

# Restoration Of The Bride Tree

Jeffersonville, Indiana

April 22, 1962

1 Thank you, Brother Orman. God bless you.

2 Good morning, friends. It's a privilege to be back in the tabernacle on this fine Easter morning, worshipping, the great resurrection of our precious Lord and Saviour, Jesus Christ.

3 I'd like to say that I was certainly.... Of all the messages that I ever heard our pastor preach, his best one was this morning. I went home and told my wife, I said, "Honey, this is one morning you missed it by not getting up early." That was the best that I heard on the resurrection in all my life; I never heard anything any better on the resurrection than our pastor give us this morning. Such an astounding message, and everything right to its point. That goes to show that when the anointing gets a hold of a man (see?) what happens. That does something then. And so we're happy that God has give us this wonderful pastor.

4 And now, I want to thank each and every one of you. We've been here now for quite a little while (at different times, back and forth), but I'm leaving for the fields now, as you know. This week I'm leaving for the Cree Indians up in British Columbia, and then over in ... from there to Fort St. John, and then this summer, the Lord willing, to be in ... all on the West Coast, up in the East, and out on the West Coast, and up into Alaska--Anchorage, Alaska and through there. And then, perhaps from there, I'm sending out some feelers for Africa and the rest of the world for the oncoming winter.

5 So it'll probably be some time before I get to be back here at the tabernacle again; at least it'll be up in August or sometime this fall before I can get back again.

6 And I want to thank you all for your fine cooperation, for all that you've done. And we're sorry we never have room for the people here on these mornings. We are in a building project now, as you know, to build a bigger church for these services. And so that'll

probably go into effect right away now; they'll start building on the church.

And now, be ... also want to thank each and every one of you for your ... for gifts, birthday cards, Easter cards, gifts that you've given Billy and different for ... and ones for me, Brother Wood, and many of them. I appreciate them all.

And each one comes and says.... You don't know what a strain it is, somebody to come and say, "Now, we want to see Brother Branham"; "We want to see your father," so forth.

And said, "The sheet's filled up."

You don't know what an embarrassing condition it puts you in, when you can just get to so many, and that's all you can do.

7 I wished it was so I just had a long time with each one, could sit down. And I hope to do that some time; but it can't be on this earth, because there's people comes in here from all over the world (see?), from around the world. This week been people from several nations in here, and been interviewed, and prayed for this week, from nations around the world.

8 And if it was just our little local congregation here in Jeffersonville, I could gladly take two or three hours with each one and weed it right down and have them out. But see, while there just may be, say, five calls from ... or maybe two calls from right in our local community, there's a hundred or two from around the world, at the same time these two are coming in. So there's been literally thousands that I couldn't even touch nowhere, see.

9 People.... And the calls to come here and go there from around the world, just ... airplane tickets sent in and everything else to come pray for the sick; but you can't do it.

So the people are disappointed; I would be too. But I just like, on this Easter morning, to making my confession, to say that I don't know what to do about it. There's just too many, you know, to get to--thousands and thousands of people from around the world. I've taken my seventh trip around, as you know, and I have in personal contact with better than ten million people from around the world. So you can imagine how ... what a strain that is on you.

10 And many times we hit little strains, and I know you do too, and little disappointments. But think of them I have, the disappointments I have, when sick mothers on the phone saying, “Oh, God. . . . Wait just a minute, Brother Branham. Lord Jesus, I pray that You’ll send him.” And just hung up the phone from another one, and here, and here, and here, and all around the world. You know how it is. And that’s not easy when somebody on the end of the phone with a sick baby, or sick husband, or a dying wife, a-praying for you to come.

11 Now, you could imagine; no wonder I’m a neurotic. It’s enough to make one. But I have done this one thing: instead of getting a complex, I’ve tried to hold steady by keeping my eyes on Calvary and moving on, just as He would have me to do.

And many of my mistakes. . . . I pray that God will forgive me of things—that maybe I should have went one place and didn’t go. I’m just human and subject to mistakes.

12 There was a little, cute little thing was said here in the back yard this morning, when I was going out from the sunrise service. I got a precious old friend (he’s probably here somewhere, he’s from Chicago), name’s Stewart (he’s about. . . ), Ed Stewart (I guess he’s in his middle seventies or better); and he met me out there. And he saves his tithing money in dimes, and he give me a whole package of dimes, about like that, and. . . . Oh, I don’t know, I. . . . ‘Course, they go to a foreign mission work. And his good friend and mine, Brother Skaggs, Leonard Skaggs, from Lowell, Indiana, was standing there, and I never knew before; he was a Mason. He had a Mason’s button on him, and we were talking about the Masonic order. And so, the old Brother Stewart said to me; he said, “I like you, Brother Branham, and I’d like to talk to you (excuse this expression), but,” he said, “you’re harder to get to than a Turkish harem!”

13 Someone said to me no long ago, said, “I’m glad the Lord’s not that hard to get to.”

Well, I don’t mean to be that way; I love people. But I just imagine. . . . I went home and I told my wife, and we sat at the table and laughed, how hard it would be to get to a Turkish harem, you know. So, I hope it isn’t quite that difficult, Brother Stewart, if

you're still in here. But I sure did think that was a little sense of humor that kind of made us all have a chuckle.

14 So, I wished I could see everyone. And I love everyone (that is true); whether they're a friend or foe, it's just the same.

And now, I certainly covet your prayers for me in this oncoming meeting. I'm going among Indians. And you know, when you're in Rome, you have to be a Roman; and when you're with Indians, you have to live as Indians.

15 My missionary friend, who is a hunting partner of mine, where I was up on the highway, Alaskan Highway, a very fine young fellow and his wife, out of a nice home. And I ... arms eat in there, and all around behind his ears, and things, and I wondered what was the matter with him; did he have an eczema? It was from fleas and bedbugs where he'd had to ... how he'd had to live out there. And so, you have to live right with the people to win them to Christ. They're Christ's heritage; they are people who He died for, and somebody must go to them.

16 And the chief was over at one of my recent northern meetings, and the Holy Spirit in the meeting ... or out on the campground--on the ground--tourist court, I believe it was, called his name, and who he was, and what he had did, and ... Oh, my, that just settled it with him. He knew that human beings couldn't do that; that has to come from Almighty.

So, that chief has just fired that all up and down that coast there. And we're going to take the meetings in a little sailboat, go into the places where we can get to for them, and on out and up the coast and to the others, to the Cree Indians, the neglected. Many of the brethren who have big services could not go to them.

17 Now, the Indians ... There won't be one penny of money (as you know, I never take an offering in my meetings; I don't take money), but the church here is sponsoring that meeting to the Indians. Some of your tithing money and things will go to pay, to bring this message of salvation and deliverance to those poor, illiterate Indians. After all, they are the Americans, you know. We're the foreigners, we come in and took it from them. And we want ... I can't give them back their nation, but I can give them the hopes in Christ, that will put us together as a brotherhood someday

in a land where there is no fighting and taking land one from another. It'll be a land, room for all. And I'll be thankful when that time comes, if all my loved ones are saved and ready at that time.

18 Now, I have many friends, I'm seeing, sitting right here as I'm speaking. I believe I'm noticing Sister (I can't think of her name) --used to be Lee. Is that right? Aren't you Mrs. Lee? Your daughter here, the daughters, the ones that was healed? That's very fine. One of them was in the Good Shepherd's Home ... or not (What is that called? Sister of... Some Catholic institute... Lady of Peace, that what it was. I get all them Catholic names mixed up.) And so, over there.... And she had a mental, nervous break, and the dear Lord Jesus, while I was sitting on the foot of the bed, and her precious mother and father standing close, and the Lord Jesus pronounced it done, finished. There she is; it's all over. And of course, we know Sister is very grateful this morning.

19 I'm looking out over there and seeing people who were dying recently with cancer. Crawled in here, on wheelchairs, crutches, and here they are, normal and well this morning. That's world over. Not by me, by Him, our Lord, Who is risen from the dead; He's alive forevermore.

May our Lord ever be praised and blessed is my sincere prayer. Will you pray for me, all of you, pray for me. Now, I depend on that. And when I get out there.... See, here at home, it's not too bad around here, but when you get there where you really hit the battlefield...! This is training.

20 I was hearing yesterday, when our church got a new station wagon for me, and I ... to travel (and my other one's about worn out); and so I turned the radio on and listened at the newscast. And then, they was coming down last night from where Joseph and I had went to pray, then coming down from Green's Mill, I turned the radio on. It was a newscast, and it was following ... this monitor was following a young fellow in his training: and how he was standing there with his pockets full of sand and everything, where he'd had to hold his head so low; that live machine gun fire was going right above his head, while he crawled through barbed wires and things, taking a rigid training.

21 Well, that's what we're doing here. But now, it's a lot different on the battlefield, see. That machine gun is timed, trained right at a certain level. But on the battlefield, it could come up or down, see. So that's a little different there (you see?) than what it is, so we have to.... Well, this is training here, but out there you're on the battlefield.

22 So, we're going to face the enemy now. So, we used to sing a little song here, "The Fight Is On." Anybody still remember that song?

The fight is on, O Christian soldiers;  
And face to face in stern array;  
With armors gleaming, and colors streaming,  
The right and wrong's engaged today!  
(That's right, see.)

The fight is on, but be not weary;  
Be strong, and in His might hold fast;  
If God be for us, His banner over us,  
We'll sing the victor's song at last!  
(That's right.)

23 Now, there was many things that I had to say this morning, but I kind of cut it short, where people's standing and packed in. And they got little speakers for the outside, and a little broadcast, I think, that each car can.... The broadcasting system let us go out so many yards from the tabernacle with it. And so we're trying to.... Appreciate everybody's visit with us this morning.

24 Now, before any farther, let's say that.... Now, immediately after this, I think, is baptismal service? First is the prayer line; we're going to pray for the sick this morning. I think God coming on the scene is a proof of what we're talking about--His resurrection. Is He alive or isn't He alive? Is this just a fiction story, or is it the truth? If He's alive, He made a promise: "I'll be with you always, even to the end of the world."

25 Now, if He comes in amongst us here and proves that He's here, then there's no more guess about it, see. Remember, all the religions in the world; they have their holy days and holidays, and so forth, but there's none of them that can prove that their founder, that

... death took him, and that was all of it; but ours, Christian religion, our founder died, and rose again.

26 In Mexico, recently, when I was interviewed by the press of the resurrection of a little baby, that had died that morning at nine o'clock, and at ten-thirty that night (ten-thirty or eleven o'clock) was raised up from the dead, right there in the mother's arms at the platform, before tens of thousands of people. Thirty thousand come to Christ that night (see), so then, you can imagine what was there.

27 And the little fellow, I saw a vision out in front of me; and it told about what his little name was and everything. The mother was way back there, couldn't get a prayer card, couldn't get in; but she didn't have to get up through the line. So when she brought the little baby, it raining, pouring down...

We think of us standing, think of them. They'd be there at nine o'clock at morning for services to begin nine that night, standing in the hot sun, leaning against one another for shade. Standing, not sitting, standing. And that's the way they do, Africa, and different places, and India where half-a-million gathers out at a time.

28 Now, this little woman couldn't even get a prayer card (over about three hundred ushers to hold her back), that she couldn't get in the prayer line, and standing there praying for that little baby--a little Catholic woman. And the Holy Spirit called and said, "Tell her to bring it here."

29 And the little baby, under a wet quilt (been standing there since that morning), the doctor pronounced it dead (now, we got the doctor's statement of it, that pronounced it dead) that morning at nine o'clock and then, this was that night, nearly midnight. And I, just according to what the vision said, I went, laid hands on the little baby. There it was, alive. The doctor give testimony.

And I was interviewed by the press. And so, being... (Nothing against anybody's belief, as long as it's with the Bible, all right.) But the man that was interviewing me was Catholic, and they said to me, "Do you believe our saints can do that?"

I said, "If they're living." ('Course I know the Catholic church believes you have to be dead to be a saint.) So then, I said, "If they are living, yes."

And he said, “Oh, you can’t be a saint until you’re dead.”

I said, “Was Paul a saint before he died or after he died? Who was he writing to, the dead people, when he said, ‘To the saints that are at Ephesus,’ and, ‘The saints that are at certain places’? He wasn’t writing to dead people, you know.”

So then, he said, “Now, you’re trying to judge your case by a Bible. We are the church.”

I said, “All right, sir okay.”

He said, “We are the church.”

I said, “Then let’s see the church do it.” And so, it’s only Christ can do that; you know that.

He said, “What’s your opinion of the Catholic church?”

I said, “I wished you wouldn’t ask me that.”

And he said, “Well, I’d like to hear it.”

I said, “The highest form of spiritualism that there is.”

And he said, “Spiritualism!”

I said, “Yes, sir.”

Said, “How do you figure that.”

I said, “Anything that intercedes with the dead--communion of saints,” see.

And he said, “Well, you pray to Christ, and He died.”

I said, “But He rose again.” He rose again. So that’s the good thing that we know: He rose again. Aren’t we thankful? Let’s bow our heads and thank Him, because He did raise from the grave for our justification.

30 Heavenly Father, we are grateful this morning for Jesus. And today in commemoration of His great resurrection, on that Yule morning when He rose from the dead, triumphed over death, hell, and the grave.... When He was on earth, He showed He had triumphed over sickness, diseases, and all kinds of devils and



powers. Then death lay before Him, the great and last enemy; and on Easter morning He proved He was God. He rose from . . . . Even the last enemy could not hold Him. The grave gave Him up; hell had to give Him forth; heaven received Him.

Oh, God, may our hearts receive Him today in the power of the Holy Spirit, that we might be His executives, His examples of His servants here on earth, as we sojourn. Grant it.

31 Bless all that's here. God, these precious people who are standing, some of them been jammed in here since daylight, I pray, heavenly Father, that You'll pour out the exceedingly, abundantly, above all that we could do or think, upon them today, and give them the deep desires of their heart. What every one come for this morning, may they go back satisfied. You said You'll not turn any away, but You'll fill him with good things, and send him away rejoicing. Grant it, Lord.

May Your omnipotence, may Your Holy Spirit in the power of the resurrection so deal with each of us till our hopes will be built on nothing less than Jesus' blood with righteousness. Grant it, Father.

32 Bless the words now that we read. We thank You for that noble message this morning (as we come early to the church); and to see You take our brother (and such a change in him in a few moments) and deliver a message to this dying generation of people that we are now a part of. How we thank You for that, Lord. O God, our hearts quiver with joy as we think of those things.

33 Now, keep him anointed, Lord, down through the days that is ahead of him, Lord, and bless this little church. And help me, Lord, as I go to bring the message to other people. And may we together, like one person, one family, stick together, and pray together, and live together in holy unity of the Holy Spirit until Jesus receives us into the kingdom. For we ask it in His name and for His glory. Amen.

[Brother Neville says, "Brother Branham, can I have time to interrupt you?]

You sure can, brother.

[Brother Neville says, As a token of our appreciation and by the work of a young man in our midst, we present this picture to you,

Brother Branham, with the full expression of our love and appreciation.”]

Thank you, Brother Neville and the tabernacle.

[Brother Neville says, “The young man was Jerry Steffy that painted that picture.”]

Brother Jerry Steffy painted that picture. God bless that boy. That’s very fine, Jerry, if you’re here this morning.

It’s too bad; I wished I had the means to let that boy go to school for an artist. I believe God is in art. Don’t you believe so? God is in music; God is in art; God is in this; and it’s too bad to see a talent like that wouldn’t be developed. More he does, the more developing it’ll be, and I pray that God will bless you, Jerry.

And thank you, Brother Neville, and to this church, for this fine picture and for the verse that goes under it. I’ll read that a little later.

[Brother Neville says, “Do you want me to read it?”]

All right, sir. Brother Neville will read the verse. I didn’t . . . I had an idea of what it’d be. . . .

[Brother Neville reads verse:

He’s not a man of stature tall,  
nor lofty in his way;  
He sounds himself no trumpet  
as he goes from day to day.

Has no desire for wealth nor fame,  
but none his place could fill;  
He’s just the way we want him,  
our own dear Brother Bill.

He teaches us with faithfulness  
the undiluted Word,  
No fancy ways, no love for praise,  
just following the Lord.

His speech is soft and gentle;  
he raises not his voice,

Except to cry against the wrong,  
and then he has no choice.

Never got a lot of learning,  
from colleges and schools;  
But he knows what is important  
and he's sure nobody's fool.

For the knowledge he is given  
is eternal from above;  
He has no creed, except our Christ,  
no law but sovereign love.

There was no great announcement  
to his lowly, humble birth,  
But to us he is the greatest man  
who lives upon the earth.

We count it more than privilege  
to know him as a friend,  
We cherish all he stands for,  
and will right to the end.

He says he's not a preacher;  
he's modest as can be,  
But get him in the pulpit,  
and it isn't hard to see:

He was foreordained a prophet,  
let men call it what they will;  
God granted us great favor  
when He gave us Brother Bill.

Signed: ... The Little Flock.]

Thank you, thank you. Thank you for your thoughts. Who composed that?

[Brother Neville says, "I think his mother did.]

34 I'm not worthy of those things, of saying that; but that's more to me than all the money in the world. Just think that somebody regards you as His servant (see), as God's servant. May I ever live true to that is my prayer. God ever bless you. My thoughts will always be for you, and I expressingly love you too.

Now. . . . Oh, we just got so many things; we could just take all day, and we never would get down into the Word. You see so many fine things.

35 I have a vision from the Lord I was going to say something about, and someone had dreamed a dream (that, oh, I thought was so outstanding) of the coming of the Lord.

36 Little Rebekah, my daughter back there (Even if I did make a little fun of her a while ago), she come out with one of them big kind of hats on; I said, “Now, Honey, it looks like a bird’s nest,” I said, “sticks all in it and everything like that.” I said, “Go take it off.”

And then she got back at me; in a few minutes she come back (you know, the way she got back at me was to go back), and she come in with a great big pocketbook, packing it. I said, “Where’d that thing come from?”

She said, “Daddy,” she says, “I have big feet, so I guess I’ll just take a big pocketbook to match it.”

So. . . . Oh, these. . . . But she said she had dreamed twice that she and I riding in the car, and me telling her of the Lord’s near appearing. Same dream second time. I’m waiting for the third; maybe the Lord then will give me what it means.

Now, there’s so many things to be said, but let’s get right down to the Word now.

37 Everybody’s feeling good, I hope. And if you’re not, I pray that God will make you feel good before this service is over, that there will not be a feeble person in our midst this morning when this service is over.

Now, we got to remember that Christ died for the ungodly, and that was us (see), that’s us. And He died for us, that He might save us.

38 Now, can you hear all around good? Way back in the back, can you hear all right back there? Is it coming in back there? Okay. All right.

39 Now, I want to read some of His Word. First, let’s us turn now to the book of Joel, and I want to read the 1st verse, 1st to the 4th

verse, and then the 2nd to the ... 2nd chapter and the 25th verse, and Genesis 20:7.

40 Now, I do appreciate.... Now, if you get tired and want to go out, go ahead, see. But, this will be my last message to the church for ... this part of the church, for some time; and we're expecting a healing service this morning. And I want this message, if God will bless it to sink deep into our hearts, so we'll get the meaning of what it means.

41 Now, we're here to express ... to say the things that we believe, and prove it by the Scripture, that the Scripture says so; and then, may God turn and prove it, that it's true, might make it real.

42 Just like any.... You say, "This is a sunflower seed." Plant it and see what it is; then it comes up a sunflower, that settles it; it was a sunflower, see. That's all.

43 Now, and if some of them are ... change seats every once in a while, somebody sit down, and the others get up and wait a little while. And I will be just as brief as I can.

Now, remember, pray for me. And just be loyal to the church now; stay right here to the church with Brother Neville. And you people that's visiting, well now, come right on back and. ...

