
QUESTIONS AND ANSWERS

(*LAW HAVING A SHADOW*)



. . . Lord, that's—that's all I know to do; and—and that way the Holy Spirit keeps us all broke up. You know the prophet, one time, went down to the potter's house, see, to be broke up, to be melded over. See, you have . . . If there's something wrong, God don't just put a patch in anything. He said you put a new piece in a—in an old garment, it'll make it worse than ever. Said, just, the thing to do is—is—is—is put the whole thing new. So, if you've done something wrong, don't just get around with a little, say, "Well, I'm sorry I did it. I won't, try not, do it again." Just break up and get molded over again. See. Make that piece another piece.

² Now, last evening . . . Now, in this week . . . Now, probably, tonight will be gospel teaching again. And I—I do the very best that I know how. See. And now, in coming in, many times, you all think I just come in, maybe . . . Now, this morning, yeah, maybe, there might be a stranger or two, but most of them now, perhaps, is just the regular little tabernacle group here. And sometimes, tearing into the gospel like that, it isn't to—to make you angry with me or to . . . It's, what it is: yes, it's to tear you up, certainly. That's what it does. This Word of God, sharper than a two-edged sword. And the thing of it is, in there, there'll be *this* one come in with something, *that* one come in with something, *this* one, *that*; and all good people. But they'll have different ideas and each one want to present their idea to the church. See? You can't do it. The church has got a solid Gospel doctrine that has to be based on the Word of God.

³ If you got a difference, why, either, take it to the pastor and let him see what he thinks about it and so forth, then, let it be submitted. And don't take some theory, now. It has to be brought out in the Word. And a lot of times, the pastor builds all those things up, then, when I come in, he's very humble, Brother Neville, you know he's good. He's just a little bit too humble. He don't speak when he ought to speak. And so, that's a . . . That's right. And I—I pray . . . I think I . . . Here not long ago, we had a little talk together. I said, "What's the matter, Brother Neville, is this: You—you—you're a loving sort of a brother and you don't want to hurt no one's feeling. You think I'm . . . Stand in the tabernacle there, 'Well, after all, it's Brother Bill's tabernacle.' It's God's tabernacle." And he's the shepherd put in full charge. See.

That's right. It's his place to do these things. I said, "Well . . ." He said, "I'm . . ." He don't want to hurt one's feelings. Well, look, if you side in with somebody siding *this* way, another one siding *this* way, you got to stand on mutual grounds and draw together here and say, "*This* is it." See? Just, "*That's* it." See? You must do that.

4 And the people really . . . I've found this around the world, if you'll be absolutely straight and sincere, the people appreciate you more. Uh-huh. Just lay it right down. Jesus, He—He loved the people. He even gave His Life there for those Pharisees that were crucifying Him. And He prayed for their forgiveness, but yet He said, "You generation of vipers, snakes in the grass," and so forth like that. He wasn't exactly talking to the being, the human being. It was a spirit. I look at Peter coming behind Him, said, "O Lord, You can't do that." He turned around, said, "Get thee behind me, Satan: thou art always an offense to me." He wasn't speaking to the apostle. It was . . . He was the fountain of Truth, and it was a spirit that was on that apostle that was making him say that, you see. See? He wasn't speaking to Peter. He loved him, see, He loved him and knowed he was to be the head of the church at Jerusalem. But He—He wasn't going to speak back to Peter. He was speaking to the spirit that was causing Peter to hinder the Works of God. You get it?

5 And that's the same thing here. It isn't to hurt your church, hurt your feelings. Where you, well, you're my beloved brothers and sisters. Why, my, if there's any crow- . . . If there's a star in my crown, if I've won someone to Christ, it's you. Well, I ain't going to break my star, I'm sure. But, if there's any something gets on my star that oughtn't be on there, I'm going to break that if I can. I'm going to do that 'cause I want it to shine. And if I can get the church all in harmony and one accord, then the whole thing's shining, you see. See what I mean? And that's what we have to do.

6 Last night in answering the questions, I did the best that I knew how. The person that wanted that Vicarivs Filii Dei: they never give me any part on it last night, that I should answer it this morning or give you the Roman numerals written out. But if you're here this morning and so desire it, all right, you'll be glad.

7 And last evening, after the service was over, there was a—a man came to the platform, which was a Christian Scientist man; been attending the meetings. And what a great compliment he passed, when he said he'd never heard that type of teaching, never heard the Bible so well explained. And just go to show, I walked right out of the church and someone standing out there said—said, "That guy sure is an impostor." Well, course, that's someone that's backslid from the

tabernacle here, and went away with that group, not long ago. Three or four of them pulled away.

8 And let this church hear this: pastor, and all, regardless, if those people who left this church . . . “They went out from us because they wasn’t of us,” said the Bible. See. That’s right. And we went to them with brotherly and godly love, one after another, trying to reconcile them to the church. They wouldn’t listen. We taken groups and went with them, they wouldn’t listen. Then we told it to the church. And the Bible said, “Let them be as a heathen and a publican.” That’s right. They cannot come back in the church without first, coming before the church and repenting before the church and then repenting before God and then be brought back and see how they act after that. See. See. That’s right. They cannot come back unless . . . The Bible, that’s Bible teaching. We must stay with this Bible. See?

9 If a brother has ought, go to him. And if he won’t hear you, take someone with him . . . with you. He won’t hear that, tell it to the church and then let them be as a heathen and a publican. And said, “Whatever you bind on earth, I’ll bind in Heaven, what you loose on earth, I’ll loose in Heaven.” See. So, we must keep . . .

10 Listen, hard teaching sometimes, but it’ll keep your church leveled up. It’ll keep it what God said. Like I . . . Sometimes, if anything I hate to do, is correct my children, when I . . . or give them a whipping; but I—I just hate to do that. But yet the Bible said do it. And you watch these little people today that don’t whip their children and correct them, find out what they got. Got a little smart aleck that’ll stomp their foot and slam an orange against the wall and bawl you out, the parents. That’s it, see. The Bible is right in everything. Isn’t that right? The Bible is right in everything.

11 So, this has been a time of teaching. Someone who wouldn’t come in last night, set on the outside, said, “I wouldn’t answer all the questions.” Said I, “Went back in the room and sorted them out and found the ones I wanted to answer and brought them out and answered them.” Look, if you put in a question and I didn’t answer it, you bring it to me. I got two this morning that I gave . . . you remember last night, somebody brought them up late and I had to give them to Brother Neville, and I got them this morning to answer. I try to answer every one to the best of my knowledge, what is **THUS SAITH THE LORD**. Now, you may miserably disagree with me on things, but just the same, the love of God will remain just the same towards you and I, ’cause we’re children together.

12 And before we start the morning Sabbath teaching, which we hope not to take too long, whatever the Lord will, and then I want to answer

this. Now, remember church, you, every one of you knows what this church stands for. You—you absolutely understand. Now, we don't have any membership, we just have fellowship, see, because if we have membership then we bring the people, like to an organization, which we are strictly interdenominational, unorganized. Only one Thing to lead us, that's the Holy Spirit. And we believe that the Holy Spirit leads through our leaders. If God set a—a . . . Holy Spirit set a teacher in the church, then if the Holy Spirit wants the church to know something, He'll speak through the teacher. For the Holy Spirit . . . That's what the teacher is ordained to do. Is that right? It's ordained. That gift is in the church as a teacher and we should all listen to it until that gift goes to proving something that isn't right in the Bible, then we have a right to question it. See.

¹³ As long as it's not, you go saying, "Well, there's no such a thing as water baptism, there's no such a thing as *this*, *that* or the *other*, or the baptism of the Holy Spirit," then question that. See. But now, and the Holy Spirit leads . . . Now, the church believes in the baptism of water in the Name of the Lord Jesus Christ for the remission of sins, after repentance. It believes in the baptism of the Holy Spirit with the fruits of the Spirit following. The fruits of the Spirit: longsuffering, gentleness, patience, goodness, meekness. We believe in nine spiritual gifts, all nine of them: wisdom, knowledge, teachers, apostles, prophets, gifts of tongues, interpretation of tongues, Divine healing. Those things we believe.

¹⁴ We believe in church government. And the government is ordered of the Holy Spirit in the Bible. The pastor is always the head of the church, the pastor is always. That's God's elder. In organizations, you have to come through the bishop. Now, the Bible . . . there's no higher order in the Bible than the elder of the church. Just tell me where it's at. There's no higher order in the Bible for the church than the elder, which is the pastor. He's the highest order of the Bible.

¹⁵ And then, if the—the elder, if . . . Don't receive any accusation against your elder, unless it first be by two or three witnesses; no matter what anybody says about an elder, don't you believe it until you have two or three witnesses. And let them witnesses be tried first. And then if that elder has done something wrong and these three Holy Ghost witnesses has been tried and proved that they've really done something to the elder, then go to the elder, and that sin, openly rebuke him. See, that others might see and take heed.

¹⁶ Now, in order to the church . . . And now, we just trust that God will keep you perfect and your hearts stayed upon Him. And remember, friend, this glorious Church that we been talking about in this last week. Why can't we have that here on Eighth and Penn Street? We've got the

qualifications. We've got the people who love God. Don't you believe that? We've got . . . I . . . we got people in here . . . I see strangers in here that's come in, why, since Brother Neville has been pastor here, a fine people. I meet them here at the altar, people from Louisville, people from Henryville, New Albany and around. People that I don't even know. I've never seen them in my life, wonderful people.

17 Now, wouldn't you all like to have a real Bible church? A real Bible church where all the spiritual gifts were set in order, everything making manifest just exactly the way it should be. Wouldn't that be wonderful? Now, you're going to have to sacrifice, not money. You're going to have to sacrifice what? Some of your own ideas. You're going to have to sacrifice some time in prayer. You're going to have to sacrifice your . . . maybe a stubborn will, to break down in humility. See? You're going to have . . . The whole Christian move is sacrificial. "He that will follow Me, let him deny himself, take up his cross, and follow Me daily." Is that right? How often do you have to sacrifice? Every day. Paul said, "He died daily; every day, he died."

18 Now, I believe, with God's help . . . Now, Brother Neville and I has just went through a great siege of going through different things, and rubbing over different things, and trying to find out. And I'd say this . . . Now, Brother Neville don't even know I'm saying . . . knows nothing about it, he's just setting there, that's all. I've questioned him in the doctrine of this tabernacle, see, and see if it was right. And he's right, see. He teaches the doctrine. Now, what I'll find in the church is leading up to an answer here in one of these questions that I get, which is the only one that I know . . . These all in here is, I think, if I'm not mistaken . . . [Brother Neville says, "And these are inside it."—Ed.] Yeah, these are same, some of the same ones that was here last night again. Look them over, Brother Neville, and see if they are, if you will, and then give them back to me, if they are.

19 And that's what I come in for, at these times, is to look around the congregation; is more or less as Paul told to one of the elders down there, "Keep these things, when I come down, we'll set the church in order." First thing, I got with Brother Neville to see what he believed, see if there's any contrary in our—our faith, in our—our way or explain the Bible. There wasn't one error. He went right straight to the same thing. Then if the elder and I, and he's teaching it right, then we got to find out where the—where the trouble's at. See? We'll get this thing straightened out.

