
WHY I AM A HOLY-ROLLER



[Congregation sings, *Only Believe*—Ed.] Thank you, and shall we bow our heads just a moment. Our heavenly Father, we thank Thee for the gathering this afternoon, for all the blessings that Thou has bestowed upon us, Thy unprofitable servants. We thank Thee, Lord, for the inspiration of this song. And right in this same tabernacle, the voice of—of the man that wrote the song by inspiration from You, has many times went down through these aisles, his gallant soul rests in Your Kingdom today. God bless him, may his works long live.

Forgive us of our trespasses, Father. And as we think of the great poet that wrote . . .

Lives of great men all remind us
We can make our lives sublime,
With partings leave behind us
Footprints on the sands of time.

Help us, Lord, to be up and doing, be ready at any time that God should call us to any task. May we not fail or fear.

² Now I pray, God, that You'll bless us this afternoon. Bless the reading of the Word. And these few moments we're to spend together, may Thy blessings be upon us. Thank You, Father, for the love offering. And may Your blessings rest upon each one who give, and those who could not give. And may the offering be used only for the glory of God. Grant it, Father.

And someday over in a better land, setting down by the banks of the river, where the Tree of Life is blooming on either side, may every person that's in Divine Presence be there. Grant it, Lord. May they have a lovely home. We can set down in the quietness of evening and spend an endless Eternity together. Help us now while the battle is on to hoist up the flag and polish the shield and go forward in faith. We ask, in Jesus' Name. Amen.

³ Good afternoon, friends, I'm very happy to be here. Always happy to be in the congregation of God's people. I didn't know that the pastor was going to take a love offering for me, that they usually do that in a meeting. I appreciate it very much. The first time I ever heard him take a love offering for me. Myself, I never took a offering in my life. I'm afraid I wouldn't make very good person to do it, I . . .

⁴ I don't know whether my wife's got up here yet this afternoon or not. I have looked around, I couldn't see her. My mother's here, but . . . I remember one time I happened to look over here and see a person

that's included in this, so I thought I would tell it. I may have told it before, I . . . You know, evangelistic work, traveling around, and little—the events of life, sometimes why we express them many times.

⁵ So I—I remember pastoring our church. Several of the members of my old church at Jeffersonville, is here this afternoon in the service. Many are coming next weekend. And I remember I pastored twelve years there without one penny. And I—I worked for a living. And I would be doing it today if I could. But my work is so now that I can't do that.

And I remember one time we got to a place where we couldn't make ends meet. How many ever hit that place? We're just all common folks, you know. We couldn't make it meet. I was just been pretty well struck. I was patrolling, walking thirty miles a day on high lines, patrolling the lines, during the time of the war. Walking through the jungles and things, and oh, my, what a job: thirty miles a day, six days a week.

So I—I was—my wages was about sixty cents an hour, where some of my brothers was making three dollars a hour. So but I just kept struggling along. They stuck with me, so I was sticking with them.

⁶ So we couldn't make the payment on something, and I said to my wife, "I'm going to take up an offering."

She said, "I'm going to watch you."

So I went over to the church. Now, they would do it. They was very happy to do it, but I just never asked them.

So that night, I remember old Brother Wiseheart. . . Many of you folks here from the tabernacle remember him. He's in glory today; he's an elderly man.

I said, "I'm going to take an offering, would someone get my hat?"

So my wife thought, "Well, he's really going to do it, I believe."

⁷ So they got my hat. I looked down, setting in front of me there was a little lady setting there with one of them little checkered aprons, you know. Poor old thing, she'd been a real support and prayer to the church. And she pulled this little apron up, one side, and was reached down under to the underneath pocket, and got a little pocketbook that's got no snaps on top. She pulled it out, begin to pour out those nickels and things. Um, I couldn't take that.

Brother Wiseheart had got my hat and was looking at me. I said, "Just a minute, Brother Wiseheart," I said, "I was just a kidding about that. I didn't really mean that."

⁸ So . . . There's an old man setting over here with a white beard and long white hair. He had rode a bicycle down there some time before.

And he's an old friend of mine up around Benton Harbor. And he had a—he give me this bicycle.

So I had it over there. And so I went and got the old bicycle and painted it up and fixed it a little bit and sold it for ten dollars. And I didn't have to take that offering after all. And God supplied my needs just the same. So it's kindly hard.

Brother Ryan, I sure remember that bicycle. That's it, just at the right time.

⁹ It's very warm. I was thinking this afternoon I was going to speak on a subject of "The Journey," but I just kinda changed my mind since I come in here. It's awfully hot; I won't keep you long, just speak a little bit. They tell us the heat wave's going to break after today. So we hope so. And maybe next Sunday, or sometime this week, I'll take that same subject, because I want to get it to you.

¹⁰ I said last night here that I might tell you today "Why I Am a Holy-roller." Would you like to know why I'm a holy-roller? I'll try to tell you from the Word of the Lord.

And you know, I've done a lot of traveling for our Lord Jesus, I seen many denominational churches. But you know, I've never seen a holy-roller yet. I—I really don't know what—where they're at. I looked all over the church lists and the statistics and everything, I can't find where there's a church called holy-rollers.

But you know what it is? It's just a name the devil pinned on the Church; that's all. There is no holy-roller. I've never seen one. I—the government don't know of any. So well, I—I don't know where they're at, but I. . . Just think, there's the devil just did that.

¹¹ I want to read some out of the book of Jude. It's a very short book, and it's got twenty-five verses. That's all there is to it. I wish to read this.

Just before I do, I never finished my thought. During time of these services like this, I'm under a very much of a nervous strain; anyone knows that, especially when visions are seen.

You're living in two worlds at the same time. You're in a dimension that the world knows nothing about; there's no way to explain it. And you—you're always kinda nervous and at a strain. The longer the meeting goes, the worse it gets. And so it makes it pretty bad.

¹² So I want to say this though, if I ever forget anything, I don't mean to do it. But I want to thank each one of you for the offering. Now, whatever there is of it, we'll see if we need—meet our expenses here. If we don't, course we'll pay the expenses out of the offering. And if we do make the expenses, and if there would be enough to—would little more than what I have to use for my living (I've got two—three children and a

wife. And I have to make a living for them some way.) . . . And I—I . . . If there's anything left over, I'll put it in foreign mission work. God knows my heart.

I come in this world poor, I shall go out the same way. I could've been a millionaire if I'd wished to be. But He Who knows, if I had to go this afternoon and show a hundred dollars or get killed, I'd just have to get killed.

