

DEMONOLOGY, RELIGIOUS REALM

¹ I wonder how many knows this little song, as I greet you in the warmest of Christian fellowship and love of Christ today, how many knows this little song, “He Careth For Thee”? You know it? All right, let’s see if we can get it. You know it, sister? You know?

Now, He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

Oh, that’s fine, let’s try it again now.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

² Our heavenly Father, we thank Thee that Thou dost care for us and has manifested Thy love towards us, insomuch that You sent Your own beloved Son, the—the innocent Son of God, to take the place of guilty sinners. How we thank Thee that Thou did care for us and was mindful of us, to do this. And we’re so appreciative, Lord. We happy to gather here this afternoon under the canopies of the skies, and ask Your blessings upon this service. Grant, Lord, that every man, woman, boy or girl that’s here, may study deeply now in the Scriptures. We’re facing a world that’s controlled by Satan. And, Father, we pray, as we study the power of demons and what they do to people, that You will give us great faith, and may many great signs and wonders be wrought. For, we ask it in Christ’s Name and for God’s glory. Amen.

³ We’re study this afternoon, quickly into it, and I guess about fifteen minutes early, is still on “Demonology.”

And now I just got a message awhile ago, Brother Beeler, from my friends, and I start in Africa the middle of July. So that settles it; we got it fixed now. And Brother Baxter can’t go at that time, so I’m going to have to go to Africa by myself. So going over there with . . . may the . . . You have to pray for me now, that the Lord will help me, ‘cause I really going to need it now over there amongst . . . I’m expecting at least two hundred thousand people in that meeting.

⁵ And I've got a vision wrote out here. I want you people to get the benefit of it. It happened in December. I was in the room one morning when the Angel of the Lord came in. I . . . You see, when I was over there I disobeyed God and I picked up ameba. Any man know—know what ameba is? A parasite that gets—nearly kills you. And because I done something God told me not to do. How many's heard the story of it? I guess some of you is here. I know the folks around the Tabernacle heard the story of what happened. God told me to go a place, and to stay away from this place, and then go back over to another place. And I let the preachers talk me out of it.

Now, preachers are wonderful, and they're my brothers, but you mind what God tells you. That's right. See, you got one mission.

⁶ How many remembers one time there was two prophets in the Bible? And one of them, the Lord told him, said, "You go to a certain place and don't you—don't you come to . . . You go back another way," and so forth. And—and said, "Don't you eat or drink while you're there."

And another true prophet met him and said, "The Lord met me after He met you. And said, 'Come by my house.'" And the prophet listened to what the other one said and lost his life by it. See? You do what God tells you to do regardless of what anybody else says.

⁸ Now, we're in this vision He . . . It woke me up, thirteenth of September, or of December. And—and as I was setting on the side of my bed, I was wondering what would be my future. I . . . When I come back over here, they was ready to throw me in the pesthouse; parasites had just about taken me. And they give me examination when I struck this land. And by God's grace they just let me go home, because it's very scattered.

And I prayed, and I went to those ministers, I said, "The Lord said for me not to go that way."

Said, "Oh, God talks to somebody besides you."

I said, "Korah had that idea one time." And so . . . But I went and got some leaves and laid it over their feet, and I said, "Remember, in the Name of the Lord, if we take that trip there, it's going to be a failure, and we'll all pay for it." And we sure did. Oh, my. We all like to died. So then coming back . . .

¹⁰ You have so much to contend with in those foreign countries. For instance, a little flea would bite you, it'd cause you to have tick fever. And that little thing, when it bites you, if you feel yourself itching, you can't scratch it. You look, if it's a little black fellow,

don't pull it off. It's got a little head, it bores its way into the skin, turns around like this and fastens itself. If you'd pull it, you'd pull the head off in there; it's got a virus, and it'd paralyze you. So you don't scratch or don't pull him off. Just take some tallow, and he breathes through his back, drop tallow on it and he comes off.

Then there's a little mosquito, he doesn't make a bit of noise; he comes right through the air; he just touch you. That's all; you got malaria.

¹² And—and then there's what they call the mamba snake. If he hits you, you live just about two minutes after he hits you.

And there's a yellow cobra; you live about fifteen minutes after his bite. And one of them was close enough to my son, as he could have laid his hand on his head, already up to strike before we got the shot, like that.

And there's the black cobra. Oh, there's just everything. And then the wild perils of the animals, of course, lions, tiger, or leopards, and everything else to contend with in the jungle. And then the diseases, there's just all kinds of diseases in there.

And you have all that to face when you go. Besides that, then here's the witch doctor to challenge you on every hand (See?), and all their superstitions and things. But how—what a marvelous thing to see our Lord just wave it away from side to side like that, then go on.

And that day I remember standing there, how well, what taken place. I'll tell you sometime in another meeting, 'cause I want to get on my subject this afternoon of "Demonology."

¹⁶ But now, and this I was thinking about, setting there, what will the end be? And coming back across the sea, I know we had around a hundred thousand conversions while we was in there. And old Brother Bosworth come to me. He said. I said, "Well, Brother Bosworth?"

He said, "I'm so proud of you, Brother Branham." He said, "You're just sure just in the beginning of life," and he said.

I said, "Well, I guess it's all over." I said, "I'm past forty years old; I guess I fought a good fight and finished the course."

He said, "Past forty years old?" Said, "I was that old 'fore I got converted." Said, "I'm still going good." He was pretty near going into his eighty, and just . . .

I thought, "Well, maybe that's about right."

So he said, “No, you’re just a brand new Branham now; you just know how to control your meetings better and everything.” Said, “Just, if you ever strike America in its right way, with the right setup meeting where you can stay six or eight weeks in a place, and get it set up and advertised around,” said, “you’d do something, but, and for our Lord.” So we went ahead just on like that, so it was very—very nice.

²¹ Then after while I saw a vision when I was in America, and it come to me, and returned me back to Africa, and it showed me that same meeting setting there in front of Durban. And the first meeting faded away into history, going towards the west. The second meeting rose up, and when it did, it was still larger than the first meeting was. And He . . . I heard a scream, and an Angel was coming out of heaven; He had a great Light.

And the Angel of the Lord which stands by us here, was standing (always stands by my right, over on this side), and It was standing there, and It was—It was milling around, and I seen this man standing near me. He’s a—He’s not . . . Now, that’s not visions when you see Him. It’s just as real as you’re looking at me. Why, you can hear Him walk and talk to you. And when He . . . Anything, He’s just as real as any . . . It’s not a vision, the Man’s just standing there just same as you are. And His voice is just the same as mine would be or yours would be. But a vision, something that breaks before you and you see it, like that . . . But this man just walks up and stands there.

²³ So He told me that—what was going to take place. And He said that. This Angel came down, and He told me to turn and look this a-way. And it looked towards India now. And I don’t say it’s in India, but it’s near. But they were Indian people, ‘cause the Africans are big burly, heavy fat-like people. Some of them are nearly seven-foot tall, and weigh, oh, two hundred and eighty, or three hundred pounds, burly: the Zulus, Now, the Shangai and the Basothu, and, oh, there’s many different tribes. There’s fifteen different tribes setting there that day I was speaking to.

²⁵ I’d say one word, like “Jesus Christ, the Son of God.” I’d go get a drink of water ‘fore it went through all the interpreters. One would say . . . And all noises . . . I used to think when I heard Pentecostal people speaking in tongues, that maybe one speaking in one kind of sound and one speaking another, how in the world could that be? But I believe the Bible’s right, and know It is, when It said, “There’s not a sound without significance.” That’s right. Some of them would say, one of them, “Blrr blrr blrr blrr,” and that meant

“Jesus Christ, the Son of God.” Other one would go, “Cluk kluk kluk kluk,” and that was “Jesus Christ, the Son of God,” in his language. So no matter what kind of sound it is, it’s a meaning somewhere. That’s right. No matter what kind of a noise it is, it means something to someone somewhere. And when He was . . . They’d give that out.

²⁶ And I noticed that over to my left, when that Angel come down and I seen a swarm-like there. And they were men with, looked like they’d a—a sheet around them like this, and it wrapped up and tied, like around a small baby, the napkin. And it was. And I could just see as far as I could see; it was nothing but people. And then this Angel turned on a great oscillating light, and it begin to sway back and forth like that. And I never seen so many people in my life.

And then this other Angel came real close to me, and He said, “There’s three hundred thousand of them in that meeting.” And I’ve got it written down here. And you write it in some kind of a piece of paper, like I told about the little boy being resurrected in Finland. You write that on the flyleaf of your Bible or somewhere, that in this meeting there’s going to be a meeting, that . . . And you’ll hear it through some outlet, of three hundred thousand people attend that meeting. Now, see if that isn’t right. That’ll be three times the size the other one was. See? Three hundred thousand people to attend the meeting. And I’m just so happy to get to get there, I don’t know what to do, for I like to win souls to our Lord.

And there, at one time, seeing—seeing thirty thousand raw heathens come to Jesus Christ in one altar call, thirty thousand raw heathen . . .

²⁹ Now, let’s go to our subject right quick. Yesterday we studied the technique of demons. I’ve been thinking today, as God dealing. You don’t know what a liberty it is to get out. Now, I’m not a teacher; I’m a long ways from being a Bible expositor. And I am . . . My education is limited to a seventh grade, so that’s . . . And, that, I come out of school about twenty-five years ago, so that’s a long time off. And I don’t have—had very much of an education, but all that I know is what I receive through inspiration.

And if that inspiration doesn’t compare with the Bible, then it’s wrong. See? It’s got to be the Bible. No matter what inspiration it is, it’s got to come . . . Here is God’s Foundation. No other foundation is laid but This. And what This is, if what I would say would be contrary to This, you let my words be a lie, because This is the Truth. See, see? And if an angel would tell you something that’d be different from This, Paul said, “Let him be unto you accursed.” Even

an angel of light . . . Now, there's many great things. I only . . . the only . . . I chose two days, 'cause to get this subject to the people, that was yesterday and today, of the afternoon meeting.

³⁰ Now, the reason I did this, is to give myself a little try to see if God would help me. There's something on my heart. And this is, that after this great message, and after God Himself confirming what that I have said to be the Truth, in His Word. By His Word first, and then through signs and wonders. Now, I think, with the Gospel truth to the church, I'm under obligation to God to bring this to the church. That's right. They're so broke up in so many different organizations and sectarian parts of it, till that's wrong. We're all God's children when we're born again. That . . . See? And the truth of the thing is that God wants us to know that, that we're His children.