20 Now, one thing I find out in the church, while there's no, not, maybe, three or four strangers with us, just the little tabernacle, is one thing: it's a lack of love for one another among you. See? See? Now, I—I don't know . . . You know me well enough to know that when I

know something's wrong, I—I'm going to come to you. That's right. Because I'm duty bound to God. And it might have to hurt you, but I'm going to tell you the truth. See. I'm going to tell you the truth so we can both get straightened out with God, and go to . . . The Bible said, "Agree with thy adversaries quickly. Don't let the wrath . . . sun set on your wrath." See?

²¹ Now, in order to be a—a correct pastor or minister, you've got to watch your congregation. If you see the enemy coming in, then slip right over here and say, "Here, just a minute, see, now that's the wrong thing." See. And then you're watching. The Bible said, "Take heed to the flock, to feed the flock, which the Holy Ghost has made you overseer over." Now, if you fail to do that, God is going to make you answer for it, see. That's right. So, that's what we want to do. Is them old ones, the ones I had last night? Oh, that's all. All right.

²² Now, I tried to answer each one, but these—these two here, and I'll get them just before we go into Sunday school, so that I . . . every one will be answered.

Let's see. Do you believe that God gives the Holy Spirit to everyone that is truly born again Christian at the time they accept salvation, or do you believe that this is a different work of grace, that in the experience of most Christians, comes later? Please clarify this subject, as many are confused because of the different teaching on this subject.

²³ Now, if I don't answer this correctly, well then, you ask me. I—I—I—I . . . and put it on my desk for tonight and then I—I'll get a hold of it. Now, Christian friend, a person cannot be born again until they have received the Holy Spirit. See? You can't. You are not even converted until you receive the Holy Ghost. I'm not say, "you're lost," before you receive the Holy Ghost; 'cause you're not. There is three . . . there is one work of grace, only one work of grace, that's the Holy Spirit. And it's made in three manifestations. Just like there's one God made in three manifestations: Father, Son and Holy Spirit. One God, only one. Now, there is three works of grace but three manifestations. There's a manifestation of justification by faith. A man believes God, says, "Yes, sir, I believe that. I believe there's a true God and now for my personal Saviour, I accept Jesus Christ, His Son, as my personal Saviour." Now, that's what's called justification by faith, which the disciples received first.

²⁴ Now, the next thing is this man will go out and today he might smoke, drink, curse, do things that his habits is hanging into him. It's just rooted in there, it's spirits. Habits are spirits. The Bible said they're "unclean spirits" in men. Now, he was a . . . maybe he's lustful.

Excuse this, we're a mixed audience, but we're—we're standing in the judgment house of God, see, and we must say these things clear. For instance, men sometimes, especially men, become lustful, sex maniac, and not only that, but just lustful. Way women dress and things today, no wonder they are. But, and if . . . the women becomes the same way, lustful spirits get on them. And they're nice little ladies. And they put on short clothes and little bitty things around them which looks terrible and they get out. Why? They don't want to be bad. But they don't realize that that old passion-demon spirit is working on them. They don't do that to appear before God. They do it, not to be cool, 'cause pure science proves you, that you take your clothes off, the hot air on your body is more hotter to you than what it is when you got clothes on.

²⁵ The Indian girls in—in Arizona are beautiful; lot more than what you see, one of these nudes. And she don't only put on her clothes, but a big blanket around her when she walks across the desert to keep cool. And perspiration, when the heat comes up, then it's air conditioning. See? See? So, it—it's nothing in the world but a lust-passion spirit. Maybe you're lady enough not to do anything wrong, to live untrue to your husband, or to your own morals. But, my sister, that's disgraceful, and you don't realize, if you could look in God's looking glass here and find out what God said about that: it's an evil spirit that's on you. And you don't realize it.

²⁶ Mary Magdalene didn't realize the spirits that was on her, see. Well, now, when you get that kind of spirit on you, or men, you get out here and start lusting for women, it's a . . . You say, "Well, it's human nature." Not like that. See? No, it's a spirit. The Bible said it was a spirit. That's right. So, the thing to do then, the Blood of Jesus Christ cleanses you from lust and passion, called sanctification. The word *sanctification* means, "to be cleaned and set aside for service." You get what I'm . . . ? Now, that lust spirit leaves you, under sanctification. Let a little lady, nice, goes to church, she sings in the choir, but she has to mow her grass with a little pair of shorts on. Let her get sanctified one time, and let her put on a pair. See. Let that man, that'll almost have a wreck looking at that woman in the yard, and let him get sanctified one time, and go down the street, he'll keep his mind on what he's doing. That's exactly right. If he gazes sideways, he'll turn his head this way. The Holy Spirit says, "Turn your head." That's it. See. There you are. See. That's right. That's sanctification.

²⁷ Now, in this person that's been called by God there's manifestations of gifts . . . Now, a very dear friend of mine, in Denver, the other day, was discussing this with me, that used to be here and preach in this city, very fine man, as far as I know. But, you see, he was a Nazarene, and he

thought that sanctification was the baptism of the Holy Spirit, which it is not. There's no Scripture to show that. I'll prove that in a little bit, in the Bible, see, that it isn't. You're not sealed by sanctification. You're sealed by the baptism of the Holy Spirit. A sealing is the completing of the work. That's the reason it couldn't be sealed under Luther or Wesley, either one. It had to come to the baptism, before the church was sealed away till the Day of redemption, you see.

²⁸ Now, but oh no, they're not lost. They're saved. Certainly, they are. Now, sanctification is the same work of grace, or—or the same grace that saved you. Jesus said, "No man can come to me, except My Father draws him." So, it's the Holy Spirit, all along. But that's a portion of the Holy Spirit. This is a greater portion of the Holy Spirit. And then, when you receive the baptism of the Holy Ghost, that is the completion of the Holy Spirit taking up Its abode in you to manifest gifts: speaking with tongues, interpretation of tongues, gifts of power, wisdom, knowledge, understanding. The man said, last night, said, "Where did you get your education for these things?" Well, said, "I've come out of great seminaries and we've never had such as that ever taught in a seminary that I ever heard."

²⁹ I said, "It don't come from seminary." I said, "I'm poor, with a seventh-grade education." Ten, fifteen years ago, I couldn't hardly write my own name, and I cannot do much better today. But it comes through inspiration. See? I said, "Then watch it."

³⁰ "Why," he said, "you never watch where you're going in the Bible. You just grab the thing and run all through the Bible." And said, "It just all comes right together."

³¹ I said, "A hour after I get out of the pulpit, I couldn't tell you what I said." See? It's not me, I don't know. See? It's Him putting it together, I don't know. See. I can't tell you. I just get up here and Something strikes me and I just know the Scriptures, like *that*. You might ask me the Scripture a hour later, I wouldn't know, see. But it just comes like *that*. And you watch and see if it's the right or wrong once. When I get in the pulpit, I don't know what people are doing when they come in the prayer line, what they've done in their life. But watch It strike and tell them just exactly what they've done in their life, and what they ought to do to get saved. Is that right? What they ought to do to be healed and whether they're going to live or die. How do I know that? Then ask me ten minutes after I'm out of the platform, I couldn't tell you what I said. I don't know. It's all that . . . I haven't got anything to do with it. I just yield myself to the Holy Spirit and He does the talking. And there's the whole thing. That's right. So, it isn't I. It's not me. If you judge that I have the Holy Spirit, then it's the Holy Spirit. And if you judge that it isn't the Holy Spirit, then you might think it

was a devil. But the thing of it is, compare it with *This* and see what it compares with. Uh-hum. The Holy Spirit wrote *This*. So, if it compares with *That* and brings *That* out truth, then it must be of God, then. Isn't that right? That's right.

³² Now, no, the Christian brother. . . Now look, it's just, in this manner. . . Now, I'll try not to take too much of our time on this. Look, a new birth. . . Jesus told Peter, after he would been, the apostles, all of them: They'd been justified by believing on the Lord Jesus Christ. They'd been sanctified through the Truth; He was the Truth. And then He said. . . And give them power. They went forth to preach the gospel. Their—their. . . them great gifts that was in them was being made, temporarily, or, in a shallow way, manifested. But He said, "Now the next thing you got to do is make this thing grow." Now He said. . .

Peter said, "Lord, I'm willing to go to death and everything, with You."

He said, "Peter, after you are converted, strengthen your brother."

³³ After you're converted? "Well, Lord, I've been baptized by You." Jesus Christ baptized Peter. He baptized His. . . the apostles. All right now, he said, "Now, I been baptized by. . . I've done all of these things and I've walked by You. I—I—I've been saved and You give me power." You wouldn't expect God to put that power in a unclean vessel. So, He had to clean them up and give them a life of—of sincerity, anyhow, before He—He let them go out and preach the Gospel. And they returned back, rejoicing, said, "Well, even the devils is subject to us." See?

³⁴ And why then, He said, "Now, Peter, I know all this, but you're not converted yet." See. "You're not right yet, Peter. You're not converted. But after thou art converted, then strengthen your brother." Peter hadn't received the Holy Ghost yet, see. When the Holy Ghost come, then Peter was an inspired teacher. Jesus recognized it (in last night's question, you remember), where He said. . . come down, said, "Upon this rock I'll build My Church." Not upon Peter. Not upon the pope or upon that place wherein that—that. . . No. Not upon Himself. Jesus never put that upon Him being the—the Chief Cornerstone. No. He said, "Thou art Peter, and flesh and blood has not revealed this to you, but My Father which is in Heaven. And upon this rock, spiritual revealed truth, I'll build My church."

³⁵ That is, not upon what the seminary teaches, not what the church teaches, but what the Spirit inspired Teaching that comes into this Bible and manifests this Bible to be true. "Upon that, I'll build My church; and the gates of hell will not prevail against it." See what I mean?

³⁶ Now, now, a person can be . . . Look, a mother . . . Look this way, now, the little young ladies, most of them are out in the room out there and the young men. We're all married folks. I want to ask you something. Why it is, everything in the natural types the spiritual? Everything. . . Moses made the pattern, the tabernacle, like he saw in Heaven. Is that right? Everything in the natural types the spiritual. Now, when the . . . Saint John the Sec- . . . I mean, First John 5:7, it said, "There are three that bear record in Heaven, the Father, the Word, which was the Son, and the Holy Ghost: these three are One." Is that right? Said, "There are three that bear record in earth, water, blood, Spirit: they are not one, but they agree in one." See?

³⁷ Now, you can be justified without being sanctified. You believe that. Now, you holiness people will agree with that all along, see. All right. Then when I tell you, you can be sanctified without receiving the Holy Ghost, you Pentecostal people will shout over that. See, because that's true, see, you can. It's just another step into the same grace. Now, you can be justified without being sanctified. You can be sanctified without receiving the Holy Spirit. I've brought that this week through the Bible ages and everything. And I could spend two years right here on the same thing and never leave the subject. It's in the Bible. We've just, merely, touched the little points and things around *here* and *there*, not even dug down in and got all the Scriptures, the Old Testament, the prophets, and everything, and brought them right out, the picture. Hour after hour reading, came up here at Green's Mill and things, as God revealed that to me, you see. See.

³⁸ Now, look my friend. Now, but you cannot have the Father without having the Son. You can't have the Son without having the Holy Ghost. See? They are inseparable. But water, blood and spirit is separated. Although, it's by the same grace that they come. Now look. When Jesus died at Calvary, He produced exactly: What it constitutes to get into the Body of Christ, come out of the Body of Christ. When Jesus died what come out of His body?