¹³ Frankly, the—the contractor working on my mother's house is setting present now, and I owe him six hundred and some dollars and couldn't pay him until after this meeting. See? So just fixing on my mother's house . . .

I just wanted you to know that—the people, evangelists—I don't—I don't believe that a brother literally, some of them say they go out and take up lots of money and do lot . . . That's up to them. I just have to answer for my part. That's—that's right.

So before God, God knows my heart and knows that I have tried with all my heart to give to . . . Just as I would receive it, I put it right back out in the Gospel, just everything. At that day when I stand before Him, my treasures, I want them to be up there, for I don't know what time I'm going to leave here (You see?), so I—I want them to be there.

¹⁴ Now, in the book of Jude we read this:

Jude, a servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

I want you to notice he's addressing this now, directly to a specific, or people, and a time also.

Mercy unto you, and peace be—and peace, and love, be multiplied.

Beloved, I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith that was once delivered to the saints.

For there are certain men crept in unaware, who were before ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and the Lord Jesus Christ.

¹⁵ I just begin for a word to Him. Father, would You accept us now. And I'm standing here not knowing what to say, but it has been written in Your Word, "Take no thought what you shall say," and we believe that. So I pray now, that—that in trying to explain this afternoon why I love You and why I have—have chosen by Your will, I believe, to serve

You in this beautiful way of holiness and mercies of God, I pray that You'll help us today. Circumcise my lips with Thy Holy Spirit. And circumcise the ears of the people that they might hear. And may the Holy Spirit take the Word of God and deliver it to each heart as we have need, for we ask it in Christ's Name. Amen.

¹⁶ I like to refer to Jude many times. He is . . . didn't write very many verses, but what he wrote was pertaining to the last days. If you go on, he goes ahead in predicting, showing, what will be in the last days, what will take place. And it's for a time.

Now, he was—his theme here, that I wish to get on just for a few moments, is . . . He's saying this: he's writing to the Church, them that are in God and sanctified in Christ and called. He's addressing the letter to them to stir up their faith, that they would earnestly contend for the, the faith that was once delivered unto the saints.

¹⁷ Now, I believe that is the desire of every person. Now, many people says, "That's against my faith." There's—there's many faiths, but there's only one "the faith." See? So that's what . . .

If we can see, and on through the Scripture, as I want every person to read this if you never have, how that he predicted what would be here in the last days, what they would be doing. . . Then I believe the chapter re—is given to the Church now, that you might earnestly contend for the faith that was once delivered to the saints. [Brother Branham clears his throat—Ed.] Pardon me.

¹⁸ Now, we'll have to go back to find out . . . Now, we have, oh, I guess, I think they claim about six hundred different denominations of church in the world today: six hundred or better. I think there's four hundred and something in America, denominations of churches. Each one differens one from the other. And yet, we're one body.

Now, I was ordained in the Missionary Baptist church, was the first church that I ever was—was baptized into that fellowship in the Missionary Baptist church and became a minister, and had credentials from the church. Then when I begin to see . . .

Now, I have nothing against any church. Let me say that in the beginning now. Now, whether you are a—a Methodist, or Baptist or, whatever you may be, I am not saying nothing against any church, because there is no certain church.

I believe that Jesus Christ, if He was here this afternoon, would put His endorsement upon that Church alone. Because I believe that the honest in heart is who God would take. See? The—the pure in heart shall see God. Now, whether you're a Methodist or Baptist, or whatever you are, the pure in heart shall see God. That's what He said.

And so I don't mean to reflect . . . or (pardon me) to have this to reflect upon any organization or any groups of people. I'm just wanting to express why that I have chosen, or why I am a holy-roller, as I would call it with that expression.

¹⁹ Now, I see here that Jude was exalting the people, that they should earnestly contend for the faith that was once delivered to the saints. And if that being about a few—about thirty years after Pentecost, and had fallen away from the faith in that much time, what have we done in this nineteen hundred years of all kinds of denominations and discrepancies and things that slipped into the Church and caused these things?

I think that we ought to go back this afternoon, each one of us, in a mental picture, and find out what is this faith that was once delivered to the saints. I think we ought to find out. We owe it to ourselves as Christian people to find out what kind of a faith was once delivered to the saints.

And then if we can find in the Scripture, what kind of a faith that was once delivered to the saints, I think we ought to be humble enough in our hearts to accept it then. Don't you think so? Just to say, "Well, this is it, and we want to accept it."

²⁰ And then I—I believe that God has a Church. Now, I believe that in this Church, that this . . . I—being many people has thought that I was a radical eternal securitist.

Well, that's—that's an error. No, I only believe in eternal security as this: I believe the Church has eternal security. Now, if you're in the Church, you're secured with the Church. But now, whether you are or not, that's between you and God. Isn't that right?

But I know that the Church is going to be there. God said it would be there without spot or wrinkle. Now, I believe His Word is right. I believe It'll be there. The Church will come, and God will come for His Church . . . or Christ, and He will receive It without spot or wrinkle.

²¹ Now, let's go back to the beginning. If we're ever going to . . . The trouble of it with people, we start chopping off out here and say, "Well, I'll—I believe we'll take off from here."

That's like trying to climb a ladder up to the top of the house and beginning at the—the tenth round down. You see? The best way to do is, go down to the very foundation of anything and find out where you're laying, is get the foundation. If you want to find Divine healing, if you want to find anything, go right straight back to the beginning to the foundation, and then build upon that, where you begin at.

22 Now, the foundation of all Bible teaching is begin in Genesis, everything. The word “Genesis” means “the beginning, or the seed chapter.” And I have studied Genesis now for two years constantly. I’ve read every commentator I know of, of Arthur Pink and MacIntosh, and those.

And I got so sick and tired of reading them, I just laid them back, and I said, “God, this is Your commentary.” And I—I’m a person just with one Book, and that’s the Bible. I just believe what the Bible says and—and don’t try to take other’s word.

23 Now, in Genesis was the seed chapter where all the seeds were sown. Everything that you find in the world today came out of Genesis. Everything began back there in the beginning.

Well now, it’s just like sowing a crop. Now, if you watch what kind of seed you got in, no matter what it looks like when it’s this high, you’ll have to see what it is, what the seed is, you’ll see what it’ll be when it comes to seed. Is that right? If it’s wheat, corn, or whatever it is, it might look like a weed, but if it’s a wheat down here in the bottom it’ll produce a wheat up there. Is that right? It’s just what—what it is.

24 Now, we go back to Genesis to find out everything. We take, for instance, the word . . . Let’s just use a little illustration here like “Babylon.” Let’s find out where Babylon come from. Just look at it.