³¹ Now, remember, the temple of Solomon was cut out all over the world. And here comes one rock twisted this way, and one rock twisted that way, and one cut up this way, and one cut that way, but when it come together, there wasn't a buzz of a saw nor a sound of a hammer; everything went right to its place. God was the Instructor of that.

And God's got a church called the Assemblies, and one the Church of God, and one the this one, and one the that one, but when they all come together, they'll be one big group of brotherly love, and God will put—assemble that church together and take her on up into the sky.

³³ Every famous picture before it's ever hung in a hall of art, it has to be hung, go through the hall of critics first. The man who painted that . . . ? . . . Or, pardon me, I can't call his name, painted the "Last Supper," anyhow, it cost him his lifetime. He painted that picture. It was about twenty years, or ten years, I believe, between painting Christ and Judas. And did you realize in that famous picture, that the same man posed for Christ, ten years later posed for Judas? That's right. He did. Ten years of sin, from a great opera singer to take the place of Christ, come to the place of Judas. You don't have to take ten years; it takes ten minutes, will do the same thing to you. It'll change your character in sin. But anyhow, that picture went through all the critics.

³⁴ And that's what I think about the—God's church, the group that's called . . . Well, I don't mean this through any slam. I've sailed the seven seas, and I'm on my third trip around the world, and the people say, "Holy-roller, holy-roller." And I've searched the world, and I've never found a holy-roller yet. That's the name the devil has tacked onto the people. That's all. There's no such a thing as

a holy-roller. And I have statistics of every six hundred and sixty-eight different churches that there is, and organized in the world, and there's not one of them called Holy-Roller. And that's from the government. There's not one Holy-Roller church I know of. So it's just something the devil called.

But now in all of this, all these things, God has painted a picture. And one time these little old churches used to be out here, some of you. . .

³⁵ I watch these gray-headed men. My boy, yesterday, I was in the room studying, and a minister came by and said, "Like to shake hands with your dad." 'Course my boy's been raised up with Brother Baxter and them who just, "No," that's it, quickly. I don't like that. See? No matter if I. . . 'Course I can't be servant of man and God too. But I think that I like to shake hands with my brethren. I like to do that. There's something about it; I like to shake the hands of a—of a minister; not only a minister, but any child of God. I like to do it.

I didn't know about it until my wife had told me a little later. Well, if he could've told that minister, "Just a minute; he's back there in prayer, and—and I'll see what he can say." Well, that—that would've been better. So I give him a little correction on that, not to do that. See?

³⁶ And so it's true, you can't just be right out as the brother said awhile ago. If you do, then at nighttime I—I'm worn. You see? The people go to talking, and everyone has maybe a sickness, and when they go to speaking about it, quickly there's the Angel of the Lord right there to tell about it.

There's someone setting looking right at me now, knows that to be true from just a few minutes ago, or about a hour and a half ago: a lady setting here, who didn't know what it was, that the Angel of the Lord spoke to her the other night and told her something and she couldn't understand it. But today it happened, so she knows now what it means when He was speaking to her.

And I was standing there talking to her, the Angel of the Lord went right straight back out and told her what her trouble was, and what it was all about, and—and what she was thinking about, and one of her loved ones, and how God had spoke and said He'd confirmed it, and what was going to take place. So that's just exactly the way it'll be. See, God has said so.

³⁸ Well now, what about a few times that every. . . And then. . . And each vision just weakens you that much more. See? And

the first thing you know, when you get to church at night, you're just so completely wore out till you just don't know hardly what to do. And you pray for me now (See?), because it's out of one meeting to another, to another. This was the only meeting, it would be different, if I was going home now and wasn't going to do nothing for a couple months, go out and get my fishing line and go fishing, but I got to go from one meeting right to another, from one right to another. You see? That's what makes it.

³⁹ And you all pray, you people back here in the audience. They told me last night that I—that I was speaking to a certain person, and the person did not respond to the call. Now, that's pretty dangerous. You see? When they said it, well, sometimes there's lights don't shine, there's a dark spot in between there.

And I watch the Angel of the Lord when He's standing here, I can feel it. Then I'll feel It move from me, and I'll watch, and It'll leave me, and It'll go over somewhere and stand there a little bit, and I can see It. And It'll flash on, and there'll be a vision come. Then I'll see the vision. I'll watch what kind of a looking person it is around there. And I find the person, then I speak. That's what takes place. That's what happens. You don't have to tell everybody that, but that's—that's what takes place. You see? It's all in the spiritual realm.

⁴¹ Then if that person don't respond, it'd be like reading the Bible here and saying, "There's nothing to it," walk away from it. See? So that makes it pretty bad. So be on the alert, be listening, be watching. When He speaks, answer. See? And just be ready to answer at any time.

And so my wife, and Brother Beeler, and many of them, this morning, was telling me about it, that it was calling a man about his brother somewhere that had something wrong with him, and so forth, and the man did not respond to the call, so that can't be helped. That's between God and the man. The vision left me then, and I couldn't find it no more, because he didn't answer. So be watching and be on alert.

⁴³ Now, taking this subject of demonology and speaking about demons. Now, people, when you say "demon," right quick they begin to think, "Oh, some fanaticism or something." But demons is just as real as Angels; they're just as real.

And the devil is just as real a devil, as Jesus Christ is the Son of God. He's a devil. Heaven is just as real. And if there is no such a thing as hell, there's no such a thing as heaven. And if there isn't an eternal blessed—eternal punishment, rather, there's no eternal blessed. If there's no day, there's no night. See? But as sure as there's

day, there's night. As—as soon . . . As sure as there's a Christian, there's bound to be a hypocrite. As sure as there's somebody that's genuine from God, there's somebody to impersonate that. See? It's just exactly pro and con, black and white, right on down through life on everything, true and false everywhere. And there is a false Gospel; there's a true Gospel. There's a true Baptism; there's a false baptism. There's a make-belief, and there's a real. There's a true American dollar; there's a false American dollar. There's a genuine Christian, there's a genuine hypocrite (See?), that's just impersonating. So you find that, so it all goes together. Now, we can't separate it; God lets the rain fall.

⁴⁵ May He let me speak here just a little bit. How many preachers is here? Raise up your hands. All around, preachers, let's see your hands. Well, God bless you, brethren. Now, now, you don't take this for doctrine now, but just before we approach this vital subject I'll tell you one of . . . How many Pentecostal people is here, raise up your hands, all around everywhere. Why, you're all Pentecostals? All right. I'm going to tell you what I had when I first come into your realms—ranks.

I was right up here in Indiana, at a certain place called Mishawaka. The first group of Pentecostal people I ever seen is called the—the Pentecostal Assemblies of Jesus Christ, I believe, or something like that, wonderful bunch of people. Now, they organized together and call them United Pentecost. They break up from the rest of them because of an issue of water baptism. That don't make them any hypocrite. There's many a genuine, real genuine Holy Ghost born again Christian in their ranks. And God gave them the Holy Ghost by being baptized in Jesus' Name, and He's give the others the baptism of the Holy Ghost being baptized in Father, Son and Holy Ghost. So God give them the Holy Ghost who obeys Him, so who—who got, who obeyed Him? There you are.

⁴⁶ If you'd just forget . . . And them that wants to be one way let them be, and you go ahead and be brothers. That's all. Don't. . . What done it, was breaking among—breaking away (See?), breaking, tearing up, breaking up brotherhood, setting out and separating yourselves. No, sir; we're not separated; we're one. That's right.

⁴⁷ But when I was standing there, I was watching those people. Now, me, just come out of a regular little old Southern Baptist church, why, I'd see those people, I went in there and they were clapping their hands, hollering, "One of them, one of them, glad I can say I'm one of them."

I thought, “My. Whew.” First thing you know, here come somebody down through there, dancing as hard as they could dance. I thought, “What church manners, I never heard such things as that.” I kept watching them around wondering, “Well, what in the world’s the matter with those people?”

⁴⁹ Now, you’ve heard me tell my life story, where I hit that meeting there. But this is one thing I’ve never told, never told it before in public. So they . . . Now, if you want to rub it off of your recorder, why, you can do so. All right. Now, in this I watched, and now I thought, “Well, them people is the happiest people I ever seen in my life.” They wasn’t ashamed of their religion. We Baptists get just a little bit ashamed once in a while, you know. See? And when they go to pray, you know, get behind the fan, you know, and—and but we . . . But them people wasn’t; brother, they had—they had religion all inside, outside, and all over them.

⁵⁰ Well, I remember that night when I got on the platform. Said, “All preachers on the platform.” It was a convention. They had to have it up here in the north on account of—on account of the colored problem, the Jim Crow law of the south. So they was all met there from everywhere. So I was setting up there and he said . . . Well, now there’s . . . I heard all preachers through that day and that night, they said some old preacher, he was an old colored man come out, just a little bit of rim of hair around his head like that, big old long frock-tailed preacher coat on, you know, velvet collar, and it hot weather. Poor old fellow come out there like this, and he said, “My dear children.” He said, “I want to tell you,” got to testifying: I was about the youngest one setting on the platform. So then he said, “I tell you.” He took his text from over in Job, “Where was you when I laid the foundations of the world? Declare unto Me where they’re fastened.”

⁵¹ All these other preachers had been preaching about Christ, along the regular run; I listened to them, enjoyed it, but not that old boy. He went back yonder about ten thousand years before the world ever started. He went up into the heavens and come plumb down across the skies, what was taking place. What they was preaching on, going on in the daytime he was preaching on what was taking place in heaven. He brought Christ back on a horizontal rainbow, back yonder somewhere in eternity. Why, he hadn’t been preaching about five minutes till that old fellow, something got a hold of him, he jumped up in the air, and clicked his heels together, and hollered, “Whoopee.” He had about as much room as I got up here. He said, “You ain’t got enough room for me to preach,” and away he went.

Well, I thought, “If that’ll do that to a man about eighty years old, what would it do to me?” That’s what I want. That’s what I want.

⁵³ But what got me was this. Now, we’re talking on demons now. What got me, I watched two men. One set at one side and one the other. And when the Spirit would fall, them men would raise up and speak in tongues and shout, and turn white around the mouth, and I thought, “Oh, my, if I could only have that.” See, how wonderful. Oh, that’s, I just love that. Well, I went out in the cornfield. And I told you my life story; you read it in the book. I’d slept all night, and I come back the next morning. So I thought I’d just test out. I have a way of doing things that nobody knows but God and I. So that’s. . . I take up a parable and go to meet a man’s spirit. You see it right here on the platform. See? And so then I got to talking to one of those men. I seen them. They set close together, and—and they’d just hold hands and dance and shout. I thought, “Oh, my, that sounds real to me.”