³⁹ Now, listen closely. What come from His body? First was water, blood and Spirit. Now, when a baby is born in the earth, mother and dad, what's the first natural thing in a natural birth, break? Water. Is that right? First: labor, pain, the Word is cutting. The sinner setting there, "Hmm. Does he mean that I have to quit doing . . . ? Hmm. Will, I have to get a . . . ?" Oh, it's pain and labor. It takes death to bring forth life. Death. . . Life can only come through death. So, you say, "Well. . . Yes! It's right!" Here you go. All right. "I'll repent of my sins! I want to be baptized to show to this congregation I believe in the death, burial and resurrection of the Lord Jesus Christ!" Water come forth. Uh-huh. Yeah.

40 What's the second thing in the natural birth? Blood. Is that right? Breaking of blood. Then the Blood cleanses and takes all the unclean habits away from you, sanctifies you, gets you fixed up. All right. That cleans you from all sin. Now, you're set aside for service.

41 Now, what's the next thing that come out of the Body of Christ? Spirit. When the water comes, the blood comes, then a little posterior protoplasmic stimulation's added to the baby, [Brother Branham claps his hands—Ed.] like that, a little Gospel spanking, and, "Whaah," he cries out. He got spirit. Is that right? That's what the church needs sometime, is just a little bit of Gospel spanking, [Brother Branham claps his hands.] like *that*, set down, listen. And then you say, "Oh," you cry out, "Abba, Father." The Spirit comes pouring out to him then. He's born again of the Spirit of God. He's a Christian when he's begotten.

42 A baby's a baby when it's formed, the very first germ, in the mother's womb; it's a baby. I'm firmly against birth control, see. Yes, sir. For where it's just as much harm to—to take the life of a little baby that ain't two months old, as it is to pull a pistol and shoot a man down in cold-blood murder. Yes, sir, I'm against birth control. What God sends, God will take care of. That's . . .

43 Notice. Now, that is wrong to do that. Now, that's the baby right there. It's a life, for the first germ of life is in it, which it'll only be the only life that'll enter . . . it lets other spirits in it. Then the baby becomes begotten. Its little muscles quiver and jump and twist like that. Then that's the next thing, then the water, blood, and then it has to get . . . When it breaks its little lungs through, just as the natural baby is born, there's a spiritual body at the side of the mother to give the baby a spiritual life. And then when we're growing old here, and we been born again of the Spirit here, begotten in the wombs of the earth here, when we leave this earth: "This robe of flesh, I'll drop and rise, and seize the everlasting prize; and shout while passing through the air." As long as in this earth here, there's a born-again Christian, a spirit in here groaning and waiting: "If this earthly tabernacle's dissolved, we have one already waiting." When this—when this natural was conceived and being brought forth, when it was born, there's a spiritual body to receive it. And now, as this natural body's dwindling away, there's a spiritual body to receive it, when it goes away. See. When it's begotten of the . . . We are begotten of the Father, through the Word by the washing of the water of the Word and made new creatures in Christ Jesus. So, it's all one work of grace.

44 But now look. In the age, Luther, Wesley and all down through the Pentecostal age . . . Now as I said, "I'm not Pentecostal." I believe in Pentecostal doctrine, many things. There's some things that I disagree

in, as I told you last night, some things. I—I disagree perennially in the *initial evidence*, what they call, “you have to speak with tongues to prove that you’ve got the Holy Ghost.” That cannot be Scripturally proven. Now that is just . . . Let your pastor come to me. See. That’s right.

⁴⁵ And I’ve even, from the highest, of Doctor Pope, and all those others, we’ve come together, even the head of the Assemblies of God, one of the greatest in speaking in tongues for evidence. And Doctor Pope reached across the table, him and Ern and them, and took hold of my hand, said, “Brother Branham, that is the truth. But what are we going to do about it now? If we fail to do that, then the people will go off, just like Pilgrim Holiness and so forth.”

I said, “No, they won’t. You just lay it out there like the Bible said. They’ll . . .”

⁴⁶ Let God add to the church. Let God give to the church, see. Those gifts are in the church. Right in here this morning is gifts of speaking in tongues, there’s gifts of prophecy, there’s gifts of everything setting in here. But if you’ll just not go to hanging after that gift. If you do, you’re going to get the gift without the Giver. See? The thing of it is, seek after God. Seek after love of God in your heart. And then, as God wants you, He’ll move you into whatever He wants you to do. See? That’s it. That’s how the church is put in order.

⁴⁷ Now, now in that, in this here, remember, that when you are justified by faith (I hope that explains it, see.), now, you are a Christian right then. When you accept Jesus as your personal Saviour, you are a Christian at that time. That’s right. I believe if you would die right then, when you accept Jesus as Saviour, I believe you’d be saved. That’s what the dying thief did on the cross. And that’s what others . . . That’s what the Scriptures says. He said, “He that heareth My Words, and believeth on Him that sent Me, has everlasting Life.” See? I believe you are a Christian then.

⁴⁸ Now, now, I can’t judge whether you are or not. God knows whether you are or not, see, that’s your heart. Now, I wasn’t—I wasn’t sent, or no other man, to judge. We were only sent to preach. See. Now, you’re a Christian when you accept Jesus. And when the Blood of Jesus Christ was applied to you, your sins are (your habits and filth of this world that you wallowed in), is gone from you. Smoking, drinking, gambling; all these unclean habits leave you by sanctification. And then the Holy Spirit comes in, and anoints you, and puts you in service, to do something for Him.

⁴⁹ Now, that is them three. Now, in the next, then the next thing is to do, is then you’re born again when you receive the Holy Ghost. That’s when you’re converted. You might be in process of conversion, but

you're not converted until it's completed and you're sealed into the Kingdom of God. Sealed down, just like, if I start loading a boxcar out here: well, I throw some cans in; I throw some plows in; I throw some more things in.

I say, "Is it ready?"

The inspector come by, "Nope, not yet."

⁵⁰ But the boxcar setting right there, on its road to its destination. But as soon as I get the whole thing loaded up, sealed in, packed in right, then the doors are slammed by the inspector and they're sealed. There you are. Then she's ready; she's filled and gone. That's right. Jesus said, "Blessed are ye when you hunger and thirst after righteousness: for ye shall be filled."

Now, there's another question: **Last night, you spoke of your belief in the gift of the Spirit. You mentioned that you, yourself, had spoken in tongues. Do you believe that the program, including sermon, should yield to the Spirit when it is trying to bring forth a message in tongues?**

⁵¹ Now, I answered that to an extent, last night. Now, I will finish it this morning. Now, speaking in tongues is a gift of God. But it's subject to what's on the floor at the first place. Now, there, Christian, there's where you make your mistake. Now, I don't know; someone told me that Monday night, or Tuesday night, when I was preaching, that somebody spoke in tongues, while I was preaching. It's a good thing I didn't hear it, or I'd have stopped and called you out right there; 'cause you was out of order.

⁵² The Holy Spirit (if I'm anointed of God, speaking by the Holy Spirit), He's speaking *here*. He don't speak over *here*, and over *here*, and over *here*, a confusion. The Bible says that, Christian. See? So, that's right. We must get those things down in our heart. Everything has to come in its season. Speaking in tongues is give way to a *place* for speaking in tongues. See? And then if—if someone speaks in tongues. . . Now, I ain't saying the person was wrong. I don't say the person was demon possessed. I believe the person was sincere. I believe the person, that, if they could speak with tongues, they're blessed of God. But the person. . . It's just like Brother Neville standing here trying to sing a song, maybe he's gifted to sing a song. And he's here singing a song, and me standing here trying to preach right in his face, and him singing a song. Well, that's out of order.

⁵³ If the Holy Spirit is in the singing, let the singing go on. See? And if a. . . And then if I was standing here, started preaching, and he raises up, then, and starts to sing a song while I'm preaching; that's out of order. The Holy Spirit is not an author of confusion. See? That's right.

So, get that, church. You're a lovely people. See? But you're all in error. Now, if you've got a gift, use the gift where the gift belongs. If I've got a pick and shovel, I certainly wouldn't try to hoe my tomatoes with it. No. See? I'd use the pick and shovel when I'm picking or digging a ditch. I wouldn't try to drive my automobile through the cornfield. See? I use the automobile to travel back and forth, and I use my plow in the cornfield. So, I ain't got nothing against the plow. I haven't got nothing against the automobile. They both are instruments to be used here for the embetterment of mankind. I haven't got nothing against speaking in tongues. I haven't got nothing against preaching, against singing, against interpretation of tongues, against gifts of healing. But it's all to be used in its place.

⁵⁴ Oh, please, church, have faith, just a little while. See. You must come under teaching. You say, "I don't need no one to teach me after the Holy Ghost is come." My friends, that—that gives me just a little room to doubt whether you've really got it, or not, then. See? See? The way you're acting with it. See? See, the thing you're doing. Now, why, if there is no . . . if the Bible says the Holy Spirit is the teacher, why did the Holy Spirit put teachers in the church then, to set the church in order, the same Holy Spirit? Sure. We don't need any seminaries to go around, a big bunch of men to look out, these things: the Holy Spirit is a teacher. See? It's a teacher, and It gives some fellow a gift of teaching, then you must be subject to that gift.

⁵⁵ If here, some man, say, when we're going here, and he's got a gift of healing, faith and healing. And I'm sick. I walk up to him, say, "Brother, what must I do?" He stands there, he's a prophet, and he stands there with a gift. He said, "THUS SAITH THE LORD, William Branham, you know you done a certain thing, the day before yesterday, in a certain place, and—and that's the reason you're sick today, because you did some . . ." I'm subject to that gift.

⁵⁶ I ain't going to say, "Oh, you're wrong. I don't care what you say, I know who I am." Now, I'll die in that condition. See? Now, I've done something wrong. Now, the thing for me to do, when I see that I'm wrong, I say, "Yes, my dear brother, the Holy Spirit is upon you. And that's the truth. I've did wrong. You pray for me, and I'm going to ask God to forgive me, so that I can be right with God." Now, you're getting back on the hewing line, see.

⁵⁷ Then I say, "Yes. I'll go back and make that right. If I've cheated this brother, if I've talked wrong to that brother or sister over there, I'm going over to make it right, here. The Holy Spirit has done revealed it me." Then I go over and make that right, say, "I'm sorry, brother, I was in the wrong." Watch me get well. See. That's right. But if I puff myself up, and say, "Oh, no, I know as much about it." Uh-uh. You

must listen to the Holy Spirit, see. He's the Teacher and the Guide of the church. See.

58 Now, the Holy Spirit said . . . Now, the Bible says that if . . . In that, that the spirit of the prophet, the one . . . Now, a man that speaks with tongues, is prophesying. You know that, certainly. Now, if a man speaks with tongues, and the prophet is preaching from the platform, then *that* spirit is subject to *this* spirit. If Brother Neville is standing here preaching, and he's under the inspiration of God, and he's making an altar call, or whatever he's doing, as long as he's in this pulpit and his voice is moving, he's under the inspiration of God, or should be. And then if he does, then, and when he gets finished, and he's set down, then if the Spirit falls into the meeting . . . You say, "Well, Brother Branham, It fell on me in the beginning." I know that is true. It isn't the Spirit falling on you, brother, the Spirit (or sister, whoever you are), the Spirit is subject to the Word of God. Cause Paul said, "If an angel come and taught anything different, let it be accursed." This . . . Every Holy Spirit will recognize this Word of God to be true. Is that right?