44 Now, I'm on these meetings, going on them without any definitely calling, but I just can't lay around, the world's a dying, see. And Paul had that experience once, and he was going down to another country; and then, he had a Macedonian call on the road. Now, God could give a Macedonian call any time. I cancel anything, when God gives a call.

45 I'm just doing the best I can, going to this corner sowing seeds, and over here sow a few seeds, and over here sow a few seeds. I know the fowls of the air gather a many of them up, and some of them chokes, and so forth; but there might be a few in there come up too, you know, on good ground. So let's just.... Sow the seed is the main thing.

A very strange reading for a Easter message, Joel the 1st chapter:

*The word of the LORD that came unto Joel the son of Pethuel.*

*Hear this, ye old men, and give ear; ... ye inhabitants of the land. Has this been in your days, or even in the days of your fathers?*

*Tell ... your children of it, and let your children tell their children, and let their children another generation.*

*That which the palmerworm has left has the locust eaten; and that which the locust has left has the cankerworm eaten; and that which the cankerworm has left has the caterpillar eaten.*

Now, the 25th verse of the 2nd chapter.

*And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.*

*And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that has dealt wondrously with you: and my people shall never be ashamed.*

46 In Genesis the 20.... Genesis, the 20th chapter of Genesis and the 7th verse. I want to read this to follow for a context for this text that I am fixing to take. I'll begin with the 6th verse, to get a background to this:

*And God said unto him in a dream, Yea, I know that thou did this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.*

*Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restoreth her not, know ... that thou shall surely die, thou, and all that are thine.*

Now, I draw from this a text ... or from this Scripture reading, a conclusion of a text called "Restore."

47 Now, after Brother Neville preached this morning that notable message, at the last thing he said, on his last thoughts was "To be restored." And so, that give me the idea, right there, to restore.

48 Now, I rushed home and got my dictionary and so forth, and some Scripture notes, and begin to copy some things down. And then, I got Webster's Dictionary to find out the right definition for restore. To restore means to return to the former owner; or to bring back to the former estate of condition. And we can enforce a claim to be restored.

Now, that's what Webster says the word restore means: to bring back to the former owner; or to bring back to a former state of condition. And if a claim is made on something, to make that restoration, you can enforce it--to make it come back to its right place. And may God bless the feeble words now.

To "restore" means to bring back, or to restore; a claim can be enforced. Now, to bring anything back to its rightful owner, where it belongs.... Therefore, some way it went away from its rightful owner, and can wander around anywhere. But to restore is to bring it back to who really owns it, or to bring it back to its natural estate, where it was at the first time--bring it back into its natural condition. And in order to do this we have a right to enforce (if there's a law), to enforce this rightful condition of restoration--to restore.

49 Like if somebody stole some property, and they're holding the property captive. Then you can take the law and go to this person, and the law forces ... enforces this person to restore this property back to its natural owner, into its prior or first estate--enforcement.

50 Oh, what a text! How I'd like to have two days on that: enforce. Now, Brother Neville preached for us; I'm just going to talk to you, teach a Sunday school lesson so it'll get it to continue on, I hope, with what he had.

51 Enforce! Then, we are the ... have the privilege to enforce upon Satan the claims that God give us, for God has a law; and His Word is the law. And God in this Word made certain claims to the church. Therefore, we have a right to force these claims upon Satan and say, "Give it back!"

52 And he has to do it, because we can take God's agent, the Holy Spirit, go right down on our knees, and say, "It's thus saith the Lord." He's got to give it up; that's all, 'cause the Holy Spirit's there to make him do it!

53 The law of the land is to enforce--it's by the land, for the land. But the law of the Spirit of God is to force Satan to give up that which he has unrightfully, deceitfully taken from God. Souls of men he took from God; souls of women, children; sickness of the body, he placed upon people where God made them in His image to be like Him. And the church is given the rightful, legal rights by the Bible, to take the Holy Spirit and enforce this upon them.

54 I believe, I just quoted it the last meeting here, I'm not sure, but a brother came to Louisville from down in Georgia, and left his car sitting over there, and someone stole it. And he had his clothes, his wife's clothes, his children's clothes... It was Brother Evans here ... (They're usually here.) They drive 1500 miles every day when we have service here ... coming in here to have service. And the poor fellow was here without anything and seven hundred and something miles from home.

And he didn't know what to do. He turned it in to the police, but they had a big racket in Louisville. They were stealing cars and painting them. And you don't have a title there to sell it; and they can make you a title in a few minutes, to any number you'd want to put on it.

55 And so, they were having a terrible time. So we got down on our knees, see. Now, Jesus wouldn't have had to do that, for He was the Word. Now, we're not the Word. The Word of the Lord came to the prophets; they wasn't the Word, but the Word come to them. But Jesus was the Word, you see. He didn't have to pray, He was God, Himself, see. But we are His prophets, His servants, who the Word of the Lord comes to. Then the prophet is vindicated by, whether it's the Word of the Lord or not, by what he says comes to pass.

56 So then, we had a Scripture here that Jesus said, "Wherever two or more are gathered in My name, and if they will agree (I'll be in their midst)--and if they will agree on touching any one certain thing and ask it (don't doubt it), they shall have what they've asked; it'll be given to them."

57 Now, there's the law. Now, the one that's here to enforce that law is the Holy Spirit. How about people who don't believe in the



Holy Spirit ... would reject Him? See? You're rejecting your own peace and mercy, see.

58 Now, we got on our knees, about five men (with Brother Fred Sothmann, and many of the others was there)--four or five men; and we knelt down, and I pleaded this case before God. And then, I took the Word of the promise and sent it forth. The great Holy Spirit, as He took the Word to serve the summons, a vision broke, and I saw a man going towards Bowling Green, Kentucky, with a yellow shirt on, driving this truck. The Holy Spirit come upon him, condemned him, and he turned around (about half way). I saw him come back and park that car on a certain street, over across the river here. I raised up and told the brethren, "Thus saith the Lord!"

And when they started out, they went on the road, and there was the car sitting there, half empty with gasoline where ... the tank half empty (where it had been filled up), just enough to take him half way to Bowling Green and bring him back. Now, those men are sitting right here this morning, as a witness.

59 What is it? Enforcing. "Give it back!" See? That's it, that's what it's talking about. "Restore it! Bring it back to its right owner."

60 And if Satan has robbed you of the privilege of being a son or a daughter of God, we have a right this morning by the Holy Spirit to enforce the claim of God. Bring them back!

If he's afflicted you and made you sick, we have a right before God to enforce the laws of God: "By His stripes we are healed!" Amen. Bring him back; turn him loose. You're taking him out yonder to death, and we claim him. Bring him back!

61 Now, that's the enforcement. Restore it back to its natural condition again. A man's sick, baby's sick, woman's sick (see); they're out of their natural condition. Then we have a right to enforce our claim--not our claim, it's our claim because God give it to us: "By His stripes we were healed; He was wounded for our transgressions, with His stripes we were healed."

62 Now, we have a right to enforce that law. And the lawgiver, the Holy Spirit, Himself, is here, the agent of God, to see that it's done that way. Amen.

63 Now, the only way He can work is when you let Him work, see. You've got to believe it. There's a law (oh, if I ever get to my text!), there's a law, there's a law given amongst everything.

64 You know, a fish has a law. And that fish can stand up here in water, and he has a law within him. If he'll just let go of that law that's in him, he can sink plumb to the bottom of the sea. Won't bother him a bit; won't break one cell.

65 You try to do it. That law's not in you. You can't do it, but the fish can. He deflates himself of that air, such a way there's nothing in him to burst open. And he's made that way; he knows it, and he can enforce that law to take him plumb to the bottom of the sea and then raise him back up again.

66 Oh, there was a law in Christ; that law's in man. You can bury him to the deepest grave, or the deepest sea, or the lowest hell; there's a law of the Spirit of God that'll raise him up again, see.

67 A bird has a law. Now, its body's material; it's earthbound, sits on the earth here; but it has a law within it, that the way it spreads its wings, it can fly plumb out of sight. That's against science. They claim it's earthbound; gravitation has to hold it here. But it can defy gravitation, lift itself right off of it, and go right on out; because it has to put that law that's in it to work; and it's built to possess that law. Now, I'm beginning to feel religious!

68 Now, we have a law, the law of the life in us. We don't. . . . Only thing you have to do, you're made, and borned, and placed here in the body of Christ as sons and daughters of God. You don't have to knuck down to the devil. We've got a law, that's the law of the Holy Spirit. The only thing you have to do, is know how to let go and let God. You keep fighting at it (see), and it won't never work. When you let go and let God, that's all, see.

69 If the fish said, "Wait, I'll catch my breath real good; I'll breathe up a little oxygen in me, and I'll see if I can go down." No! He does that, he'll burst open, see.

70 The bird says, “I’ll see how fast I can run down here, and maybe I’ll take off.” No, he won’t do it; he’ll fall down, see. He’s got to know how to control . . . how that law can control him.

71 And the same way it is with us. It isn’t what we fight, and pull, and hurry, and, “Oh, if I don’t get this,” “If I don’t get that”; that’s not it; it’s to know that the law of life is in you. And you just let go and let God. Then He takes you to your healing, takes you to the baptism of the Spirit, or anything that He’s promised. Any claim that He’s given is yours, and by letting go and letting God. . . .

72 Now, if the officer was going to take (the fellow that stole your property), was going to take him to court, and you keep pulling him back, “Well, I don’t know just whether he should do this or not,” he’ll never get him there. Just let him go.

That’s the way you do. Let Satan, just get away; all the doubts and everything flee from your mind, then God will raise you up. Good.

73 Now, it’s Easter time. Oh, I like Easter. Yes, sir! But there’s too much on Easter today about bunny rabbits, and ducks, and pink chickens, and pretty hats, and new dresses; that’s not Easter. Easter is the resurrection--restoring, to restore back; it’s God’s restoring time. You look out over the earth--God is restoring. Restoring what? Nature! That’s right. He’s restoring the flowers; He’s restoring the leaves; He’s restoring the fruits of the field. What is it? God is restoring. It’s Easter; means to bring it back.

What is it? There’s been a sentence, a claim. Easter claims or the flower claims it has a right to rise again, see. And God’s law of nature pulls the earth around and makes that law of God in nature bring forth an Easter, a resurrection. Beautifully! The return of the sun to restore what the winter killed, while it was from the earth.

74 God sends the earth back around the sun, as we’re told, from way back here. The earth went away from the sun, went back out here (that’s the way a sinner does, gets away from the S-o-n, where this is the s-u-n).

But when this earth begins to come back. . . . And when it’s out there death strikes it, the winter. It kills every living thing it can kill out in here. And now, when the earth gets back around, the seeds is

laying in the ground; they are frozen; the pulp's run out of them; and everything's gone; but, there's a little life preserved.

75 And as soon as the sun gets back in position with the earth again, then there is an Easter, a restoration. Up comes the flowers again, up comes everything. All that the winter killed, the sun restores. All that winter's death killed, the sun of life restores.

76 And so is it now with the people. All that the winter's coldest of cold, formal religion killed out there, the nearing of the Son of God in these last days, coming to His church, restores it back to life again. "I will restore saith the Lord," see.

77 God restores His flowers, His leaves, His nature, His seed of the earth; and therefore, we know then that God will restore also His habitation. He will restore His Eden; He will restore everything that death killed. That's right.

78 Now, the only way it can ever remain dead is let it lay in the wrong place. But if it falls in the right place, it's got to come back to life again. So God, let us fall in the right channel (that's right!) for restoration.

79 All that the winter killed, then the sun restores. Returning of the sun, what does it do? It forces (listen!)--it forces death... When the sun, the spring sun, comes back in line of the earth again, it actually forces death to give up its dead to a resurrection. For what? A restoration--a restore again.

What does it? The sun coming; that's God's law. God set the earth in law, gravitation law; everything in nature works according to God's law. And the flower served its term; the seed served its term; it died into the earth, and then there is a restoration.

And now it's laying there dead. There's not a thing.... We could take one of these here lights like this and turn it on it; it would never do any good. There's no way for us to do it. But God has a law, that when that sun comes onto the seed, it forces that life out of the seed. Death can't hold it anymore.

80 God has set all of His laws to serve Him, both natural and spiritual, working according to His Word, regardless of the condition. I love that. I had a Scripture here on that. Yes!

81 God sets all of His laws in motion. Think of it; let it soak in now, ‘cause we’re coming to a healing service in a few minutes, see. God set all of His laws into motion; that it must work according to His own Word (are you getting it? See?)—His Word. His laws has to work according to His Word. He commanded the sun; He commanded the moon; He commanded the earth; He commanded nature; and they all fall right in line. And all the laws work in harmony with God’s spoken Word. And the law of life that’s in us will also bring us to a resurrection. It’s got to! It’s impossible for it not.

82 That’s the reason the law of life that was in Christ.... When the Word was spoke and said, “I’ll not suffer My holy one to see corruption, neither will I leave His soul in hell,” there wasn’t enough time, there wasn’t enough devils, there wasn’t enough anything to keep Christ in that grave till He.... His body begin to rot; because the law of God would bring the Word to pass. And the law of God, by the Holy Spirit, brings any promise to pass (you get it?), regardless of the condition.

Job said, “Though the skin worms destroys my body, yet in my flesh I’ll see God.”

83 Regardless of how little we are, how low we are, how impure we are, how unholy we are, how sick we are, how afflicted we are, the Law of God’s Spirit, by His Word, makes it obey Him, forces the issue, and says, “Give it back!” Amen!

84 Oh, if we could just think of that for a minute! Forces it, regardless of conditions? No matter what the condition is, the law of God’s Word forces the condition to cope with His Word, see. Got to.

Now, if a flower’s laying there, and it’s dead; the seeds are rotten, gone; the pulp’s gone out; that doesn’t have one thing to do with it. It raises again, ‘cause God set a law for it to rise again.

85 When Job laid in the ground.... Perhaps when he seen Jesus coming was four thousand years before Jesus got here. You can imagine how a human body looked in four thousand years; probably

not enough ashes left to go on the end of a spoon. But Job said, “Yet in my flesh I’ll see God, who I shall see for myself.”

86 And the Bible tells us in Matthew 27, that after His death, and burial, and resurrection, that many of the saints that slept in the dust of the earth rose out of the dust! Why? It was that prophet, speaking with the Word of God; and the Word had been spoken, and the law of God by the Spirit raised them up. The Bible said they had come into the city and appeared to many. Not only did Jesus raise, but the saints raised with Him.

87 Why? Over in the Psalms it said, “Lift up, ye everlasting gates, and be ye lifted up. Let the Lord of glory come in.”

88 Why, when He conquered death, hell, grave, sickness, rose on the third day, He ascended on high, and led captivity captive. What was it? Those that were in captive had looked forward for the promise that we have now. Oh, brother! Never even had the Holy Ghost, but believed and give a good testimony; and by it they stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword; women received their dead raised to life again--without the promise! Oh, but they looked forward, under a sheep sacrifice that could not divorce sin, it could only cover sin. But they believed that there was coming one! And by their faith, way beyond the shadow (Amen!) they claimed it. And steadfast they’ve wandered in deserts, and in sheepskins, and goatskins, was afflicted, and destitute, and tormented. Oh, those people, looking forward to that resurrection, and through that died in faith with a testimony; and on that Easter morning (that law of God which was spoke, the Word, through Job and those other prophets) they raised from the dead. Oh, my!

89 There you are. Regardless of the conditions. Some people get so guilty-minded that they don’t want to face any judgment. Oh, many people. . . . It ain’t hard to die, anybody lose their mind, and something or other, do something rashal. Some of them have their bodies burned, taken out on the sea, and throw the ashes to the four corners of the . . . four winds of the sea. That don’t stop the judgment; you come right on just the same. Yes, sir.

90 See, no matter, regardless of conditions, you're going to meet God somewhere. You've got to come to Him; you've got to meet Him, see. Because why? He has spoke a word, and put a law with that word. And the law is His own law, His own life behind it. That's the reason He swore by Himself; there's none greater, see. He had to take a oath, 'cause no covenant should be confirmed without an oath. And the only way that He could before He did is, take it by Himself, and Himself become the oath (oh, brother), when God became man and was the oath, made Himself the oath. And by His own death, burial, and resurrection He proved His laws was right. Said, "You destroy this building, I'll raise it up again in three days [I, personal pronoun]. I'll raise it up again in three days. I'll bring it up. Just destroy it and see what happens." For He knew the law of God; He knew what it was. He knowed it had to work according to the Word. He knowed that the Word of God had been spoke through a prophet, and said, "I'll not suffer my holy One to see corruption." That settled it. That settled it!

91 Then the law of God's got to work by that Word. (We're coming down to a great thing in a minute, see. See, we're....) The law of God's Word, the law of God is with His Word.

92 Now, if the court writes out a word, "It is a certain, certain thing, a penalty to do so-and-so." All right! Now, that's the word of the court, and the law of the court enforces the word of the court. And God speaks something, and that is a law; and the Holy Spirit's here to enforce that law (Amen!) for the believer. You have to be ordained to do so; it takes a believer. You've got to have the badge of believer.

Somebody says, "You got power?"

93 No, but we got authority (that's it), not power, but authority. We ain't got enough power to do nothing.

94 Like I said some time ago, a little policeman here in Louisville, standing there. He was littler than I am. Little bitty fellow, his hat was pulled down over his ears, and car ... oh, his uniform about half hanging off of him. He walked out there on the street, the little cap pistol-like on his side, little stick in his hand, and a little whistle. Walked out there with a pair of white gloves on, and them cars (Some of them 350 horsepower) whirling by that street like

lightning, just zoom, zoom! Well, that poor little fellow couldn't stop a ... he couldn't have stopped a runaway pony from his strength. Certainly not. But he walked out in the street, that big badge shining, blew that whistle, and held up that hand. Brother, 300 horsepower motors squeaked brakes and everything else. It wasn't the power of the man, it was the authority he had. That's it.

95 That's the church. It might be a bunch of holy rollers, so-called, or whatever you want to call it; but it's the authority. It's the authority behind it; that's what does it. Regardless of conditions, God's law works with His Word. Now, it won't work with your creed; it'll work with the Word. Yeah, it just works with the Word; that's all. Now, regardless of conditions.

96 Abraham, as we read awhile ago in our text, Abraham's wife had to be restored back. Why? God gave a promise to Abraham, and here a king had took her to marry for his wife.

97 Well, what would he done? Put Abraham to death in a minute. That's what Abraham said, "I pray thee say that..." after he seen that Abimelech had done caught him (this Philistine king there), he said, "Now, I pray you, you say that I am your brother, because you're a beautiful woman, and," said, "now, if he sees you're beautiful, I'll be killed, 'cause he'll take you and marry you."

And so, Abimelech caught her, and his man brought her in; she was a beautiful woman. And by the way, she was only a hundred years old! And she... God had just showed what He's going to do to all of us, through them. You know, I've been through all that in my text, and on the tapes, and so forth, proving that by the Word of God; that's exactly. He told by Abraham and Sarah what He was going to do to the whole race. That's right.

Now, there she was, and so Abimelech taken her to be his wife--Abimelech. And so, he was all ready now to take her to be his wife, and what? God had said to Abraham: "By Sarah you'll have this baby." And here was a young man taking her. Here was Abraham around about a hundred years old now too out there. But by that...



You notice what God said there: “Yes, I know the integrity of your heart. That’s the reason I kept you from sinning against me; but you restore that woman, for her husband is a prophet! Let him pray for you; if you don’t, I’m just going to wipe you off the face of the earth.”

There you are! What? God’s Word, it has to stand. No man could touch Sarah; God had made a promise.

98 Sarah, a type of the church, the true church, the free church, the free woman with a free child, type of the born again church with the promise. Let them say whatever they want to, call it holy roller, fanaticism. They’ve tried to stop it since Pentecost, and they’ll never do it. No, sir! Just keep your hands off of it; that’s all. God’s going to take that and do something with it, just as certain as I’m standing here. We’re coming right down through the age of it, in a few minutes, God help me, I’ll prove it to you, where we’re at. Right. They’re never going to destroy it; it can’t be destroyed. That’s right.