The first place that it was pronounced, or we find Babylon, it was made by—founded by Nimrod. And Nimrod was the—a son of Ham. And he had come back and just goes back to the curse. And then it comes out; it was once called the “Gates of Heaven,” or “Gates of Paradise,” or something like that. Then it was called “confusion.”

Here it is way back in Genesis. Here it is down here in the days of King Nebuchadnezzar. Here it is come on over, and it ends up over here in Revelation again, we’re still speaking of Babylon. Oh, if we had time to take that subject and run it through the Bible, Babylon . . .

25 But you’ve got to go back to the beginning to start everything. Now, if—if the faith that was once delivered to the saints, we got to go plumb back to the beginning to get it to find out where we’re—what we’re going to talk about.

26 Now, let’s begin with the first two people on earth, and that was Adam and Eve. And when they had sinned; God told them, “All these things you may have, but there’s one thing that you mustn’t touch.” And that was the—the forbidden tree. And of course, everybody has their ideas of what it was, and I have mine. But anyhow they sinned. And when they sinned, it brought death.

And then God came down to talk to Adam in the cool of the evening. And they found out that Adam and Eve was back in the bushes somewhere hid.

Now, they thought now, before they had met God, that they'd be able to stand in His Presence because they'd made themselves a fig leaf apron and put around them.

See, man in the very beginning now, is trying to make hisself a covering. And the word "covering" means . . . "Religion" means "covering." And man was trying to make hisself a way of escape from the wrath and the Presence of God by his own hand. That's his nature.

²⁷ Now, can you get that? It's his nature to try to bypass God if he can't just stand in His Presence justified.

And no man at any time or any age ever sought after God. God seeks after man.

A man, his nature is to run from God. As soon as Adam realized he was sin, why, he should've been running through the garden screaming, "Father, Father, where art Thou?"

But instead of that, it was God screaming, "Adam, Adam, where art Thou?" and Adam hiding. See the difference?

²⁸ Now, that's man's nature today. Right today, if every man in Chicago will be honest with himself, absolutely honest, well, you couldn't pack them around on these streets here today trying to seek salvation. Why, it would close every whiskey joint in this city and everything else. If men would only be honest with himself. But he will drink, he will—he will do everything to try to get behind it, get away from it, throw it away from him.

²⁹ But now, that's his beginning. That shows what he is in his make up, he's nothing to begin with. His nature, his fallen condition, he is absolutely nothing. He is even lower moralled than the animal in his fallen nature. Say, that's a big thing to say, isn't it? But that's the truth, Christians. A man in his fallen nature is more de—demoralized than any animal in the world. There isn't a animal to his morals . . .

You know how the mother hog is, and the mother dog, and so forth, they raise their puppies and so forth, and that settles it. But a immoral woman or a man . . . A man would throw a baby out of a mother's arms to satisfy his—his beastly passion. That shows that he is—he has fallen. He's degraded; he's below the animal life. When he's in his . . . No matter how much of a gentleman he acts to be, without Jesus Christ he's lost and undone. That's right.

³⁰ And somebody says religion runs you crazy. Why, it's the only thing in the world that'll give you your right mind. That's right. Jesus

never set anyone crazy; He set the crazy people at liberty and give them their right mind. That's what the—the power of God has always did: to liberate the maniacs and so forth, and put them in their right mind. And no man is perfectly in his right mind until he's found Jesus Christ in his life. He's—he isn't. Now, that's bad, but that's the truth; we must face facts.

³¹ Now, as soon as Adam realized he had sinned, he knowed he had to stand in His Presence, so—or God's Presence, he made a fig leaf apron and got in behind the bushes. But when God came out, He said, "Adam, where are you?"

And Adam couldn't come out. He realized when he had to face God, that the religion that he had made for himself would not hold in the Presence of God.

Now, I want you to base that thought now, the religion, his own self-made, man-made religion, would not stand when he had to face God.

³² And brother, sister, I've had twenty years as a minister; I've held people on my arms dying. I've seen them with all kinds of professions, and I've seen them with man-made religions. And when it comes to the end of the road, it doesn't work. That's right. I've seen them when I've heard them scream and fight devils off of them, and supposed to be even deacons, and some of them preachers. That's right. Then I've held them in my arms when they raised their hands and say, "Brother Branham, hold my hands:

Happy day, happy day,
Since Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing every day.

³³ Why, I tell you, it means something when a man's really borned again of the Spirit of God. He becomes acquainted, a personality of God is in him. And he knows that he's only going from the ridiculous to the sublime. And there's no fear to death. Death hasn't got a fear string tied to it anywhere. My, a man when he's in Christ he's free from death, and sin, and sickness, and sorrows and—and so forth.

³⁴ Now, notice this. Then when Adam realized that he had sinned, God had to make a substitute for his death, because He pronounced death. And He goes out and gets some skins, probably some sheepskins. Now, in order to get a covering for Adam and Eve, He had to make them aprons out of skins, and get skins He had to kill something. Something had to die in the stead because God had placed death.

³⁵ And now, let's just get a little picture and see God. Before there even was a moon or a star, way back in the aeons of time before any

light ever come into existence, God set back in eternity. And then that same God that covered all the spaces . . .

They got a glass out here at the Mount Palomar, that you can see a hundred and twenty years—million years of light-space. Break that down into miles and you'd run a row of nines around Chicago (See?) of—of miles. But think, and beyond that is still moons and stars.

³⁶ Some fellow, very critical on the second coming of Christ, said, "Do you mean to tell me all the Christians that ever died in Christ will rise, them, what you call, born again people? Well," said, "you couldn't place them on this earth like cordwood."

I said, "Who said they'd be here on earth like cordwood?" That's right. They won't. I said, "My Heavenly Father stood back there and blowed off His hands moons, stars, moons." I said, "They'll be millions of worlds out yonder. Well, my, hard tell where we will live out in them great places." Said, "How about over ten cities and all these cities He said, 'He that overcometh shall rule over?'" I said, "Why, God's got worlds on top of worlds, and places on top of places."

How can our little infinite mind limited God? Why, we can't, there's no way at all to express Him when you look out and see how vast God is in His universe. Why, He's marvelous.

But to think that He would be so concerned to come down to the lowest individual and the worse drunk or harlot there is in Chicago today (That's right.) and save them. That's love.

³⁷ Now, I see Him in Eden. God said, "Why did you listen to that serpent instead of listening to your husband? Your husband is ruler over you." And He put the curses upon them and sent them away.

And I can see that the most dramatic sight, next to it I guess, that I could ever dramatize in my mind, to see little Eve standing there . . .