59 But now, some peo- . . . sometimes people has gifts, and the gift will speak for . . . oh, my, it just . . . it's a gift of God; and it wants to go forth and do something. It's enthused. But it's got to come under subject of the Holy Spirit. See? It's a gift. Therefore, don't you see where, you see, tongues is not the only evidence? Tongues is a gift. See? The Holy Spirit has to operate that. Now, Paul said, "If a man speaks with tongues in the church, and there be no interpreter, let him hold his peace." No matter how much he wants to speak, how much it's crying out, in him, to speak: that's the gift. See what I mean? That's the gift.

60 Even I, I see it many times, with the gift that the Holy Spirit has given me, to pray for the sick. I see a time here, where it said, "Oh, there's some poor little fellow. I must pray for him, my heart just feel for him." And the Holy Spirit said, "Leave him alone and go over *here* to *this* one."

61 I come in a meeting, I set there and there's a poor old mother laying there with, all crippled up, laying there, shaking like that. I thought, "O God, that poor thing." She looked up, and said, "Brother Branham, please have mercy on me." Oh, how my heart beats for that poor little thing. Hmm. And here sets a lady over *here*, maybe with female trouble, the Angel will never touch that woman laying *there*, go over *here*, at this lady with a female trouble, and say, "THUS SAITH THE LORD, you're healed." Now, me, my gift, I want to get to that woman *there*. But the Holy Spirit says go over *here*. See what I mean?

62 Philip was down there in a revival just having a wonderful time, thousands being converted, and everything. But the Holy Spirit come,

said, "Go out to Gaza, to the desert. There's going to be a colored man pass through, after while. Give him the message." And he never returned. You see what I mean?

⁶³ Jesus passed through. . . You. . . He was God and he passed through this pool of Bethesda, where all these cripples, and blinds, and lames, and halt, and withered was laying there. How His poor heart must have burned for that poor mother with a water-head baby. That poor old daddy standing there, blind, saying, "Somebody help me." And here come the very God of creation moving by in flesh, coming by him. Walked right on by him. Watch what He did. Walked over to a man that, maybe had prostate trouble or something. He had, thirty-eight years, he could get up, and walk, and go where he wanted to. He said, "When I'm coming to the pool, another one can outrun me, and get down there." See? "When I'm coming to the pool, no. . . ." Jesus said, "Will thou be made whole?" Said, "Take up thy bed, and go in thy house." Healed that one man, which could walk around, and was in pretty good health. He got around for thirty-eight years with it. Well he was laying there, thought peradventure, maybe one time he could jump into the pool. And he had all this disease, and had had it for thirty-eight years, and there was people dying, laying there. Sure, Jesus wanted to go to them. But the Holy Spirit led Him there, for the Bible said, that, "He knew the man was laying there in that condition." See?

⁶⁴ No matter what the—what the gift says, it's got to yield to the Spirit. And that's what Paul said, "That the gift right in there, in the. . . our congregation, will yield to the prophet." See? You got to yield to the order. That's it. It's a gift. I hope that explains it.

⁶⁵ There is where the Pentecostal church gets tied up, many times. Many of them are in order. That's what's caused trouble in the Branham Tabernacle. See? It's because you people, with your gifts, don't know how to use them. And that's the reason you need Bible teaching, to know how to use that gift, to get the best out of it, for the Kingdom of God's sake. Speaking in tongues, I wish every one of you spoke with tongues. I wish the interpretation of tongues were with every one of you. But you couldn't do it, the same time. You've got to yield to the order of the Spirit. When the Spirit has anointed a brother here, preaching, he's standing here, preaching the Gospel like that, then let your gift yield to that Spirit. Cause it's. . . Just like I said last night, here I—I. . .

⁶⁶ Now, a lot of people deny speaking in tongues. They say it's of—of the devil. And you good Nazarene people, your own church: there is where it backslid. That's exactly. When the light of speaking in tongues, and the gifts of the Spirit come, you denied it. And a person in the Nazarene church, you know how they feel, "If you speak in tongues,

you're a devil." I know a woman today, that was just revealed to me last night, a little woman in New Albany that's real, real bad. And since the anointing's been striking me, she come to my house, and the Holy Spirit told her exactly what was wrong, told her all about some horrible, sinful things she did and pronounced her healing. And the woman went away, and got with a bunch of Methodist and Nazarene preachers that believes that anybody speaks with tongues has got . . . is a devil. And the woman believes that, and she's blaspheming, and she'll never get over it, until she comes and receives the Holy Ghost. You can't mistreat God. Be careful what you're doing. One word against that will seal you out of the Kingdom of God forever.

⁶⁷ Now, if you believe me to be His servant, if you think God is with me and helping me, and if my words ain't according to the Bible then you correct me, but if they are according to the Bible, and you believe me to be His servant: you better take heed and listen. That's true. So then, *here*, my hands is used for a certain purpose, but I've got to go to that *buil*- . . . that place *there*, to use them. There's no need of my hands fighting at that now, when my feet's trying to take me over there. Just like a man preaching, he's preaching. Well now, there's times where speaking in tongues makes this hand, or, speaking in tongues wants to get to it. See? But don't clog the air. Wait till my feet gets me over there, then I can reach over and get it. See?

⁶⁸ Now, when a man's speaking, or preaching up here at the platform, or a message going forth, if the man is of God, he's anointed of the Spirit to preach the Word. And that's the Holy Spirit. The Holy Spirit is moving *there*, that's just your gift *there*, trying to get you started. But the Holy Spirit is coming through the Word. And the Holy Spirit will, always, the Holy Spirit feeds on the Word of God. Right. And It'll recognize the Word and be reverent. And then, when the time comes, when the Holy Spirit is left the platform, off, the minister comes out in there, then you're in order. Then somebody give up, maybe has, and has a message of speaking in tongues. Then he'll give his interpretation to it. Then watch it. It won't be quoting Scripture. It won't be saying something. . . . God don't use repetition. See? It'll stand up, and say, "THUS SAITH THE LORD, Mister, or, Brother so-and-so is laying here sick. What done it, was day before yesterday, or sometime, he done a certain thing, got out of the will of God on that, THUS SAITH THE LORD."

⁶⁹ Now, that will interpretate. That's where the—the Holy Spirit only speaks to edify the church. "If you speak with tongues and don't correctly interpretation, don't do it in the church; do it at home." That's what the Bible said. Then, and if—if that's true, then the Spirit of God is upon you. Maybe It'll speak and say, "All of you move from this section

of the city, tomorrow there's coming a cyclone that'll sweep all this section out." Now, before that can be . . . Listen, remember, speaking in tongues is not too accurate. Paul said, "Let it be first judged by two or three witnesses." Let two or three with Divine judgment, judge it: One man with the Holy Spirit, level, sound in doctrine, say, "I believe God was in that." And the next one raise up, and say, "God was in that." Got to have one more. One more raise up, and say, "God was in that." Then, let what part of the church is in this section, flee as hard as they can. Get out of there.

⁷⁰ If tomorrow, the storm comes through, and blows it up, know God is with you. But if it doesn't do it, you better be careful, you got the wrong spirit among you. You better get back up to the altar, and get this thing prayed out. All the church gather, and that poor person that spoke in tongues ought to come around the altar, and say, "Lord, somebody help me. I don't want to be anointed with that. That's wrong." See? "So, Lord help me. Get the thing off of me. Let me get right with You." See what I mean? So, be careful, church. Do you understand? If you do say, "Amen," see, if you do.

⁷¹ Now, that's true Bible teaching. Now, it won't. . . Now you hear. . . I've heard them come up and say, "Oh, the Lord is coming soon. Jesus is coming. And the—and the people must be ready." Or something like that. Sure, the Lord's wrote that in the Bible. If it come, it'll come right through the prophet, coming out, through, like that. But it's for the edifying of the church, see, the edifying of the church. It's a direct message. Everybody's heard *that* message. But if, say, this man here, if yesterday he was untrue to his marriage vow, and the Holy Spirit comes and condemns him this morning, that's something the church don't know. See. It condemns that man. He stands and says, "That's the truth, God forgive me." Then, God is with you. See what I mean? Then you won't all be confused. You've got those gifts.

⁷² Now, here's the last quotation of it. Listen, friends, listen; all look this way. You have those gifts. You didn't deserve them. God give them to you before the foundation of the world. They are yours. When you was born in this world, you was born with them. "Stir up that gift, which is within you." See. See? You're born with those things. You can't make yourself do some. . . I couldn't make my eyes brown, because they're blue. "Who taking thought can add one cubit to his stature?" It's all in God's Divine program. If I tried to be a Sankey or a Finney, what good would it do me? Can't! God had a Sankey and Finney. I'm William Branham. You're whoever you are.

⁷³ Now, look, if you will take those gifts that you have, and use them correctly and orderly in the church, this little church will grow like everything. But when you get in yourself, in the flesh, you'll keep it

tore up, as long as the church stands here. That's exactly right. Now, have I made it clear? I hope so. If I haven't, and if there's one question that hasn't been answered, you let me know, and I'll be glad to do it.

74 Well, that's a long time. And you know, I got—I got a long time, I hope, to stay here in this world. And I know one thing, we got a long time to be gone. So, let's—let's try to keep the thing correctly. Brotherly love: continue, let it keep in the church like that.

75 Now, do you think we ought to dismiss church now, or shall we just have just a little bit of Bible teaching? How many think we ought to go on into Bible teaching? And now, for just a half hour, Brother Neville, you watch your watch, and give me a half hour, if you will. Shall we bow our heads.

76 Heavenly Father, I promised last evening to finish these questions this morning. I did the best that I know how. If I have erred in any way, knowing that You love Your children, You love them, and if You're in my heart, it'll make me love them. Then, Father, knowing that, sometimes, fathers correct their children; they must. And I pray, God, if I have made the wrong correction, then You forgive me. I'm only going by the way Your Word said, to the best of my knowledge, and by the witness of the Holy Spirit that lives in my heart. To me, it's perfect. And I pray, God, it'll become perfect to this church; that this church may become perfected in the love of Christ; that this will be a place that people will come from around the world, to come in here, and see the glorious operation and harmony of the Spirit, for gifts and manifestations; till when sinners walk in the building, the Holy Spirit will be so dominating in here, till they'll weep and walk up to the altar and give their lives to Thee. Grant it, Lord. Make us that way, not to be selfish, not only us, Lord, make every church on the face of the earth like that; that the world may know that Jesus Christ has raised from the dead and living today among His people. Heal the sickness.

77 May every church accept healing. May every church be filled with the Holy Ghost, every church speaking in tongues, interpreting tongues, every church having Divine healing and prophecy and all the manifestations of the Spirit.

78 Oh, Christ, Thou great Holy One, knowing that that would be my desire in my heart. But knowing that Your Word says it will not be, therefore, we cannot look for that; we cannot look for our prayer to be answered. But in our heart we believe that, and we love them, and we want to see them saved, the same way that You were “not willing that any should perish, but that all might come to re- . . .” [Blank spot on tape—Ed.] . . . ? . . .

⁷⁹ All right, let's sing like this, all of us together, now, while they're getting. . . Let's sing.

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

I'll sing the chorus, or, the verse, you sing the chorus.

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

Don't you want to be like Him? They're just about to get settled down, now.

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

⁸⁰ What was He? "A Man of sorrow, acquainted with grief." Is that what He was? He walked about among men, dressed like other men, you wouldn't know Him from no one else; but He could stand, and look upon the congregation, and know what they were thinking about. That's right. When He spoke, it was words that you knew that it was coming from a true heart, that really knew what He was talking about. Why, the soldiers that come to see Him, went back and said, "Never a man spoke like *this*."