“Take your hands off of her.” Why? There come the natural seed. The natural seed had to come. If Sarah would have married this other man, the natural seed would have never been born.

So if God so protected the course for the natural seed, how much more for the spiritual, royal seed, has He protected!

Satan, give them back, turn them loose. You’re not smothering them out there in them organizations and things; they’re free people. You let them alone. Turn them loose! The royal seed.

99 Now, God talking of restoring. Now, here in Joel he’s talking about ... (I preached on this once before and took it in another angle, about.... I never thoroughly went through it as I intend to do today, and won’t have time to do it, where it ought to be done.)

100 But God is speaking here in Joel of ... God is speaking of His fruit tree that He had planted. God planted a fruit tree. He planted it on the day of Pentecost, and He brought that tree there for a purpose. He wanted it to bear His fruit Word, God’s Word. He wanted a church that would keep His Word all down through the age. Eve had failed to keep it; the Jews had failed to keep it; the law had failed; all had failed, so God planted Him a tree—a tree.

101 Now remember, there was two trees in the garden of Eden; we know that. You can call them whatever you want to; I have my idea. But anyhow, one of them was a defiled tree; it got defiled, and the other one wasn't defiled. That tree of life come from God out of heaven. He said, "Your fathers eat manna and are dead; but this tree, you eat and you live forever."

And the angel guarded that tree of life from the garden of Eden, kept it in Eden; that tree of life is in Eden, now, spiritually speaking now.

Notice! Now, when this tree that God planted, it was to bear nine different kinds of fruit, nine different kinds, which means nine spiritual gifts, nine fruits of the Spirit to go with the nine spiritual gifts. That was God's tree. He planted it in the earth on the day of Pentecost.

102 Now, let's stop. Always so limited with time; I'm going to skip down here a few Scriptures and go down here to Psalms the first.

David saw this tree a long time ago. And of his writing of songs for something joyful, that was the first thing he wrote about. He saw this tree, and it was planted by the rivers of water--this tree. "He... And he shall be like a tree," God's tree. Planted where? "By the rivers (rivers, plural), the rivers of water (singular)." Not a Methodist, Baptist, Presbyterian, Lutheran, so forth. No, no! Uh, uh! Just rivers of one water--nine spiritual gifts by the same Spirit, nine fruits of the Spirit coming from the same channel. "He shall be like a tree that's planted by the rivers of water."

103 David saw it, and he spoke; he said, "Blessed is that man..." And notice, he said he could not die. His leaves would not wither. No, no! No matter what they do, they'll never kill that tree. Why? It's where it's planted. That's what does it. It's where he's planted. He's planted by the rivers of water. Now notice, David said, "His roots won't die."

104 You know, you take a tree, a big old tree. When I was a boy, I used to go out, us boys, we'd go out, and had a big old tree we used to set under, a big old beech tree. And the winds would blow; and I'd wonder, looked like that thing, so much at the top looked like it'd blow the thing over. But you know, every time wind blows on a tree, it rocks the tree, and it loosens up the roots, so that they can just dig deeper and get a better hold.

And that's the way mockery, laughing, making fun of a Christian, what it does is, persecution shakes a Christian to make him pray more, dig down, get a better hold, so he can stand the storms.

105 Now, what if a man's planted in such a thing as, by the river, where the springs, nine different springs feeding into him. Oh, my! What an establishment he has. And a man that's planted by the river, the rivers of water (one water, one Spirit), there are gifts of healing (same Spirit), gifts of prophecy (same Spirit), all the same Spirit but many gifts, one giver.

106 Now, David saw him, and he was planted by this tree. Now, he could not die. Now notice! Why? He had life in the roots. Where is the roots ... the life of the tree? Stays in the roots. Certainly! Comes up and bears its fruit. All right, watch! His roots had life in them to bring forth His fruit in season.

Now remember, this tree will not cast its fruit. Now, you take a tree and put it away from water; the first thing you know you got little old apples; they're all knotty and worm-eaten. But it'll cast its crop.

That's what's the matter with the churches today. You've done got away from that river, got away from them gifts of the Spirit; they got just a church natural. And they get away from the spiritual gifts and the spiritual things, and they cast their fruit. What do they do? They're believers, live with the world, act like the world, steal, cheat, lie, smoke, drink, gamble, have bunco parties in the church to pay the preacher, and everything else, soup suppers, dances, see. They cast their fruit. It's just like the world, and the unbeliever look and say, "There's no difference in that person and me."

107 That's what caused communism to rise in Russia. That's the reason they burnt up the Catholic church down in Mexico. When I was there and seen those lime pits where those ... and those places where they burnt those little babies, where there's nuns had these babies; even human bodies, full grown human bodies was laying in there, in the lime pits. What did they do? They cast their crop (see), and God shook them off the tree; that was all, see.

108 But a man that's planted (not stuck out, but planted) by the rivers of water, he shall bring forth His fruit (watch) in his ... His fruit in his season.

109 Are you reading it? Psalms 1: "Blessed is the man that sitteth not in the seat of the scornful, stands in the way of sinners. He shall be like a tree that's planted by the rivers of water. He shall bring forth His fruit in his season, and whatsoever he doeth shall prosper. (See? Notice!) Ungodly's not so"; and He won't stand with him in the judgment, see.

110 Now, he shall bring forth His fruit in his season. Watch each his, the personal pronoun there. It's His fruit, God's fruit, in the season that the prophet is bringing it. It'll be in the prophet's season; God's fruit in God's time by the prophet's season. "He shall bring forth His fruit in his season."

111 See if there isn't two his there. Bring forth His, God's fruit (see), in the season that the messenger is ordained to come. He'll bring forth those.... Now remember, that the messenger that brings the fruit of God will bring it in God's season, in the season of the bringer, see. "He will bring forth His fruit in his season."

112 And it cannot wither. Why? He's got predestinated fruit in there. It can't destroy it, because it's predestinated.

113 Now, Ephesians 5 ... 1 and 5 rather, it said, "Sitting together in heavenly places in Christ Jesus." What happened? He said, "God, by his foreknowledge, predestinated us unto the adoption of children of God by Jesus Christ." God, by His foreknowledge, predestinated everything that would happen right down along the

road. By His foreknowledge He foresaw it; therefore, from the beginning He could tell the end. Therefore, it was predestinated fruit in the root of this tree; and this tree could not wither, because it was holding predestinated fruit.

114 Now, that's the tree that Joel spoke about here, see. It cannot die! The worms eat it down, but it couldn't die. In its root it had the predestinated truth; it had God's Word; this tree did. And this tree is that tree all the way.... It was put in the garden of Eden. All trees by the woman died; we all die by the woman. By birth we all die. But through woman come death, for this birth come by woman. All right!

115 Then this has to die, because of sin; but the birth, the new birth that come by Christ, cannot die. That's one tree and the other tree, see. And this tree, though it's been persecuted, made fun of since the very beginning of the garden of Eden, it cannot die; its predestinated. It's been clubbed, and beat, and my, everything done to it. And what happened? It cannot die. He will not die. He can't, because he's holding in him the predestinated Word of God. It has to come forth, for His fruit is in His own season, predestinated season, that no matter....

116 Joel saw every one of them eat down to the bottom, but he said, "I will restore it, saith the Lord." For the predestination of God lays in the roots of the tree. It's got to come forth, 'cause it's holding the predestinated Word of God.

117 Oh, what a tree! My, that tree! It started to grow back there in Eden. What happened? There was a bunch come forth of Cain's children, some bugs, and come over, and eat it down to a stalk; and God took a crop off of it and put it in the ark and carried it through. That's right.

118 All the way down it's been the same way, down through the lines of judgment--Israel, on down. And then, at Pentecost, where the church for the bride tree.... He set in order on Pentecost the tree that was predestinated to bring forth His fruit in the seasons.

119 Now, going fine, the fruits is being done just fine. It bloomed out on the day of Pentecost. Let's see what happened on the day of Pentecost. Jesus said, "The works that I do shall you do also." They healed the sick. Now, on the day.... Let's see how it started.

120 On the day of Pentecost, a few days after the resurrection (fifty days after Easter), there come a rushing, mighty wind out of heaven. Now today, we make it different. The minister stands up and says, "I'll put your name on the book," see. Or some bachelor with his collar turned around said, "Come up here and take the kosher bread, then you become a member of the church." Isn't that strange! The minister says, "Come join our group."

121 Why, they're both wrong! On the day of Pentecost there came from heaven (not off the pulpit, up the road), from heaven, a what? A priest? No! A minister? No! What was it? A sound like a rushing, mighty wind; and it filled all the house where they were sitting. Cloven tongues sat upon them; stammering, they couldn't talk; they was so full of glory. Holy Ghost filled them. Out in the streets they went, jabbering, just.... And act like.... Even the dignified congregation stood out there and said, "Why, these men are full of new wine; they're all drunk. Look at them men and women how they're staggering and carrying on."

Now, that's "Thus saith the Spirit"; that's the Scripture. That's how the church was organized, not organized, but ordained. Lot of difference in the two words.

122 Notice, there they were. Now.... And you know what, you Catholic people, the blessed virgin Mary was with them. Yes! Now, if God wouldn't let Mary come to heaven without receiving the Holy Ghost, how are you going to get there, anything short of it? Now, just think of it. That's right, Mary was among them. And she had to wait up there until she lost all of her dignity and pride, filled with the Spirit.

And here they come acting like drunk people. The Bible said they did. They said, "These men are full of new wine."

But Peter, the spokesman, the minister in the group, stood up and said, “These are not full of new wine, as you suppose, seeing it’s just the third hour of the day; but this is that which was spoken of by the prophet Joel (the one I’m reading from today), ‘And it shall come to pass in the last days, saith God, I’ll pour out My Spirit upon all flesh; and your sons and daughters shall prophesy. And I’ll show wonders in the heavens above, and in the earth, signs. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved!’”

123 Now, Peter preached on Pentecost, after the same prophet that I’m preaching today about; planting this tree. And that’s where he planted it. Oh, it done fine. They went out and had spiritual gifts; they healed the sick; they preached; they were throwed in jail; they were willing to suffer for the Word’s sake.

124 If you went to another nation as a wishy-washy, you wouldn’t make a very good American. And if you went over there.... If you was going in now to Japan, and you slipped around behind the line saying, “Listen fellows, I’m for you! You know, I’m for you, but I’m over on the other side.” You traitor! You ought to be shot. That’s right. You’re a traitor. Sure!

125 And then that’s the same way it is. A man that knows the Word of God and will compromise on it because some organization tells him he has to do it that way, that’s a traitor. That’s right! But these men wasn’t traitors. They didn’t care how much ... well, how they carried on, how their church manners was: screaming, and crying, and shouting, and jabbering off languages that seemed like ... talking to one another and couldn’t understand it. Then men out there in the audience of other nations and other tongues begin to hear what they were saying. They didn’t know what they were saying; they were jabbering, but other people out there understood it. And they said, “These persons are certainly drunk.”

But Peter said, “They’re not drunk, but they’re filled with the Spirit.”

126 So that every one of them went to martyrdom, except John, and he was burned twenty-four hours in a vat of grease; and they

couldn't even burn the Spirit out of him. And then he died a natural death, the only one, John the Revelator.

127 Now, that is right. Notice now, what taken place. On this, God planted a tree to bring forth nine spiritual gifts, gifts of His Spirit. The same Spirit was in Christ come down upon the church, had eternal life. Now, gifts of the Spirit was in the church, and it was growing, bearing forth fruit everywhere. They thought not of theirselves; they didn't organize nothing; they just went ahead and was brothers. They had no (I'm glad that little thing was on there) --"No creed but Christ, no law but love, no book but the Bible." That's what I believe, see. And that's the way they did. The world's our parish (see) everywhere.

128 So, notice these fellows when they were doing that, how glorious that church was; and God was with them. The Bible said.... And Jesus met them before His ascension up. He said:

*... Go ye into all the world, and preach the gospel to every creature.*

*... these signs shall follow them that believe; In my name....*

Now, these signs.... Now today, what kind of a sign we call a believer? He shakes hands with the pastor; he belongs to a church; he has his name on the book because his mother's had a name or his father had a name on the book.

129 But that wasn't what Jesus said. Jesus said, "These signs...." That's church natural; we're talking about church spiritual. We're talking about a spiritual tree, not a natural tree. (We're getting to those two trees after a bit.) See? A spiritual tree. Jesus said, "These signs shall follow them that hangs on this tree. These signs shall follow them that's getting their life out of this tree. In My name they shall cast out devils (whew!); they shall speak with new tongues; if they should take up a serpent or drink deadly things, it would not harm them; if they lay their hands on the sick they shall recover."

130 There's the kind of signs He said would follow the believer. Where is it today? He give the world an example of what would be the believer's sign. And He said it would be far better that a



millstone was hanged at your neck and drowned in the depths of the sea than even to bring offense to one of them, for “their angels always beholds my Father’s face, which is in heaven”—the angels.

131 Notice now, there they were. And that tree was planted; it was doing great work. We know they went about everywhere. The Lord.... Why, on the day of Pentecost three thousand souls was added, baptized, and went into the church; and how great fellowship they had; and everybody ... was nobody needing anything, everybody was kind, good-hearted, and ... one another. They was all one big family. Wonderful.

132 And there came by a little old, ugly-looking, greedy-teeth beetle that lives in four different stages, as Joel saw him. Four-stage insect destroyer come forth to destroy that beautiful tree of God. Think of it. Now, I’m going to read off some of Joel’s ... what he said. Joel the 1st chapter.

The first thing.... Now, there’s four different beetles there; now, but it’s actually one beetle. It’s one beetle in four different stages. Now, watch this little old beetle come by for this great, beautiful tree of God (we’ll call it a tree, which was the church).

133 The first was a palmerworm; that’s the little thing, just a little bitty insect of a worm. What did he do, that palmerworm? He come along to destroy the fruit of the tree, that’s the first thing. Now, let’s go back in history and see what the first thing was: was a dignified group got amongst the common people. And they said, “Well, this is good that you can heal the sick, and you can do these things; that’s wonderful. So you know what we ought to do? We ought to kind of get it out where the bigger class of people will understand it, the better class: the mayor, the judges and so forth, and the dignitaries of the city. And as long as you all are carrying on the way you are, they’ll never come around you, see. They’re afraid of you.”

134 Somebody said that: “They still are.” I guess that’s about right. So, that’s right; they’re afraid of the Holy Spirit. (Excuse me.)

I used to sing a little song: “It’s the old....” You ever hear “The Old Time Religion”? Anybody ever heard that song? “Tis the

old time religion....” I used to sing a little song like this years ago; I said:

It’s the old time Holy Spirit,  
And the devil won’t go near it;  
That’s the reason people fear it;  
But it’s good enough for me.

It’s so good I want no other,  
For it makes me love my brother;  
And it brings things from under cover,  
So it’s good enough for me.  
(That’s right!)

It will make you stop your lying;  
It will save you when you’re dying;  
It will start the devil flying;  
And it’s good enough for me.

That’s right. That’s the reason people don’t want it.

135 Now, now, it’s God. They didn’t want Jesus; they said, “This man?” The church, the big dignified church, said, “You come to tell us who we are? We’ll give you to understand, we’re Dr. PhD, LL, QUS,” and my, all this. “Why, I’m the high priest.” “I’m this, that, or the other, and you tell me! Why, you were borned in sin. You’re nothing but a illegitimate child. Your mother was to be ... have you before you and your father was ever married.”

He said, “Who can accuse Me of sin; who can accuse Me?”

136 All right. Sin is disbelieving God’s Word. In other words He said, “Show Me where I’m not fulfilling the Word to the hilt, right where It’s supposed to be. Show Me in the Scripture where My day.... If I don’t do the works of My Father, then don’t you believe me.” Said, “Now, you claim to be that; now let’s see you do it.”

137 Oh, my! From henceforth they asked Him nothing (see); they let Him alone. Like the devil flew into Him.... I said that he thought he’d just jump in anyway, but he found out that had a

million volts in that wire. He jumped off of that one real quick (you see), because he couldn't handle that; and that was one thing sure.

138 So this little palmerworm come around to take off the fruits. (I have two pages of fruits; I just want to read some of them.) First thing, the first fruit he took off was brotherly love. That's right. That's one of the things that kills the church right there, when brotherly love.... Yes, sir!

139 Then, the next fruit he took off the tree.... You remember, love is the first fruit on the tree: love, joy, peace, longsuffering, goodness, meekness, faith, patience (that's right!) in the Holy Ghost. Now, nine spiritual gifts with nine fruits of the tree and so forth. All right.

140 Now the first, he got to eating on the fruit of the tree. Now, let's picture a big tree, of God's tree; it's bearing nine spiritual gifts. They're healing the sick; they're speaking in tongues; they're casting out devils' they're doing great works, and preaching the unadulterated Word of God, no denomination to tie them down; they're free, doing a great work. So in come this little old devil, sitting up with his two horns sitting out in front like a grasshopper, you know, and his little old greedy teeth. That's his first, the palmerworm, he come in to eat off brotherly love. He said, "You know, So-and-so did so-and-so over at So-and-so's church; I wouldn't believe that bunch of people," see. There he is, first thing.

141 Next, he wanted to eat on the fruit of faith, faith, in the Word: "Now look, how do you know that is the Word? It's been translated so many times." That little devil's still eating, see. That's right. "That Word's been translated so many times. He's this, that or the other. Oh, he's all this," see.

Now, that's another fruit he ate off of it: joy of salvation: "Shhh! You people make too much noise. Oh, my, my!"

"Oh, how can you preach, Brother Branham?" a woman said to me one time ... no, it wasn't, it was a man (I believe he's ... I hope he's here; he belongs to another church), but he said to me; he said, "I was up to hear you the other day, and I couldn't even hear you for them people crying." I said.... Said, "How in the world can you preach?"

I said, "If they didn't enjoy it, I wouldn't be preaching." That's right!

142 I used to have. . . . A friend of mine, Jim Poole, and I, we used to have an old dog. We called him Fritz. And so this old dog, he'd go into anything that he treed, but a skunk. He was afraid of a skunk, 'cause he smelled so. So, I'd get him a skunk under the brush pile, the only thing I had to do was just pat him a little bit and say, "Sic 'em, sic 'em, boy!" He'd go get the skunk (see), because I was patting him, saying, "Sic 'em!"

143 Well, that's just what it is when we. . . . The worst stinker I know of is the devil. So, when I'm bringing this Word out and somebody says, "Amen," that's "Sic, 'em, boy." We'll get him treed.

144 So, we find out that he took away the joy. You know, David one time lost the joy of his salvation; he didn't lose his salvation, but he lost the joy of it. He cried, "Lord, restore to me the joy of my salvation," see. The joy.

So this little old palmerworm begin to eat that fruit of joy out: "Now, looky here, you people make too much noise. I tell you, all this crying, this saying 'Amen,' and this shouting that's nonsense. There's nothing to that."

145 See? First thing you know you're sitting in a big morgue, you know, sitting there, all of them's dead. Some of these embalming fluids of so-called doctrine of creeds pumped into their veins where the Spirit of God ought to be running, where the old church creed pumped in there, no wonder they're icy, cold, and dead. Spiritual thermometer, 90 degrees below zero. Yeah! Somebody say, "Amen"; everybody stretch their neck around like some kind of a goose or something, want to know what said that. It's a shame, when the Spirit of God ought to be joy, peace, love. But this little old bug started eating on it, and he eat all the joy away.

146 And then, next fruit on the tree is peace, peace of mind, knowing that you're saved. They tell you, "Well now, if you'll recite our creed, you're saved."

"If you join my church, you're saved."

“Well now, this one says, “You’re not saved if you go there; you have to join our church to be saved.”

“You have to say a ‘Hail Mary.’”