And I took a hold of one of his hands and I said, “How do you do, sir?”

And he said, “How do you do.” Very nice man, gentlemen-type fellow, he said. . . I said, “Are you a minister?”

He said, “No, sir, I’m just a lay member.”

And I got to carrying a little conversation with him so I could catch his spirit. See? He didn’t know that; nobody knowed. I never said nothing about it, years afterwards ‘fore I mentioned it. So then. . . But when I come to find out, it rang true just as perfect a Christian man; that man was absolutely a saint of God. I thought, “Brother, that’s fine.”

⁵⁷ But the strange part, when I got a hold of the other man, it was contrary. He was even living with a woman that wasn’t his wife. That’s right. And I seen it pull up to me in a vision. I thought, “Oh, my, it can’t be so.” And the man. . . I thought, “Now, now, this spirit among them people is wrong, and that’s all there is to it.”

So that night when the—went to the meeting, and the blessings was falling, I would pray to God, and the Holy Spirit, the Angel of the Lord give witness that it was the Holy Ghost. And the same Spirit was falling on this man was falling on that man. And when the Spirit would fall, both of them would get up, and they’d both shout, and scream, and praise the Lord, and speak in tongues, and dance. I

said, "I—I—I just can't get it, Lord, I. . . They. . . I can't see it in the Bible where that could be right." Now, I said, "Maybe I'm deceived." See? I said. . .

Now, here, I—I—I'm—I'm strictly fundamental in the Bible. It's got to be This. See? And I said, "Lord, You know my condition, and I—I've got to see it in Your Word. And I—I can't understand when the Holy Spirit's falling on this man, the Holy Spirit's fall on that man, and one of them is a saint and the other one's a hypocrite. And I know it is." And I know it without. . . I could've took the man out and proved it to him, or called him out right there and told him about it.

⁵⁹ Like I could that man setting right here last night, was nothing but an impostor, if there ever was one setting there. And I ought to have called it out, but he'd have raised up and started fussing, so I just let it go on, account of the meeting. But I knowed him. Yes, sir. There's one, two of them setting right back there the other night, belongs to a certain church right here in the city, real critics. I seen them. But if you would, you'd just start the trouble. I've done it many times. I just let them alone. See? It's all right. God knows; He's the Judge. Let them call me one time, and then you'll see something take place (You see?), let him. Like the demon, I never called the demon out. He just come to me and challenged me. Then is when God went to work (See? That's right.), and you seen what taken place. All right. But I just let it go. Made the meeting hard, 'cause that spirit was moving right in on me all the time. See? And so I just kept on.

⁶⁰ But now, these men, I couldn't understand it. And it was two years later, or three, when I was up at Green's Mill, Indiana, here, at the scout reservation; I was back in an old cave where I go to pray. And back there I said, "Lord, I can't understand what become of that group of people. The finest people I ever met in my life, and I—I can't understand how that that could be the wrong spirit, when it's the. . . If then. . . You know the integrity of my heart. You know how I love You and how I've served You. And the same Spirit that's here with me was on them people. And here It was on that guy there just the same." So I couldn't understand it.

⁶¹ And the Lord come down in His mercy and showed me. Here's where it was. It has to be Scriptural first. He said, "Pick up your Bible." And I picked up my Bible. And I guess I held that Bible for ten minutes without anybody—any more Word coming. I waited just a few minutes. I heard Him say again, "Turn to Hebrews 6 and start reading." And I did. And when it come down there where it said,

“The rain cometh oft upon the earth to water it and prepare it, dress it for which it’s. . . but the thorns and thistles, which is nigh unto rejection, whose end is to be burned. . .” And I caught it right there.

I thought, “There it is. Thanks be to God. There it is.” See?

⁶² Now, Jesus said, “A sower went forth sowing seeds,” didn’t He? Now, you’re all Christians here. Everyone held up their hands, anyhow: Pentecostal, born again Christians. All right, they. . . And He said, “A sower went forth sowing seeds, and while he slept (his death between, see), and while he slept, an enemy come and sowed tares in that wheat field.” What is tares? Weeds, briars and things. Now. . . “And when the husbandman (the preacher) saw these tares growing, said, ‘Let me go pull them up.’ He said, ‘No, no. You’ll pull up the wheat also. Let them both grow together.’”

⁶³ There’s a wheat field out here. There’s creepers, nettle ball, stink weed, everything else in it. Is that right? But now, in there there’s wheat. Now, the rain comes oft upon the earth to water it. Now, what’s the rain for? Not to water the nettle ball (Now, watch and pay attention), not to water the creeper. The rain’s sent for the wheat, but the nettle ball and the weed is just as thirsty as the wheat is. And the same rain that falls on the wheat falls on the weed. And the little old weed will stand right straight up like that, and happy and rejoicing, just as much as the little wheat will stand up and stand hisself up. “But by their fruits ye shall know them.” There you are. See?

Now, the same Holy Spirit can bless a hypocrite. That knocks some of you Arminians out, but that’s the truth. That’s the truth. Then call it holiness, which I believe in holiness too. But the same Spirit, the rain falls on the just and the unjust, but by their fruits you shall know them.

⁶⁵ If I look out here and go to get wheat, I get wheat, but the weeds is all bound up, and they live on the same rain that fell for the wheat. And the rain was not sent for the weeds; it was sent for the wheat. But the rain being in the field, the wheat being—weeds being in the wheat field, got just as much benefit out of the rain as the rest of them did. And the same rain that made the wheat live, made the weed live.

All things in the natural types the spiritual as we’re teaching. There it is, demonology, demons impersonating Christianity, yet with the blessing. That’s not skim milk, brethren, if you can take it. See, see? Now, it’s—it’s truth.

⁶⁷ So I'm not saved today because I can shout. I'm saved not because I feel like I'm saved. I'm saved because I met God's conditions of this Bible. Jesus said, "He that heareth My Words and believeth on Him that sent Me, has Everlasting Life, and shall not come into condemnation, but's passed from death to Life." I believe that. That's right. And on them conditions I am saved, because God said so.

If he told me I was saved because somebody said, "A rushing mighty wind hit me in the face," that's wonderful, but I want to know where that rushing mighty wind come from 'fore it hit me in the face. See? Now, what kind of a life are you going to live after that rushing mighty wind's hit you? See? See, it's by your fruit you're known. So demons can work right amongst Christians. You believe that? Look at Paul, Paul said. . .

⁶⁹ Now, here's where the Latter Day Rain. . . If there's any of you here, forgive me if I'm saying anything against you. I wouldn't say no more against you than I would the Assemblies or any, and the Baptists or anybody else. It's truth is what's truth. Where you got off, was this, you're making prophets out of them men and things that's not prophets. Prophets are not laid on the hands and sent out; prophets are borned. See? In the Bible there's a gift of prophecy. There's where your mistake was between the gift of prophecy and a prophet. The gift. . .

"God, in sundry times and divers manners spoke to the fathers through the prophets, in this last days through His Son Christ Jesus." And the Body of Christ has nine spiritual gifts operating in it. And it might be on this woman tonight, prophecy, may never be the rest of her life. It may be on this woman the next night, may be on this man the next time, may be on that one back there the next time. That doesn't make her a prophet, doesn't make no one a prophet. It's a gift of prophecy in you.

⁷¹ And before that man or that prophecy can be given to the church, it has to be judged before two or three spiritual judges. Is that right according. . . Now, Paul said, "You all may prophesy one by one." If something be revealed to this one, let that one hold his peace. Well, that would make the whole bunch prophets then according to the teaching of today. No, Pentecostal church, we've got things all scrupled up. And that's the reason God can't come in, till we get the thing straightened out and on the Bible. That's right. You got to get the right path. How you going to build a house without looking at the blueprint? See? You got to start right.

⁷² Now, in there, a prophet, you never seen anybody stand before Isaiah, Moses. One did stand, Korah, one day, and tried to dispute with him, and God said, “Separate yourself, I’m going to open up the earth.”

A prophet is born. Gifts and calling without repentance. That’s the foreordination of God from the baby up. Everything was perfectly right along, exactly what he said was the truth and vindicated and brought out. It’s the Word of God comes to the prophet. But a gift of prophecy is in the church.

⁷³ Now, you said, “Well, the prophets are the Old Testament.” Oh, no. The New Testament had prophets.

Agabus was a—was a New Testament prophet. Look at the Spirit of prophecy falling down there and telling Paul about . . . Then here come Agabus down from Jerusalem, and found Paul, and tied his girdle around him, and turned over, and said, “THUS SAITH THE LORD, the man that wore this will be bound in chains when he gets to Jerusalem.” Agabus, who stood up and told, foretold what would take place, he was a prophet, not a man with the gift of prophecy.

And the gift of healing and all those gifts, my Pentecostal friend, you got it mixed up. The gifts are in the church, subject to any person’s in the church, anybody that’s baptized into the body. “By one Spirit we’re all baptized in the . . .” And the Bible said . . .

“Well, I got the gift of healing.”

Well, the Bible said, “Confess your fault one to another and pray one for the other.” Every person pray one for the other. We’re not a divided group; we’re a collective, gathered group. See? Now, and there’s how demons sometimes working.

⁷⁷ Now, watch what Paul said, “If one speaks with tongues and the other one interpret, and whatever he said, let it be judged first ‘fore the church can receive it.”

Now, it won’t be a quoting of Scripture or something another like that. God don’t repeat Himself. But it’ll be a warning to the church. Then if good judges says, “Let’s receive that. All right, that was of the Lord.” The second one says, “Let’s receive it.” The mouth of two or three witnesses, let every word be established. Then the church receive it and go make ready for it. If that doesn’t come to pass, what that said, then you’ve got a evil spirit among you. That’s right. And if it does come to pass, then thank God, the Spirit of God’s among you. See? Now, that’s where you have to watch and be careful.

So don't try to press. I couldn't make myself have brown eyes when I got blue. See? I have to be satisfied with blue eyes. Now, there's where demons work in the realm of spiritual people.

⁷⁹ Now, we've got a deep something coming here, and I hope it's not too deep. Now, over in I Samuel 28, I want to read some Scripture here right at this time. I want you to listen closely. And I want to bring demons, show you how they work right in the church, and how Satan has a counterfeit for every real there is. Now, you can see according to the Bible, that demons come among Christians and they impersonate.