⁸¹ Wouldn't you like to be like that? Where your words were so seasoned, it just took a hold of the people's hearts, and gripped them like that. Now, you can be like Him; just get Him in here. Is that right? He'll make you humble. And when someone smites you on one side of the face, you say, "God bless you, brother. I know you don't mean it." When they pierced His hands and His side, so forth, He said, "Father, forgive them; they don't know what they're doing." That was it. Forgiving, humble spirit, that's the way we ought to be. That's the way we got to be, if we ever make the rapture. Now, when you get like that, I'll just say you're coming nigh unto the Holy Spirit.

⁸² Hebrews, the great famous letter, written by Saint Paul, I believe. What is the Book of Hebrews? Now, the letter of the Hebrews (where Paul, speaking to the Hebrew church), separating law from grace, in the Book of Hebrews. He was telling the Hebrew converts how that they want to continue on in the law; and he told them what law was to grace. Let's read, now. This book was written in about A.D. 94 somewhere. . . Now:

For the law having . . . being, or, having a shadow of good things to come, . . .

The first ser- . . . or, first phase of the first verse of the 10th chapter of Hebrews.

. . . the law having a shadow of the good things to come, . . .

83 Now, remember, Abraham . . . Course, Abraham didn't live under the law; Abraham lived under grace. How many knowed that? That was long before the law was given. But Moses lived under the law, David, all those lived under the law. And all that the law provided was a shadow of the good things to come. Isn't that marvelous? Just being a shadow.

84 Do you remember one night last week, we were teaching on Revelation 12? Where the woman . . . Let's read it right quick. Turn over to Revelation 12 and let's get it. I think that's a beautiful background for this. Here it is, here:

And there appeared a great wonder in heaven; a woman . . .

What does a *woman* mean in the Bible? [Congregation says, "Church."—Ed.] "Church."

. . . a woman clothed with the sun, and the moon under her feet, . . .

85 A woman, a church, clothed with a bright light, had raised, after a lesser light was fading away. See? Now, the moon is a shadow of the sun. Is that right? See? The—the moon . . . I've seen the moon through those great glasses out there. And I used . . . Mother used to tell us about the man in the moon. You've heard that. You know what that is? I looked at it through great, powerful glasses. It's mountains, and the sun shining makes a shadow, great craters. Nothing can grow on the moon; it's just so hot in daytime. It's . . . Ooh, my. And at nighttime, it's so many times below zero, nothing could live. And you can see it in that glass, as if it was standing out here, a half a mile from you. You can see a hundred twenty million years of light-space through that glass, a hundred and twenty million years. How many miles will that be? Oh, my.

86 Now, and the moon . . . And when the sun is gone down, the moon shines. Oh, I—I . . . You can call me at the half hour, anyhow. But look, I just see something moving. Look. In the creation, all things typed and patterned. Some night I get to preaching, or have a few nights of this, I just feel like I could just move on and on and on. See? Just to see how it begins to jump up in front of you, you know, when the Holy Spirit bringing and hanging it up there for you, you see.

87 All the things of shadows and types. When God made the heavens and the earth, He made the moon to shine, in the absence of the sun, to give light while the sun was gone. See? A beautiful type of

Christ and the church. The church is the moon, to give the light to the world, while the Son is gone. See what I mean? A lesser light. Amen. And then, otherwise, the moon and the sun is husband and wife, as Christ and the church is husband and wife. The wife, being the weaker vessel, only gives a smaller light, in the absence of her husband. And the church can only make manifestations of the Holy Spirit. And remember, the moon cannot give any light of her own. And when you see the moonlight, it's not the moonlight, it's the reflection of the sunlight. And Christ ascended up. Is that right? And shines His Light on the church, to reflect His Light and power to the world, in His absence. See what I mean?

⁸⁸ Genesis, in the beginning. . . And now, he sees the woman standing here. Look at her, she's the woman, you'll see in a few moments, she's the Jewish Orthodox church, the wife of God, the begotten. And notice, then, or, not the begotten (she's begotten of God, sure), but she's the wife. And God had to put her away some time, back there, on account of spiritual fornications. Is that right? And then He returned again, and received her again, and married her; and said He was married to a backslider (Is that right?), the wife that had gone away from Him. Now, what a beautiful picture this is, to see the woman standing there, and the moon under her feet, and the sun shining at her head. Let's look at her just a moment, now, and see what she looks like.

. . . under her feet, and upon her head—and upon her head a crown of twelve stars:

⁸⁹ Now, what'd the stars do? Stars gives lesser light. Is that right? Well, what does a star shine from? If I could walk out tonight and see that great, bright star yonder, shine, I'd say, "Little star, you sure are a beautiful thing. What makes you shine like that?"

Well, if he could talk he would say, "Brother Branham, I'm not shining."

"Well, what's making you shine?"

⁹⁰ "It's something shining on me." See? "It's the sun shining on me, Brother Branham, I just happen to light up the path for you." Well then, the true pastor in the pulpit, if he's anointed of God, it's not the pastor shining, it's not him, a good preacher, it's not him, a good pastor, it's the Holy Spirit shining on him, giving the Gospel Light. See what I mean? Just as beautiful, how it's all typed out.

⁹¹ Now, the woman had the moon under her feet, the sun at her head, and twelve stars in her crown, the twelve apostles. This Bible is built upon the doctrine of the apostles, and Christ, the Chief Cornerstone. That right? The foundation of the apostles. Now, you see who that woman is, to begin with, don't you? See? Twelve stars. All right.

And she being with child . . . travailing in birth, . . . pained to be delivered.

⁹² Now, there's the Jewish Orthodox church, as the law is fading out, the Gospel is coming in, and just as it's fading, there's got to be a new dispensation, so the woman is with child. And she's in pain, and travail pains, being, travailing, in childbirth. In other words, the Roman Empire had her hunkered down. She was crying, "Oh, Messiah come. Oh, Messiah come. Messiah come." And here we see her again over here, now, as she's travailing, bringing forth newborn babes in Christ Jesus, coming, "Come, Lord Jesus. Come, Lord Jesus." In the travailing and birth there, pains to be delivered.

⁹³ Now, watch what she did. And that, now, he stops; the writer does. Now, he is . . . he sees, another scene comes on. Now, watch the woman here ready to be delivered. Now, the first thing, the law was fading out: that dispensation of them candlesticks, we had the other night. This dispensation's coming in. That was the law being a shadow of the good things to come, just a shadow. Wish we had time to go into all the priesthood, and show how everything in there shadowed this—this dispensation here; how everything happened back there was a shadow of *this*, just the same as the sun is. That's the reason people say I was a typologist. I have to be. I haven't any education, so I have to look in the Bible. I see back there what they was, I'm interested about what this is going to be. See? I look back there and see. . . . If I see the moon shining, I know it—it's a little light, it's a wonderful light, but there's a greater light somewhere. I know what the sun's going to look like when I see the moon. Amen. I see what the sun's going to look like, if I've never seen it; if I see the moon and it's a shadow of the sun, I know what the sun's going to look like, when here it appears. See what I mean?

⁹⁴ Now, this woman was travailing; she was going to bring forth a child. And she was standing there, the sun rising at her head, the moon going under her feet, it's done passed away. See, she's done lived through the dispensation of law. Paul speaking, see, "having the shadow of good things to come," see, just a *shadow*; the sun was the *perfect*. Now, and they both can't shine the same time. The law could hang, but it won't shine, because the Gospel outshines it. See? That's right. The moon can hang here, twelve o'clock in the day; you'll have to look very close to see it. That's right, because the sun's so much brighter, till it just outshines it. It may be still hanging there, to show that it was, last night, but its—its light's done gone. That's the law: the law's light has done gone and lived. That's right. Now, it's a Gospel of dispensation of grace, and the power of the Holy Ghost; the resurrected Jesus Christ, manifesting Himself, in a greater Light than that.

Let's look at this woman again just a minute.

And there appeared another wonder in heaven; and behold a great . . . dragon . . . re . . . great red dragon, having seven heads and ten horns, and seven crowns upon his head.

We taken that the other night. Now, look.

And his tail drew the third part of the stars of heaven, and did cast them unto the earth: . . .

⁹⁵ You know what that was? Now, his tail wasn't like a forked tail like they say the devil has got. It was that *tale*, that *lie* that he told. And the very Jews, by the Roman Empire, crucified the Lord Jesus, and over two thirds of the Jews denied Jesus Christ, the stars which was in Heaven. And watch what he did.

. . . and he . . . cast them to the earth: and the dragon stood before the woman which was ready to be delivered, . . . to devour her child as soon as it was born.

⁹⁶ Now, you say the dragon had something to do with the Jews? Certainly. They said, "This Jesus says He's the King. We have no king but Caesar." That right? See the devil preparing them Jewish hearts, back there, to deny Jesus Christ when He come? Can you see the devil denying hearts today, to deny the power of the Holy Ghost, when He come? Just exactly the same. Yet, honest and sincere. But if you're deeply, and seek after God; like some of them Jews did, they walked right out, and received Him, anyhow. That's right. They didn't care what the church said. "But it cast two thirds of them to the ground. And the dragon stood before the woman, to devour her child as soon as it was born." Now, who stood be . . . what government, what power, stood before the woman, the Jewish Orthodox church, to devour Jesus Christ when He was born? Rome. So, the red dragon was Rome. So, you see where the beast has to come out of? Rome. All right, now watch.

And she brought forth a man child, (That was Jesus.) who was to rule all nations with a rod of iron: . . .

⁹⁷ What did the prophets all say Jesus would do, when He come? Rule the nations with a rod of iron. Is that right? They failed to see His first coming to the Gentiles; when He returns, then, He does rule all nations. He will come. He isn't up on His throne now. He's setting on God's throne. "He that overcomes shall sit with Me on My throne, as I have overcome, and set on My Father's throne." Now, He's wanting to come back. And who . . . Where is His earthly throne? The throne of David. God said He'd give Him the throne of David, in the Millennium. He'll sit on David's throne, and we'll see Him, the great King of kings, setting there. There He is. Now, He's setting on His Father's throne, in other words, He's setting in God's power, in Spirit, now. But when He comes

back, He'll set in a earthly body (Hallelujah!) on David's throne. Now, He's setting in the majesty of Father now. When we say, "Father": it's Jesus, It's the Spirit of God, by the Holy Spirit, in us. Now, He's on His Father's throne, right hand of majesty. We use the body name, "Jesus Christ," Who appeared, the Holy Spirit, which is God. "Whatever you ask the Father in My name, that will I do; for I and My Father are one."

98 "Yet a little while, the world will see Me no more"; that's the body will be taken away. "But you'll see Me for I'll be with you, even in you, to the end of the world." That's "Jesus Christ the same yesterday, today, and forever." Now, He will return in His body again and will set on a literal throne; a Man that will eat and drink and shake hands. Glory. Oh, my. That . . . You say, "You're too emotional, brother." Why, it makes you emotional; you can't hold yourself when I think of it.

99 How could you stand at a ball game or something that you like real well and just . . . ? . . . You fisherman, how could you catch a great big bass about five pounds and, oh, that big grin . . . ? . . . Sure, something's happened. And when you really get saved and filled with the Holy Ghost, something happens when the Word of God begins to manifest. For we're setting together in Heavenly places in Christ Jesus; and the Holy Spirit teaching us and guiding us and setting us in order. What a wonderful time. Now watch:

. . . rule all nations with a rod of iron: . . . And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Now watch.

