

Restoration Of The Bride Tree, Pt. 1

Jeffersonville, Indiana
April 22, 1962(i)

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 authoritated 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 unauthoritary 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.