Now, I know artists paints her a horrible looking critter and—and hair sticking out like a—I don't know what, and Adam, just a horrible looking cave man, shoulders as wide as barn doors and so forth.

Now, that's wrong; there's no such a thing as that. Why, even human nature teaches better than that.

Now, but I can see the—one of the most perfect men in stature; not too big, not too small, just right. And I can see the most beautiful woman that ever lived on the face of the earth, nearly, is Eve. When Adam looked at her there . . . When God took a piece from his side here, a rib, and made that woman, she—he looked at her, why, it was . . . It's still—the effects of it still lingers through the sons of Adam down through here, that admire her.

There that beautiful little woman setting there by his side, and he taking her by his arm, and led her down through the—the paradises of God.

³⁸ But notice, they had sinned now, and I can hear God say, “Because you came out of the dust of the earth, dust thou shalt return.” And poor little Eve threwed her head over on Adam’s shoulders and begin to weeping because she knowed what she’d done. Adam put his arm around Eve, and there they go walking out of Eden condemned. I can just hear that old bloody sheepskin around the beautiful figure of those two people, slapping against their legs as they were going, walking out of Eden. God looking at them. . . ? . . .

All that great space come down to one four letter word, l-o-v-e. He’s loved them so well He couldn’t see them go. So He called her, said, “I’ll put enmity between your seed and the serpent’s seed,” promising a Saviour.

And that same Saviour, with His own Blood around His garments flapping against His legs, walked up Golgotha’s hill and was crucified to redeem the man.

³⁹ Now, out of there come two children, one Cain and one Abel. Now, let’s. . . May the Lord help us now. Out of there come the first two boys; which Cain—Abel was killed and Seth took his place, we understand. But let’s look back here at the beginning now and the seed of these two boys, bringing out where I’m going to speak of right now.

Cain and Abel, after driven from the garden of Eden, they realized that they had sinned and—and they was separated from God. And each boy wanted to find favor in the sight of God, so he comes to make a sacrifice and builds an altar.

⁴⁰ Now, I want to—you to watch something. God is just. Do you believe that, audience? He is absolutely just. And if God only requires a religion, Cain was just as just as Abel was. Both those boys came before God.

Cain wasn’t a communist. He wasn’t an infidel, an unbeliever. He was a believer. And if God only requires a believer, He would be unjust to condemn Cain.

⁴¹ Now, this is going to make you tighten up your ecclesiastical vest just a little bit, but listen. Notice. God cannot be just. If you say, “I am a believer,” so was Cain, and so is the devil. That’s right. He came as a believer. And you say, “Well, I go to church, I’ll go to the altar.” So did Cain. Cain built an altar or a church unto the Lord.

You say, “I’m a member of a church.” So was Cain. And Cain made a sacrifice.

You say, "I pay so much every year into my church." So did Cain.

"I worship the Lord from the bottom of my heart." So did Cain. Cain was a believer, a worshipper, and just as fundamentally right as Abel was. Amen. Oh, I love this. I pray, God, steam our hearts.

Now, don't get excited; I know where I am. Look, but I feel kind of religious right now.

⁴² Notice, when I see that pro and con, when I see that negative and positive, when I see Cain come up there in the beginning. . .

Now, we're back in Genesis, at the beginning of the tree, there's where it was planted. Cain was strictly a fundamentalist, just as fundamental as Abel was. He loved the Lord; he worshipped the Lord. And he built an altar to the Lord; he made a sacrifice to the Lord; he paid his vows to the Lord, just as religious as any fundamental teacher could teach it today. That's right.

But God accepted Abel's offering, because Abel, by faith, offered a more excellent sacrifice than Cain by being just.

Now, if we had time, I'd like to twist that. Now, there's the beginning of the two trees; I want you to watch: one on the right, one on the left: Cain and Abel. Now, there's where this thing that we're living in today was planted right there in the garden of Eden and started from there in Genesis: right there.

⁴³ Now, notice, on down. . . I see the clock moving around. I haven't got very many more minutes, but I want to get right straight to my point now so you can see what I mean, 'cause you're suffering under this heat.

Well, let's forget about it for a few minutes. Let's open our hearts. Brother and sister, there's an eternity before us. And it behooves you today to set up and take notice to remember what you're listening to, and to—how you're serving God.

And is it possible that a man could be wrong and yet sincere? Yes, sir, "There is a way that seemeth right unto a man."

⁴⁴ Now, watch Cain and Abel. Now, let's move it on out. You can move it down through the Bible, everywhere. Them two vines that started back here in Eden, they're growing right on up, right on up. And finally, we're almost in the seed time, the harvest.

⁴⁵ Now, we could bring it down to Esau and Jacob: one the enemy, and one. . .

And listen, Esau was much more of a gentleman, religiously speaking, than Jacob was. Esau taking care of his old blind daddy; he herded the cattle. He was a gentleman.

But Jacob (Hallelujah.) had the birthright. He had—he believed that there’s where it laid. So he got it. But Jacob was accepted with God and Esau was condemned before God.

⁴⁶ Even put it back in the ark, in the destruction of the world. There was the crow and the dove setting on the same roost. One was just as much bird as the other one was. Is that right? But what was it? One was a crow by nature, and the other was a dove by nature. One could fly just like the other one. But their natures, their appetites were different. The crow was satisfied eating the old dead carcasses, and going from place to place, cawing around. He was just as happy and probably as religious as the dove thought he was. But the dove couldn’t stand that smell and returned back again. Amen.

Many people today think that they’re religious and go to church and something and another, and drink and carry on and immoral actions, and still think they’re religious. That goes to show what kind of a nature you are. If a man’s borned with the Spirit of God he becomes a son of God, a nature of God; and the things of the world dies out, when you do it. That’s right. Oh, how wonderful.

Here a grain of wheat can’t do nothing but produce wheat. Its seed, its beginning is a wheat.

And we’re sowed with the incorruptible Word of God. And if we’re in—sowed with the incorruptible Word of God, and the Holy Spirit watering this seed, it can bring nothing forth but reproduce the life of Jesus Christ in every one of His believers. God help the day that when men and women will be just what they are.

So many . . . I’d rather leave this pulpit this afternoon . . . If I wasn’t a friend of Christ, I’d be an enemy. I’d be against it. And if it’s worth believing, it’s—and worth testifying of, it’s worth living for and dying for. “By grace are you saved.”

⁴⁷ Notice. Now, we go a little farther. Let’s bring them two. Look at this now. Here’s one on this side, just as fundamental as this one on this side.