“You have to have your name on this book.”

“You have to have. . . .”

147 Oh, my! That would take all the joy out; but that’s not God’s tree. You know where you’re at; that’s hybrid. I always. . . . You know what my story about the mule; he’s a hybrid. He don’t know who his papa, mama, either one was, see. He’s a hybrid. But oh, a good pedigreed horse, he knows who his papa and mama was through generations. And a real good pedigreed Christian too, that’s got the Holy Ghost, he knows it fell on the day of Pentecost. He knows where he’s at; he can trace his generations plumb back . . . his genealogy to the first beginning of it. Peter had it; on down through the nation, and races, they’ve had it on down. A good pedigreed Christian knows where it comes from.

Say, “Well, I’m Lutheran, umph!”

“I’m Presbyterian.”

Oh, you hybrid! Why ain’t you. . . ? Why ain’t you. . . ?

“Well,” you say, “what are you?”

“Borned again!”

“Borned again of what?”

“The Spirit of God.” That’s why you’re not hybrid; you’re born correctly. Not with some church creed, but with the Spirit of God; God lives in you!

148 Now, notice. This little old insect started eating. So he eat off all the peace of mind. Oh, and on, and on, and on down. I got a page up here: all the fruits, what he done.

Then, this little . . . that fellow died out, and he become a locust. That was the next stage, was a locust. Now, what does a locust do? A locust eats the leaves. That’s right. A locust takes onto the leaves. What the palmerworm left (he left the leaves; he eat all the fruit off the tree), then what took in? The locust come to eat, eat what the palmerworm left.

Now, what did he do, what did this palmerworm do? Destroyed the leaves. What's the leaves for? Destroying divine fellowship. That's right.

149 "Now, he's Presbyterian; we don't have nothing to do with him. He's Nazarene. He's Pentecostal. He's this, that, or the other; we don't have nothing to do with him, because he don't belong to our group."

"Have a meeting here for healing of the sick! Huh! Our church don't even believe in it."

150 See? There you.... What'd that little old locust do? He cut all the fellowship off, that's right, took all the fellowship. What is fellowship? What does the leaves do? Makes it cool, where the birds fly in under the leaves and "Hh-hh" cool off (there's your tree again: "And he shall be like a tree that's planted...." See? All right), where people can come and sit down under the fellowship of the Holy Spirit, cool off a little bit. You're all flusterated, and don't know what's happening, whether you die, whether you're saved or not, and you don't know whether this church is right or that's right; just come down under the tree that's got some leaves on it and sit down there. Let the winds from heaven go to blowing like a rushing, mighty wind through the leaves, you know, and you begin to cool off a little bit.

Say, "Oh, I'm going down and tell that bunch of holy rollers what I think!"

151 Just sit down awhile and you'll cool off. You can't do it in yours, 'cause what's the matter? The locust has done ate it all off, sure, ate all the leaves off of it. Might as well sit out there in the sun; there ain't no cooling there. All right.

152 Now, so there's.... But you know what we're supposed to do. The Bible said that the predestinated church, the predestinated sons of God.... What did they do? Sit in heavenly places. What is that? Coolness, comfort, feel at home. Amen!

153 Where everybody's wearing a tuxedo, and the next man this way, and somebody look around and say, "Hm, look! She never got a permanent in her hair. Don't she look horrible? She don't even

have an Easter frown ... gown (ever what it is) on. (You know. Yeah, Easter frown, that's about right see, sit back there going ... see.) Don't even have an Easter.... Why, look at him, that same old suit he wore last year. Well, what do you know about that!" You don't feel right there.

154 I said to a little woman the other day, poor little woman, she belonged to a great dignified church down.... She said (she's dying with cancer, went down to pray for her. Brother Roy Roberson here, one of the trustees, sent me down there, and the poor little thing sitting there, dying with cancer)--and she said....

I said, "Are you a Christian?"

She said, "Sir, I don't know what to say." Said, "I went to a certain church," and said.... Then she started crying.

I said, "What's the matter?"

Said, "I just couldn't dress right. They looked down upon me."

155 Oh, there you are, see. You're uncomfortable, see. But the Bible said that we are to assemble ourselves together in heavenly places. Oh, my! What? All alike. Why, I'll tell you what this'll do. It'll make a pair of overalls and a tuxedo suit put their arms around one another and call each other brother. Sure will! It'll make an old calico dress put their arms around a silk, satin one and say, "Sister, how are you this morning? Praise God!" That's right. It will. It's joy, peace, love, faith in the Word, longsuffering, gentleness, patience. Sit down in heavenly places in Christ Jesus, cool off a little while, see. That's what the leaves did.

156 But what did the old locust did? He come around, eat them leaves off; said, "You belong to ours or you don't belong to anybody!" So he took all the coolness of the Spirit out, see. He fixed himself a creed. All right.

157 Now, we got to go on. We could stay a long time on that old locust, but the third stage of him was the cankerworm. Hmm, that's got a bad name to start with--the cankerworm. What does a cankerworm do? It goes into the bark; that's the lifeline there. Yes, sir! It goes into the bark, and it destroys the covering of the tree--

the covering. What is religion? Covering; that's what the word religion means: "a covering."

158 So this little cankerworm, after he got amongst the congregation, got them all dignified, then he took all the fellowship away from them in the form of the locust; and now, he comes around and takes their very religion and makes dogmas out of it! That's right! Sets up unorthodox words; forms himself a religion and gets a bunch of men together and put a creed down there; he takes the very religion, strips it off of God's tree--the very bark that bears the sap that comes up in it, takes it away. Cankerworm! Do you see that insect? That's exactly.

159 That cankerworm, that was Rome, in that early church. First thing, the Pentecostals group, not Pentecostal organizations.... No, sir! Anything that organizes is dead; I'll prove that just in a minute by the Scriptures, see. But when it's.... But the Pentecostal experience, who's it for? It's for the Catholic. Who else? The Methodist, the Baptist, the Presbyterian, anybody that wants it. But you've got to want it.

You don't join into it. I've been in the Branham family for fifty-three years, and I never did join the family. Why? I'm a Branham to begin with; I was borned a Branham. That's the way we're Christian. Not because we're joined into something; that's an organization; we're born Christians by being regenerated by the Holy Spirit.

160 Notice now! Now, this little cankerworm begin to bore himself into the bark. What did he do? He begin to take its religion, its covering, its doctrine away from it. Religion is a doctrine, a covering that covers anything. That's the reason that our religion is by blood, the blood--the life is in the blood that covers the Word. And the life is in the blood; the blood is the religion; and the life in the blood is what brings the results. Why, you see it? See?

161 It's not covered by fig leaves; Adam and Eve tried that one time. Cain did the same thing, did you notice that? Cain brought some of the botany life too (see), but it wouldn't work. It didn't work with Adam and Eve, and it won't work today. When God refused it at the beginning, it's refused for eternity. Man-made creeds and thoughts will never take it; it's God's Word has to do it; and the Word is by the blood, the sacrifice of Christ. That's right.



162 People (as brother said this morning) pulling splinters.... Well, you know, there's nineteen different nails in the nation today that different organizations are holding, and could claim it's the original nail that was in His hands. What of it if it was? I wouldn't want nothing to do with it. Certainly. God never left anything for relics and tokens. He sent the Holy Ghost, something alive that cannot be destroyed. What would a nail do me any good? What would the original cross He hung on, what would it do me any good? Not a bit. Not to know the nail, know the cross, but to know Him is life, see.

Now, so we're holding on nails; we're holding on relics; and we're holding on places. And today people walk up and down in the city of Jerusalem and all up and down the different places, and holding to relics and things. That ain't got nothing to do with it, not a thing; the thing's condemned, rotten, and gone on.

I went to a church in Rome, there where they all these priests had died; they'd plant them in a garden of ... down beneath there, and let the meat fall off the bones; and then they'd take the bones out, and make light fixtures, and put their skulls around. And people coming in there, rub them skulls to get blessings, until the skulls are white and wore out. As you go into St. Peter's Cathedral there, a foot of Peter (they claim) there, a statue, has been kissed off nine or ten different times; had to mold another foot on it.

163 Such nonsense! Superstition, that's all it is, creeds of man-made doctrine. God sent the Holy Spirit, the life of God, to be in you, not in a statue. You are the guy that God wants to live in not a statue, but in you! People call "holy statues." There ain't no holy statues' you're God's holy statue. The Bible said so. That's right: "a body has Thou prepared Me...."

164 Now, this little fellow started to destroying. Destroying what? The cankerworm got into the bark. Watch what it did; it begin to destroy the bark. What did it do? It made a natural church for a spiritual church. Yes, sir! It took away the true and give it a false.

Now remember, the leaf ... the fruit, the palmerworm ate. The leaf, the locust ate. Now, the bark, the covering, the religion, the doctrine, the doctrine, the cankerworm got.

165 Where did that first doctrine come from outside of the Bible? You historians, you know where it come from--from Rome. That's exactly where it started. There they started accepting dogmas. That's how Irenaeus, St. Martin, Polycarp, all of them after John's death.... For translating the Word of God, he was out on the Isle of Patmos; they'd burned him in grease for twenty-four hours, brought back, and he still wrote the Bible! God was determined that this Bible would be written. That's the Word of God; we can't take away from it or add to it. It's to lay just the way it is--the Word.

166 Notice, when they got back. When these saints of God trying to hold up that Word, Rome come right in and accepted dogmas instead. Now, let's just see what she did, some of her false doctrines, what she done.

167 Water baptism! Where they were commissioned.... Peter said on the day of Pentecost under the influence of the Holy Ghost, the Word of God, "Repent every one of you and be baptized in the name of Jesus Christ for the remission of your sins."

168 What did Rome do with it? Turned it around and said, "Be baptized in the name of the Father, Son, Holy Ghost," making it a creed, not a doctrine of the Bible, what did he do? That's that cankerworm eating. Sprinkling instead of immersing, in the name of Father....

169 Father, Son, Holy Ghost is no name! There's no such a thing. Father's not a name, Son's not a name, and Holy Ghost is not a name. When Jesus said, "Baptize them in the name of the Father, Son, Holy Ghost," it was the Lord Jesus Christ; exactly what Peter and them did, and all ... everybody in the Bible was.... There was nobody.... I challenge anyone to bring me one piece of Scripture or one piece of history, where anybody was ever baptized any other way than in the name of Jesus Christ, until the Roman Catholic church.

170 Now do that; and remember this tape goes around the world. I've held congregation of ministers, with hundreds of them, and bishops and everything, say, "Stand to your feet!" or "Come here

with your Bible, or hold your peace forever.” They hold their peace till they get around behind you, and then they start talking about you. Not the very audacity to stand to your face, common decency to stand and tell you to your face, they’re afraid to do it; they know it’s wrong. But that’s what that cankerworm started eating (see), eating away that real thing.

Now, you say, ‘It’s not essential. Any way I’m baptized is all right.’”

171 Is it? Paul said in Acts 19, when he passed through the upper coast of Ephesus; the Bible said he found certain disciples (them’s followers). Apollos, a Baptist preacher, under John the Baptist, was teaching them the Word, and they were having great joy. And Paul just went over to see them; and he said, “Have you received the Holy Ghost since you believed?”

“Oh,” they say, “I’m a believer.”

“But that’s not what I’m asking. Have you received the Holy Ghost since you believed?”

They said, “We not know whether there be any Holy Ghost.”

He said, “Then to what was you baptized?” See? In other words; “How was you baptized?”

They said, “We’ve been baptized.”

Said, “How?”

He said, “Under John,” he said, “the same man that baptized Jesus, wouldn’t that be all right?”

Paul said, “No! Not now, nope.” Said, “You’ve got to be baptized over again.” And Paul baptized them over again in the name of the Lord Jesus Christ, laid his hands upon them, and the Holy Ghost came on them. And Paul said, “If a angel from heaven (let alone some preacher)—if a angel (let alone this cankerworm)—if

a angel from heaven preaches anything else than this to you, let him be accursed.” That’s right.

So you see what it was, the cankerworm got to eating. It ate away the baptism of water in the name of Jesus Christ.

172 The next thing this cankerworm did, he’d taken away the baptism of the Holy Ghost; ‘cause as long as you’re going to have that Holy Ghost, it’s going to shed light on that Word, as long as you do that. So they had to do it different.

Now, just think of how many Lutherans, Protestants, how many Catholics this morning was confirmed (what they call it, taking first communion). And they call that “Holy Eucharist,” which means (the Latin word) “Holy Ghost.”

Did you ever see a Catholic pass by the church and [Brother Branham crosses himself.] go over himself like that? Why? It’s God in that church. What is God? That little piece of bread; that little piece of bread (round, made like the sun god that they worship) laying on the altar where the mice and roaches pack around overnight. That’s not my God, I’ll tell you that now.

173 First communion, confirmed to the church--nonsense! But that’s what they did; that’s what the cankerworm did. It took away the Spirit and give them a piece of bread, some bread that some priest made, or some nun, or something. That’s what they did; that’s exactly right. Go ask now; go looking back in history and see if it isn’t right. And you let that thing be shoved down your throat? Not only them Catholics, but you Protestants, a many of you, same thing. All right, there’s what they did. All right.

174 And then, the Protestants, instead of having the Holy Ghost, you know what they do? They come and join, shake a hand. There wasn’t somebody come up the road and shook a hand when the day of Pentecost come; but there came from heaven a sound of a rushing, mighty wind that filled all the house where they were sitting. That’s right. Come down through them leaves on trees, poured over the bark. That’s right.

175 And now, now, instead of the new birth (that Jesus said, “A man must be born again”), they adopted joining the church; come

and join. And instead of the Word, the cankerworm give them a creed. Don't you see? Look here what he's doing; he's giving a natural for a spiritual. Can you see it?

176 Now look! Now, we're on the Catholic line here, but did you know that come right down through the Protestants too? Where do we have the Holy Ghost demonstrations in Protestant churches today? Where do we have a Pentecostal reaction in amongst Protestants? We don't.... You have it in Lutheran? If you do, I want to go to it; I'll go over there and just eat and have a wonderful time. Presbyterian? I wonder where's it at, see. You've adopted something natural.

177 I'm fixing to leave. You know that (see), but don't you never let this get out of your heart. Don't take the natural, that's death! This natural man is death; anything it does is death. It's subject and here for death. It's a Spirit that maketh alive (see), the Spirit that gives life, quickens it. It's a Spirit.

178 So you see, they took (watch what they done)--took the water baptism from Jesus Christ to Father, Son, Holy Ghost, a title which is no name at all.

Now, you say, "What difference does it make?"

179 All right. Now, if you're going to give.... Somebody's going to give you your paycheck Saturday, the man that pays you. Instead of putting his name on there, just say from "The Boss." That's what it is. Your paycheck; just "pay to the order of John Doe, \$150 for this week's work, from "The Boss." Put it down at the bank and see how it bounces back. Yes, sir! It sure will, sure!

180 If it don't make a difference, why did Paul command them Christians, praising God and having a lot of joy, and having great things going on up there, why did he tell them, "You got to come back and be baptized over again in the name of Jesus Christ"? See?

Make the Word say.... Just stay with it. Don't say nothing different; just say what it says, see. That's what we're going to be judged by.

181 Now look! That's what they did. Instead of the new birth, they have a joining; instead of talking the Word, they have a creed. Show me in the Bible where they ever said a "Hail Mary"; show me in the Bible where you Protestants ever quoted Apostle's Creed. Tell me what the Apostles' creed is in the Bible. Communion of saints--they was against it. Tell me in the Bible where they ever had Father, Son, and Holy Ghost baptism. It's not there, and yet you go for it.

Now, now, instead of fellowship and brotherhood amongst brothers, they give them a hierarchy: pope, and you got a bishop tells you what you can do and what you can't; and you Pentecostals has got a district presbyter that tells you who you can have. But the church has Christ [unclear words].

182 There's where you come, see. They give you those dogmas and man-made things instead ... taken it away. What's that cankerworm done? Taken it right off the tree and give you this. "I'll run that off the tree and I'll give you this instead; I'll take that off and give you this." See where you got to?

You say, "Well, Brother Branham...."

183 Where did every one.... Where did every Protestant church come from? Catholic. That's what Revelations 13, or Revelation 17 said she would. Said she was a whore and she was a mother of harlots, same thing. So don't.... Pot can't call kettle black, you know. So don't.... Just don't do it. That's right.

Brotherhood. Took away brotherhood, when we ought to be brothers one with another, segregated us and made us different. All right. Now, watch, here's a good one. I'll get this one, and then I'll stop on these others. Look!

184 The Bible tells us, when we've done wrong that we should purge our souls by the Holy Spirit. Get down; let the Holy Spirit reveal to us that you're doing wrong; and there stay before Him till you die out--purging our souls. Now, they turned around and give you a purgatory. After you're dead, then the priest makes a lot of money to pray you out of purgatory.

185 Why, it's nonsense! That's what the cankerworm done. Sure! Pray you out of purgatory. Cost so many hundred dollars to get this

soul prayed out of purgatory. I want you to even find purgatory in the Bible, anything like it. There's no such a thing in the Bible. No, sir! But they give them a purgatory (see) after you're dead. Oh, yes, I know they say, sure, you hear them say, "Well, St. Boniface said so-and-so." I don't care what St. Boniface said.

"Well, didn't So-and-so say to her, she prayed for her husband, that great sister, St. So-and-so..."

186 I don't care what she did. It's unauthoritative Word; it's against the authorized apostles. God gave those apostles to set the church in order; and it's built upon the doctrine of the apostles, not upon St. Boniface or some saint. It's contrary to the Word.

187 I don't care what St. Boniface said, and what other saints, and other saints, and St. Suzy, and St. Maria, and all those said; it's nonsense. It's no more than any other lie. If it's contrary to God's Word, it's a lie. I don't believe unauthoritative words; that's the reason I don't believe these Protestant creeds and things; it's Catholic to the core, it's dogmas. How can you call Catholics, and make fun of them having dogmas, when you're full of it yourselves? (Not so much here, but this is on tape, you understand, see. It goes all over the world.)

188 Notice! How can you call them wrong, when you take man-made creeds that's contrary to the Bible, dogma, just the same as they did? Why? You're in a organization that's a daughter to the old prostitute. What is a prostitute? Some woman that lives untrue to her husband, claiming to be a Christian church and giving out wrong doctrine, her own stuff, instead of taking God's holy Word.

189 Just like Eve did, listened to the devil and caused all death and sorrow that ever struck the earth ... come through Eve, because she committed a spiritual fornication against God by disbelieving His Word, and that's exactly what the churches are doing today, committing spiritual fornications against God's Word. And they won't even have you in the church, if you don't agree with their doctrine.

Well, they sign me letters: "If you'll believe in this, and if you'll say this is right, and you'll..."

I said, "I just won't come." No, sir! I'll preach just what this Bible says, or none at all, see. That's right.

Stay on that Word. That's what we've got to do, brethren, stay there. Now, we're getting down to the last days, and we know that. The hour is here.

How we could say.... Oh, they say this, that, and the other, but anything that's unauthoritative, don't believe it. I don't care who said it. If anybody....

190 Here a sister come to me not long ago and said a certain group of men that I preached to (ministers) about the Baptism in the name of Jesus Christ, where three hundred and something ministers.... Plenty people sitting here was at the meeting, where the whole council of the Chicago Ministerial Association met me. And the Lord gave me a vision, told me where they'd be and what would happen; and I turned right up there and told them (we got the tape here if you would want to hear it, see.), and all the bishops, and doctors, and cardinals, and all of them standing there. I said, "Any of you that can condemn it, get your Bible and come here." I said, "What you so quiet about?" There was nobody said anything. Why? They was afraid of that Word. I said, "Then if you can't why are you picking on me? Hold your peace, get out, do something! And if you can't back it up with the Word, then keep still."

So then that same group of men sent a lady down and said, "Brother Branham, if the angel of the Lord told you...." (The angel of the Lord, you know, His picture is there, you see.) "If the angel of the Lord told you that, well, we'll believe it."