And the woman fled into the wilderness, where she had a place prepared of God, (a wilderness, the church now) that she should be fed a thousand two hundred and threescore days.

100 Which we—we—we had it on the Hebrews; we'll get back on this maybe tonight. I like to prove you. From the persecution of the church and all through those dark ages, the people come over here . . . What is American? America was established at Plymouth Rock for one purpose: freedom of religion. Is that right? And the Bible said that she "fled from the dragon and had a place prepared" in the *what?* [Congregation says, "Wilderness."—Ed.] What was America when she come here? See? Where she was nourished for a limited time: a time, time and a dividing, just about a hundred and sixty-five or seventy years, where she had a place prepared . . . And then this nation raised up and formed images to the beast and spoke like the beast did to the confederation of organized church religion. Now, the church is getting so she can't have her freedom no more, "We will shut down that bunch

of holy-rollers; stop that stuff. We'll unionize the thing and make an organization." And then . . . What are they doing? Forming an image to the beast, every time they make a little power. "We are the Methodist." "We are the Baptist." "We're the Nazarenes." "We're the Pentecostal." "We form our—our own . . . we got our own council of churches." "We got this." You say, "Pentecostals?" Yes, sir.

¹⁰¹ The Assemblies of God, the mightiest of all the Pentecostals, belongs to the confederation of church. She's just as much in the image of the beast as they are. Now you see Catholic? We chop these Pentecostals up, too, 'cause the Word of God says so. See what I mean? We can only be honest. This is the truth, brother, 'cause God . . . not 'cause I'm saying it, 'cause He said it. I'm just using His Word, just speaking it to you. See. And the only way I know how to put it together, I don't: I just have to stand here and let Him put it together. Then He gives it out, and you receive it, and then just take it, and then watch it heap up and come that way. Just the same thing about healing or anything else: it's God's Spirit moving, it just brings it right to pass. See. Now watch:

And the woman fled into the wilderness, where she had a place prepared of God, (God prepared America for freedom of religion) that she should be fed there a thousand two hundred and threescore days.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought against the . . . his angels, . . .

¹⁰² The dragon . . . Who was the dragon? [Congregation says, "Satan."—Ed.] Satan. And what nation did it represent? [Congregation says, "Rome."] And he had angels. Didn't the Bible say that in the last days that the ministering spirits of the devil would be like flaming angels? But if they speak not according to This, let them alone. The devil will transform his messengers into angels of light and organize right back just exactly like Rome did. Brother, sister, I don't see where you could find a loophole in that. God has just got it all walled up there, right here in His Word. There it is. And He said He did. Now, watch.

¹⁰³ And Michael, the archangel, the great one that stands in the Presence of God, and His angels, fought against Satan and his angels, the red dragon. And that was the Church that's led by the Holy Spirit and the angels of God, fought against the organization and it's angels and ministers of light. See how it's just perfect? If they're speaking, not of something up into glory; it's speaking of spiritual beings in Rome: the red dragon that stood before the woman to devour her child. Now:

And they prevail not; neither was their . . . found place any more for them in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: . . .

¹⁰⁴ That Roman power going into every nation, that city that rules over all the earth. He deceived it, many churches organizing just like him, see, making a image unto the beast.

And was cast out into the earth, and his angels were cast out with him.

¹⁰⁵ Say, “They don’t have a conception of the Scripture”? Look when the archenemy met Jesus Christ, when he first met Him: he didn’t go with Him just a roundabout way. He met Jesus out there and he said, “Now, where’s his weakest spot? It’s his stomach right now because he’s been fasting.” He said, “If thou be the Son of God, I want you perform a miracle for me. Now, I know the Scriptures and I want you to perform a miracle, tell me that you’re this, well, this miracle worker. If you’re the Son of God, turn these stones into bread, eat, and then I’ll believe you.”

¹⁰⁶ Now, look at that same anointing on preachers today: Say, “If that guy’s a Divine healer, if that church believes in Divine healing, let him—let him—let him heal this one, I’ll believe it.” See what it is? It’s the devil. Jesus turned to him in the Scripture, said, “It’s written that man shall not live by bread alone, but by . . .” You don’t have to clown for the devil. See? And now watch. The devil said, “I’ll fix him, if I can get him up on top the temple.” He said, “Now, look, you’re setting up here on top the temple, now, looking right over Jerusalem. Now, cast yourself down, and just before you hit the ground, then the angels will bear you up, for it’s written in the Word.” Yes, sir, he quoted Scripture, Satan did. Don’t tell me them guys can’t quote Scripture. You better know where you’re standing. Yes, sir, fundamental as they could be.

¹⁰⁷ He said, “All right.” Polished scholar; but know, sometimes, no more about God, than a Hottentot would know about a Egyptian night. He said, when he, “Cast down thyself,” said, “it’s written, ‘He’ll give His angels charge concerning,’ if you’re the Son of God; now the Bible said, the Scripture said. If You’re the Son of God, jump off this temple, ’cause, ‘the angels has got a hold of you all time,’ you can heal whenever you want to, you can do whatever you want to, ’cause the Bible says so.”

Jesus said, “Yes, and it’s also written,” (There it goes.) “Thou shall not tempt the Lord thy God.” That’s right. Oh, my. [Blank spot on tape—Ed.]

¹⁰⁸ Satan said, "I'll get Him this time then." Said, "Look up there on top of this . . . look here, all these kingdoms: There's United States of America coming up, great and mighty nation. Here is Rome, now. Here's all these nations around here. Here's Italy, here is France, here's Germany, Belgium. There's all these nations of the world, the whole world over." Said, "They're mine." That's right, that's who governs them. The devil governs the United States. "Oh," you say, "Oh, that can't . . ." Oh, it does, the Bible said he did. Said, "These are mine." Said, "I do with them whatever I want to." I'm quoting Scripture. Jesus never denied it.

¹⁰⁹ He said, "I'll give them every one to you if you'll just worship me right here; if you'll say I'm right, agree with me in the Scripture. You know, I'm a teacher, I have a big seminary, whole lot of angels out here. And if you'll just agree with me: I'll give them every one to you, let you be the ruler."

¹¹⁰ Jesus said, "Get thee hence, Satan." That's right. "Don't tempt Me." He walked around there and angels come and minister to Him. What is it? Jesus knew that He was going to fall Heir to every one of them, anyhow. He is going to be Heir in the Millennium. Every nation of this world will be broken, ground to pieces, and Jesus Christ will be the King of the world, King of king, and Lord of lords. He couldn't rule in such a condition as that. He's going to rule when peace will rule and reign in every heart, and love without alloy, when Jesus shall return to earth again. It's going to be His anyhow, He didn't have to bow down to Satan. No. Now watch, quickly.

And I heard a loud voice saying from heaven, Now is become salvation, now is become strength, and the kings . . . kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before . . . God day and night.

And they overcome him by the blood of the lamb, and by . . . their testimony; (All right.) and they loved not their lives unto . . . death.

Therefore rejoice, ye heavens, and ye that dwell on the . . . in the earth. Woe unto the inhabitants of the earth for the . . . and . . . the sea! for the devil is come down unto you, having great wrath, because he knoweth that he has but a short time.

¹¹¹ Now, you can see where he's roaring about so deceitful, acting like a—a—a . . . organized hisself up, and bringing people, and polish it up. Did you know where *polish*, and all *that*, first come from? It originated by the devil, in the heavens, where the devil, the first thing he wanted, was to make a kingdom that outshined Michael, big. Watch Cain, his

son: When Cain come into existence, he fixed his altar, as it was on Easter morning, with beautiful flowers. He fixed it all pretty and put the very polished fruit and laid that upon the altar, and made everything so pretty. He said, "Surely, God will receive that. Isn't it beautiful?"

¹¹² Look at that same nature in church today. See? "Won't God receive us if I. . . if our pastor has a—a degree, if he knows how to speak very fluently, good English and a—eloquent speaking man? Won't the best class of the city come to us? Look at our great shrine, look at our great crosses, look at our fine pew, look at our thousands of dollars' organ, and look at all these things here that we got, and a nice polished. . . and our deacons are the businessmen of the city. Surely, they'll come to us." The same old devil. When God looked down, He said, "There's nothing in it." That's right.

¹¹³ And here come Abel, ragged, pulling a little old lamb behind him with a grapevine wrapped around his neck. Led him up on the altar and took a rock and begin to chop him like that and the blood begin to fly and the lamb bleating and crying. God said, "That's it, Abel." Amen. "That's it, Abel, through the shedding of the blood, cleansing." Amen. I feel like a holy-roller this morning. I really do.

Notice, back to Hebrews, right quick:

The law having a shadow of good things to come, and not the very. . . (Watch.) and not the very image of the things, . . . not the, . . . (See, just a shadow of it.) not the very image of the things, can never. . . (Let's—let's see.) not the very image of the things, can never with those sacrifices. . . they offered year by year continually make—make the comer thereunto perfect.

¹¹⁴ "Now the law, having a shadow of the good things to come, can never make the comer perfect." Now, did the Bible say then, "If that, if the law could not make perfect. . ."? Then the Bible speaks that, "there can be a perfection." Do you believe there is a perfection? Let's turn to Saint Matthew the—the 5th chapter, I believe, and the forty-. . . and about the 48th verse, and see if we can find that. I believe that's about right, if I'm not mistaken. Matthew (Just so I can read it for you.), the fifth and forty-. . . yes, that's it, just exactly. Jesus speaking in the beatitudes:

Be ye therefore perfect, even as your Father which is in heaven is perfect.

¹¹⁵ How you going to do it? "Be ye perfect as your Father has. . . and those sacrificing under the law could not make the comer perfect." Why? Now, watch just a little while. "For then would not, they have not have ceased? If they'd made the comer perfect, then they would not have ceased?" They'd kept on with the law. See?

Because that the worshipper . . . (My, did you read this? Looky here.) For the worshipper (the laity), the worshipper once purged should have . . . no more conscience of sin.

116 Whew. What's happening to you out there then? What are you carrying on, fussing with your neighbor about? The Bible said, "The worshipper once purged has no more conscience of sin." Whew. That's kind of strong doctrine, isn't it? Now, this week you haven't been fed on skim milk, anyhow, you see. We been in deep things, enriched. And you've took it very nice, and I thank God for you. I just want to come back and teach some more to you (see) 'cause you're able to take it. See?

117 Now notice, "The worshipper once purged . . ." Said, "Now the law couldn't do it, but in this testate though," said, "if the law could've done it, then Jesus wouldn't have had to die." But here, if the worshipper . . . Then He come . . . Watch, if you watch here a little farther, I believe:

But these sacrifices which . . . a remembrance was made of sin every year.

For it is not possible that the blood of bulls and of goats should take away sin.

Why? (How much time we got? Oh, my. Just a little bit. We'll—we'll close, then we'll start up again tonight, 'cause I told you I'd quit.)

118 Look, let's take it just in a little type, quickly. "The worshipper once purged has no more conscience of sin." Jesus said, "Be ye perfect even as the Father in Heaven is perfect." Here's the Old Testament: Out there, the worshipper comes, he knows he's done something wrong. He goes out and hunts him a lamb (with a spot, brings it to it, wash in the laver) brings in . . . The high priest stands at the altar here, the priest, then, the high priest stands at the altar, and he takes the lamb, he examines it over; there's not a blemish on it nowhere. Then, the—the lamb is laid upon the altar, the worshipper puts his hands upon the lamb and said, "I confess my sins that I've—I've broke the Sabbath, I've done *this, that* or the *other*. I've sinned. I've done something wrong." And the priest kills the lamb, catches the blood, puts it over here and burns it as a sacrifice on the *brass altar*, which means "Divine judgment." And as the smoke went up, Israel fell on its knees and gave their prayers as it went up on the smoke of this burnt blood. Throw blood on fire and watch what takes place.

