterian, whatever it might be, don’t—I don’t see us doing that.”

“Well, I tell you, child, that was just for them twelve.” He’s sinning. He is not borned of the Spirit of God, because the Bible said, “He that is borned of the Spirit of God does not disbelieve. He’s a believer, and he cannot. . . .” Why? Why? Oh, here it is. The Dove is in him, leading him. For the Spirit of God is in him, and he cannot deny It; he cannot. If it’s the Spirit of God, God won’t deny His Own Word. If I deny my own word, then I become a liar. And if—and if you say you got the Spirit of God and deny the Word of God, it’s either God a liar or you’re a liar, one or the other. And the Bible said, “Let every man’s word be a lie and Mine be the Truth.” And a man that’s borned of the Spirit of God cannot disagree with God’s Word; he’s got to say It’s right. He cannot do nothing else. Whew! This is—this is the Truth.

169 Listen, let me read this again.

Whosoever is borned of God does not commit sin; for the seed . . .

170 What is the seed of God? The promise Abraham had, the seed, to the seed. What is the seed now? Christ. Is Christ the Seed of God? Whose Seed is He if He isn’t? All right, all right. He’s the Seed of God.

171 The Seed of God remaineth in him. The Holy Ghost comes to abide, not from meeting to meeting, but for eternal. Now, if you want to put down your Scripture for this, Ephesians 4:30: “Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption.” The Seed of God remains in him, and he cannot sin, because he’s borned of God. He can’t disbelieve God’s Word.

172 Now, when you see a man disagreeing with God’s Word and saying, “Oh, that was for another age,” when the promise is to whosoever will let him come, just remember, he is a unbeliever and he’s not of God.

We’d better stop here, hadn’t we? What time is it? Oh, my! I got—I—I just—I don’t want to get back here Sunday. Let me get these just real, real, real fast. Can I? It’s just so good. Don’t you think it’s good? Oh, the Word of God. All right.

Brother Branham, what must a person do . . . Let me hold that for the last, get this here.

105. What likeness will we be in the resurrection?

173 As we were when we went down. Exactly, resurrection. . . . Just—just think of this. *This* book falls to the floor, and I take *this* book, a different book, and replace it. That isn’t resurrection. *Resurrection* is “bring up the same one that went down.” Was Jesus resurrected? Did they know Him? Was He standing with them, the same Jesus? “And this same Jesus that was taken up, will come again in like manner as you seen Him go.” The resurrection is just like when you die; that’s

how you rise up. You die as a human in flesh; you rise as a human in flesh. That's just exactly. So the resurrection is just the same. We could spend another two hours on it, but we'd better not get started.

106. Explain Hebrews 4 and 6 (Right quick now, we get this just real quick.) **and compare it to Hebrews 10:26—Hebrews 6 and 4.** (I beg your pardon, 6:4, and 10:26. Let's see, 10:26; all right, I got them right here. See?)

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

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

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

¹⁷⁴ That goes right ahead and tell what it . . . Now look. I had that the other night. How many was here when I explained that? All right, you know what it is then. See, it's them borderline believers.

¹⁷⁵ How many read back in Deuteronomy 1 there, where the spies went right in there and tasted of the things from Canaan, which Canaan is not a type of the Millennium. How many knows that? You mean, just one hand? Junie. That's right. Canaan is not the type of the Millennium, because they had wars, fightings, killings, and everything else in Canaan. Typed the Holy—Canaan is a type of the Holy Ghost. Egypt is the world that they come out of. The wilderness is where they were a sanctified, called out Church. Canaan is where they settled down with the Holy Spirit (see, see?), 'cause they still had wars. And if you don't believe you have wars, just get the Holy Spirit once.

¹⁷⁶ What are you doing? What do you do in Canaan? They were possessing their rights. Glory! They were possessing their rights. And they could not possess their rights till they got into Canaan. They didn't own nothing in the wilderness. Then, when they come into Canaan, then they had rights. And we've got rights. When you receive the Holy Ghost, you're in Canaan. You have to fight for it; every inch of ground you have to fight for it. Yes, sir! That's the reason people say, "Brother Branham, you pray for me today."

"All right, we'll see . . ."

Get over in Canaan once, brother, and you realize where you belong. Watch prayer start being turned around. Yes, sir! You say, "Looky here, Satan. This is mine! I'm possessor of this! God said so! Move out! (That's right, that's right!) Move off my grounds!" See?