191 I said, "Anybody that.... A ministerial group that would be that weak! If the angel of the Lord said ... if that angel said something contrary to this Word, it wouldn't be the angel of the Lord." The angel of the Lord will vindicate the Word. That's exactly what He's always done through every age; He still does the same thing. He stays with the Word. And any minister anointed with the Holy Ghost will stay by the same Word, 'cause the Bible said that the entire Bible was wrote by the Holy Ghost, and how can you have the Holy Ghost and deny what the Bible says? The very Spirit in you bears record that it's not right--creed.



The cankerworm's been eating (that's all); eating away the true things of God. Yes, sir!

192 Unauthoritative word that's contrary to the doctrine of the apostles. Oh, my! This is the apostolic doctrine; this is the Bible; this is the Holy Spirit. Every word in it's true, you just believe and accept it, and don't take down on it, and watch every promise be fulfilled.

193 The manifestation of God, present right now. If He isn't just as much God now as He was with the children of Israel across the Red Sea, He wouldn't be God. If He isn't the same God that fell on Pentecost that He is right here today, He isn't the same God. Then there was no resurrection. If He wasn't... What good does a historical God do to you, if He isn't the same God today. What good does it do to send preachers to the seminaries, and hatch them out like incubator chickens, and go around like that, if there is no such a thing as God?

194 What are you doing, take away the Word of God? Where's your authority at? You say, "The church." The church? There's 969 different organizations of them. Which one of them is right?

195 No one to know what to do. You'd be confused. That's right. But God ain't going to judge the people by the church; He's going to judge them by Christ, and Christ is the Word. The Bible said: "In the beginning was the Word, and the Word was with God, and the Word was God ... And the Word was made flesh and dwelt among us."

He judged the church and the people by the Word (that's right), the living, resurrected Word. Then if that living, resurrected Word says anything contrary to this Word here, then it's not the risen, resurrected Word, because this... He will bear witness of this truth.

196 He can't say something here, and something else over here. I can say something here and something over there, because I'm a man. You can too; you can get more knowledge and understanding, but not God; He's infinite, see. His first decision, His first thing He says has to stand eternally. It's the same. He cannot say one thing here and something over here; He's got to say the same thing every time in order to be God.

So if the Spirit is on you is of God, it'll witness this Word's the truth, every word of it, and if it's the same yesterday, today, and forever. That's what the Bible says. Yes, sir! All right!

197 Now, let's hurry and get the next stage of this little bug. First, he was a palmerworm. What did he eat off of God's tree? Fruit. The next stage he come in (he died in that stage and come in another stage), what did he do now? He come in this time as a locust; he eat all the leaves off. That's the locust habit. Now, what's the next thing he done? He come back in another stage as a cankerworm and he went into the bark.

198 Now, here he comes as a caterpillar, the fourth stage of him. Now he's a caterpillar. What is a caterpillar? He's a sucker, sucks the life, the spirit, the life, that's what he does. Gets right down a hold of the pulp and goes to sucking--caterpillar. Here he is; who we going to call him? Denomination, that's that guy's right name. Why? He's a destroyer; sucks the life.

199 Every time that God sends a move among His people, every time, and they denominate; right there they die. I want somebody that knows the history of the church that can condemn that. Show me one time that an organization ever organized, that it didn't die right there. The cankerworm got a hold of it, took it's religion away; and then the sucker come along and took the ... sucked the life right out of the tree.

200 What kind of a life was in it? Holy Spirit. What'd it do? It couldn't hold the Holy Spirit in there and then still have dogmas, the Holy Spirit wouldn't stand for it. So it takes the life out of the tree and gives it a dogma, makes a denomination. "We don't care what this says, our denomination says this."

There you are. Remember, after it denominates it always dies and never rises again. The first organization was the Catholic; it died immediately. 'Course it was dogma to begin with.

201 Out of there come the first reformation, was Luther--organized and died. Next come Wesley--organized, died. Next come Pentecost--organized and died. Presbyterian, Lutheran, all these others, and the Nazarene, Pilgrim Holiness, and all these

organizations that followed along like that, every one died. Look at them. Why? They organize and that kills them.

What did they do? They take in these dogmas. You Nazarenes, a wonderful ... the next church to the coming up of Pentecost. What was it? You believe in sanctification, but when it come down to the gifts of the Spirit, speaking in tongues, and the great powers of God, you called it devils, and there you died. That's right. Where is she at today? Dead! Oh, she's got more members, but where is she? She's a corpse.

I seen her the other night. That's right. The whole thing. Her pastor laying on top, kissing a corpse, making love to it. Said, "They ain't got no more time anyhow; this is all of it." So, I'll get it to you sometime on tape, see. All right.

202 God planted his tree to bear spiritual fruit, fruits of the Spirit. Is that right. But what did man? Man always tried to make it an artificial form. He did back there; he does now. Now, this ... (Let's fire hard now, and quick.) Man has always tried to take the spiritual church and make it an artificial form.

203 Luther had a spiritual church. What happened? As soon as Luther died, they made it a form, artificial. What did Wesley do, John Wesley, a great man of God? Who would say John Wesley wasn't a man of God? What did he do? As soon as him, and John, and Charles died, they organized it. When she did, she died. Exactly.

204 Same thing down through the age every time on every one. They make artificial put-on, good works, biggest congregations, smartest people; "The celebrity of the city wants to join us."

205 That's exactly what's happened to you bunch of Pentecostals too. That's exactly right. You let down the bars; you got away from the Spirit. You wanted big buildings, and finery, and everything like that, and you got dignified pastors. What'd you do? You mothers sent your boys away to some of these seminaries out here to become pastors. What did they go to teaching them? Theology and all kinds of man-made stuff. And where is it today? They come back a bunch of Rickys and Elvises. That's exactly right.

206 What have you got today? A bunch of tommyrot—a form of godliness. The Bible said in the last days they'd have a form of godliness, but would deny the power thereof, the life thereof. Why? The caterpillar sucked it out! The organization taken it away.

207 I Timothy 3, Paul said, "Know this, in the last days that perilous times shall come. Men will be lovers of their own selves, proud, boasters, blasphemers, disobedient, unthankful, unholy, without natural affections, incontinent, despisers of those that are good, traitor, high-minded, having a form of godliness, and would deny the power thereof." Caterpillar sucked it out. Cankerworm got onto it a long time ago. We're going to bring that tree down in the hole just in a little bit, the Lord willing.

The largest place. Oh, sure! "Well, you know, our church last year accumulated so much."

208 Oh, sure. The Catholic beat you by a million miles, sure did. It even got so much in Russia till they run it out and established communism. They did the same thing in Mexico, and they ought to do it all over the world where she's at. That's right.

Don't you never fear communism. Communism is a godless move, but you hear some of these preachers stand up in the pulpit condemning communism, communism. I don't believe in it either, but don't you . . . and telling the church, "Oh, we're all going to be swallowed up; whole world is going to become communist." That's exactly contrary to God's Word! There's no place the Bible says that that'll be that way.

209 But the Bible says that Romanism, the Catholic church will swallow the world! Take Daniel and find out. The head of gold—King Nebuchadnezzar, Babylonian kingdom—Medo-Persians succeeded him; the Grecian Empire succeeded that; and Rome went to the end! Them ten toes run in every kingdom under the earth. Don't you. . . .

There's an iron curtain; there's a bamboo curtain; and there's a purple curtain. Brother, don't you fear none of the rest of them, but watch that purple curtain. She's sitting right here on the throne today, in this country.

210 Remember, just like Ahab did, and Jezebel behind him, that's.... The Bible calls the Catholic church Jezebel, prostitute. And Ahab wasn't no bad guy; I don't say that Mr. Kennedy isn't a nice man, I don't know nothing about him. He's a man; that's all I know. He's the president; I believe he'll make a good president. It's not him, it's that system behind him. Wait till she gets wormed into the cabinet and everywhere she can, then watch what happens. Look what it done in other nations; look what it's always done.

211 And don't the Bible say in Revelations 13.... This nation's number thirteen: it's got thirteen stripes in the ... thirteen stars in the flag, thirteen stripes in the flag, thirteen, everything in it's thirteen. Thirteen colonies, thirteen everything, and it's found in the 13th chapter of Revelations.

212 And the Bible said that she come up like a little lamb: freedom of religion; two little horns, civil and ecclesiastical. And after a while, they united, and he spoke like the dragon did, and done everything the dragon did before him. And the Bible said they made a image unto the beast: the Confederation of Churches, what they got in right now here in New York City. And there that great big morgue up there; and all you Methodist, Baptist, and Pentecostals, and every one of you ecumenical people out here trying to do such things as that, and selling out your birthright to join that bunch of Babylon! What's the matter with you? Sure! Selling your birthright like Esau did, for a mess of pottage. That's all you're going to get; that's all--forming an image of the beast. Exactly. Don't you fear communism; you fear Catholicism.

213 Oh, He said it would come in with flatteries like a lamb; but said watch it, behind it it's a wolf. It's a sneaker; you watch it (yes, sir), 'cause it's contrary to the Word. What the Word says has to come to pass. Communism ain't doing nothing but playing right in the hands of God. That's exactly. And why do they have to do that? God had to permit communism, so that it would make these--His Word come to pass. Sure! That's.... Did you realize that? Did you ever think of that? God has to make His Word come to pass.

214 Look, where there was four hundred prophets stood out there before Ahab and Jehoshaphat one day. Jehoshaphat's a righteous

man; he said, “Well, before we go up to Ramoth-Gilead,” said, “oughtn’t we to consult the Lord?”

Ahab said, “Yeah, sure,” see. (Jezebel behind it all, you know.) He said, “We’ll. . . . I got four hundred prophets here. We’ll bring them up.”

All fine people, brought them up; they all prophesied, said, “Go on up, the Lord is with you.”

That didn’t sound right to this godly man, the King of Israel, or the King of Israel up there. It didn’t sound very right to him. He said, “Isn’t there another one?”

Four hundred preachers, all ready in one accord, saying, “Go up, the Lord’s done spoke to us and said, ‘Go on up.’”

He said, “But, there ought to be another one somewhere.”

He said, “I got one, but I hate him.” Sure, absolutely. Yeah! Said, “He’s always bawling me out; he’s always saying evil against me.”

How could he do anything else, when the Word of God was against him? So they sent and got Micaiah. Micaiah said, “Go on up! Yes, that’s right; but I seen Israel scattered like sheep having no shepherd.”

And then that big preacher walked over to the bishop, and smacked him in the mouth, said, “Where’d the Spirit of God go when it went out of me?”

I imagine he said, “It wasn’t in you to begin with.” So then he said, “You’ll find out one of these days.” He said, “If. . . .”

Ahab said, “Put him back in the inner prison; feed him the bread of sorrow and the water of sorrow.” Said, “When I return in peace, I’ll deal with this fellow.”

He said, “If you return at all, then the Word of God hasn’t spoke to me.”

215 Why? Why? He was right with the Word, right with the Word. Any prophecy don’t stay with that Word... That’s exactly... That’s the reason I say today, no matter how good it looks, how many preachers are saying this, that, or the other, “Communism is going to take the world and throw it down”; don’t you never try to fight communism, fight Romanism! For that’s “Thus saith the Lord!”

The Lord said Romanism’s going to rule, not communism. It’s just a puppet. But you see, He had to do that.

The Lord told Micaiah, “I’ve got to send Ahab out there, have them preachers to say that, to send Ahab out there in order to make Elijah’s words come to pass.”

God had to let communism raise up. What did it do? Then it run all these here morgues together and made a Confederation of Churches, to join up to make an image of the beast; just what His Word said would take place. Don’t you worry about that. You watch the thing it’s forming under. That’s ... umm!

216 I guess I’m wearing you out, but that’s true. I don’t know when I can speak to you again; I may never. We don’t know; we may never meet again, but I want you to know what’s truth. Watch, this Word is the truth. Not me, this Word; this is it. If my word’s contrary to this, then don’t you believe me, you believe that. Then if you say, “Well, we got that, and you’re preaching contrary to it,” then it’s your duty to come to me. Right. It’s your duty to come to me, see. Just come and let’s see what’s the Word.

217 Now, now, therefore we find out that it’s communism that’s gathered together. God said Gog and Magog there will gather together (sure!) to bring about the battle. That’s exactly truth, ‘cause

it's going to bring these forces together. It has to come, the Bible said it would.

218 God planted this tree to bear spiritual fruit, and man has always tried to make it a artificial form, having a form of godliness, the largest buildings in the city (sure); millions of dollars. My goodness, and people preaching Jesus is coming, and spend six and eight million dollars on a building somewhere. And missionaries, I know missionaries on the field that's preaching the gospel without a pair of shoes on, eating two meals a week.

219 Can you see why, brother we... What's the matter with people? I don't actually believe they believe that He's coming. Your words speak... Well, your life speaks louder than your words; see. Them little missionaries over there, come up in my meeting, like that, no shoes on, a little pair of pants tied around him like that; living out there with fleas, and amoeba, and bugs and all kinds of sickness, and everything else out there; his little old hands eat up, and eat up with amoeba and everything else, standing there, say, "Are you Brother Branham?"

I just said, "Yes."

Said, "Oh, bless you. I always pray for you."

I thought, "Oh, God. Let that man pray for me; yes," I'd say, "That's the one."

"I read your articles, Brother Branham. You're sure telling the truth. We're right with you."

Oh, brother, that's the boy; that's him. Poor little guy.

Hear somebody say, "You know who that is?"

"Oh," said, "he don't belong to our organization."

I said, "Who is he?"

"Why, he ain't with us."

"Well, who is he?"

"Oh, he's a independent."

"Oh, he is? Uh-huh. Well, what does he do?"

"Oh, he's got a little work out there. He won't join in with us."



“Well, I want to know about him.”

220 You know, when I was a little boy, hunting apples in the apple orchard, I always found the tree had all the clubs under it, you know. Got clubbed right good and hard; there’s where the good apples was.

They say, “Well, he’s just a holy roller.”

221 You know, you always put the scarecrow where the good tree’s at. The devil does the same thing. Scare you off of it. Don’t you worry, go right on in behind that scarecrow.

222 I was watching a groundhog one day, eating butter beans I was planting. Every time I’d plant a row of butter beans, that little guy’d come out and eat them up. I thought, “I’ll scare the life out of him.” So I got me a paper sack, and (I’m really an artist, you ought to see me) I drew what I thought was a scary picture. (Oh, it was scary too, if I drew it.) And I put it on a sack, and put me some butter beans in it, and hung it on a stick; and when the wind would blow, it’d shake like that.

223 Out of the hole come the little groundhog, you know, and he’d run down through there eating butter beans; and he run right up against this sack. He backed off and looked at it, looked over like that; and he went “Huh!”, jumped at it; and well, the sack stood still. He looked at it again, you know, looked it all over again. He looked back and seen them butter beans went on down the row; and they were good, you know, so he looked at that scarecrow in his way. So he walked up and kept getting a little closer, like that, trying to scare it, and it wouldn’t move. Don’t matter, it’s dead; that’s all them scarecrows are. So he just . . .

224 What he done, he took his little foot and hit that sack; and it went rattle, rattle. He jumped back and looked at it like that. He hit it again: rattle, rattle. That’s all it is, just a rattle; like the Irishman’s owl, all fuss and feathers and no owl, you know. So he just . . . he hit it like that, and it rattled four or five times like that. You know what he done? Went right on around behind the sack and went on eating my butter beans. Knowed more about good than I did, see.

225 What was it? You see, he wasn’t letting the scarecrow stop him. There’s something good behind the scarecrow. When they tell you, “Oh, they’re holy rollers,” just go right on around behind that scare and go on in, see. Go on in and believe it, see. Might be some

Holy Spirit there too (you see), you can't tell, see. All right. Oh, that done it.

226 Let's look at this denominational caterpillar at work, church natural, church spiritual... Watch this old caterpillar now when he denominates it. He's already got the bark eat off, and the fruits eat off of it; and, oh brother, it's all gone; all the gifts of the Spirit's gone, no divine healing, no speaking in tongues, no prophecy, no nothing; don't believe in prophets; they don't believe in these things; they don't know. All man-made, everything they got's man-made, artificial, see. All right.

227 The church natural. There is a church natural; that's the one's made up by man. Church spiritual. You know, the Bible says that. Yes, sir! Church natural and church spiritual. And the Bible says, "Cast out the bondswoman and her child (Hagar), for she will not be heir with the freewoman and her child," see.

228 So the natural church, that's going to inherit what? The binding of the sheaves, the binding of the bundles to be burned; and she will not inherit, be heir, with the freewoman. If the bondswoman is in bondage with her organization children, she will not be heir with the freewoman; because the freewoman's children is going in the rapture. And the bondswoman's children is going to stand in the judgment. Cast out ... Spirit... Yes sir! The caterpillar, denominational Esau. Now, Esau (as Esau and Jacob, both of them twins, both of them religious)--Esau was a carnal man; he was a good man. He didn't... Say, well now, he didn't go out and steal, drink, anything like that; he was a religious man, but he thought, "Well, as long as I'm religious, what difference does it make?"

229 But little old Jacob, he didn't care how he had to get it, that birthright's what he wanted. No matter how he got it, just so he got it. If he had to get down at the altar, and scream, and cry, and "boo-hoo," and snot (excuse me,) or you know, go out, water in his eyes (I didn't mean to say that), and so (excuse me), so get down at the altar and cry through till he got it, why, he got it, see. He didn't care how he got it, just so he got it.

230 Some of them says, "Brother Branham, them people down there boo-hooing on that altar, and crying, and crying. I don't want it that way."

Well, you won't get it.

The old Darkie, Colored brother, down in the south, one time, was always happy. And his boss said, "What makes you so happy all the time, boy?"

He said, "I got heart-felt religion."

Said, "There is no such a thing."

He said, "You made one mistake. As far as you know there's no such a thing." He knowed different than that. He said, "As far as you know--you should have said it that way."

One day he said, "I want to get some of that heart-felt religion."

He said, "When do you want it?"

He said, "Now."

Said, "Well, let's go get it."

231 He went out and he said, "Here's a hayloft. It's nice," he said, "the wife won't hear me and anything out here." Said. . . . That's the way people want it, you know, hand it to them on a platter. Said, "We'll kneel down here."

The old brother said, "You don't get it here."

Well, so he went down to the stall; he said, "Will we get it here?"

Said, "No!"

He said, "We'll go over at the corn crib."

Said, "No!"

Said, "Where do you get it?"

Said, "Follow me."

He pulled up his pants legs, walked out in the pig pen as hard as he could, in the mud, said, "Come out here, here's where you get it!"

He said, "I don't want to come out there."

Said, “You don’t want it yet, boss! That’s right! You don’t want it.”

232 You know, Naaman thought that too, Naaman. Naaman said, “Now, I want to get rid of my leprosy.”

233 Elijah said, “You go down there to the muddy Jordan, where she empties into the Mediterranean there.” Said, “She’s muddy as it can be. Dip down there seven times.”

234 “Oh!” Naaman said, “My goodness! Aren’t the waters better up around Damascus and up there. Ooo, they’re pretty and clear up there.” (My, we seen it here the other night on the film here, you know), “Oh,” said, “why we don’t want to go down there; I can’t go down. You know who I am? I’m the captain of the guard; I’m the general of the host.”

“Well, if you want to get rid of your leprosy, go on down there. But if you want to keep it, go on up there.”

He said, “Dip,” and I can see him walking out in that water. Could you imagine? Oh, that hurt his prestige. I can see him, you know, tip-toeing out like this, nose-holding, you know.

That’s the way some people try to come to Christ. “I’d like to get healed; I’d like to, you know, go to heaven, but, oh, my, what if the rest of them looking at me.