119 Now this great cupola, went the smoke up, and all Israel and thousands of trumpets sound and every man dropped everything he had and went to prayer. All right. Three times a day that was made. The worshipper, then, went back out with the same desire in his heart. Maybe he come in for committing adultery, and he said, "Lord, I did

wrong. I committed adultery. I've got to die 'cause You said, that, 'If you sin, you're going to die.' So this innocent lamb will die in my place, so I offer You my lamb, I paid my money for it. So, I come in and offer You my lamb and I confess my sins, and this lamb is taking my place, an innocent substitute. I ought to die, You was going to kill me, but You told me, 'If I'd give this lamb and let this lamb die in my place, then I could go free.'" Then, he cut its throat, got its blood, threw it on the brazen, Divine altar of judgment. And the blood smoke went up to God, and God received it, said, "I'll receive it." The man walked right back out of there with the same lust in his heart; commit another adultery. That's right.

¹²⁰ But, in this place, where Jesus is, the Lamb of God . . . Why? The germ of life is in the bloodstream. And that was an animal life, and an animal blood has no conscience of sin. Certainly not. So, it wasn't strong enough 'cause it knew not what sin was. But when God came down, into the blood cell that was in Mary's womb that created the Blood in Christ Jesus: that human Blood was powerful enough to take sin out of the human heart. And when the worshipper comes and puts his hands on Jesus' head and confesses his sin and the Lamb was killed and his name's written on the Lamb's Book of Life: then God gives him the same Holy Spirit was in that Blood. And he confesses his sin's wrong; he has no more desire of sin. Amen. How? That's the Gospel. No more desire of sin.

¹²¹ Then the worshipper walked out with a clean heart. The worshipper . . . the law being a shadow, but in Christ it—it was taken away. He taken away the first, so he could add the second. He couldn't have two at the same time. You can't have the law that says, "It's a five dollar fine to run this streetlight out here," and the next one says that you can go free. You can't do it, you couldn't put judgment. So, judgment is based upon something, not upon a lamb, upon Christ: Christ, the Son of God, Who was God manifested in the flesh, and the germ of Life that come into the womb of Mary, that developed that cell. Cell after cell had brought forth this body that shed Blood yonder, in order that God could be made Blood. And the Bible said we are saved through the Blood of God.

¹²² I used to say that I was saved by Jewish blood. There was not one spot of Jewish blood in His Body. He was neither Jew nor Gentile: He was God. There's not one drop of the mother's blood in a baby, ask your doctor. It's all wrapped in the mother's blood, but not . . . The mother can, that's got TB, can die in childbirth with TB, and the baby taken forth, as long as it don't catch her breath, it won't have TB. See? The blood is in the male. A hen can lay an egg, but if she hasn't been with the—the rooster, it'll never hatch, it isn't fertile, it hasn't got any

blood in it. And that's just like many times I've said, "A lot of these old churches around here, you've got a bunch of eggs all right, but they'll lay right there and rot unless they got to be with the Mate, Christ Jesus, been born again and filled with the Holy Ghost. Then they've got Life, they believe." Oh, you say, "We got eggs." I know you have. But what good does it do them?

¹²³ You can hover them with the Gospel, preach the Holy Ghost to them: they walk out and say, "Hmm, I don't believe in that stuff." And Indiana and Kentucky is jammed full of it. Look over here when we was having a healing service in Louisville, standing there preaching. Oh, everybody would like to see the healing and the miracles and so forth. But I went to laying out the Gospel: walked out, "I don't believe no such stuff as that. My church don't believe that." There you are, the mark of the beast. You can't receive it, you're blind.

¹²⁴ They lay the Gospel out. Tell them what the rotten eggs are, laying there, can't have no life. How you going to put life in one of those eggs, when it ain't got no life in it? The Male, Christ Jesus, brought Life through the Blood of God. Is that right? Brought the Life of God down into the male. That's right. Jesus Christ, the Son of God, come down to bring Life to the human race. Is that right? And in Him, after His Blood being shed, and the Holy Spirit coming in the Blood of Jesus Christ, which was that Blood cell when it was offered at Calvary, it takes away the very desire of sin. So, if you still have the desire of sin, better come back to the altar again. That's right.

¹²⁵ Now, and that same Life that was in *that* Blood cell returns back into *your* blood cell and gives you the same Life. Jesus said, "I give to them Eternal Life." Now, if you all are interested in Greek words, go look up and see what the Greek word *eternal* means. It come from the word Zoe, Z-o-e. Look what Zoe is: *Zoe* is "the Life of God Himself." And if Jesus, through His death, gave up His Own Life, which was Zoe, we have Eternal Life and can't perish. Hallelujah. Then, when the old flesh begins to lust after things, the Spirit says, "No!" "There, now . . ." Here it is, get your Gospel coats on. Look. Romans 8:1.

There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit.

¹²⁶ "Spirit giveth Life, letter killeth." What a beautiful lesson, wish we had time to continue a while. We will after a bit. Look! God required life the very first time sin was committed. And if you notice, the pair in garden of Eden substituted animal life. Did you notice it? Put animal life, went out and got sheep and killed them and they made garments to cover their sin up with. Is that right? Sheepskin.

127 Let's take a little drama. I seen a picture not long ago that I like. Just not . . . it's just mental picture, I never seen it drawed. I see our mother, Eve; and our father, Adam; and the colored man setting there; the Chinese setting there. This'll shock you. Every human being, the pygmy in Africa; the Bushman, up in the Transvaal; the heathen that don't know which is right and left hand, with hair sticking all over him like that, as wild as an animal; he's got the same blood in his veins that you got. The Chinese can go down and take the blood plasma and give it to a white man. The colored man, the same blood that's in his veins, is in the white man's veins. They can give blood one to another. But there's not one animal that can give a blood plasma. Why? God has made of all nations, one blood. Exactly. Every one of us come off of that same tree of life to Almighty God. Whether you're yellow, brown, black, or whatever you are, we are one blood. Ask your doctor, now, if that's right. White, colored, no matter who you are, brown, or whatever you are, don't make any difference. Chinese, Japanese, Negro, whatever you may be, don't have one thing to do with it. You got the same blood.

128 And the same Jesus Christ, died for one, died for all. God tore down the middle wall of partition and made us all one in Christ Jesus. What a message for that.

129 There stood Adam and Eve. Eve, a beautiful woman. Oh, my. I can see there: Adam with them dark shaggy locks hanging around his head; those bright, flashy eyes look over to his little sweetheart, Eve; and such a perfect-built woman; and her hair; looked up, and her eyes, as blue as the sky. Adam loved her. Oh, how he loved her. But when sin entered in, their little home was broke up, because of an old, lustful beast. The devil had got into an animal called the serpent; not a reptile.

130 Remember, the Bible doesn't say that the devil was a snake. He wasn't a snake in the beginning. The snake wasn't like he is now, in the beginning. The curse put him where he's at. The Bible said, "He was . . ." (not a reptile) "He was a beast, and the most subtle of all the beasts of the field." He looked more like a man than anything you've ever had; walked upright. There's where the devil got, in him; and come to Eve, this beautiful-made woman, and she did what was wrong.

131 Take your idea of it, I got mine. All right. Now, then she brought forth her first son, Cain. The nature after the daddy: a murderer, a hater, so forth. Notice, then, what taken place after that. Then, when God came down to talk, fellowship had been broken. Could you imagine Adam and Eve setting out in the garden of Eden, under them great palm trees; God would come down, say, "My children."

"Yes, Father."

"Is all well?"

"All is well."

"Have you enjoyed the blessings of your Father, this day?"

"Yes, Father, we've enjoyed."

¹³² Here comes Leo, the lion, up. Leo meows like a kitten, Adam pats him on the head, he kneels himself down. Here comes Cheetah, the tiger; and all them comes up, lays down, meows around. And God's great Voice roaring through the top of them trees, "My creation, have you enjoyed what your Father has given you this day?"

"Yes, Father, every day." No death, no sorrow, there it is. That's the way.

God said, "Oh, isn't this wonderful?"

And then Michael looked over and said, "I could do that, too."

¹³³ Oh, brother, don't get yourself contrary to God's Word. That's what's the matter with these churches today. "I can make an organization, too, as good as they are." Ooh, get away from it. Stay with God's Word. Yes, sir. Let God! (See?) God was the One, speaking.

¹³⁴ And then, the first thing you know, then when she sinned, then God come down and roared through the top of the trees. He wants to be worshipped. He's God. And His children wasn't there to worship. Here come Leo up and knelt down, and here come Cheetah up and knelt down, and all of them come up to kneel down. But where's Adam?

He said, "Cheetah, have you seen Adam?"

"No."

"Leo, you seen?"

"No."

"Adam? Where art thou?"

¹³⁵ See the nature of a man? He run from God. It ought've been Adam saying, "Father, I've sinned! I've done wrong! Where are You? I want to confess my sins! Where are You, Father?" But he was hiding, getting back in behind the curtains, you see.

¹³⁶ "Adam, where art thou, My boy? Adam, Adam, My boy, where are you?" Directly, He looked down and He seen Adam standing behind the bushes. Said, "Come out, Adam."

He said, "I can't, I'm naked."

Said, "Who told you, you were naked?"

He said, "The woman You give me."

And the woman said, "The serpent did it."

¹³⁷ There you are. Then the great picture of the fellowship was broken. God can't talk to His people no more. He's done said so. When God

speaks, He's got to keep His Word. He's got to. All right. He said, "I got to talk to him." So, God went over and got some sheepskins, brought them old, bloody sheepskins back, threw them back in the bushes, said, "Put them on." Here come Adam and Eve wrapped up in these old sheepskins.

138 They made themselves a religion first. They joined a church somewhere, thought they were going to get by with a fig leaf church. You know, just hide behind something. But when they went to stand in the Presence of God, their fig leaf religion didn't hold out.

139 But here he comes out with blood running down over his manly shoulders. Look at little Eve, let's draw a picture. That pretty little thing, Adam's sweetheart and wife, his darling, and here she comes out and the blood running down her legs. Here's Adam and the blood running off of his shoulders. I see around his collar here, where it wrapped around his shoulders, the blood shagging in his hair. Hmm. Look at little Eve, her head bent down, them old bloody sheepskins, walk out before God.

Said, "Adam, because you listened to your wife in the stead of Me: I took you from the dust of the earth and dust you'll return."

140 Said, "Woman, because you listened to the serpent instead of your own husband: . . ." See, church Who you're suppose to listen to: your Husband, not to some creed, but to your Husband. Here's His Word to you. See? "Because you listened to the serpent instead of your husband: . . ." Wish I could stay a little while on that, I feel something there. See? So, "Why, you listened to the serpent instead of your husband: you took life out of the world, you'll bring life in the world, and I'll multiply your sorrows and your conceptions, your desire shall be to your husband.

141 "And serpent, because you did this: Off goes your legs, and you'll crawl on your belly all the days of your life, you'll be hated by all, and dust shall be your meat."