“Your ground?” Satan says.

“I’ve a abstract deed to it. Move out! You don’t, I’ll serve notice on you by the Holy Spirit’s guidance.” He moves out. Sure, he has to.

¹⁷⁷ Now, now, they that’s tasted the Heavenly gifts, now watch over here:

. . .if we sin wilfully . . .(10th, this is 26th of the 10th chapter.) . . .if we sin wilfully after . . .we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

¹⁷⁸ Now, one of them is where you just tasted of it, and the next is where you have received it, and got knowledge of it. Then if you sin (what?), disbelieve. Now, watch how they both read. See? “If you disbelieve willfully after you receive the knowledge of the truth . . .” Now let . . . Just a minute, let me get it here.

If we shall fall away, to renew ourselves . . .

. . .it is impossible for those which were once enlightened, and have tasted of the good heavenly gifts, . . .(Tasted of it. See?) . . .and were made partakers . . .(See?) . . .of the Holy Spirit,

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

¹⁷⁹ And he goes on down here and says that if you set right in like the briars, as the rain cometh oft upon the earth; if you set in like the briars, the Holy Spirit fell, and oh my, you enjoyed It as much as the rest of them; but as far as putting your hand to It, or going on out, and working for the Lord, and doing something about it, no, no, you can’t do that. See? Then that shows the Spirit of God’s not in you. See? Then you just finally wind yourself out. “Whose end is to be burned.”

¹⁸⁰ But over here, if we disbelieve . . . Now, what is sin? Unbelief. If the thing has been made known to you, and you turn away from it willfully and say, “Uh-uh, I don’t want nothing to do,” after you’ve done seen it, it’ll never call to your heart again. You’re finished; that’s right. You have—you have sinned away your day of grace. See?

For if we disbelieve wilfully . . .(Now, in my Bible I’ve got it marked here where, it’s the—the “m,” the—the margin reading here, says: sin, unbelief wilfully. See, see?) . . .wilfully after . . .we have received the knowledge of the truth, there remaineth no more sacrifice for sin, (If you walk away and turn God down willfully after it’s all been made good to you, and God’s offered it to you. See?)

But a certain fearful looking for the judgment the fiery indignation, which shall devour the adversary.

He that despised Moses' law died without mercy under two or three witness:

. . . how much more sorer punishment, suppose ye, shall . . . be though worthy, who has trod under foot the Son of God, and has counted the . . . covenant, wherewith he was sanctified, an unholy thing, and . . . done despite to the works of grace? (Oh, my!)

¹⁸¹ What will it be? A preacher, a minister, let's just take . . . Cause I'm a preacher, let's say it's a preacher. He walks up here, he comes up, and confesses Christ, gets his life cleaned up, where he don't live with adulteries and things anymore, living a good clean life, walks up here; the grace of God's been good to him, then he walks right up into the knowledge of the Holy Ghost (see?), walks up, God leads him right up to the knowledge of the Holy Ghost, and there he sees It, but he says, "Now, wait a minute. My church wouldn't stand for that. Uh-uh. I couldn't do that. They'd turn me out. The—the council would—would turn me out. The next ministerial meeting, I'd be excommunicated." There remaineth no more sacrifice for sin, because he took the very Blood that sanctified him and brought him this far, to the knowledge of the Truth, and counted It as though It was an unworthy thing and trodded It under his feet, after God has led him step by step up here to the Holy Ghost.

¹⁸² You say, "Oh, now wait a minute, Brother Branham." Just a minute! The spirit of antichrist will do that. Did you notice the two heads of them? Who was Judas Iscariot? The devil! The Bible said he was the son of perdition. What is perdition? Hell. He's the son of hell, come from hell and went to hell. And Jesus Christ was the Son of God, came from Heaven, returned to Heaven. When they both died at the—on the crosses . . . Je- . . . Did you know Judas died on a cross? How many knows that? He died on a tree. Jesus died on a tree too. It's just cut, that's all. "Cursed is he that dieth on a tree." And he come from hell. And watch what . . . As far as he could sneak his way into the church . . . That's as high as he can come now. See how deceiving he could be? Now, Judas come. What was he? A treasurer, a brother, working in the church, the treasurer in the church, walked right on up, believed on the Lord Jesus Christ, and was justifi- . . . 

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