Let’s bring them on down through to the journey of the children of Israel. Here comes these lines on up. Here comes Israel coming up out of Egypt. And when they come up out of Egypt on their road to the promised land, they had to pass through Moab. And Moab come from Lot’s daughters. They went over that . . .

They wasn’t infidels now. They had some priests up there. They had some preachers. They had a prophet. And that prophet was money crazy. And when Israel had to pass through, Balak the King of Moab, rejected him. Now, get ready, here it is. Notice, he rejected Israel

which was actually his brother. Right. And they both served the same God. Truly.

And this prophet when he started down, Balaam, on his road down to curse this people, the Holy Ghost spoke in unknown tongues through a mule. Ha, surely you got sense of a mule. Look. Here he come and rebuked the blinded prophet. Good way to turn some of them prophets around, isn't it?

⁴⁸ All right, God telling him, "Don't you get down there, stay back." Oh, my, he had the big things on his mind. The king was telling him so-and-so, how he was going to bless him. So he wasn't pay any attention to what the spiritual side; he was watching the material side. And when he come down a little. . .

Here's Israel down here in a camp. Here's Moab up here on a mountain. And I want you. . .

Here's a shock to you fundamentalists now. Get ready. Now, I believe you're right, fundamentally speaking. But notice, here come Moab out and Balak and Balaam, and he said, "Now, look down there at that bunch of holy-rollers. I want you to curse them."

Well, Balak said, "I can only say what the Lord tells me."

So Balak showed Balaam the utmost parts of Israel. I just wonder: people, we fundamentalist's this afternoon, if our teachers hasn't showed us the utmost parts of the holy-rollers. Say, "This, that, and the other. This one run away with that one's wife and this done that." I wonder if that same thing is in our ranks? It is. But we can cover it up where they can't.

⁴⁹ Now, this may make you a little bit sick, but if it don't make you sick it won't do you no good.

Mama setting there. . . When I was a little boy, we lived out on a farm. And I used to. . . Every Saturday night, we didn't have very much to eat, she'd put meat skins in an old pan and boil it to get the—render the grease out of it to make our corn cakes. And we didn't live so very good.

So every Saturday night, a bath in an old cedar tub, and every one of us would have to take a dose of castor oil for colds and things through the winter.

I took so much castor oil till I tell you, I'd gag to even smell it. And I'd come to mama holding my nose, and I said, "Mama, it just makes me so sick I can't stand it."

She said, "If it don't make you sick, it won't do you any good."

So maybe that's what this is this afternoon. If it don't stir you up, exercise your spiritual digestive organs. . . (Hallelujah.) Here you'll get studying, wondering.

⁵⁰ Now, here was Moab, a believer, fundamental. (Brother, that's. . . Let me let that soak just a little bit.) He was fundamental, just as fundamental as Israel was.

Now, watch. This prophet went out there, their teacher, and he said, "Now, I know that what the requirements of Jehovah is." And he built seven altars. Correctly, what Israel was ordained to do. He put seven clean sacrifices, bullocks, on the seven altars to Jehovah. And he also, besides that, offered seven lambs which speaks of the coming of Jesus Christ.

Talk about fundamental, he was just as fundamental. And that's the same offering and everything that they were offering right down there. Is that right? The same offerings that they were offering here, was offered down there the same way.

But they said, "Look at them; they're not a people." This is a great organization Moab had. "We are or—we are the land of Moab. But they are just travelers, a bunch of holy-rollers, scattered about." Amen.

Oh, brother, you'll see in a minute why I'm a holy-roller.

⁵¹ Looky here, there's that vine coming up out of—out of Eden.

You said, "Israel, Brother Branham, you mean to tell me that Israel was holy-rollers?"

"Yes sir."

Brother, when they crossed the Red Sea and got the victory, Miriam the prophetess grabbed the tambourine and begin screaming and jumping and dancing, and down the river she went. If that ain't a holy-roller, I never seen one. Is that true?

And Moses got so full of the Spirit till he throwed up his hands and sang in the Spirit. Hallelujah.

We're not lost. That's that vine coming on up. Yes, sir. And here's his persecutors right here on the other side, as Jesus said, "So close they would deceive the very elect if possible."

⁵² All right, here they come, moving up. Now, notice. This people offered the same sacrifice that that people was. Now, as fundamentally, Moabites were just as fundamental teachers as Israel was: the same sacrifice, the same offerings, the same God, and everything, fundamentally speaking, just like they was.

⁵³ So what was the difference? Now, here you are. Get it. God, if it comes to being fundamental, if that's all God requires, He would be

unjust if He didn't recognize both of them. That's right. If Scripturally fundamentalism is all that God requires, Moab was just as fundamental as Israel, offering the same offerings to the same God.

And he brought out all the royals and they stood around the smoldering sacrifice. And the prophet went forth to prophesy. Perfect. Right.

But what was the difference? These were fundamental all right, but God was vindicating these with signs and wonders. There's where it laid. That's where it lays yet today. Yes, sir. The Supernatural. . . There was Abel, the supernatural. There was the . . .

All through the Scripture. And here they are down here, what did they have? They had a Pillar of Fire over them. They had a Divine healing. . . ? . . . Hallelujah. They had shouting, glories, dancing and praising.

And the fundamental teachers said they were holy-rollers, in other words. And were all, fundamentally speaking, they were both exactly worshipping the same God by the same sacrifice.

But God was vindicating this group saying, "That's My people." Amen. Yes, sir, "My people. . ."

⁵⁴ Notice, it's growing on. Just a minute. God proved that that was His people, because He was a vindicating them with signs and wonders. God's people is always been a phenomenal people. They've had signs and wonders among them from the very beginning in Genesis.

And that same Church is in existence today with signs and wonders following it (See?), God a vindicating.

Now, speaking fundamentally, as I said, they were both right. But God said, "This is Mine." He proved it.

⁵⁵ Now, look. When Balaam come back, Balak showed him the utmost parts, the worse part of Israel. But when God spoke through the prophet, He said, "I beheld thee from the hill top. And I have not conceived iniquity in Jacob." Hallelujah. Why? He couldn't see, through that Smitten Rock and that Brass Serpent hanging there, there was an atonement going before them.

Truly I say, that in the Church of the living God they done things wrong and so forth. But you failed to recognize that humility before God as a Brass Serpent. Jesus said, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up."

The fundamentalist say, "We believe that." But here is the signs a following? There you are. So close, deceive the very elect.

⁵⁶ Let's bring the tree on up a little farther. We come into the days of Jesus. Here's the fundamentals there, scholars, teachers, rabbis

who knowed the Word of God, daresn't to say they didn't. And here comes Jesus along just as fundamental as they were. But God was working with Him with signs and wonders following Him. And the fundamentals called Him Beelzebub.