And many times we have declared people to be Christians when they said, "I believe in Jesus Christ." Why, the devils believe the same thing and tremble. That's no sign you're saved.

One of these nights I want to get on election, and then you'll see what salvation means. See? It's nothing you had to do with it in the first place or the last place, or nothing you can do about it. God saves a man, unconditionally. Boy that sunk deep, didn't it? I just might as well get that out of your system while we're at it. All right.

⁸¹ Abraham was the beginning of our faith. Is that right? All right, Abraham had the promise. And God called Abraham because he was a great man, I guess? No, sir. He come down out of Babylon, in the—in the land of Chaldea, in the city of Ur, and God called him and made His covenant with him, unconditionally. "I'm going to save you, and not only you, Abraham, but your Seed," unconditionally.

God made a covenant with man, and man breaks his covenant every time. Man never did keep his covenant with God. The law was never kept. They couldn't keep the law. Christ was come and broke the law Himself. 'Cause, grace had already provided a Saviour, Moses provided a way of escape, and then—escape, rather; and then the people, after that, they still wanted something to do. Man's always trying to do something to save himself, when you can't do it. It's his nature. As soon as he found out he was naked in the garden of Eden, he made some fig leaf aprons. Is that right? But he found out they wouldn't work. Nothing a man can do can save yourself. God saves you unconditionally, all down through the age. And then when you're saved, you're saved.

⁸³ Look at Abraham. There that fellow was, went over, and God give him the land of Palestine and told him not to leave there. Any Jew that leaves Palestine was backslid. God told him to stay there. If God tells you to do something another, and you don't do it, then you're backslid. Is that right? All right, a drought come on to

try Abraham's faith. And instead of Abraham staying there, no, he couldn't stay there, he run off, and took Sarah and went about three hundred miles (wish I had time to get on that) down to another land.

And when he got down there, and then he got this great king down there, Abimelech. He was a young fellow and he was looking for a sweetheart, so he found Abraham's wife, Sarah, and fell in love with her. And Abraham said, "Now, you tell him that you are my sister and I'm your brother."

So that pleased Abimelech, so he said, "All right, we'll just take her over to the castle." And I guess the women fixed her up, and he was going to marry her the next day.

⁸⁶ And Abimelech was a good man, a righteous man. And that night while he was a sleeping, the Lord appeared to him, and said, "You're as good as a dead man." He said, "The man's . . . The woman that you got out there to marry, is another man's wife." Now, watch, "Another man's wife . . ."

Why, he said, "Lord, You know the integrity of my heart," a righteous, holy man. "You know the integrity of my heart. That man told me that was his sister. And didn't she tell me herself that that was 'my brother'?"

He said, God said, "I knowed the integrity of your heart, and that's the reason I kept you from sinning against Me. But that's My prophet." Hallelujah.

What was he? Backslid, and a little, lying shyster. Is that right? Oh, no, there ain't no little white lies; they're either black lies or they're not lies at all. The man setting out there telling a pine-blank lie, saying that was his sister when it was his wife, beating around the bush, and backslid.

And here was a righteous man standing before God, and said, "Lord, You know my heart."

"But I'll not hear your prayer, Abimelech, but take him—take her back and let him pray for you. He's My prophet, I'll hear him." Yes, a backslider, liar, "but that's My prophet." That truth? That's the Bible.

⁹² Now, don't go plumb too far over here on the Calvinistic side, "once in grace, always in grace," 'cause you'll get in disgrace. See? Now, just a moment; we'll get time this week to bring that up and show you how level it is. But don't think just because you've done something wrong that you're gone forever. You're a child of God; you're born of the Spirit of God; you're sons and daughters of God, and the fruits will bear record of itself. There you are.

⁹³ Now, here we are setting in the land. Now, I want to read here the 6th verse.

And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by the Urim, nor by a prophet.

And then said Saul unto his servants, Seek me a woman with a familiar spirit, that I may go to her, and enquire of her.

(Now, I could lay something to the rod right here if it'd just . . .) "Seek me a woman with a familiar spirit . . ."

And his servants said unto him, Behold, there is a woman that has a familiar spirit in En-dor.

And Saul disguised himself, and put on raiment, other raiment, and he went, two . . . and two men with him, and they came to the woman by night: and they said, I pray thee, 'vine unto me by thy familiar spirit, and bring me . . . up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest that Saul has done, does know, has cut off all those that have familiar spirits, and . . . wizards, out of the land: therefore . . . layest thou a snare for my life, and cause me to die?

And Saul answered and sware to her by the LORD, saying, As the LORD liveth, there shall be no punishment happen unto thee . . .

Then said the woman, Whom shall I bring up . . . thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou? And the woman said I . . . unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form was he of? And she said An old man cometh up; and he is covered with a mantle.

And Sam . . . (That was that prophet's mantle, of course, see.) . . . perceived that it was Samuel, and he stood with his . . . and with his face to the ground, and bowed himself.

And Samuel said unto Saul, Why hast thou disquieted me, and bring me up? And Saul answered and said, I am sore distressed; because of the Philistines make war against me,

and God has departed from me, and answers me not, neither by prophet, neither by dream: therefore I . . . called unto thee, that thou would make known unto me what I should do.

And then said Samuel, Wherefore . . . does thou ask me, seeing that the LORD has departed from thee, and—and is become thine enemy?

And the LORD has done unto him, as he spake to me: for the LORD has rent his kingdom out of thy hand, and has given it . . . unto even David:

⁹⁴ Now, many of you familiar with this. Now, we want to go right in, and God help us now for the—a few moments to get into this. Now, watch. There was a man, Saul, who was once considered a prophet, for he prophesied with the prophets. Is that right, teachers? Now, here the man was backslidden. Is that right? But remember where Samuel said he would be, with him, at the next day: prematurely gone. See? All right, if you won't mind God, God will take you off the earth.

⁹⁵ Look in the Corinthian letter there, how Paul set those people in order. He said, "First, I thank God for you, that there's no such things among you, and so forth, and how that—that you come short of no spiritual gift," telling them what they was, positionally, in Christ. Then he begin to let the hammer down on them, tell them about their women preachers, and how they were doing, and how they were eating at the Lord's table. And even one man living with his stepmother, and he said to this man in Christ, "Turn him over to the devil, for the destructions of the flesh, that the soul might be saved." See, that's it, turn him over. The Bible said, "For this cause many are sick and weakly among you, and men are asleep (gone on prematurely)," because of sin. God taken you out of the way; a good sign you was a Christian if you was taken."

⁹⁶ So now, notice. In here Saul was considered one of the prophets or among the prophets, because he prophesied. And now, he had backslid, because he disobeyed God, and his kingdom was rent out of his hands and placed into the hands of David, who God had anointed by Samuel, with the cruse of oil.

⁹⁷ Notice, then there was three ways that they had of finding out things from God; the first was—was the prophet, the second was a dream, and the third was the Urim Thummim. And they neither would answer. Now, you know what a prophet is, and you know what a spiritual dream is, and you know what the Urim Thummim

was. You know what, the other day I asked a—a man what about the Urim, and that man couldn't tell me what it was, the Urim Thummim. 'Course it was God answering, but he . . .

See and the devil makes a counterfeit of every one of those. The wizard, the false prophet, and the crystal gazer . . . See, now, the Urim Thummim hung on Aaron's breast here, and the Urim Thummim covered over that stone. And they hung it in the temple. And when they wasn't sure, they'd go before God, in answer, and a light would flash on that Urim Thummim, which—whether it was God's will or not. Now, when the Urim Thummim wouldn't answer . . . Now, that was the direct answer from God. Now, the Urim Thummim of today, the fortuneteller took a crystal ball to pattern That, a false thing. God's in a trinity, God's powers is in a trinity; and the devil's in a trinity, and his powers is in trinity. I can prove it by the Bible. And that Urim Thummim was only the crystal ball that the devil uses today; and the false prophet back here today, the one that we have now, was the witch; or, the fortuneteller out yonder took the place of the prophet on the devil's side. See what I mean?

⁹⁹ Now, then the Urim Thummim today is this Bible. If somebody has give a prophecy or a dream, and it don't compare or echo with God's Bible, it's false; don't believe it.

A man come to me not long ago from India, where I'm just fixing to go, a fine little preacher; he said, "Brother Branham, I come over here." Said, "A woman had the Holy Ghost," and said, "she was just a sweetest, nicest woman." He said, "And she had been married four times, and was living with her fourth husband." And I said, "Well, how could that be, Lord?" And said, "I went to Him and said, 'Oh, glory to God!' Said, 'Hallelujah, praise the Lord.'" Just one of that type, you know. Said, "Hallelujah. Praise the Lord." Said, "The Lord told me. Here I'm going to give you a dream." And said, "I dreamed that my wife; I seen her living in adultery. And she come back to me and said, 'Oh will you forgive me, Victor? Will you forgive me? I didn't. . . Why I said, 'Sure, I'll forgive you and take you back.'" He said, "Now, that's what I did." Said, "See, I forgive."

I said, "Victor, your dream was mighty lovely, but the devil give it to you."

He said, "Why?"

I said, "It don't compare with God's Word. She's living in adultery. Absolutely. She can't live with four men. That's right. She leaves that and goes back to her first, she's worse off than she was in

the beginning. She has to live single the rest of her life.” I said, “You know it. That don’t compare with God’s Word, so her—your dream was false.” And I said, “It won’t compare with This.”

¹⁰³ And when a prophet had a—give a prophecy, and they spoke and wanted to see if that prophecy was true, they put it before the Urim Thummim. And if the Voice of God throwed the lights on the Urim Thummim, then it was absolute, the Truth. And if a man gives an interpretation, gives a dream, gives something of the Bible and, or something another, and it don’t compare with God’s Bible, it’s false. There’s the Urim Thummim today. God’s Word speaks, and that’s direct the Voice of God, like the Urim Thummim was before the Bible was written. Amen. Hallelujah.

I feel kind of religious right now. And don’t take me a fanatic, if you do. . . I know, I know where I’m at. I’m not excited. That’s right.

¹⁰⁴ Here is the Truth, God’s Word. I don’t care what kind of a dream you had or what kind of a prophecy you give; if it isn’t God’s Word, it’s wrong if it don’t compare with that Word. That’s what’s the trouble today: one has a dream, one has a vision; one has a tongue; one has a revelation; it’s got the whole thing so messed up and everything; you got denominations and broke up everything. You ought to bring it back to a final Foundation, and that’s God’s Word. That’s true.