Oh, you hypocrite, you’ll never get it anyhow. That’s all there is to it anyhow, see. You’ll never get it anyhow. Don’t worry; you don’t want it enough yet. That’s right. You don’t want it enough; that’s exactly. When you’re ready to get it, you’ll get it all right. God will give it to you when you’re ready. All right.

235 Now ... or the denominational caterpillar’s eating up all things. Notice, each insect, each one of these insects, when he was working on the tree, he made a way for the other one was going to follow him. Oh, he’s a smart guy. Yes, sir, see. He took away the fruits (see), the Spirit, so what? He could take the fellowship away (see), the leaves. So the other side come along and he made his own living, took the leaves off. What did he do that? He took the leaves

off so there'd be no coolness and freshness there the people could see, so he could get into the bark, see.

236 He'd get into the bark, and bore into the ridge, and take the doctrine away from them (see), the very thing that supports the life. And then, as soon as he got holes bored into that, he had the next fellow come along, the old sucker caterpillar, that's took the denomination and sucked it up and organized it so you can't get it. And what did the life do? Go right down into the roots. That's exactly right, run it right down at the roots. All right.

Now, the same insect bored to the heart till it got to the life. It kept coming through the fruit, through the leaves, through the bark, until it got right to the heart, the lifeline. All right.

237 Now, let's look at the destroyer at work. The first ... (I'm going to have to skip some of this here, I believe. No, I ain't. Just....) The first thing this fellow did as soon as he got into the heart of the tree....

238 Let's watch him back in his first stage, before he ever got started too good; let's watch him. Now, let's watch him at work. The first thing that he condemned was to destroy the first, real, precious fruit tree that God had on earth.

239 Now, if you can bear with me just a few more minutes, I want you to get this now. Don't.... This is your Easter message coming right now, see.

The first thing that he did, he destroyed God's first, precious fruit tree, Christ. He was that tree from the garden of Eden. That's right. The first fruit tree, he destroyed it. The first one God planted here on earth was Christ; he destroyed that tree that was bearing His fruit. Now, they had all kind of organizations, and he just had that in his hands; but when he come to a tree that bore the actual fruit, that Roman bug got in there (see), destroyed the tree.

240 The tree? Yes. Jesus said, "If I (in St. John), if I do not the works of my Father, or have not the fruits of my Father, don't believe Me." He was bearing the fruit of God. What kind of a fruit did He bear? What kind of fruit? Let's watch Him for a few minutes. We've went through it many times, let's just take a little

preliminary one, for the people that's sitting here waiting for a minute to be prayed for.

241 What was the first thing they knowed . . . recognized Him to be the Messiah? When Peter first came to Him (and Andrew had brought him), and He looked at Peter and said, "Your name is Simon, and you are the son of Jonas."

242 He knew right then, according to the Scripture, that that was the Messiah. They'd been. . . . Did you know they'd been many raised up before that, according to history, and called themselves "Messiah," but none of them could do this; 'cause the Messiah. . . . Moses said (the word of God, which cannot fail, was spoke by Moses), he said, "Your Messiah will be a prophet like me." And so, when this stranger walked up before Jesus, and Jesus said, "Behold, your name is Simon, and you're the son of Jonas," Peter knowed right then who He was. He knew that was Him.

243 When Nathanael went and got Philip . . . or Philip went and got Nathanael, rather, and brought him over there, and Nathanael, a great man (see), great man, religious man (and Philip telling him about, on the road over, what He'd done to Simon)--and when Nathanael walked up in the presence of Jesus, what did Jesus say? He said, "Behold, an Israelite in whom there's no guile!"

He said, "Rabbi, when did You know me?"

He said, "Before Philip called you, when you were under the tree, I saw you."

He said, "Rabbi, Rabbi, You are the Son of God; You are the King of Israel."

See? Why? That's the fruit. "If I do not the works of my Father. . . ." He knowed the very thoughts that was in their hearts.

244 A woman touched His garment one time, and went off and sat down in the congregation. Jesus looked around and said, “Who touched me?” All of them denied it. He looked around, and saw her. She had a blood issue and He said, “Your faith has saved you.”

245 Oh, my! The little Samaritan woman... Now remember, He never went to the Gentiles like that. No, sir! He told His disciples not to go to them. That’s us; this is our day. He went in the form of the Holy Spirit to us, as He said He would be. But when He went to them, what happened? When He went to the Samaritan woman, the woman said ... He said to her, “Bring me a drink.”

And she said, “It’s not customary for you, being a Jew, to ask me a Samaritan.”

246 Had segregation by their colors and so forth. He let them know right then there was no difference, was all came off the same tree. We’re all sons and daughters of God; we’re all ... see.

And He said ... she said, “Well, we worship our father, Jacob.” (See? And that was the Jews’ father too, see.) “Our father, Jacob, dug this well, and you say you’re greater than he?”

And He said, “The waters that I give you is everlasting life,” see. He said...

“Well, we worship in this mountain, and you in Jerusalem.”

He said, “Go get your husband and come here. This’ll settle it.”

She said, “I don’t have any husband.”

Said, “You’ve said right.” Said, “You’ve had five, and the one you got now is not your husband.”

She said, “Sir, you know, it’s been four hundred years since we had a prophet; but you must be a prophet. How did you know that I had five husbands?” She said, “Now, we know that the . . . it’s time for the Messiah to be here, which is called the Christ. And when He comes, He’ll tell us these kind of things.”

Oh, there’s His fruit. He said, “I am He!”

247 She left the pot, the old water pot of organization. Into the city she went. No matter how much well Jacob had she’d found a new spring. Into the city she went, and said, “Come, see a man who told me the things I done. Isn’t this the very Messiah? Isn’t this the fruit, isn’t this the evidence that that is the Messiah?”

The Jews couldn’t understand it. They said, “He’s a fortune-teller, Beelzebub.”

248 Jesus said, “I forgive you. But sometime the Holy Ghost is coming and do the same thing; and you speak against that, it’ll never be forgiven you.”

Now, “If I do not the works of My Father, don’t believe Me”; but that fruit tree was bearing the fruit. Now watch. What did He say; What kind of a church did He set up? Now, you Catholics that want to say that Jesus set up a church, what kind of church did He set up? Did He ever mention a denomination, a creed? He was always against it. He said, “You whited walls! You dead men’s bones!”

249 He called them everything that He could call them, that’s right. He was against it. That was the fruit of God. Now, you can make two and two, four if you want to. All right.

250 He was against the thing, organization, against their theories, called them hypocrites, snakes in the grass, and said they were devils. He said, “You are of your father, the devil; and his works you’ll do. Which one of your fathers didn’t persecute the prophets I



sent before you?” See? Said, “Then you build their tombs.” Said, “You’re the ones put them in there.”

251 Oh, brother, He didn’t pull no punches with them. That’s right. That was the fruit of God. What was it? Stay with the Word of God, make the Word of God manifest. He said, otherwise, “What did the Scripture say I, the Messiah, would do when I come. Now, if I don’t bear that fruit of that Word, then I’m not the Messiah. But if I bear the fruit of that Word, that the Messiah was supposed to do, then I am Him. (Amen!) Now, which one of you can condemn Me of sin,” He said. There you are. “Which one of your organizations does this same thing?” There you are. The Messiah was supposed to do this; and Messiah is supposed to be a prophet. “Now, let’s see some of you all,” He said, “with all your highfalutin ideas, let’s see you do it.” Now, they was silent. All right.

252 What was it? He bore the fruit of God. The Holy Spirit was in Him; He bore God’s fruit. What was He? Now, listen close. I’ll hurry as quick as I can, so I won’t delay you for your Easter dinner. Look, but your Easter dinner should be the resurrection, see.

253 But watch. He was God’s perfect prophet tree, the example tree, the bridegroom tree. Amen! Glory! (I’m going to say something directly.) If He is the bridegroom tree (do you believe it?) from the garden of Eden, then the bridegroom tree without the female don’t bear fruit. So He’s got to have a bride tree; she’s got to be born of the same material, the Word made flesh in the tree. (I hope you get it.) The same life in this female tree, the bridegroom, as it is in the bride. “The works that I do shall you also.” Is that right? He was the bridegroom. Remember....

254 You say, “That ain’t scriptural.” Oh, it is! I caught that now, see. We’re fixing to have a healing meeting in a minute. I caught that. He was! You want proof of it? He said, “I am the vine; ye are the branches (St. John); I am the vine; you are the branches; you bear the fruit,” see. And the male tree and the female tree produces the pollen one to the other it brings the fruit. And the branch and the vine does the same thing, see. That’s exactly right.

255 So He said.... Now, this first tree was a prophet tree, a perfect tree; the God of the prophets. He was a major tree; He was God's perfect prophet tree. Why? He was the Word. Now, the others was minor prophets. The Word came to the prophets, but He was the Word, Himself, in form of a prophet. Amen! (Now, we're getting somewhere!)

256 Now, listen real close, don't miss this now. It was so good that I just wrote it out down here. [A car horn sounds.] Amen! Somebody shouting out, and making their horn shout out there. Just.... Oh, I hope you're having a good time out there; we are in here. All right.

257 Now, He was God's prophet tree. Why? He preached all the perfect Word of God, for He was the Word of God made manifest. He was the perfect prophet tree that preached the perfect prophet Word that brought forth the perfect prophet fruit, by the perfect Word of God. Oh, brother, talk about a tree! A tree! He was that life tree, that the angel kept Eve and Adam away from with a guarding cherubims, away from that tree. Now, the same cherubims is trying to run them into it, 'cause there's been a way made for them, see. Now, they're pulling back. Oh, human beings, mmm!

258 Now, preached all the Word; He didn't cut here or there. When Satan come to Him, that great theologian, and said, "It is written...!" Jesus said, "Yes, and it's also written...."

"But it's written...."

And He said, "And it's also written...."

Perfect prophet tree preaching perfect prophet's Word, with perfect prophet signs, perfect prophet results, perfect fruits of the Spirit. And for a mockery (I'm going to go through this pretty fast now, 'cause....), for a mockery, they hanged Him on (He was the Word, you know), they hanged Him, the Word tree, the Word tree, hung Him on a man-made Roman tree. Hmmm, brother, I hope that got home! Him being God's perfect spiritual tree, they hung Him on a man-made Roman tree. Amen!

259 Same now. They're trying to take God's perfect tree, the Word, and mix it and hang it up yonder on some kind of a creed. Death and life won't mix. Jesus never did attend a funeral service; He'd raise the dead. Why? Death and life cannot stay together; they're contrary one to the other. He didn't preach no funerals, He just raised them up. Amen! Yes! Why? Life and death.

Now look, they hanged Him on a tree. Is that right? "Cursed is he that hangs on a tree." Is that right? The Bible said, "Cursed is he that hangs on any man-made tree."

260 So if today, you're trying to hang on some kind of a man-made tree, turn loose of it; and don't let it hang you there either, 'cause that's a place for the dead--some man-made Lutheran, Baptist, Presbyterian, Pentecostal organization (that's right!), some man-made tree. Don't hang there; and don't let it hang you there either. They'll hang you there if they can, till all the life's gone out of you, till you recognize their doctrine. That's right.

261 But that's where they hung this perfect tree. God's perfect fruit tree hung on a man-made Roman tree. That's right. It was a curse to hang on any man-made tree. What is it? To rid Him out of their sight, after He'd bore all the fruit.

262 After Mary Magdalene (it's said by history) run before them and said, "What has He done? What evil did He do?" She stopped the procession, said, "What did He do was evil? Has He done nothing but preach the gospel to the poor? Has He done nothing but heal the sick, raise up the dead, and the very signs of the living God is in Him. How could you condemn Him?"

263 And they slapped her in the mouth and said, "Would you listen to that ill-famed woman instead of your priest (there you are), your bishop?" There you are. Same thing today. That's right. Yes!

264 Now, when He'd done all this and proved Himself, what He was, and put it down to them and said, "If I'm not He, then who are you? If you can condemn Me of sin, if I'm anywhere wrong in the Word, you show Me. Now, let me show you where you're wrong," see. Sin is unbelief; we know that.

265 Now, to rid Him out of their sight (they hated Him so bad, because He tore up all their organizations) . . . to rid Him out of their sight, they buried Him and rolled a great big denominational stone over the door, so He'd be sure not to rise again.

266 Oh, my! Think of that perfect tree. David looked back and saw it. He said, "It's standing by the rivers of water. He bringeth forth His leaves in his season, and His fruit, it shall not be cast, it won't wither. Whatsoever He doeth shall prosper."

267 He was the Son of prosperity; Joseph was a type of Him. He was the antitype of Joseph. Everywhere Joseph went it prospered. Same thing with Jesus. His Word, "My Word will prosper, and it won't return to Me void; it will accomplish that which I purposed it for," see. He was the Word. The Word was sent to the earth by God, and it will accomplish exactly what God sent it for. Now, listen close now. This gets rich with cream on top of it.

268 Now notice, here He comes now, and they, for that very works of God. . . . When He stood and asked them, He said, "If I don't do the works that God said I should do, then I'm not Him; don't believe Me; but if I do it, then you believe the works. If you can't believe Me, being a man, doing this, then believe the works I do. They testify of Me. They speak louder than My voice could speak."

That's right. And the same thing would apply anytime. Yes, sir! Sure would.

269 Now notice, "If I don't do the works of My Father, then don't believe Me not . . . believe Me not. Then, if I do the works, believe Me." Then what did they do? Took that precious tree, cut it down, hanged it on a man-made tree (that's right, cut the life out of it and hanged it upon a man-made tree for a mockery); then they didn't like it. Too many people was standing there crying about it. So they took Him off.

They said, "We'll make our denomination so tight that they'll never get them holy rollers in here."

270 So they scooted Him back in a hole of Joseph of Arimathea, and they rolled a great big stone, took a sentry of men to roll it up there. (Did you ever see ... see the other night in the picture the big path they rolled the stone upon? Weighs tons). Rolled their big organization stone up there, so He could not raise up. But did that hold Him? No! "But I will restore, saith the Lord." Let's hit that text now and drive it. "I will restore, saith the Lord. I'll restore Him. In three days I'll raise Him back up again."

They couldn't hide Him in that rock; they couldn't hide Him out of their sight; they couldn't get Him off their hands. "I will restore Him, saith the Lord." And in three days He rose up, restored back.

271 After Easter, He was raising; He said, "Go into all the world, and I'm going to go with you. As the living Father has sent Me, and He's in Me; so I send you and will be in you. I'm with you to the end of the world. The works, the same thing that I done to prove that I was, you'll do the same things to prove that you are."

I like that. These signs shall follow them that are believers; not make-believers, but believers, see. "These things that I do, you'll do; and it'll vindicate that you're a believer, just the same as the works that I done; because the living Father lives in Me. It ain't Me that doeth the works, it's my Father. And it won't be you doing the works, it'll be Me in you doing the works, see. Now, you go into all the world.... Otherwise, you're going to form what's known to me as a bride," see. All right.

272 "I'll go with you, and you'll be part of me; you'll be My bride. My life will be in your body. Just like a husband and wife is one person, you and I are going to be one. At that day you'll know that I'm in the Father, the Father in Me, and I in you, and you in Me. Mmm! I just love that. Satan just gets so angry at that, see. See the oneness of God? All that God was, He poured into Christ, and all that Christ was, He poured into the church. There you are. It makes them all one.

273 Now look! Now, the bride are one, tree of life. In other words like husband and wife is one, Christ and His bride are one. Same thing, same Spirit, same works, same signs, everything else, “For the works that I do shall you do also.” How long? To all the world. How much? To every creature. Is that right? Oh, listen close now. I’m going to fire a Magnum.

274 The Roman caterpillar started eating on that bride tree until it took it plumb to the roots. The same Roman tree that. . . . What kind of a tree cut Christ down? [Congregation answers, “Roman.”] What kind of a tree that cut Christ’s bride down? [Congregation answers, “Roman.”] How? By substituting something besides the Word. So you see, the Protestant church that don’t take the Word of God is a daughter to the Roman church. God never at anytime organized the church. The Roman Catholic church was the first organization; and every one of them are daughters to her that organize; they die with her.

275 The Bible said that He would burn her children with fire. How many knows that? The Bible says so. Well, the Bible said that the wheat and the tares would grow together until the last day, then He would bind the tares (is that right?) first, and burn them! And the wheat would go to the garner. Is that right? The tares are binding themselves together in organization, Confederation of churches, for the atomic burning. Exactly right. But the church is getting ready to go to the garner, just as sure as the world, in the rapture, for the freewoman won’t be heir with the bondwoman. Mmm, Brother Anthony!

Oh, we’re watching for the coming of that  
glad millennium day;  
When our blessed Lord shall come and catch  
His waiting bride away.  
Oh, my soul is filled with rapture, as I  
labor, watch, and pray,  
For our Lord is coming back to earth again.

Hallelujah! Yes, sir! Oh, He will burn the tares, and the wheat He’ll take to the garner.

276 Roman caterpillar started eating on that tree in the days of Paul. He said, "I am persuaded [scripture here] that after my departing, men will raise up among you, brethren, like sheepskins over them, wolf inside, and will draw away many after them. For the spirit of antichrist, that you heard that was to come into the world, is already in the world now, working in the children of what? Disobedience." Disobedient to what? The Word.

There you are. Organization begin starting. You see what I mean, friends? All that see that, say, "Amen!"

Beginning to eat. What'd it do? That old caterpillar started, that old cankerworm. That... Joel saw it! Listen now, we're coming down close to the end. Joel saw it, and he said, "What the palmerworm left, did the locust eat; what the locust eat, then the cankerworm got; what the cankerworm left, why, the caterpillar got it." That's what he said; and that's exactly; that's the tree of God. The tree... Cut it down, the cankerworm. All right.

277 The Roman caterpillar started eating on that bride tree and took it all the way to the roots (cut it all the way back, everything, cut the tree right off, like it did Christ Jesus, the bridegroom); cut the bride right down, and started out in creeds and denominations. Same old bug. But what? Ha! Oh, glory! But in its roots was the predestinated seed, the royal seed of Abraham; it could not die. The Word was in the roots of the promise, "I will restore, saith the Lord." What? "All the years that the caterpillar cut off, all that the locust eaten, all that all the rest of the bugs eat up, I will restore it back, saith the Lord."

278 I compare this with last Sunday and the Sunday before, these messages now. Listen close now as you come to the closing. Watch? "I will restore, saith the Lord, all that the bugs eat off; I'll bring every bit of it right back again."

279 Now, sit quiet if you can for a few minutes and listen close; get ready and pray with all your heart for God to reveal it to you.

So God's promise begin to restore, for God said He would restore it, and just the same as He raised up that bride tree ... bridegroom tree, He'll raise up the bride tree, 'cause there's going to be one right yonder, sure as the world. What now? All right. So God's promise begin, "I will restore, saith the Lord, all that the locust eat, caterpillar."

280 Like in the first time when He built that first church.... I am going to get to some doctrines now. If you don't want to believe it, all right; but you just ... you better search it first, see.

Notice, how did He grow that tree in the first place? Oooh, my! This does me so good! I know I don't sound much like a minister, standing here like this, but I love what I'm talking about.

281 And now, notice! Like the first time, when He started that first church that the Roman caterpillar eat off (and cankerworm, so forth), He started out with justification by faith--John the Baptist. In St. John the 13th ... or 17th chapter, 17th verse, Jesus said, "Sanctify them, Father, through the truth; Thy Word is truth." Second work was sanctification (to the church). After justification was sanctification. And after they were sanctified, He asked them to tarry in the city of Jerusalem (Luke 24:49) until they were endued with power from on high; and there He gave birth to the tree, the Holy Ghost, Pentecost. Justification, sanctification, baptism of the Holy Ghost, and then Christ come to dwell in it to bring forth the fruits. Amen! Is that right?

282 John preached justification. Now look. That constitutes the natural birth. When a woman is giving birth to a baby (listen to this), what's the first thing happens to the woman? What breaks forth? The first is water: "Repent and be baptized in the name of Jesus Christ"--justification. What's the second thing happens to the woman? Blood. Is that right? Blood: sanctification. Then what's the next thing? Life; water, blood, spirit.