So how can I expect to be called anything less today, or the Church of the living God who believes in the phenomenal, the powers of God, how can we expect anything else when they called the Master of the house Beelzebub?

Who is that? Fundamental teachers. That's right, just as fundamental. Don't ever jump on one; he believes the same Gospel that you believe: death, burial, resurrection, and preaching the coming of the Lord; but he hasn't the vindication of God's signs on it.

⁵⁷ Oh, my, I will tell you why I'm a holy-roller. Yes, sir. I see the sign coming up. Look at him there when they was going, the Church moving on.

Joel, saw through a . . . God put a binocular on his eyes one day and he looked down through that stream of time yonder, and he seen the Church. He seen this vine torn down, destroyed. He said, "What the palmerworm left, the caterpillar eaten. What the caterpillar left, the locust eaten. What the locust eat, the—left another worm eaten." He said, "Could this Church to ever grow again."

But God said, "I will restore, saith the Lord."

Joel, that prophet, looking down through eyes of faith, he saw this vine coming up out of Genesis. He saw it all as far when they . . . There after Jerusalem, the Holy Ghost had fell, he seen the dark ages coming on. He seen that vine destroyed and pushed down to a stump.

But God said, "I will restore, saith the Lord."

Oh, my, if it wasn't for that, you might be able to kill the branches, but the Life is in the Church, which is Jesus Christ, the Lamb slain from the foundation of the earth. That spoken . . . ? . . . forth. God will restore . . . ? . . . the last . . . ? . . . for the earth? He will get somebody who's going to believe Him. Amen. I feel like a holy-roller.

Look. Notice, "I will restore, saith the Lord."

⁵⁸ I was going not long ago down—up here in Canada. Brother Rasmussen and I, we were going in Canada, Brother Baxter. We were going way up in the north woods. One night I was riding along there on my horse; there was a big old thicket of pines.

I just love the outdoors. I love to see God. That was my first Bible, God in His nature.

And I looked, and I passed by an old forest where it used to be a great towering pines, but a burn-over had come years ago and burned

it all down. And it was just a big bunch of . . . It looked spooky, great big old white trees, the moon shining down against them, and them just parched white. And there come a wind blowing down through the mountains. And all them trees was doing—making the most mournful sound of “whooh, whooh.” And I thought, “Oh, my, a spooky place.”

⁵⁹ Then that Scripture come on my mind, “What the palmerworm left, the caterpillar eaten; what the caterpillar left, the locust eaten.” But that was His Church. I thought, “Truly, Lord, after the reformation back yonder, what the Meth—Catholics left, the fundamentals eaten; what the fundamentals left, the Presbyterians eaten; what the Presbyterians left, the Baptist eaten; what the Baptist left, the Nazarenes eaten; until they eat the thing down. But ‘I will restore, saith the Lord.’” Hallelujah. God’s going to have a Church. “I will restore, saith the Lord.”

I stood there and wondered. And here God sending that wind down, and all them big old trees was doing, going, “whooh.”

I thought, “That’s just exactly like that rushing mighty wind that come from heaven on the day of Pentecost. When it strikes them big old cold churches today like around Chicago the only thing they can hear is, mourn and cry and say, “The days of miracles is past.”

⁶⁰ Fundamental? They are trees, yes, sir. Yes, sir, they was once a tree. The Methodist, the Baptist, the Presbyterian, the Moody’s, and all the rest, they’ve got great big towering spires. But they say the days of miracles is past, because the palmerworm has eaten all the blessings out of the church, till there’s no more “hallelujahs,” there’s no more “praises to God.” Hallelujah. There’s no more Divine healing, speaking with tongues. They’ve carried it away . . .? . . . tongues: dead.

⁶¹ I stood and looked, there come the wind again. And instead of bending to it, they’d go, “Whooh.”

I thought, “That’s about like it.” When God sends a revival in this city, they say, “Don’t you believe such stuff. Days of miracles is past. There is no such a thing as Holy Ghost. Doctor So-and-so . . .”

⁶² My. Well, then I was discouraged. I said, “Lord, You said I will restore.”

And about that time the wind dropped a little lower. And when it did, I noticed there was some undergrowth coming up. (Hallelujah. Glory.), some more little trees. They wasn’t as starchy and burnt up with denominationalism; they were in their evangelical . . .? . . . They were interdenominational like Israel was. God said, “You’ll never be a nation no more.” And she won’t be. They were interdenominational.

And when the winds begin to blow, and these little trees begin . . . That wind begin to hit, them little trees begin to frolic and jump and dance and carry on.

I thought, “Hallelujah, ‘I will restore, saith . . .? . . .” The same power of the Holy Ghost that fell on the day of Pentecost . . .

If them old mournful churches want to mourn and say, “Well, I’m a Methodist, I’m a Baptist,” mourn on, there’s an undergrowth coming up. Hallelujah. The life left the tree, but it’s coming up again.

Every time the wind blows them little trees just dig down and get a better hold. That’s right. “I will restore, saith the Lord.” God is raising up.

That first rain’s done past. The blisters stuck, the power went out of the church. But God in this last days is sending the latter rain now (That’s right.), the power of the Holy Ghost coming back. As sure as He sends the wind and rains, there’s a tree standing there to rejoice.

How happy they was, them little trees just a bending with the wind. So that wind said, “Jesus Christ the same yesterday, today, and forever.”

The little tree said, “Hallelujah, hallelujah, I believe it. Hallelujah, hallelujah, I believe it.”

The other tree said, “In a sense it was.”

Fundamentally, they were just as much tree as what this little fellow was. But, brother, they couldn’t bend to the Spirit.

⁶³ And tonight that’s what—or today, that’s what’s the trouble, these great big churches can’t bend to the Spirit, because they’re so organized it would break up their organization. That’s right.

A strong wind in Israel is coming up, called back-wash and holy-rollers. Hallelujah. Just as flexible as it can be . . . That’s right. Got life in them. The new tree was alive; the old tree was dead. That’s the reason they can’t bend, because it’s dead: dead.

But there’s a new birth coming on. The latter rain’s being poured out in these last days: power, signs and wonders. And the same joy them old trees joyed long time ago has come back in a new generation. Amen. “I will restore, saith the Lord.” There it is.