Churches will build upon one, say, “Oh, Jesus is coming on a white horse. I know, I seen Him in a vision,” they’ll make a church of that kind. “Oh, hallelujah, He’s coming on a cloud,” they make it in that kind. Break them up, and separate, and call one another “buzzard roost,” and “louse hangout,” and everything like that. Why, brother, it goes to show, in the first place, your heart’s not right with God when you do that. That’s right. We are brothers. We must stick by one another. We need one another.

¹⁰⁶ Now, look, Saul had backslid, and he goes up. He . . . God had turned His face from him, and he went up, and he inquired with the prophets. The prophets went and tried to prophesy, and God cut off, wouldn’t give a vision. The prophet come out, said, “I can’t, now He never told me nothing about you.”

Well, then he said, “Lord, give me a dream.” Night after night, no dream come.

Then he goes into the Urim Thummim, and he said, “O God. I’ve tried the prophets; I’ve tried the dreams, now You help me. Will You do it?” Cut it off, no Light flashed at all.

Then he resorted to a witch, low, degraded, and he went to her and crawled in there and disguised himself. And this witch goes out and calls up the spirit of Samuel.

Now, I know what you're thinking, many said, "That wasn't Samuel." But the Bible said it was Samuel, and it was Samuel. Strange how I catch that, isn't it? But that was Samuel; the Bible said it was.

And that witch could call him up, and she called up Samuel. And Samuel was somewhere else, but was conscious of what was going on, and was still standing with his prophet's mantle on him. So brother, when you die, you're not dead; you're living somewhere, somewhere else.

¹¹² Let me stop just a minute to get this demonology down just a little bit. She was a demon, but she was in close contact with the spirit world. Now, today there's many spiritualists that know really more about the spiritual world than people who profess themselves to be Christians, yet she's a demon. In the Bible times it was the same thing.

When Jesus was here on earth, there was them professors, and scholars, and teachers, some of the best there was out of the better seminaries than we could produce today, and holy, renowned men; they had to be. If a Levite was found. . . He had to be found blameless, righteous in every way. And yet that man knowed no more about God than a rabbit knowed about snowshoes. When Jesus come, he failed to recognize Him, and he called Jesus a devil. He said, "He's Beelzebub, the prince of the devils." Is that right?

¹¹⁴ And here come the lowest type of a demon that had a man bound out yonder in the tombs, and everything, and they called out, the devil himself said, "We know Who You are. You're the Son of God, the holy One." Is that right? Witches and wizards, devils recognized Him the Son of God; while educated, theological seminary preachers recognized Him to be Beelzebub. Which was right, the devil or the preacher? The devil was. And, brother, it hasn't changed too much today. They don't recognize the power of God.

¹¹⁵ No matter how much teaching you got, you can drum that into you. God's not in big words; God's in a honest heart. You might sing or speak big words, like I don't know what; that doesn't bring you closer to God. You can stand and practice how to repeat your sermon and say these things; that don't get you closer to God. You could learn dictionaries till you sleep with one, and it still wouldn't get you closer to God. A humble, submitted heart, in the simplicity, is what brings you to God. That's true. Amen. A humble heart, God

loves. Now, no matter if you don't know your abc's, that don't make any difference. Just a humble heart, God dwells in a humble heart, not in education, it's not in schools, not in theology, seminaries, not in all these other different places, not in big words, or not in classical places. God dwells in human hearts. And the lower you can break yourself down, the more simple, you can become greater in the sight of God.

¹¹⁶ Let me give you something. I see your fields are full of wheat out here. A full head of wheat always bows. A little old sprig sticks up there, and flopping around like it knows everything, it ain't got it in the head. That's the way with a lot of these guys that think they got a whole lot in their head, and nothing in their heart. A holy head will bow to the power, recognize Jesus Christ as the Son of God, and believe His works. "And He's the same, yesterday."

Oh, they recognize Him, sure, in a historical standpoint. But it's not a history thing. People stand up and say, "Oh, I believe Pentecost, when they had the great outpouring and things like that," and paint a fire. A freezing man can't be warmed by a painted fire; painted fire don't warm. That's what they was. What is it today, if He's the same yesterday, today and forever? That's painted fire. Some fellow freezing to death, say, "Look at that big fire they had." Why, that don't get you warm.

¹¹⁸ What they did at Pentecost, what they had in the early Testament, we got today. And as soon as God can get the thing ironed out, and the church set together, the rapture will come. But we can't even get faith for Divine healing let alone the rapture, because we're all twisted up, one this way and one that way, and "Doctor So-and-so said it was this. Well, my preacher said He was This."

Awhile ago a woman said, "He's just a faker." Said, "My priest told me so." I wish her priest would come down here once; we'd see who was the faker. Yeah. We'll see who's a faker. Come, try it.

¹²⁰ Here not long ago in Harlingen, Texas, we was having a service there, and they had big signs all out over the cars that night when I went over there, said that the FBI was there to expose me as a faker. So a little girl had been healed up in Texas there somewhere; she was way up in, and I guess, around a thousand miles, way up around Panhandle, and this was way down in Harlingen, down on the border. Brother Baxter come, said, "Brother Branham," said, "you never seen such a mess down there, about four or five thousand people." And said, "And then, all around, the FBI is going to catch you on the platform tonight and expose you."

I said, "Well, I'm sure glad of that."

Said, "You know that little girl that was healed the other night?"

¹²² I was coming home from . . . Going into my room, and I heard something crying, and I looked around. I thought maybe it was someone who'd been attacked. It was a girl. And I looked back; I said . . . And I went back, I said, "What's the matter, Madam?"

And it was two little girls standing there, about seventeen, eighteen years old, apiece, their arms around one another, crying, said, "Brother Branham!" I knowed then they knowed me. Said, "We . . . I brought her all the way down here." Said, "She has to go to the insane institution." And the little girl was in my meeting up at Lubbock, Texas. And said, "I knowed if I'd ever get her down here and you'd have prayer for her, I believe God would heal her."

Well, I thought, "What faith." And I said, "Well now, sister, can you get her . . ." And just then I said, "You come down here in a yellow roadster, didn't you?"

Said, "Yes."

And I said, "You're mother is an invalid."

She said, "That's right."

And I said, "You belong to the Methodist church."

She said, "That's exactly the truth."

And I said, "On the road down, you almost turned over. You and this girl was laughing when you come around where it was half concrete and half asphalt, and you was turning a bend."

She said, "Brother Branham, that's the truth."

I said, "And THUS SAITH THE LORD, the girl's healed."

¹²⁶ The next day she was burning the town up, telling everybody, going around about it. 'Course they didn't know her there, whether she was ever in that condition or not. And then that day I . . . Brother Baxter said, "Brother Branham," said, "them girls are down there packing their suitcase." And this is one thing that he didn't know that I knowed. Our finances had went plumb down. I never let him talk about it. But one of them girls had put nine hundred dollars in that—in that offering the night before that, and put that finance on the top. Now, he didn't—he don't know it to this day; but I knowed it. See? That I . . . God told me it would be all right.

¹²⁷ Brother Baxter said, "Brother Branham," said, "you better let me make a little pull." Said, "They've had some of these here Divine healers down here that's just pulled this people."

I said, “Nothing. No, sir, you won’t do it. Brother Baxter, whenever you make Pulls for money like that, that’s the time you and I just shake one another’s hands as brothers; I’ll go alone.” See? I said, “You don’t do that.” I said, “God owns the cattle on a thousand hills, and everything belongs to Him. I belong to Him. He’ll take care of me.”

He said, “All right.”

And that very night he said, “Brother Branham, look here. Somebody . . . Look here. Here’s an envelope in here, no name on it; it’s got nine one hundred dollar bills in it, just exactly what we need to catch up.”

I said, “Brother Baxter . . .”

He said, “Forgive me.”

¹³⁰ So then I knowed it was that girl. So then—then the next day, Brother Baxter said, “Brother Branham, they’re down there packing up their clothes, crying.”

I said, “What’s the matter?”

Said, “You better go down and see them.”

And I went down to the room where they was at. I said . . . “What room they’re in?” I went down there and knocked on the door. I heard them crying. I knocked on the door, and the girl come to the door; she said, “Oh, Brother Branham, I’m so sorry.” She said, “I’ve caused you all this trouble.”

I said, “Trouble? What’s the matter, sister?”

She said, “Oh, I’ve got the FBI after you.”

And I said, “Oh, is that right?”

Said “Yeah.” Said, “I guess I testified too much around town today and everything.”

I said, “No.”

And she said, “Brother Branham, the FBI is over there, is over there, going to expose you tonight.”

I said, “Well, if I—if I’m doing anything wrong, I need to be exposed.” See? I said, “Sure. If preaching the Gospel needs to be exposed, well, let’s do it. See?” I said, “I—I—I live by this Bible, and what this Bible don’t say . . . This is my Defense right here. See?” And I said, and he . . .

¹³⁴ She said, “Well,” said, “I’m just sorry that I did what I did.”

I said, “You never done nothing, sister.”

She said, “Well, are—aren’t you afraid to go over there?”

And I said, "No."

She said, "Well, the FBI are there."

I said, "Well, I had them come in my meeting before and they got saved." I said, "Mr. Al Farrar . . ."

Captain Al Farrar, many of you know of his conversion up there in Tacoma, Washington, was saved right down in shooting gallery. Come in the meeting, he said, "I followed this man for two years. And I heard about the finances, and I've watched it, and went through everywhere." And said, "It's the Truth; you're not listening to a fanatic tonight; you're listening to the Truth." Said, "One of the men on the police force, that I had a doctor look at his child and sent him through the prayer line," and said, "the child was told just exactly what was wrong with it, and what had happened to it. And he said, 'In eight days it'll be back to school, a polio case.'" And said, "On the eighth day the baby went back to school." Said, "I've followed him for two years," before ten thousand people. There it's all; there's a picture of it in the Seattle meeting, in—in your book. He said, "I want you all to know that you're not listening to some religious quack, you're listening to the Truth." Captain Al Farrar. And the next day I led him to God, and he received the baptism of the Holy Ghost, in a shooting gallery, down in a big place out there.

¹³⁷ I said, "Maybe this guy will do the same."

So she said, "Are you afraid to go over there?"