142 Oh, my, something's happening: Aches begin to come into Eve's shoulders. Adam's got a rheumatism in his back. He begins to look, looks over to Eve, tears are running down her pretty cheeks. Her lips, that will never have to have manicure on them, ever what the stuff you put on now, never have to have that on, they were all pretty and red; but now, they're turning out pale, wrinkles are coming in them. Wrinkles are coming in under her eyes. Adam's hair has begin to slipping out, shag begin to come here, and grays are going to set in. Tears are dropping off of his manly chest. His chest has begin to sink in, hollow. What a condition: mortal, then.

¹⁴³ Little Eve knowed she was the cause of it. Said, “Oh, Adam, what have I done, darling?” I’m going to preach on that one of these nights, *What Have I Done?* She leaned her little head over on his shoulders, striking him along about this. She said, “Honey, I’m the cause of it and we’re condemned. Look at us. We’re turning back to the dust. And God hid His face from us now. We can’t see Him no more. Look at these old bloody . . . I’m ashamed to take this off before you, Adam.”

¹⁴⁴ He said, “Darling, I wouldn’t take this off before you for nothing. What’s happened to us, honey?” And he begin to cry, the tears run off his own cheeks, spitting on top of her head. Here it run down to her bosom like that, mixing tears and blood, running together. And he puts his arm around his little wife.

¹⁴⁵ God said, “Depart out of My Presence.” They sinned, He can’t do nothing else, He’s God. That’s what makes His Word so real. He’s got to keep His Word, no matter how bad it hurt Him: “Depart out of My Presence.”

¹⁴⁶ Adam put his arm around his little wife, like that; here they start moving, down through the garden of Eden. I can hear that old, bloody sheepskin that was on Adam: he make a step, going . . . [Brother Branham slowly claps his hands several times—Ed.] blood smacking against his leg, as he walked on. God, there goes His boy, there goes His girl; just the same, it’d be my Billy Paul and Rebekah, there they go; your daughter, and your son. What can He do? What can He do? He’s God, He has to keep His Word, “I pronounce death on them, and I trusted them, and thought they wouldn’t do it, but they did it anyhow. Why did they do it?”

¹⁴⁷ Then God conceived His thoughts, He said, “I’ll take their place, I’ll die in their stead. That’s My boy, I can’t let him go like that. That’s My girl. I’ll die in his place.” He said, “Just a minute.” He said, “I’ll put enmity between thy seed and the serpent’s seed, and your seed shall bruise the serpent’s head.” In other words, “I will overshadow a virgin someday, and come down and be made flesh, Myself, and I’ll take the sinner’s place.” Man was made in the image of God and then God was made in the image of man, to redeem man back to Himself; God taken his place. That’s how I know Jesus is God. That’s right.

¹⁴⁸ Now, let’s change our scene: Nineteen . . . Four thousand years has passed, we’re in Jerusalem this morning. I hear a noise, what is it? I look outside. Sin, and the whole earth bathed with wars and rumors of wars and blood and adultery and sin and shame and disgrace, of the offsprings of that couple. Look down here just like Herodias: seventy of her boys and girls died on gallowses, and in prostitution, from sin. Look here at Adam and Eve’s children, how they’re dying, dying. And that

little, old, weak blood, yonder somehow, wouldn't atone; it's a animal's blood, it ain't got no life in it, it can't come before God, that life that goes out of that blood, it can't come, because it's a dumb brute. It's got to have some kind of a life that knows right from wrong. God come down now in flesh, under a virgin, knows right from wrong.

¹⁴⁹ Now, it's Jerusalem: I hear a noise. What is it? "Oh, away with Him, crucify Him." What is it? The very Creator of the human race, and His Own children crying for His Blood. They're God's Own creation crying for His Own Blood. Well, now, if He'd have held Himself and wouldn't have done it, His child would been lost. Don't you see that's Jehovah from the garden of Eden? Can't you see Him there, inveiled in this human flesh? Oh, my.

¹⁵⁰ Notice, a little farther, I wish we could get on in this lesson. A little farther down there, He said, "This tabernacle, Solomon built Him a tabernacle, but the most High dwelleth not in houses made of hands; but a body has Thou prepared Me." When Solomon built the temple, Jehovah . . .

¹⁵¹ Here is a good one! Hallelujah. That caught just right. Thank the Lord for that. Here is a revelation, just fresh right now, you're going to get it.

¹⁵² When Solomon built the temple and it was dedicated, God came into that temple and dwelt there. Is that right? And when Jesus Christ was dedicated to God on the river of Jordan, God came down and dwelt in Jesus Christ. He's Jehovah. Amen.

¹⁵³ Confession of sin always had to look to the temple. Confession of sin has to look to Christ, there's the Temple of God; God dwelled in Christ, there He is. Now you believe He's Jehovah, don't you? Never thought of that before.

¹⁵⁴ Oh, sometimes when we're moving along, in the Spirit and move . . . setting together in Heavenly places, how Christ can move in a church like that. See how the revelations move? There's a perfect revelation coming from God. He's standing at the platform now. I know that come from There. I know it did. The temple was where God dwelt. And if the people anywhere in trouble, like Jonah in the belly of the whale, looked towards the temple, "anywhere that they look to this temple and pray, then I'll hear." And now, "The temple of—of God was not made with hands," He said, "you prepared Me a building but that wasn't it. But a body has Thou prepared Me." There it is. God in Christ.

¹⁵⁵ Then, I hear that howling mob to our scene. Look at Him there: They're crying for His Blood, His Own children, screaming out, "Away with Him," their Creator, their God, their Maker, their Father, "Away

with Him.” Now, He’s—He’s become their Redeemer. “Now, they reject Me, but if they—they don’t know, they don’t know Who I am. They don’t know that I’m the very One that pronounced this curse upon them yonder in the garden of Eden. I’ve come down to redeem them. If I—If I—If I refuse, why, I could speak and a legions of Angels would come to Me. But if I would, they’re going to be lost and, after all, I was the One put the curse on them. Now, I’m come to take the curse off of them, and let them, through their sins, crucify Me.” Here He goes, dragging through the street, beat, they backed Him, hooked Him up to a post like this, put a cat o’ nine tails, stood out there and beat till His ribs showed through. He was a little Man. The Bible said, “No beauty we should desire Him.” Look at His body: beaten; riven; bruised; mockery spit from His Own children, spitting in their Daddy’s face; crown of thorn on His head; tears and things, mingle, running down His body, tears and blood running together; spit dropping off. Here He comes, we’ll look out the window and see what He looks like.

¹⁵⁶ There He goes. I hear His old cross dragging down through the streets, making a roaring, bumping noise as it goes down. His poor little body’s moving and they’re walking along, whipping Him with a whip, “Go on, you holy-roller. We got our organization. We got our churches. We don’t need you to come around and bawl us out about our church. You, making yourself the God of the Sabbath. Why don’t you do something about it now, you ol’ holy-roller?” And the very Creator moving along there in flesh. There’s that Blood cell moving up, just bathing down His back. He moves a little farther.

¹⁵⁷ Let’s look. I notice over His back, He’s got a robe thrown across His shoulders, and it’s wove throughout without seam. And look all over that little robe, now, a little white robe, there becomes a little red spot. It’s that blood coming through His back where He was: “By His stripes we’re healed.” Oh, could I deny that? God keep me mentally right. I don’t care if it costs my blood. What would my old, dirty, adulterated blood be at the side of His? There I see Him moving as them . . . watch as He goes on up: them spots gets bigger and bigger, bigger and bigger, as He moves on. I see Him fall. I see a colored man come along and help Him bear the cross, put it up on His shoulder. He moves on, He can hardly move now. Look at Him as He goes.

¹⁵⁸ As He’s moving on, all them little spots run into one big spot. And after while, I hear something, now, going . . . [Brother Branham slowly claps his hands several times—Ed.] What is it? It’s that old, bloody garment beating against His legs. What is it? Animal blood, finished! There’s the second Adam. There’s the God of Heaven. That’s not animal blood, that’s God’s Blood, beating against the legs, the second

Adam, going to die for the human race. God, made Adam, Himself; and living here on earth, going down to die for the human race.

¹⁵⁹ The blood of bulls and goats could not take away sin; but in due season, Jesus Christ come and makes the worshipper perfected by the baptism of the Holy Ghost, who Jesus Christ died, in his place, at Calvary.

Dear dying Lamb, Thy precious Blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more.

The dying thief rejoiced to see
That Fountain in his day;
There may I, though vile as he,
Wash all my sins away.

Ever since by faith I saw that stream
Thy flowing wounds supplied,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

¹⁶⁰ Our Heavenly Father, as we look to Thee this morning, the Lamb of Calvary, the One Who come in the shadows of the law, to take away the law, and to bring in this great dispensation of grace, to give us Thy Spirit in our own tabernacles here. God tabernacling with mortal beings, fellowshiping, God coming down to fellowship in the heart of man. "Came unto His Own, His Own received Him not. As many as received Him, to them He gave the power to become sons of God, as many as call upon His Name." And by His Spirit, we are baptized into His Body by the renewing of our thoughts, by the washing of the blood by the water, to bring us into fellowship with the great Son of God: as there, again, when the evening is setting.

¹⁶¹ O Christ, I'm not a boy no more, after while my sun's going to set, too, and my hairs begin to turn gray; my evening time is coming. Won't You let me talk to You then, Lord? When You come down in the top of the trees of life, oh, let me have communion with You then, Father. And let me, as I look back down across this path that I've traveled, see where my footprints has went through the seas, and over the brier patches and the rough places, crying, "Holy unto the Lord." Grant it, Lord.

¹⁶² May every person in this tabernacle this morning, that's setting here under this Divine unction of the Holy Spirit coming through

the Word, may every one of them receive the baptism of the Holy Ghost. May this little church divinely pull its cords together, settle its differences in your . . . our heart right now, moving in as one heart and one person, their arms around each other, and moving away as brother and sister in godly respects, with an old fashioned case of salvation in their heart, that'll make them go home and weep at the table, weep at the bedside, put their children on their laps and weep for them, weep for the world, weep for the sins of the city, and be marked into the Kingdom of God at this near coming, now, in the future, of our Lord Jesus.

¹⁶³ May at that day, when the tape recording is played, as it was, from this morning's meeting, may every person here that I pray for today, here, Lord, may they all be standing there, washed in the Blood of the Lamb, with palms in their hands singing, "Hosanna, Hosanna to Him that sitteth upon the throne." Grant it, Lord. Be Thou with us. Heal the sickness in our midst and draw all the little church together, now, Lord, under the power of the Holy Spirit.

¹⁶⁴ Be with us in the coming afternoon, as we visit the sick and the needy, the shut in. Help us in our homes as we go home, not to be like a pig to set down and eat, but may we look up to the Creator and say, "Thank you, Lord Jesus, for giving to me this food." May we tonight, not go to bed as unthankful children, but may, on our knees, we spend a long time in prayer and thanksgiving; rising tomorrow, saying, "Father, I can't travel this day by myself. Take my hand, now, and lead me through the day." O God, grant it.

¹⁶⁵ And may the men and women that we come in contact with, may it be in deep sincerity. May we speak of the oracles of God, Lord, not overbearing, but talk in wisdom, that we might know how to win others to you. At that great day, Thou would say, "It's well done, My good and faithful servant: enter into the joys of the Lord."

Grant this, Father, for we ask it in Jesus' Name. Amen.



QUESTIONS AND ANSWERS (LAW HAVING A SHADOW)

54-0516

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