⁶⁴ Let’s look at the great Saint Paul. When he stood there with his eyes of faith, looked across the seas of time, he said, “In the last days it shall come to pass.” How in the last days they’d be heady, highminded, lovers of pleasure more than lovers of God: go out on Sunday afternoon and play golf instead of having a church, close it up on Sunday night ‘cause it’s too hot to come. Lovers of pleasure more than lovers of

God, trucebreakers, false accusers, incontinent, and despisers of those that are good.

“Oh,” you say, “he’s talking about infidels.”

No, he wasn’t. “Having a form of godliness . . .” Fundamentally, just as fundamental as the other one was: “Having a form of godliness, but denying the power thereof: from such turn away.”

I did, and I become a holy-roller (Hallelujah.), that when the wind goes to blowing I can give in to it, say, “Yes, Lord, I believe that You’re the same Jesus Christ that rose from the dead. You live yet today.” And the Spirit of God just sweeps It from one side to the other.

You think we’re crazy, but we’re not: just got Life and flexible. Go ahead and mourn on if you want to, but God’s moving His—that undergrowth coming right on up. She’s going right on in the seed.

⁶⁵ Look, I’d like to stand with Saint Paul this afternoon and say this, “In the way that’s called heresy (or foolishness, crazy), that’s the way I worship the God of our fathers.” And what the world calls today holy-roller, that’s the way I worship Jesus Christ.

⁶⁶ I stepped away from that thing yonder when I seen them two seeds coming up. We’ve almost got our head above the clouds now; the great blossom is in the bran—in the tree, and God’s pouring out the latter rain upon us. And it’s bringing forth fruits of what: healing, salvation, baptism of the Holy Ghost, restoration of the gifts, all these different things, manifestations are coming; it’s on this tree over here, just as fundamental, both of them are, but God is vindicating this one with the restoration of the gifts. And the other ones are setting moaning and going on about it and saying we’re a bunch of holy-rollers. I’m glad today to be numbered with them.

I’ll—I’ll take my way with the Lord’s despised few.
I’ve started with Jesus, O Lord, take me through.

⁶⁷ Not long ago, talking to one of the greatest evangelists in the nation . . . Asked him about the Baptism of the Holy Ghost, he said, “Look, brother, people tried to tell me one day that I needed that kind of stuff, till I found out the Lord wanted me to be a teacher.”

Another great evangelist said, “I believe that that’s the truth, but I couldn’t accept it in my meetings. Why,” he said, “it would—it would mar my popularity.”

Brother, I’d rather lay on my stomach and drink branch water, eat soda crackers, and live for God, than to have my name in gold on any tabernacle door or anything else or say that I belong to some denomination.

I want to be flexible. Wherever the Lord leads, that's where I want to go. What He says, I want to do. If He sends the power of the Holy Ghost, I want to believe it. If He says He still wants me to do this, I want to do it. No matter what the world says, I'm following Jesus Christ. There you are.

⁶⁸ "Beloved, I give all diligence to write unto you of the common salvation, that you would earnestly contend for the faith that was once delivered to the saints."

I say this today, if you believe me to be God's servant, you are now living in the day of the restoration of the faith that was once delivered to the saints, living under the power of the latter rain of the Holy Ghost Church that's raising up today calling great doctors and divinities of everything out of all the denominations. . . .

Right in my house in this last three weeks, some of the greatest men, even to the Archbishop of India, over all the evangelical churches of India, has received the baptism of the Holy Ghost. Yes. Dr. Reidhead the president of Sudan Missions was put out of missions to—a couple of weeks ago, because he received the Holy Ghost and spoke in tongues as the Spirit gave him utterance. That's right.

Doctor Donald Lee, the great Southern Baptist, set in my room the other day, and said, "Brother Branham, I have just been—poured out my heart and the Holy Ghost come upon me," and said, "I was walking in the room and I couldn't even speak English no more." What is it?

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

That's right, we're at the end age.

It'll be light in the evening time,
The path of glory you will surely find.

⁶⁹ Is that right? In this last day as the sun is setting, God's pulling out of the Gentiles, Methodists, Baptists, Presbyterian, Lutheran, fundamental, and all, bringing them over here. For He's going to take a people out of the Gentiles for His Name. Then He will close off the Gentile dispensation, return to the Jews, the rapture will come for the Church, and home she'll go. Great signs and wonders taking place, look up. See why I'm a holy-roller? Yes, sir.

⁷⁰ Brother, I've went through everything for this. I love our Lord. I—I love Him with all my heart. I don't care what the world said. They turn

me out of the church. They say, “Why, Billy, you’re crazy, you had a nightmare. What’d you eat for supper?”

I had the pleasure of telling Doctor Davis the other day, what he called fanaticism . . .

In South Africa where I made one day’s altar call and thirty thousand received Jesus Christ. That’s more than all the missions put together has won to Christ in the past hundred years. The general orders of a missionary is, “Tarry ye in the city of Jerusalem,” not down in some cemetery or seminary, or whatever you want: both dead places. All right.

“Tarry ye in the city of Jerusalem until you’re endued with (an education? No. Until you learn theology? No.), until you’re endued with power from on high. After this the Holy Ghost is come upon you, then you’ll be witnesses of Me in Jerusalem, in Judaea, in Samaria, in Chicago, Illinois, or to the uttermost parts of the earth.” That’s right. That’s the truth. Oh, God, bless Your heart.

⁷¹ My, I feel religious. I sure do. I feel that the Lord has filled me with His Holy Spirit. I’m setting in a bunch of sons and daughters of God where anything can take place. Hallelujah.

⁷² Yes, I’ve had to fight a long time, come down a long ways. But some of these days I realize I got to preach my last sermon. But I want to say as Paul, “I was not disobedient to the heavenly vision. That in that day . . .”

I was even almost turned from my home. The people of the city, they thought I’d gone crazy. The church turned me out, everything else. But it’s just no more. It’s a little thing to what those early martyrs and saints had to go through to put that seed down there where Jesus Christ died at Calvary to bring Life into His Church in the last days.

⁷³ Notice. One of these days, I’m coming to my last brier patch though. I don’t know how far it’ll be down the road. I got to come down there someday. Each one of you has. One of these days, when I’ve taken my last mountain, come through my last river, and come on down then to the—all the brier patches and thickets like Israel did coming to the promise land . . .

Perhaps if I live to be old and Jesus tarries, all the Branhams when they get old they take the palsy, they shake, my old grand-dad and all of them. I’ll probably have a string of little white hair hanging down around my face, an old wrinkled man. If I live that long, many here will be in eternity long time before that. I may be too. But if I live to see that, I can imagine seeing myself after I’ve fought my last battle, declared to be a holy-roller the last time. Hallelujah.