I said, "Afraid? Why, certainly not. Certainly not. Why should I be afraid when God sent me to do it? He's the One to fight the battle, not me." So I said, "Now, I want all of you to stay away." And so I . . .

We went over to the meeting that night; the place was packed out. And the custodian there come out, said, "Reverend Branham, I hired ten Mexican children." Said, "Look at here, 'Reverend Branham to be exposed tonight by FBI, a fanatic religionist,'" or something another like that. And said, "It's on every one of them cars . . . ? . . . out" Said, "I hired ten little Mexican children, go to pull them all off and put them over here." Said, "Oh, I feel like if I could get a hold of that guy . . ."

I said, "Don't worry, sir. God will get a hold of him." See? I said, "Just let him alone."

¹⁴⁰ So I come on over. And that night when we come in, I'll never forget it, walked into the room. Brother Baxter sang "Only Believe." He said, "Now, Brother Branham says tonight for us to leave the building." Said, "I'm going back in the back end and set down." He

said, "They are fixing to expose him tonight here on the platform." He said, "I've seen him in many hard battles and seen God take his place." Said, "I—I'm just going back to set down."

I walked up, I said, "I was just reading a little article here that where I was to be exposed tonight at the platform here." I said, "I—I want the FBI agents now to come forward and expose me up here on the platform." I said, "I'm standing here in defense of the Gospel; I want you to come and expose me." And I waited. I said, "Maybe they're not here yet." I knowed where I was at. He'd already showed me in my room up yonder, what was going to happen, 'fore I left. You see? And I said—I said, "Maybe I'll wait just a little bit. May we sing a hymn?" And somebody come up and sang a solo.

¹⁴² I said, "Mr. FBI agent, are you inside or out? I'm waiting to be exposed. Would you come forward?" Nobody come. I kept wondering where it was at. The Lord told me that—what it was. It was two backslidden preachers, and I—I was watching it. I seen a black shadow hanging in the corner. I knew where it was at. I looked over there, and it moved right up and went up into the gallery like this. A man with a blue suit on, one with a gray.

I said, "Friends, there's no FBI. What's the FBI got to do with preaching the Bible?" I said, "Certainly not. It wasn't two FBI agents to expose me. But here's the exposure; there they set right up there, them two preachers right there." And they got down. I said, "Don't get down like that." And two of them big Texans was going to go up there and grab a hold of them. I said, "No, brethren, this is not a flesh and blood affair, just set still. God will take care of that."

¹⁴⁴ I said, "Now, brethren, look, while you're up there, look this a-way." I said, "If. . . You said that I was Simon the sorcerer; under witchcraft I was bewitching the people." I said, "If I am Simon the sorcerer, then you are the men of God. Now, you come down on this platform, and if I be Simon the sorcerer let God strike me dead. And if I be God's prophet, you come down and let God strike you dead. Now, we'll see who's the right and wrong. Now, you come on down. We'll sing a hymn." Out of that building they went, and we never seen them since. See? I said, "Come on. If I'm Simon the sorcerer, let God strike me dead. And if I'm God's prophet, then God will strike you dead when you come to this platform. If I am truth before God, God will let you die on this platform." They knowed better. That's right. They knowed better. They'd heard from other places. That's right. So don't never think but what God's still God; He answers.

¹⁴⁵ Now, this witch of En-dor, she called up the spirit of Samuel, and Saul talked to Samuel. Now, you might wonder how that could

be done. It cannot be done today. No, sir, because the blood of bulls and goats was only a-waiting for the time of fulfillment. When a man died in them days. . . Preachers, back me up if you think it's right. When a man died, he died under the atonement of an animal, and his soul went into paradise. And there he stayed until that to the—to the day of redemption. And his soul was in there.

¹⁴⁶ Let me draw you a little picture here. How many read my article, or the article they wrote about me in "Reader's Digest" here, about in October—November's issue? All right. Did you notice how that was? Did you notice about two or three weeks before that, this great famous medium here that's been tried since way long time ago, her, Mrs. Piper. . . Did you? Has everybody ever read that, Miss Pepper's article in the "Reader's Digest"? Isn't it strange how them two spirits. . .

How much time have I got? Not but just a little. Twenty after, just I'll have to hurry. I know you got. . . Look, excuse me for a minute.

¹⁴⁸ You know, there's—there's false. There's a true and a false of everything. If I give you a dollar, and I say, "Is this a good dollar?" And you'd look at it; it'd have to look pretty much like a real dollar or you wouldn't believe it. Is that right? So it'll have to be really a good imitation.

And if Jesus said the two spirits in the last days would be so close till it would deceive the very elect if possible, religious people. Now, remember. Now, there ain't nothing out there in them old cold—old cold formal outside; they have just a form of godliness. You see? But these two spirits are real spirits; it'd be so close till it'd deceive the very elect, how it was working side by side in the last days. Did Jesus say that? He did.

¹⁵⁰ Now, watch, friends, I'm going to draw you a little picture; I want you to look at here just a minute. And give me your undivided attention, 'cause I'm going to give you a parable, and then you'll see it.

Now, in the "Reader's Digest," it wrote up there. I was standing out there. We had twenty-seven hundred people waiting to get prayed for, standing out there. You read the article. And a man come down from Canada, and he had a little boy that had been to Mayo's and John Hopkins, a serious brain disease that drewed its little hands in like this, and drawed its legs up under it, and they said, "There's not even an operation or nothing can be done."

¹⁵² So he took it back to Canada. He said, "I'm not whipped yet." You get November's issue of the "Reader's Digest," and it's called the—the—"The Miracle Of Donny Morton." And—and then said that the—in there, that the—that the man said, "I'm not whipped yet, because I know a faith healer named William Branham that caused two of my friends who was deaf and dumb to speak and hear."

And they called to try to find where I was at in—in America yet. And I was over in Costa Mesa, California. And if . . . The article when you read it, get ready to cry. It'll just break your heart, how he went through snowdrifts and everything else with that baby. He said, "Be careful, Donny." Said, "Now, we're not defeated." And the little boy couldn't even smile, hardly; he was so afflicted. Said, "We're not defeated; we're going to ask God. We'll go to God's prophet and ask him."

¹⁵⁴ So then they come through the snow. And they finally got down there, and the mother was coming with them, and they didn't have money enough to go by airplane, so they sent the mother back, and the boy and daddy had to come on a bus, and how they rode all the way from Winnipeg, Canada, to Costa Mesa, California. And they got in there, broke, and the father tells about had to change the little diapers on it, little boy about seven or eight years old, just perfectly helpless. And how he was, couldn't get a chance to eat nor nothing, and said his little boy could just hear him talk and he could tell the way his eyes looked that he was—he was trying to smile, you know, and know that he'd—he'd tell him different sights he would seeing over in America.

¹⁵⁵ And when they got in there to California, they said to the traveler's aid, what he come to see. He said, "Come to see a Divine what?" And a big question mark.

'Course, you could imagine what America said about it. You see? See, that's us. See? "We so smart. We know everything, you know, and there's no need of telling us anything. We got it all wrote down." See?

So then, so, "A Divine what? Come all the way from Winnipeg, Canada?" Why, they thought that was horrible.

¹⁵⁸ Anyhow, the newspaper caught a—a car and sent him over there. And he said, when they got to the line, where it was at, said twenty-seven hundred people was waiting to be prayed for. But said, when they seen that deformed, little looking boy, and that poor daddy with his cap on, his ragged coat, said everybody just stepped aside and give him his place. When he hit the platform . . .

It's against the rules to swap a ca—prayer card. Somebody must come to the meeting and get your own card. If they ever caught in the line, swapping prayer cards on somebody else, the prayer card's dishonored. See? Because you must come, hear the instructions and know how to receive it. It's up to you. You can't get it for someone else. You have to come, get it yourself, so you hear. Some big person said, "If, well, I don't believe much in this thing, but maybe if he'll heal me, I. . . ." See? And then that causes a fuss at the platform, so they just cull that thing out before it gets there.

¹⁶⁰ So when the boy started, or the father started on the platform ahead of the people, Billy asked him for his prayer card. He didn't have any. Said, "Then I'm sorry, sir." Said, "You'll have to wait."

He said, "All right." Said, "I'll wait." Said, "I'll just take my turn like the others, then." Said, "I didn't know I had to do this."

And so I was talking to someone; I happened to hear it. I seen that father go away, and I said, "What was the matter?"

He said, "He didn't have a prayer card."

And Something said to me, "Bring him back."

So I said, "Bring him here." And the father come up, and the tears running down his face, needing shaving and. . . And he—he walked up, and here's the "Reader's Digest" said the. . . I asked no questions, but looked right straight in the face of the baby, told the baby where it was from; it had been to Mayo's Clinic; and all about what was the matter with it, how sick it had been, and everything.

¹⁶⁴ And said the father started crying, and started to leave. And said he started off the platform, and he turned around, he said, "That's right, sir." He said, "But will my baby ever live?"

I said, "That I can't say." I said, "Just a moment." I seen a vision appear. I said, "You won't want to believe this, because Mayo's and Hopkins both said that operation couldn't be performed on that brain, but I tell you what you do. You, tomorrow, you just go ahead with this baby. Within the next three days you're going to meet a black-headed woman on the street, and that woman's going to ask you what's the matter with that baby. And then she's going to tell you of some little country doctor out here that can perform that operation, and you won't want to believe it, because that Mayo's turned it down and said it was impossible to be done. But that's the only chance your baby has, through the power of God, the mercy of God and that operation. Now, if you believe me to be His prophet, go do as I tell you." Like putting the figs on Hezekiah, and so forth.

He said, he turned around and said, "Thank you," walked off.

¹⁶⁶ Two days or more had passed, and he was down on the street one day, and a lady walked up, said, "What's the matter with your baby?"

Said, "It's got a—a brain disease." And he was going on talking like that. And, well, they—they thought it was awful bad, you know.

So he said just in a few minutes something taken place. She said, "Sir, I know someone who can do that operation."

He said, "Lady, look, Mayo Brothers give it up and said it can't be done." Said, "A man up here was praying for it, named Brother Branham." Said, "He's made a prayer for the baby." He said, "Wait a minute. Black-headed, wearing a gray coat suit." Said, "That's her." Said, "Where is that doctor?" And he told him. Took him up there and the doctor performed the operation; the baby got well.

¹⁷⁰ Now, that come through the "Reader's Digest." You see? And Mayo Brothers called me in on an interview for that. Said, "Reverend Branham, what did you do to the baby?"