St. John ... I John 5:7 ... 7:5, rather, I believe it is, said:

*... there are three that bear record in heaven, the Father, the Word [which is the Son] and the Holy Ghost: ... these three are one.*



*And there are three that bear record in earth, the water, . . . the blood, and the spirit and [they are not one, but] agree in one.*

283 You can't have the Father without having the Son; you can't have the Son without having the Holy Ghost. But you can be justified without being sanctified; and you can be sanctified without having the Holy Ghost. What about that, Nazarene brother? They had been sanctified by Jesus Christ a year and six months before the Holy Ghost ever come. Is that right? They were sanctified by Jesus Christ.

284 Now, as he brought forth the first bride tree that the locust and palmerworms ate down, He's restoring the second tree, bringing it up from them predestinated roots that cannot die, that's standing by the rivers. It's living in this waters. It couldn't show itself, but it's there anyhow. Now, it's started. . . .

285 Notice the same insect, as He restores back the same thing by the same way. The first, when that tree started, to come forth out of Catholicism was Martin Luther, who preached justification. The second angel was John Wesley, who preached sanctification. Luther preached justification, "Just shall live by faith"; Wesley preached sanctification, the second definite work of grace; and then come the Holy Ghost. Just as He built the tree up the first time, here He is restoring again in the same manner the second time. See that?

286 Notice, the same insect (that little rascal), the same insect that started and killed the tree in the beginning, started right back at that Lutheran branches. But what? It can't kill it; it can't kill it, because God's done said, "I will restore. . . ."

287 That insect started on Luther to kill all the Lutheran branches. It come right over to Wesley and killed all the Wesley branches. But the main part of the tree keeps coming.

Now notice, in the old time, when the tree was killed, it was killed; went plumb to the roots, when it killed it back there. But this time, because the Word's predestinated, there's nothing going to stop it. God said, "I will restore. No matter how much they organize, how much they do this, that, or the other, I'm going to restore it!"

That settles it! All the laughing, making fun, scoffing, calling “holy rollers,” nonsense, everything you want to, God still said, “I will restore, saith the Lord!”

288 Just as sure as He raised Jesus out of the grave under three days, under three dispensations or three sections, He’s going to raise the church to its fullness and power again! “I will restore, saith the Lord.”

289 What happened? That old caterpillar started eating and having the same kind of effects that he did; but what did he do? He only got the Lutheran branches; he never got the Spirit behind there that Luther had, for it lived right on.

290 Then along come Wesley, and after Wesley died, that great prophet, after Wesley died, what’d they do? They organized and all the branches died. But what did He do? The church lived right on, come right on into Pentecost. When they organized, what happened? The branches died. But what? The church goes right on.

291 What? The same thing Pentecostal did, the same old tactic, denominational creed that took it in the first place, to destroy the tree, the bride tree in the first place, is the same old tactics that the devil did on this second tree. But what? God predestinated it; she’s got to go on, regardless. If it all... If it wouldn’t been, when Luther organized, that would have settled it right there. It all went back just like another... It’d been second Catholic church, Roman Catholic church, see.

292 But God was determined to... He’s done spoke His Word. His law will see that it comes to pass. No matter how many late frosts it has, it’s going to live anyhow. It might have cold spells, and denominational difference, and everything, but that tree’s going to live just as sure as there’s a living God to make it live. Yes, sir! He said, “I will restore it.”

293 I know we got some late spring, late season of Easter coming. “The Lord’s tarrying His coming,” they say, and everything like that; and the cold wind’s killed a lot of them denominational branches, but it can’t kill that life that’s predestinated. “Heavens and earth will

pass away, but My Word shall not. All that He foreknew He called; those who He called he has justified; those who He has justified He has already glorified.” Hallelujah! It’s written in the Lamb’s book of life and cannot die.

294 All the bugs that hell can turn loose on her will never stop her. No communism, Catholicism, no nothing else will stop it. “I will restore, saith the Lord.” All the man-made Roman trees will never hang it there; all the graves will never keep it there; all the big denominational stones laying at the door will never keep it in there. “I will restore, saith the Lord! There will be an Easter! I’ll bring forth that same church in it’s same power! I’ll bring that bride out just like she was back there with the same signs, the same fruits, the same things that they did. I’ll bring her back again; I will restore, saith the Lord.”

295 What? Restore all that the denominational eat off. Restore all the organization eat off. “I will restore, saith the Lord, all of it.”

Now, you say, “What about them things that went off in denomination?”

296 God is the good husbandman. He pruned the tree, that was all, cut off all the dead limbs. What’s He going to do? Burn them up there, exactly. God is the husbandman of this tree. He takes care of it; He watches over His heritage. What is His heritage? His own Word. He watches over His Word to confirm it, to watch it, see where He can get it. Now, He’s going to restore, so when these churches begin to organize and things like that, He just prunes them off, and the church goes on.

297 When the Lutherans said, “We’re going to become an organization; we’ll be as big as the Catholic.” All right, He just pruned off the branch, and Wesley took it right on, raised up another prophet. Then as soon as Wesley did ... Wesley died, the great prophet, what’d they do? Organized it. On come Pentecost. Soon as she died, He pruned that off. It’s raising right on up, see. He’s going to restore.

298 Where does the fruits grow? It don’t start down here on the bottom; it starts in the top. Where does the sun hit the tree first?

Ahh! Glory! In the evening light, in top of the tree! Amen! Not down on the bottom branches, but up there in the top of the tree is where the fruit ripens at.

Amen! Do you love Him? Amen.  
Will you serve Him? Amen!  
Do you believe Him? Amen!

I sure do believe Him with all my heart. Now, what is it? He's going to prune off them old dead vines as she comes up, all those organization vines, till she gets right in the top of the tree; there's where He's going to get His fruit.

299 Now notice! God prunes her. All right. They are dead and won't come into the presence of God, won't come in the first resurrection, but be with the vine fruit of the original organiza... vine of God. They'll go into the organizational group, but they won't come with the fruit of the vine.

300 Now, look! God never did put out a organization. The church puts the graft in a organization, and God cuts it off, cuts off it's lifeline. It bears organizational fruit. But if that vine put forth a branch, that come out of the vine, it'll bear the same as that did. So you see the first one was.... And Rome sent their beetles over there and eat it off. But God's going to grow one so high that it can't touch it. It's going to come on up. Amen. Let's go!

The tree goes from one place to another, from one dispensation to another dispensation. From Luther it went to Wesley; from Wesley to Pentecost; from Pentecost it goes to the Word.

301 It is Easter again for the true believers of His never failing Word. It's Easter; it's a resurrection. God's got people everywhere. It's Easter for them. Why? They have risen (Amen!), risen from those creeds and denominations. Come right up through them. It's Easter again. The royal seed has been hid in the roots, the Word, hid back here in this Word for years, and years, and years, and just now begin to be revealed. It's Easter time. Predestinated from the foundation of the world, this church is beginning to stand.

302 Notice, how that God predestinated in the beginning. I got ... I'm going to say it anyhow. All right. Notice here, that to restore the first perfect tree in three days after it's death. After the first tree's death, He restored it in three days. Is that right? Restored it back.

Now, the bride tree is also going to be restored in three ages ... three stages, rather. Three stages it'll be restored. Now look! What? Justification, sanctification, baptism of the Holy Ghost--one, two, three.

303 Now notice, after three days the first tree restored as at the beginning, having the same signs, same wonders. Jesus come back, the same Jesus doing the same thing. At the end of the third day the signs appeared, not at the end of the first day. Oh, brother, I hope you're getting it. At the third day is when the real manifestation of Christ was made known, at the end of the third day! See? Notice! (Are you getting it?)

304 Not at the first day, dead form; second day there was a rumor, see ... or second day it was still dead--Luther, Wesley. At the beginning of the third day there was a rumor around. Nothing on the first day (Luther), nothing on the second day, and in the third day (the dispensation of the Holy Spirit) there was a rumor around that He was the same yesterday, today, and forever. But at the end of the third day, that is where He made Himself known. Come right among them, come among His people and said, "Look at Me; I'm the same One."

The dead forms went on till they got to Pentecost, then began to rumor around that He was. Now, here in the last day here He is right with us, moving right among us.

305 At the end of the third day, He appeared and showed all of them His resurrection sign, that He was a-living, the same yesterday, today, and forever, living fruits of His presence. Living fruits of His presence (are you getting it?) was manifested at the very end of the day when He appeared to all of them, His church. Amen. Why? They'd all got together. Amen! At the end of the third day.

306 The evening lights, the Bible said, would shine in the last day. The evening light is the same light in the West, that was the same light that was in the East. And the same light that shined in the East, that brought forth the first church, that the Romans cut down by their pagan worship, and so forth; in the evening light is the same light. Now notice, the same light.

307 And what's the evening light come out for? What is the evening light for? To restore! Do you get it? The evening light is for the same purpose the morning light was for; to restore what was cut down by the Dark Ages through Rome, God is going to restore by shining forth the evening light. What? Restore the whole Word of God again, the full manifestation of Christ in His church. Everything that He did, just exactly the way He did, would be again in the evening light. See what I mean? Oh isn't that wonderful? And to know we're living right here to see it.

308 Now, the evening light (exactly according to prophecy), the evening light come out to restore what? To restore what the bugs had eat up. It started growing, and then what'd it do? It denominated, so God pruned them off, bound them up, laid them back, let them go ahead and organize. Then the next one come up; He bound them up, laid them off; tree went on. Then He bound them up, laid them off, said, "Now, one of these days they'll be burned." Bind them up in their organizations.

309 But then what? Right in the top of the tree is where the fruit ripens first (that's right), right in the top of the tree. So it's the top of the tree here that sees the evening light.

310 Now, Noah had three rooms in his ark. One room was for the creeping things, see. The second room was for the fowls; but the top room was where the light was. The light that shined first. It never come on the first floor, second floor, but on the top floor. The tree don't bear it's fruit first in the bottom, and second, like that, it was all pruned off in organizations. But it's in the top part where "I will restore, saith the Lord. I'll send forth the evening light, and it'll bring back, bring back the Word making it manifest. I will restore all that I've promised. All that I've promised, the same Holy Spirit will bear the same signs. I'll have a Easter, a resurrection, for the bride, the same as I had for the bridegroom," see.

311 Evening lights come out to shine, same as in the morning-- same signs, same thing. The same light will produce the same fruit that they had there, if it is shining on the same tree. Amen! Proves His Word now fulfilled, "I will restore, saith the Lord."

312 Now, listen closely. Now, there was... Listen, now, don't miss this now! There was four death messengers ... (Or would you rather we just close? Would you rather...?) [Congregation shouts "No!"] Listen real close now. Look! There was four, four death messengers killed that tree. Is that right? What was it? Palmerworm, locust, cankerworm, caterpillar. Is that right? Four messengers of Roman devils, dogmas, killed that tree. One took its fruit, one took its bark ... or took its leaves, one took its bark, one took the life. Is that right? Four messengers of dogmas killed the tree, all but the roots. And if four messengers of death killed the tree, four messengers of life restores the tree!

313 Do you get it? Amen! For God said, "I will restore it." He is going to restore it how? By four death messengers killed it; then four life messengers will restore it. What was the first? Martin Luther--justification. What was the second? John Wesley--by sanctification. What was the third? Pentecost with the restoration of the gifts, the Holy Ghost, baptism of the Holy Ghost. What was the fourth? The Word. What? The Word!

314 There were four great prophets. One of them, Martin Luther, he began to shine a light. There was a little light, just a very small strength of justification. Along came Wesley, stronger--sanctification. After Wesley come a stronger than him, Pentecostal, the baptism of the Holy Ghost another great prophet, see. But in the last days of Malachi 4, Elijah is to come with the very Word.

315 The Word of the Lord came to the prophet. In the evening light is to come forth to restore and bring back. What? Turn the hearts of the children back to the faith of the fathers--fourth light.

316 Four killers took it, four messengers destroyed it. Four messengers of death took it away in dogmas; four messengers of righteousness restore it back again.

317 "Prophecy, son of man. Can these bones live?" (I wish we had time; we got it wrote down here. But I have to miss that.) "Prophecy. Can these bones live?" Got the four stages of that coming forth of that church. What's the four stages of Ezekiel's dry bones coming forth? But the life only come, not when the sinew

skin was on them, but when the wind blowed upon them. That's when it come back, that fourth message of life! "I will restore, saith the Lord." Hallelujah! Glory! Praise be to God!

318 The fourth light is to come that will bring forth the same signs. Watch! Justification brought back the pulp. Sanctification brought back the bark, doctrine of holiness. What brought back the leaf? Pentecostals. What is it? Pentecostals, leaves, clap their hands, joy, rejoicing--Pentecostal. What? The fourth was the Word, itself. The Word made flesh, fruits of the proof of the resurrection sign that Christ has finally, after justification being planted sanctification being planted, baptism of the Holy Ghost. Organizations died out, and Christ has again centered Himself like that cap of the pyramid.

319 First line, justification, sanctification, baptism of the Holy Ghost, then coming of the cap. What is it? That Holy Ghost bunch being honed out, so that it can fit with the same kind of ministry He had when He went away; that when He comes back it'll catch the whole thing in the rapture, where the justified, sanctified, and baptism of the Holy Ghost. That pyramid will stand again! The house of God will live again! The tree of life is growing again!

Nations are breaking; Israel's awakening;  
The signs that the prophets foretold:  
Gentile days numbered with horrors  
encumbered;  
Return, O dispersed to your own.

The day of redemption is near;  
Men's hearts are failing for fear;  
Be filled with the Spirit  
Your lamps trimmed and clear,  
Look up, your redemption is near.

False prophets are lying,  
God's truth they're denying  
That Jesus the Christ is our God, (Amen!)

But we'll walk where the apostles have trod.

For the day of redemption is near;  
Men's hearts are failing for fear;  
(atomics and everything else)



But be filled with the Spirit  
Your lamps trimmed and clear,  
Look up, your redemption is near. (Amen!)

320 Restore all the signs, the sign of Lot at the end time. We've went through that. How that Lot... This angel of Jehovah, made flesh among the people, sat with His back turned to the tent and said, "Where is Sarah, thy wife?"

"In the tent behind You."

He said, "I'm going to visit you." And Sarah laughed. He said, "Why did Sarah laugh?" Her in the tent. Amen!

321 Jesus said it'll be the same thing at the coming. Oh, then the evening light of Malachi 4 comes shining through the darkness (Amen!) to bring the evening light on the predestinated Word. Hallelujah!

322 What's that fourth message to be? What's that fourth messenger? To shine the light on the Word. The Word's predestinated, it has to come forth; something has to do it, for God said, "I will restore, saith the Lord. I will restore." That's right. The evening light comes shining through on that predestinated Word. Yes, sir!

Oh, it shall be light in the evening time;  
The path to glory you will surely find;  
In the water way is the light today,  
Buried in the precious name of Jesus.  
Young and old, repent of all your sins;  
The Holy Ghost will surely enter in;  
For the evening lights have come.  
It is a fact that God and Christ are one.

323 There you are. One together, one in us. The same signs human beings can't do, is manifesting themselves. Comes out, the Word, to bring forth the predestinated Word of God out of the roots

of the tree back yonder, that all the denominations has refused, and refused, and refused; but there'll come a light forth. There will come a light, will rise. Whereabouts? Over in Jerusalem? No, sir! The evening lights will not rise in Jerusalem. The evening lights goes where? In the West! They had their day and refused it, but the evening light shall rise in the West. What for? To shine upon the Word. What? To ripen the fruit, bring forth the bride tree with the same signs, wonders, and fruits that they had at the beginning. "It shall be light in the evening time." That's right.

324 Oh, the Word will then bring forth its fruit in its season. It shall not wither, but it'll bring forth its fruit, David said, in its season (Amen!), same fruit it had at the beginning.

325 Now, with His Word in His predestinated stage, as He's got it now, and we see these words all being manifested, what is it? It's a perfect vindication that the coming of the Lord is at hand, and the time when He said, "I will restore, saith the Lord, all that them cankerworms (all that the Methodists left), all that the caterpillar has eaten, all that this done there, till they stripped it down; but I will restore it in the evening time." Oh, my! Whew! I believe I could almost preach now; honest I feel like I really could.

Oh, how I love Jesus,  
Oh, how I love Jesus,  
Oh, how I love Jesus,  
Because He first loved me!

I'll never forsake Him,  
I'll never forsake Him,  
I'll never forsake Him,  
Because He first loved me!

Amen. Don't you love Him? I just love Him with all my heart. Shall we have a prayer line?

326 Father God, into Your hands I commend this message. Though it's been chopped up, some way I pray that the Holy Spirit will go with it on these tapes and across the nations. And if I shall be taken from the earth, may this live, Lord. It's Your Word. Let the evening light shine, Lord, bring forth this glorious bride of Christ. Bless it,

Lord, may it not return to You void. May it accomplish that which it has been purposed for. Grant it, Father. All praises shall be Thine.

Now, we know, Father, no matter what we would say, it's still Word and we believe it. But we would desire Thee, Lord, on this Easter morning, that Thou would prove to this congregation, maybe some here for their first time, that You are still Jesus, that You're not a dead form, that You are a living, resurrected God, that You live among us today. Grant that, Father, and we'll praise Thee, through Jesus' name. Amen.

327 How many in here is sick? Let's see you hands. Raise up your hands. Oh, did... Is Billy Paul, did he get... I believe he give out prayer cards. Didn't he? What were they? E-1 to 100. We can't take them all, but let's get a few of them. Just stand them right along here, if you will.

[Brother Branham calls prayer line.]

Now, if... Everybody just keep your place just a moment now, just real quiet now. Now, this is going to be the proof. This is the proof.

[Brother Branham continues calling prayer line.]

Well, it seems like you quit coming. Well, we'll start there! That's all right. Maybe in a few minutes... All right, let's pray now.

328 Father God, just a word from You will mean so much. Let the people see, Lord. I've tried to be honest, tried to tell them Your Word. Lord, forgive Your servant's mistakes. I just make so many of them, Lord. I pray that You'll not look at Your servant's mistakes, but You'll look at Your Word, which I'm trying to preach. Lord, I thank You for it. I'm glad with all my heart. Lord, it's more than life to me. I give my life anytime for it. I know it's true; it's Your Word.

329 And please forgive my stupid ways, Lord. Many times that I josh and joke that I shouldn't do. I'm ashamed of that, Lord. I just come from that kind of a family. You just overlook it, please, Father, if You will. Cover it with Your blood; that's what I ask You to do. Just... I confess it. You can't overlook it, but You can forgive me when I confess it.

330 Now, I've confessed my sins; I confess the sins of this people. I pray, God, that You'll forgive them, each one. And people, may they realize that we're just not trying to put on some kind of an act. It is the Holy Spirit in the last days bearing record of His Word, as I have just said it. But, Father, no matter.... I'm just a man; and if I'd say it, they'd say, "That's his interpretation. That's what he thinks about it." But, Father, if You'll just speak and prove that it's right, then they'll have to cross over You to get by it then, Lord. Then it won't be my interpretation; it'll be Yours. Grant it, Lord. And if I be Your servant, and my sin's forgiven, and You've called me for this work, then speak, Lord. I pray that You'll grant it.

331 Heal the sick and afflicted everywhere in Jesus' name I pray. And if You'll just make Yourself known to us now, just like You did there at the well with that woman when You talked with her. You told her something that was wrong with her--she had five husbands. Now, You promised to do it in the evening time. You've promised to do it in the last days. You said, "And so shall it be in the coming of the Son of man. As it was in the days of Lot, so will it be"--God, living in human flesh, moving among us in the form of His church in the Holy Spirit, performing the same signs. Grant it, Lord, just today. Won't You, Father?

Then, I pray that You'll let the people see it, and everyone be healed and saved for the glory of God. Amen.