I said, "Nothing, I never touched it. I only told what God told me to tell it. The man obeyed it."

Now, the funny thing about it, about two weeks after that, or two weeks before that, or three, in the "Reader's Digest" maybe a month ahead, Miss Pepper's article come through. Now, she's a genuine witch or a medium. Now, there's a real one, and there's somebody impersonating. They've had that woman since 1897. She's over a hundred years old now in New York, both deaf as a post. The "Reader's Digest," get . . . I think it come along about two months or a month before mine, and you can find it, the early fall. Mr. Baxter had it here the other day. If I'd have thought of it, I'd had him . . . I knowed I was going to say this, I'd—I'd have had it with it. And I can get it for you. And it give about twelve or fourteen pages. She was just an ordinary housewife. And she fell into a trance one day, while in suffering, and she begin to speak to the dead. And they've had that woman all over the world everywhere. They took her to England. Changed her clothes even, many times, and see if there's slip-ups and things, and got over there and disguised someone with a mask on their face, a Greek, and played out like he was an Englishman. And she told him all about. And he—he—he wanted to call one of his dead partners.

¹⁷³ Now, the only thing she . . . All over the world, and here's the "Reader's Digest" said there, here a few nights ago, or a few months ago, one of them things was exposed. A man was supposed to kiss the ghostly hand of his mother, and the next day it was proved in

police court that he only kissed a piece of cheesecloth. A lots of people impersonating a medium, they're only these little old readers setting out on the side of the street, which are not mediums in the beginning. They're nothing but bogus impersonators. But there is a real medium.

And we religious people, we've got a lot of impersonators on both sides. Now, hold still for a few minutes.

¹⁷⁵ Now, notice. That Mrs. Piper is a real medium. And the magazine said, "Here's one thing that can be assured, that when a man dies he isn't dead; he's living somewhere, because that woman calls their spirit back and talks to the people."

"Now, what does she do, Brother Branham? Do you believe it?" Yes, sir. The Bible says so; that's the reason I believe it. And she is of the devil. Spiritualism is the devil's trick. Now, notice, now watch them two.

And then you ought to have seen the letters fly on to me then when my article followed hers. Isn't it strange that just before the end of time God spoke these things, and the "Reader's Digest" is published in every language under heaven. See? Notice, isn't it strange they followed one another?

¹⁷⁸ Now, here come letters in, said, "Brother Branham, that proves you're nothing but a medium." Said, "That proves it. Look at here; you told that woman where she going to find. . . Look at this woman?"

I said, "Wait a minute. I got an official letter out," pardon me, "to send to the people." I said, "How little you preachers know." I said, "Instead of baptizing your body, you need your brains baptized." That's right. You don't stop to think of things. You don't try to consider it."

That's the same way they did in the other days. They seen Jesus; they knowed He could—He knowed the secrets of their heart. He knowed what they was doing like that. And they said, "He's the chief of the devils; he's a Beelzebub, the best fortuneteller in the world." They didn't stop to try to figure it out to see that was the Son of God. They wasn't spiritual enough to know it. That's it. They read over the thing. Sure, Jesus was supposed to come in Jerusalem riding on a mule, and so forth, but they looked at it as the second coming.

¹⁸¹ And the same thing today, they're looking over the top of the real thing. Hallelujah. That's right. I know that God's here this afternoon, and I know I'm taking a lot of your time, but you got

to see this, friends. If I never see you again, you got to know what demons are, and you got to know what truth and error is. And it's so close, you got to separate the thing.

Now, remember, it ain't going to be out there, something way over on this side like the Pharisees, or something way back on that side. It's right up here in the door, right near it. Watch it. Now, if I took. . .

¹⁸³ Let's take them two cases. If I took and give you the dollar. . . Now, if I give you a bogus dollar (We'll use a parable so you can see it.), the first thing that you'd do, if you're a smart man, if you pick up a dollar and looked at it, the first thing, you'll feel it and see what it's made out of. Is that right? You'll look at what it's made out of. You'll look at its worthiness. A real dollar is not made out of paper; it's part paper and silk. You see? And the first thing, you'll have to look at the value of it. That's the first indication.

And now let's take her over on this side, and take the Lord over on this side, that's dealing with us.

¹⁸⁵ Now, look, the first thing you have to notice, everything. . . Watch her article. In the fifty-some odd years of her fortunetelling, and calling up the spirits of the dead, she hasn't one time mentioned God, Christ, Divine healing, deliverance, judgment, or nothing. There's nothing but frolic and folly in it.

But over on this side it's constantly God, judgment, coming of Jesus, Divine healing, power of God, deliverance. Look at the value of it. You don't see fortunetellers and witches out preaching the Gospel. What's the matter with people? My. Notice.

¹⁸⁷ And the real thing to do, if you want to find out whether it's a real dollar or not, if it looks so much like it, take the numbers off of it and send it back to the mint. And if there's numbers there that correspond with that, there's a silver dollar waiting for it. Is that right?

Well, then, brother, take what she did and take it back to the Bible, you'll find it's the witch of En-dor's.

And you take what's here, you'll find it back, it's on the Book here in the Mint: Jesus Christ the same yesterday, today, and forever, certainly, His same work. He didn't go and folly and nonsense with people. It was for some good, to help somebody to lead them to God. Amen! I'm not "amening" myself, but "amen" means "so be it." And I'm—I believe It. I know It's the truth.

¹⁹⁰ Now, notice, here you are. Now, quickly now, 'cause I don't want to keep you no longer.

Here, let's give a little picture here, a little mental picture. Here's a stream right through here, right down through this way, coming down through life (Now, watch as it channels. Give me your undivided attention now, so you won't miss this.), right down like this. Now, in this little channel here dwells mortal beings, you and I. And now, in there, let's look what it is. It's a mass of folly and everything else, but once in a while you'll see a light. You see blackness and streaks; that's gaiety and carrying-on, devils getting the people. Oh, they dress fine, my, and highly cultured as they can be, polished scholars, but still the devil. But there's borned again setting in there.

¹⁹² Now, these people in this channel is influenced from two different sides. Now, on this side going this a-way there's a trinity. And on this side going this a-way there's a trinity.

Now, when, now the first place, on this side, is souls of the unjust. When a man dies he goes into a place waiting judgment. Jesus went and preached to them souls that were in prison there. The next is demons. The next is the devil and hell. Going up, the first. . . Now, them in there is ghosts, spirits of dead men that never repented. They're waiting for the judgment. The only thing they know is folly and what they did.

Now, up here, these Christians are influenced from above. This is parable. Up here is another Ghost, the Holy Ghost, the Ghost of a Man, Christ Jesus. The Holy Ghost, the Holy Ghost influences His church in this realm of mortal.

The devil, by these spirits, influence men. Now, look, the next is Angels. The next is God. Now, every mortal here is influenced by one of these worlds. You see what I mean?

¹⁹⁶ Now, what that woman done, she broke into that realm, and she's speaking to those demon-possessed men who were beginning, the spirits of those fallen angels that repented not back there in the beginning, and allowed their beings to be possessed of them, and they're waiting for judgment.

And these over here are influenced and born again by the Spirit of God. And the devil has his prophets, and God has His. See what I mean? It's influence, and there we go. Stop to separate it. Jesus, when He was here on earth. . .

Now, today He could not break into that realm and get a righteous man out of that realm; he couldn't do it, 'cause righteous

men are not in there where they used to be in paradise. No, sir. Paradise was done away with when the Blood of Jesus took it away. Looky here. My!

¹⁹⁹ If I could think of how that Jesus, when He died, He went and preached to the souls that were in prison. He died a sinner, knowing no sin, yet our sin was on Him. And God, for His sins, sent Him to hell. The Bible said He went and preached to the souls.

Some people say, “Brother Branham, I can’t understand it.” Said, “Jesus rose on the third day. He died Friday afternoon and rose up on Sunday morning, why, He was only dead one day.”

He said, “Within them time.” For He had one Scripture in the Bible that He could stand on. For David, a man that backslid later, but he was saved, but a prophet under the inspiration of God, said, “I’ll not leave His soul in hell, neither will I suffer My holy One to see corruption.” And he knowed three days and night that that body would set in corruption, and God had done said to the prophet, “He’ll not see corruption.” . . . ? . . . [Blank spot on tape—Ed.]

²⁰¹ Hallelujah. He took God’s Word. He defeated Satan every time on It. He defeated death on the Word of God. Hallelujah. He defeated death. And when they killed Him, and He died a sinner, my sins and your sins upon Him. He went down; I can see Him knock at that door there.

And them lost souls come out and said, “Well, who are you?”

He said, “Why didn’t you listen to Enoch? Why didn’t you listen to those other prophets that preached?” They was condemned. “I’m the Son of God that once lived. I . . . My Blood’s been shed. I come to tell you; I’m fulfilled what the prophets said I’d do.” Right on down a past the demons, right into hell, taking the keys of death and hell away from the devil, hung them on His side, started back up. Hallelujah.

Getting early in the morning. Hallelujah. Let’s draw a little picture here. Early in the morning, there’s another group laying over here in paradise. They’re not there now.

²⁰⁴ Now, you good Catholic friends that believe in the intercession of saints, if you’re talking to a saint in your church, that man is a sinner; he’s in hell, or—or waiting yonder for his judgment. And if he was a saint, he’s in the glory of God and can’t come back. That’s right. I can prove that. The blood of—blood of bulls wouldn’t take away sin, but the Blood of Jesus divorced sins.

²⁰⁵ I can see Jesus go up to there where, paradise, there’s old Abraham, Isaac and Jacob, and them in there, Samuel and all the

rest of them in there. I can hear Him knock at the door. [Brother Branham knocks on the pulpit—Ed.] Amen. Oh, I love this. It gets me right, feel kind of religious now.

I can see Him look over there, and hear him say, “Who is out there? Who is it there?” He said, “I . . . This is Abraham talking. Who is it?”

“I’m the Seed of Abraham.” Amen. I can see Abraham come to the door and open up the door. He said, “I’m the Seed of Abraham.”

Daniel said, “Looky there. There’s the Stone that I saw hewed out of the mountain.”

I can hear the people say, “There He is. I’ve seen Him, like dust under His feet, the clouds a-moving, when the rams—clapped their hands, the leaves, and they all shouted.” Oh, I can see the different ones there in Paradise, waiting for Him.