Now, I'm going to call your attention now, if you'll just be real reverent for a few minutes. Now, everybody just quiet as you possibly can be now.

332 Are you sure that you're realizing the position that I'm in here now? I preached the Word here, the Word of God I've said it's all true. Jesus said "He that believeth in me, the works that I do shall he also." Now, I want to ask you a question, and be careful whether you say "amen" or not, now. Jesus, Himself, never claimed to heal anybody. That is true. He said, "It's not Me that doeth the works; it's My Father that dwelleth in Me." Is that right? And Jesus said in St. John 5:19, "Verily, verily (absolutely), I say unto you, the Son [Himself, as a man--He was just a tabernacle where God lived, see.]," He said, "the Son can do nothing in Himself, but what He

sees the Father doing; that doeth the Son likewise.” Otherwise: “The Father shows Me a vision of what to do, and I do just as He tells Me.”

333 Now, one day we find that there was, say, a little woman couldn't get in the prayer line. She had a blood issue, and she'd had it for many years, so she just touched His garment, saying within herself... She was insignificant. She was just a poor, little, old woman, didn't have no money; and she couldn't get up there with them priests and all of them standing there, who had the rights to stand and everything; so she couldn't stand up there. So she just crawled around till she got there and touched His garment; she said, “I believe He's just exactly... He brings us the truth, the life. I believe He's the Word of God, and if I can just touch Him, I'll be made whole.”

334 Do you believe? Could you believe the same thing that woman believed, that He is the Word of God? Now, the Bible says today that He's a high priest, our high priest right now. Do you believe that? After His resurrection and His ascension—He ascended on high and give gifts to men—and now He is sitting at the right hand of God, the majesty on high and to make intercessions upon what we confess, Is that right? And He's a high priest that can be what? Touched. By what? The feeling of our infirmities. Now, if He... Do you believe He is the same?

335 Now, look! If you come here, and just touch me all day long, it wouldn't make a bit of difference. If you touched any other brother, sister, it wouldn't make much difference—just the order of laying on hands, is all. But if you just touch Him...! That's all you have to do! And look, if you touch Him with some kind of a ritual like they did... They said, “Oh, we believe this great teacher this is a prophet.” He didn't say nothing. But that little woman had a certain thing that touched Him—her faith! She touched His garment, and He said, “Who touched Me?”

336 Don't you believe that the Bible says He's the same high priest today He was then, that can be touched by the feeling of our

infirmities? You can touch Him out there whether you're in this prayer line or not! If you are sick, or if you've got a loved one that's sick, if you've got something on your heart, you just reverently come before God and say, "God, I don't know about that man standing there; he's a little bald-headed man, he's nothing, but I believe that what he preached is the truth; and I believe that he said the right thing, that You are the high priest. Now, I want to touch You. And if he's told me the truth, then You use his lips to speak back and tell me, like You did the woman back there." See if He's the same yesterday, today, and forever! Do that! If that isn't just to make Him the same yesterday, today, and forever... Isn't it? Now, everyone keep your position and just reverently pray.

[Brother Branham continues calling prayer line.]

Let's hum closely now, all together, while they gather, "Only Believe."

Only believe, only believe;  
All things are possible, only believe;  
Only believe, just only believe; (Believe  
what? His Word He promised. For what?)  
All things are possible, only believe.

337 Coming down off the mountain, there stood the disciples; they were defeated on that epilepsy case, the father standing there looking at his child, crying. The disciples were going through all their maneuvers, but it wouldn't work. Jesus come walking up; some of them said, "There He is." Somebody pointed them to Jesus, away from the clergy to Jesus. That's where I want to point people, not to me or some church, but to Jesus. Said, "He is able."

338 So the father run, fell down at His feet, and said, "Lord, have mercy on my child! He's variously vexed with a devil. He ... times, the way he froths at the mouth; he falls into spasms"--epilepsy. He said, "And I've took him everywhere, and even Your disciples couldn't do nothing for him."

339 Jesus said, "I can, if you'll believe. For all things are possible to him that believes."

Just only believe (the same yesterday,  
today, and forever. They're all in now.  
Get quiet.), only believe;  
All things are possible, (What a time!)  
only believe;  
Only believe, just only believe;  
All things are possible, just only believe.

340 Oh, Lord, the Word's laying all around here now; let the evening light shine, Lord. Make it live. Through Jesus Christ's name I pray. Amen.

341 Now, in the name of the Lord Jesus Christ, I take every spirit in here under my control for His glory!

342 Look down this prayer line. There isn't one person in that prayer line that I know. They're every one strangers to me. All you in that prayer line that's strangers to me and I don't know nothing about you, your troubles or nothing raise up your hands. Everyone along in the prayer line. How many in the audience is strangers to me and I don't know nothing about you? You have the same authority out there as these do here only I'm singling out one person at a time. Here ... (let me take this around here. Can you hear now with this?)

343 This lady here. ... Here's a man and woman meeting again. I don't know her, never seen her. She's a stranger to me, but ... just a perfect stranger. I'm only acting upon the basis of that Word. That Word said, "The works that I do, shall you do also, if you believe in Me." The other morning when that vision come again, after thousands of them, it said, "The never failing presence of Jesus Christ is with you wherever you go." I believe that, with all my heart. If I never see you again, do you believe that to be the truth?

344 Here's a woman I've never seen in my life. She's just a woman that received a prayer card. The way the boy usually does it: he comes in here, takes the prayer cards and shuffles them all up together before you people. He gives anybody a prayer card that wants one wherever it is. No one knows where the line's going to start or nothing about it. Therefore the boy couldn't say, "Well now here you give me so much I'll put you up front, be sure that you're there." He don't know himself. Nobody knows. We just start where

... as long as the Spirit says "Call" we call from right there. And I trust sometimes that he'll give somebody one here especially that somebody that hasn't never ... a stranger that I don't know.

345 Now, if this woman standing here ... she has something wrong. She may be sick. She maybe have somebody else sick. She maybe just standing there. Maybe she's putting on like she's sick. And maybe she's just standing there, trying to expose something. If she is, just watch what happens, see. You may have seen that tried too, haven't you? Yes, sir. Watch them pack her out the door dead. So, now, you just find out see if it's right or not.

346 Come, lady. Now we're not playing church friends. We're at the end time. The fruit's at the top of the tree, it's ripening. That's right. The Lord's coming.

I don't know her. God knows her. He knowed her before there ever was a world. He knew her. He knew she'd stand right there. He knew I'd stand right here, for He's infinite. Is that right?

347 Now, if He's infinite and knew it then He knows why the woman's standing there. Then the same God that... Jesus, when He was here on earth with the God in Him had talked to the woman at the well and told her something's wrong with her. We all know what it was, don't we? And she said, "Sir, You must be a prophet." That was her first expression. Now we know that it's time for the Messiah to be here which is called the Christ and when He comes that's going to be the thing He does."

348 Now, if He's the same yesterday, today, and forever and promised by this Word, that I just preached, that in the evening time He would be here and do the same thing. Then we're looking for it, aren't we? Looking for that resurrection of that church. Now, if He will perform to this woman the same as He did back there that confirms the Word that it's right.

349 Now the lady just held her hand, to these here, that we're strangers one to another. I don't know her, never seen her. She's just a stranger standing here. So are you out there, many of you. I know some of these people sitting along here. I don't know many. I know Mrs. Collins here I'm sure of that. Sister ... Ben's wife. And



I seen Brother and Sister Dauch here awhile ago, to the right, Brother and Sister Dauch. Brother over there on the end. I know some of you around here but I don't know too many of you, 'cause I'm not in here very much to get acquainted. And we have strangers in here and so you just pray.

350 I be a stranger to you. I profess that the evening lights have come. And the evening lights would be the same as the morning light. It would reveal the same mysterious fruits of God, spiritually speaking. That is right. I'm only talking to you like He did that woman at the well.

351 He said, "Bring me a drink." I'm saying the same thing. It's not me it's Him. But if He will reveal to me what you're standing there for, if He will reveal to me what you're there for, then you'll know that He does know all about your life. If He'll tell you something that has been (see), you know whether that's right or not. Then if He knows what has been, can tell you that, He can surely tell you then what will be if He'd already tell you what you've done. That did it. Surely that would reveal Messiah.

352 In back of it before of it, and all of it makes it right. Will the congregation believe on Him? Exactly right. I believe you'll believe whether He did it or not... Still believe it but this only cranks it down.

353 Now, I'm just looking at the woman and she's becoming anointed. She's aware being a stranger to me. But just let me show you now. Many of you have seen that picture out there, that light. That's exactly what's hanging right here between me and that woman. Don't you see that? Kind of a green, yellowish-green emerald light as we call it. That's what's making her feel ... now just let me show you something. You feel a real sweet humble feeling, is that right, lady? Raise up your hand so the people can see. She can't help but be excited.

354 Now, I could break in on her. I don't know her. It depends, it'd have to be God. I can't do it myself, it's God. Yes, the lady is really by natural would be pending an operation. She's got something that the doctor would tell her that must be operated for but she doesn't go to them. That is right.

355 And she has.... It's a growth. And that growth is on the right side near the spine. That's right. If that's right raise up your hand so people see. Now do you believe? Now you won't see it, but if you believe it with all your heart [unclear words]. All right.

Now you say, "Maybe you guessed that Brother Branham."

356 You can't guess that in a million times [unclear words]. Just let her stand there. It's gone from you right now. Let's see, just a moment. She seems to be all right--a Christian. Now, let's see. Now just.... If He won't tell us something else that would be.... Yes. Here she comes right back. It's up to Him. She's.... Yes, it's a growth that the doctors would remove and it would cause her trouble. But she is going to trust Christ for it. And now ... only that she isn't from around here and she brought somebody with her. It's her husband and he's suffering too. That's right.

357 Do you believe God can tell me what ... I'm looking right at the man here that's with you, what's wrong with him. Well tell him just go eat his dinner, his stomach trouble's just left him. Is Jesus Christ doing that? You're from Tennessee. Ashland. Right. Mrs. Denky. All right you can go back home and be well.

358 Do you believe the Lord Jesus? If that isn't the same Lord Jesus that was here in the days gone by revealing our [unclear words] ... the woman, talk to her, ask her if those things I said was right. Just believe. Now are you satisfied? Now you know I couldn't do that. I'm a man. I'm your brother. But He's God.

359 Now, let's see. Is this the next person? You that was in the prayer line. All right. Now, 'course that anointing, you realize it's weakened me like I don't know what. Now, Jesus, when that little woman touched His garment He said, "I perceive that virtue went from me." Is that right? That means strength. He got weak. And if that were to happen to the Word Himself, what would it do to this one the Lord came to? If it did that to the Son of God, what would it come to me a sinner saved by his grace? It just swings me around, and 'round, see. But yet, I'm here to represent Him. I'm a poor representative. I repent of all my sins. That you won't look at what I am but look who He is. If you'll look that way.

360 Now, I'm a stranger to you. I don't know this woman either. We're strangers to one another. That's right. Now, if the Lord Jesus... Me not knowing you and you not knowing me, if the Lord Jesus will reveal something to me that you're here for. Something you've done, something you ought not have done, or something in that way you know that you be an outstanding miracle. That's something that cannot be explained.

361 A miracle is something cannot be explained. Anyone knows that. That would be an outstanding miracle. It would be more of a miracle than if there was a lady sitting here in a wheelchair and have arthritis and all sewed up, I tell her "Get up and walk!", and she'd go walking out of there. Everybody'd scream at that. But you see, actually the power of her faith to believe. Just get up and walk ... could do that. But to go back yonder and pull out a life somewhere, that takes more than that. That's just God doing it. For you can say, you know whether it's God or not.

362 Now, something happened somewhere else. Now, wait. It's left here. It's gone in the audience somewhere, somewhere. It's gone, now, just a minute. Let me talk to the woman just a few minutes. Just be real reverent and watch. Now, just pray; be praying. Why don't you pray "Lord, let it be me." Some of you people out there that won't be in the prayer line, you pray.

363 Again I speak to you for your faith, see. If it could be did to that other woman, it can be done to you. It's your faith, see. You're the one that does it. It's not me; it's your faith in God. See, Jesus never said, "Oh, I knew I was going to meet that woman over there, no. But when the resurrection of Lazarus come, now, that's what God [unclear words] to do, see. He preached what He was, went away, and then when He come back and said, "Lazarus sleepeth." And He come back and He went and raised Lazarus from the grave, called his soul where he'd gone [unclear words]. He never said He got weak there, that was God using the gift. But this.... When that woman touched Him it was the woman using the gift of God. That's the same thing here. It's you doing it.

364 Now listen, on hunting trips where the ... see, bear and where there's different things and all these different things is foretold here. Told where they'd come to pass, just word by word. That's God,

that don't bother me. But when the people begin to use the gift of God (see), you become God's public servant, for you just to tap in the line, see. And then you touch Him with that, and He speaks back.

365 Now, just ... now the woman is coming into the vision. She's coming in ... or, the vision's moving in. Looks like you could see that around. The woman is sick. She's really sick. She's suffering one thing with a stomach trouble, awful bad. Raise up your hand if that's true. And you have complications, and things, that is true. You also have someone with you, it's your husband, and he's sick. If God will reveal to me ... to your husband what's wrong with him will you believe me to be his prophet? The man is bothered with his eyes and his ears, and in a very bad condition. Do you believe God knows who you are? Would you believe me to be his prophet, his seer if I tell you who you are. You believe it? Mrs. Robertson. And you're from Crooksville, Alabama. Return back to your husband and be well.

366 Do you believe? All things are possible to them that believe. Take your position and believe that God does it. Now, don't doubt, but just believe with all your heart that God will grant His healing to you and you can have whatever you ask for.

367 All right. You come up now. Let's see. Is this the next person here? All right, sir. I suppose that we're strangers one to another, sir. If Jesus came to a man named Simon, told him about his position, and it made Simon go and believe with all of his heart, would it cause you to do the same thing? It would. Well, we being strangers.... Now, God is no different between male or female. He's just the same; He's God.

368 Will you believe that that feeling that's around you now that God will be able to reveal to you, through me, his servant, that something that you're here for, or something's wrong with you, or whatever it is. You'll know whether it's the truth or not. All right. May He grant it. The man is coming into the vision ... or, the vision's coming into the man. He is not here for sickness. He's here seeking the baptism of the Holy Ghost. That's what he's seeking. That is right, sir. Yes, sir. And you're not from here. You're from up the road, here; a place called Seymour, Indiana. That's where

you're from. They call you Bill. Bill return back, receive the Holy Ghost.

369 Come, lady. Do you believe me to be His prophet? Do you believe that Jesus Christ, the Son of God, lives and do you believe it's Him permitting this to happen like this? (How many have we had? See, I don't want to get too weak.) All right. No, it's ... you're not here for yourself. You're here for somebody else, and that somebody else isn't here. If I tell you what's the matter with that somebody else will you accept the healing and take ... and believe? It's a cancer. Do you believe that they'll be healed? Then go praising the Lord Jesus.

370 Do you believe, all of you? Do you believe that marking of the Holy Spirit? Isn't He wonderful? Will you believe Him? All right. How many have we had? Usually two or three is a confirmation. [Someone says, "Three, there's four even.] Four. Is this the fifth one standing here? All right. Let's us believe with all our hearts that Jesus Christ, the Son of God, is the same yesterday, today, and forever.

371 You're here for that baby. If God will reveal to me what's wrong with your baby, will you believe God will heal it? The little fellow has a serious heart trouble. That is right. The baby's not from here it's from out of town. It's out of state. Do you believe God can tell me where the baby come from? Will you believe and believe it will get well then? Take it back to Franklin. If you'll believe, only have faith. I condemn that evil thing in the name of Jesus Christ may death leave and life come into it. They shall lay their hands on the sick, they shall recover.

Want to believe? Can He make it feel better? Do you believe that female trouble's going to leave you? All right. Go to your seat and say, "Thank you, Lord."

372 How do you do, sir? Oh, that devil asthma. Just a moment. Just a moment, now. Something went wrong. Something didn't go wrong it went right. Now there's something in here similar that caught that man just at that time. Let me see again what it was. Now, just look at me, don't... It's a colored man. Sitting right back here looking at me. He's got someone that's sick. That's right.

Asthmatic and sinus. That's right. You touched Him. You're not from here, sir. You come from the East . . . Northeast, this way. You come from New York. That's right. You're Mr. Hunt. You believe now. That's your friend sitting there by you, praying. Do you believe me, sir, to be God's prophet? You come here with him. Your name is Coleman. You're praying for a father that smokes, that's "Thus saith the Lord." Go believe now.

You got a nervous stomach. That's your trouble, isn't that right? Go eat, in the name of the Lord Jesus. Do you believe He healed you? [unclear words] the Lord Jesus. Believe with all your heart.

You're bothered with a nervous trouble all upset. Believe with all your heart. Go home and be well.

Nervousness. Just believe with all your heart that God will make you well. Just don't doubt a bit.

Nervous and heart trouble. Do you believe that Jesus Christ will make you well? Be made well in the name of Jesus Christ.

Nervous upset, stomach trouble, heart trouble, gastric condition in your stomach, all your food is sour. Go, don't doubt in your heart and it'll come to pass, you won't have it no more.

373 Your back's been bothering you. Do you believe with all your heart? Then go, and Jesus Christ make you well. Just a moment. Hold still just a moment. Now something happened. This woman here's strange. That light circling her real fast and then run over and run right back again, something happened.

Just a moment. There's a colored man. I'm sure is wasn't the colored brother there 'cause it come. . . . Just a minute here it is. Sit back, Billy. Here it is. It's this man sitting here; colored man. You're bothered with back trouble too. That is right. You're a stranger to me, I am to you. But there's one thing you need better than a back trouble, that's give your heart to Christ and come bless you. Now, will you accept Him as your Saviour? You come from Ohio. That's right, from Ohio. Go back, be made well. Jesus Christ forgives your sins and you go home and be healed.

374 All right, sister, come. Complications, nervousness, and weary. Do you believe with all your heart that God will make you

well? Go to your seat and say, “Thank You, Lord Jesus for all that You’ve done for me.”

375 Do you believe that God will make you well and heal your back and make you well, and cure your kidney trouble? Go right on your road, rejoicing, say, “Thank you, Lord Jesus.”

376 Do you believe, sonny, He makes you well? Say, “Thank you, dear God. Go, and just praising God.

377 Now, do you believe with all your heart, sister? Then go and Jesus Christ make you well. Just a moment. Oh, it wasn’t her. Just then, it wasn’t the lady there.

378 Just a moment. I’m seeing water, splashing or something. Somebody’s here that’s crossed the sea from somewhere. It’s a woman, and she’s come from Holland. Where is she? There she is. All right, sister, you’ve come a long ways for healing. Do you believe me to be his prophet? You suffer with rheumatism, arthritis, stiffness. Believe on the Lord Jesus Christ and take the message to your people. The Lord bless you.

379 Do you believe? Here, way back here at the back. It’s a woman, sitting right back here, and she’s suffering with a gall bladder condition. Oh, she’s going to miss it. God help me. She comes from Indianapolis. Her name is Jewart. Stand up where you are, lady. There you are. Be made well in the name of Jesus Christ.

380 Do you all believe with all your heart? Is Jesus risen from the dead? [Unclear words.] Let’s pray.

381 Lord Jesus, may Your holy power come into the church now. [Unclear words]. In the name of Jesus Christ, may each person be healed. Lord, confirm your Word with signs following. And now, Satan, you foul devil, you are defeated. God said He would restore the Son of God and [unclear words] to your creeds. He promised to restore the church to it’s former condition when the evening light shines, and we’re living in it. And by restoring we have a right, we have our attorney. We have our lawyer, our high priest, and we’re going to force the claim. You’ve had them long enough. You can’t claim them any longer. We charge thee in the name of Jesus Christ by the power of His resurrection and the Holy Ghost [unclear words].