²⁰⁸ I can hear Him say, “Come on. It’s breaking daylight over in Jerusalem; you got to go out of here. We’re going up, because you trusted in the blood of the bulls and goats, waiting for the time that My Blood. But My Blood’s been shed up yonder on Calvary. I am the incarnate Son of God. All sin debts is paid; we’re on the road out.” Hallelujah. Glory to God.

I can see Abraham grab Sarah by the arm, and here they come, right out. In Matthew 27 when he came out, I can hear him make a little stop around in Jerusalem there. And the first thing you know, I can see old Caiaphas and them standing on the street, saying, “They tell me that guy rose . . . Say, who is that guy going there, that young fellow, that young girl?”

Not old no more, that was Abraham and Sarah. And they vanished. They looked, “Somebody’s watching us.” They could’ve vanished just like He went through the wall, the same kind of a body. Hallelujah. That’s right. Here’s all the prophets and them walking around, looking around the city.

And Jesus led right on up in, or up over the stars, moon, clouds, and led captive captive, give . . . ? . . . gifts unto men. Jesus sets today at the right hand of the Father, climbed up there, set down, till all His foes be made His footstool.

²¹² And today, my dear Christian friend, demons are working on every hand. And God’s Spirit’s moving right out on the other hand, to counteract it every time. Hallelujah. There you are. Newspapers and digests and everything else is declaring it. They’re watching it,

they can't see what it is. What is it? It's the foreshadow of the great showdown that's coming pretty soon between God and devil. Get on God's side and be right in your heart. Amen.

²¹³ Here not long ago I was up at Toledo, Ohio, having a meeting. I'm going to close.

You see what I mean about demons? They are working. They're very religious, just as religious. . . Oh, they go to church every Sunday, repeat the Apostles' Creed, and sing the "Doxology," oh, my, just as religious as they can be. "Brother Branham, you mean that's the truth?"

That's the kind of a spirit that hung Jesus Christ to the cross. And Jesus said, "You're of your father, the devil."

Now, some of them said, "Oh, Russia's the antichrist." Never. Russia's not the antichrist. The antichrist's going to be so religious that it'll fool the very elect if possible. Remember, God takes His men, but never His Spirit; the devil takes his men, but never his spirit. Now, there they are, suit yourself; I'm only responsible for truth.

²¹⁷ Demons working. . . Yesterday I had them in a physical realm; today I'm showing you in the spiritual realm, where they are in the religious realm, where they were out yonder, called cancer, and they call this, that, and the other. But I've proved to you by the Bible, they're devils. Now, over here today, here they are again in the religious realms, very religious, very pious.

If you'll begin, brother, and think. Cain, the very beginning of it, was a very religious man. Esau was a very religious man. Judas was a very religious man. It's religion. It ain't the outside world; it's right in the ranks. Watch that: demonology. Maybe a little later on sometime I can get to it a little more; we're getting late.

Condemn no one. Love everybody. If you can't love from your heart, then Christ is not with you.

²²⁰ At Toledo, Ohio, I went into a little restaurant I been eating at a place, a little Dunkard place, lovely little place. They were so nice. That afternoon they'd closed up, to go to Sunday school. And when they did, I had to go across the street to a worldly little old place, and I walked in there. And I know it's illegal to gamble in Ohio. And here stood a State Police with his arm around a girl, his hand hanging here on her bosom, playing a slot machine. The law of our states and nation, all gone: pitiful.

I trust on Christ the Solid Rock, I stand, all other grounds is sinking sand: nothing else left. That's right.

²²² I looked back there, and there was a beautiful young lady, probably in her teens, nineteen, eighteen, nineteen years old. And what they were doing, them boys back there around the table, it was horrible. I set down there. And now to my surprise, setting right here where a lady come over, said, "Will you have a chair?"

I said, "Thank you. I wanted breakfast."

And setting in a chair, here set an elderly lady, as old as my mother, fifty-five, fifty-eight years old. She had on a little pair of those little ungodly clothes they wear.

They claim it's cool. Science says, "You're crazy." Certainly, it's not. You just want to show your naked self. It's a shame, a disgrace. A lady won't put them on. A woman will, but a lady won't.

²²⁵ And then, so then they . . . There she was, setting there. Her poor flesh was flabby. She had that kind of an orchid-looking manicure, or what you call it, on her lips, and a little bitty haircut like a man, and fuzzed all up; what the Bible said, which is a disgrace. And a woman, that a man . . .

The Bible claims, if a woman cuts her hair, a man's got a right to put her away in divorcement, because she's not honest with him. We have to get down and preach the Bible here some of these days. Said, "If she bobs her hair, she dishonors her husband." If she's dishonorable, she ought to be put away. You can't marry another one, but you can put her away. Whew. Boy, that—that's going hard; I can feel it. But that's the truth.

²²⁷ Oh, it used to be we had it in the Holy Ghost realms, but we let down the bars. Old brother used to say, "We let down the bars, we let down the bars, we compromised with sin. We let down the bars; the sheep got out, but how did the goats get in?" You let down the bars. That's what was the matter; you let down the bars, the world and the church mixed together. Just like the Moabs and the so forth, and Balaam, and how he married among them, that's just exactly the same thing today. And the church is all polluted, and the Pentecostal age is the Laodicean age, which gets lukewarm, and spurted out of God's mouth. And out of the whole group, God calls His remnant and takes her home (That's exactly right. That's exactly.), through the resurrection.

²²⁸ And there she was setting there, lip manicure all over her face, and it was all over it like that. And she had this here black stuff over her eyes, and she was sweating; it was running down. And the poor old thing might have had great-grandchildren. And she was setting

there with two old men, and one of them with a big old scarf around his neck, and it in June, setting there. And he got up, and was kind of drinking, and she was drinking too, and she was looking around.

I thought, “O God. God, why don’t You just wipe the thing off of the map? Why don’t. . . Does my little Sharon, my little baby, my little Sarah and my little Rebekah have to be raised up in that generation to come to face such stuff as that?” I thought, “Look out here in these parks and things and what goes on.” I thought, “O God. Oh, I’m glad You took Sharon if it was Your will. Does my little Rebekah and little—little Sarah have to be raised up under such stuff as that?” Which, and them people call them—sing in the choir and everything. And I thought, “Isn’t that a shame?” I thought, “God, how can Your holy righteousness stand it? Look like that Your righteous indignation would fly out there and—and blow this place up.”

²³⁰ And I heard the Angel of the Lord, said, “Come aside.” I walked over there. And when He got through with me, I felt like a different person. “What are you condemning her for?”

I said, “Look at that, the way she is.” And here’s what He. . .

I saw a vision. I saw a world like this, around, another world. But this world here, it had a rainbow around it, and that was the Blood of Christ that protects God’s wrath. He couldn’t look upon that. He—He’d destroy the thing right now, because He said, “The day you eat thereof, that day you die.” So He’d do it.

Then I thought like this. I seen myself. Although I didn’t do that, but I was a sinner anyhow. And then the Blood of Jesus Christ acts to us like a bumper. See? That when I sin, my sins hit Him and jarred His precious head, and I could see the tears and Blood running down. “Forgive him, Father; he don’t know what he’s doing.” And I’d do something else and hit it. “Forgive him, Father.”

²³³ If it ever passed Him, I’d have been destroyed. And if I’d never accept His grace, and the day my soul sails beyond that, I’m already judged. I’ve rejected. There’s nothing left but judgment. Judged, I’ve already been judged. God said, “The day you eat thereof, that day you die.” You’re judged right at the judgment seat this afternoon, your attitude towards Christ.

And then I thought, “Yes, that’s right.” And I seen one day I crawled up to Him. I seen my old book laying there, a sinner, there laid everything on it. And I seen my sins is what was doing it, and I said, “Lord, will You forgive me?”

Took His hand in His side, got some Blood out, wrote it across the top, and said, "Pardoned." Threw it back in the sea of forgetfulness, to remember it no more. It was gone forever. He said, "I forgive you, but you're condemning her."

That changed my idea. I said, "Lord, have mercy."

²³⁶ After I come out of it, I walked over and set down. I said, "How do you do, ma'am?"

She said, "Oh, hello."

And I said, "If you'll pardon me," I said, "I'm Reverend Branham, a minister."

She said, "Oh, excuse me, excuse me, Reverend Branham."

I said, "Lady. . ." I was. . . Told her the story. I said, "I was standing there, and I was condemning you in thinking what a horrible thing. Maybe you've got children."

She said, "I have."

I said, "What caused the way to go wrong?" She begin to unfold the story to me that would rend the heart of anything. I said, "I—I was asking God why didn't He just rake such off the earth? Here you here with these two drunken men, and you're drunk yourself." And I said, "Someday that Blood that's holding God's wrath off from you, you're going to die one of these days, and then you're. . . You're a free moral agent now; you can reject or receive." And I said, "But someday your soul's going beyond there, where there's no mercy left. And if you die in your sins you're already judged, and you're going to hell."

And you know what? That woman slipped out of that seat there in that restaurant, and we had a prayer meeting like you never heard in your life, and she come to Christ. What was it? Don't condemn them; tell them the Gospel. They're demon possessed; they're mortals in this realm. They're influenced from over here. Our influence comes from above. Let's see what we can do with our talents to win others to Christ.

²⁴¹ Our heavenly Father, thanking Thee for Thy goodness and mercy. I'm sorry, Lord; maybe the people, I kept them here so long. But being the closing of these afternoon meetings like this, I wanted to tell them, "Demons." And I chopped too much of it in one place, in one sermon, but maybe they can pick it out here and there and understand what I meant. You know the intentions of my heart of bringing it.

May people go from here this afternoon, and men and women, watch every move they make, but live happy and free. May they know that God has saved them. And may they look to Him, forget about all the isms and things that's around them, and live peacefully and soberly, and in the fear of God. And then, God, when You want to use them for anything, You can speak directly to them and send them wherever You want them to go or whatever You want them to do. May people be humble and find Christ in their heart. Forgive us, Lord, of our shortcomings, every one of us.

²⁴³ And we know that—that Satan's gone about like a roaring lion, everywhere, devouring what he will, wearing religious cloaks. O God, these poor little children, look at them, everywhere. They're open and exposed to the people. And I pray Thee God to be merciful to them, and save all the lost, heal the sick. And, God, we realize that these old devils of sickness coming upon Your children, that You have an atonement laying yonder to take care of that. And all the devils that would cause them to sin, You've got an atonement laying yonder that'll take care of it. And I pray that You'll grant it in Jesus' Name. Amen. I wonder if there's . . .

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