And the end of the road's come, and by a true heart I've tried to preach Jesus Christ. I want to know Him in the power of His resurrection, that when He calls from among the dead I'll come out. When I get down to the end of the road, I feel that cold wave break me in the face, I know Jordan lays yonder but before me. Oh, my.

⁷⁴ I tell you how I feel. I want to look back down the road I've come. Oh, that'll be a great day for me. Look back down the road, see every one of them brier patches I had to come through with. When they called me holy-roller, called me everything, I fought right on through with the sword of faith, moving right on through, making a way for those who are coming behind.

I'm an old man then standing there on my cane, shaking with palsy; my eyes are dimming. I feel Jordan's waves broken in my face. I want to look back down the way, take off my helmet of salvation, lay it down on the beach, unbuckle my armor of faith. I want to take the old sword here and stick it back in the sheath of eternity, raise up my hands and say, "Father, send out the lifeboat this morning, for I'm coming home." And across the river on the other side I'll meet with those who are holy-rollers and who have contended for the faith that was once delivered to the saints.

⁷⁵ May God grant each one of you, I give you an invitation today to come to Him. And on that side yonder where the breezes are cool, where the evergreen tree is here, standing on each side of the river, and the leaves are for the healings of the nations, may we meet there at the river and serve Him and live with Him.

I'll not be an old man when I step across the place. God gave me a body. I grewed up to about twenty-three; I was my best. It's failing now. Twenty more years is past; I'm beginning to get—feel my age. I know my shoulders are stooping. And I know it ain't too many days out yonder till I shall see Him Who I love. That's right. I got loved ones waiting at the other shore yonder. No matter how old I am, or how wrinkled I am, or how gone I am, or how gray my hair is, when these feet of mine shall touch that blissful shore, I'll in a twinkling of an eye be changed; I'll be a young man again (Hallelujah.), never to die, never to be sick, but to live forever.

⁷⁶ The reward of the just waits for each believer. I trust that you are this afternoon while we bow our heads for a word of prayer.

Our heavenly Father, the way's growing drear, precious Lord, linger near. I pray that You'll be with us. Be with this audience, Lord, as seeing that the day of redemption is at hand. Knowing not what tomorrow holds, but knowing this one thing, that anchored in my soul . . .

O God, when I think of a poor lost boy, undone, alienated from God, raised in a sinful home, setting out yonder on a creek bank with a pole in my hand, crying, no peace, the great winds blowing through the trees saying there's a land beyond the river . . . I'm so thankful that You saved me.

And today in my heart, Lord, it's such a privilege to get to tell others, and to see that the work is confirmed by Your great hands of a vindication with signs and wonders following. How I thank You for this. Help us, Lord.

God bless the poor sinner in here today, the backslider, the unregenerated, that church member standing over there. Oh, yes, they know the Bible; so does Satan. The devil believes and trembles. Many of them, Father, saying that Abraham believed God and it was imputed to him for righteousness. But, Lord, You give him the seal of circumcision as a sign. And when a man is truly believing, I believe, Father, that You seal him with the sign of the Holy Ghost. "Grieve not this Holy Spirit whereby you're sealed unto the day of your redemption."

God, be merciful today when You're showing the greatest signs that You've ever showed since You were on earth in a body of flesh. I pray that You'll bless this audience, as we wait on Thee, Lord, and I pray that many will make their decisions to be filled with Thy Spirit, for we ask it in Jesus' Name.

⁷⁷ While you have your heads down and every person in prayer . . . Think of it now. Are you really filled with the Holy Spirit? Are you in the Kingdom of God? Are you just a strictly a fundamental believer, and God's never a vindicated anything to you yet? Oh, step away from that tree. Get over on the other side here where the powers of God is moving.

There is rest for the weary,
There is rest for the weary,
There is rest for the weary,
When He sets you free.

On the other side of Jordan,
In the sweet fields of Eden
Where the Tree of Life is blooming,
There is rest for you.

Now Jesus breaks . . . (Denominations,
formal . . . ? . . .)
Jesus breaks every fetter,
When He sets you free!

I will ever, ever praise Him,
I will ever, ever praise Him, (Be willing when He calls
you away.)
I will ever, ever praise Him,
For He sets me free!

[Brother Branham begins humming—Ed.] Now, Lord, this is Your meeting. Where is that wayward person, Father, that You're calling?

When . . . We will ever, ever praise Him.

⁷⁸ Is there a sinner here would you stand up just at this time (with your heads bowed every one), say, "Brother Branham, I'm convinced that God is in the midst of His people. I see the meetings. I have believed every word that you said is truth. I've been all confused; but I've looked back in Genesis today; I see why I'm confused. I want to accept Christ right now as my Saviour. I want to stand up"? Will you do it, anywhere in the building, a sinner? Someone stand up, say, "I'm a sinner, Brother Branham. I want to accept Christ as my Saviour."

Somebody here without the baptism of the Holy Spirit, say, "Brother Branham, I've been a church member for years." God bless you, young lady. God bless you, lady. God bless you, sir. "I've been a church member for years, I've never received the Holy Ghost. If God will hear your prayers to open the eyes of the blind, make the cripples walk, and tell you the secrets of the heart, I'll believe He will hear your prayer and give me the Holy Ghost today." Don't be deceived, really get the Holy Ghost. Stand up, just remain standing just a few minutes.

Someone else? Stand up again. Will you stand? "I want the Holy Spirit."

When the way is growing drear,
Precious Lord linger near,
When my life is almost gone;
At the river I stand, (Yes, Lord)
Guide my feet, hold my hand;
Precious Lord, take my hand, lead me home.
Precious Lord . . .

Will you stand and raise your hand now, if you really want Him?

Lead me on, let me stand, (Yes, Lord, me too.)
I am tired, I am weak, I am worn;
Through the storm, through the night,
Lead me on to the light;
Here's my hand, precious Lord, lead me home.
Precious Lord, hold my hand . . .

⁷⁹ Lord, look a standing here, Father, as these saints are singing, the Spirit moving in the building. They got their hands up, Lord; they want the baptism of the Holy Spirit. Realizing, Lord, that they're through with all this, that, and the other, they're coming over to where they can see Your signs and wonders. They're coming into the real, the Church of the Firstborn, the sons of God that's born of Spirit of God out of every denomination under heaven. They're moving in this afternoon. They're coming down to Jordan now, Lord. Push out the boat. You promised it. Lord, I know You would. Grant it, heavenly Father, through Jesus Christ.

⁸⁰ Now, while we have our heads bowed, you that wants the baptism of the Spirit, won't you move up around the altar real quietly while we sing one more verse:

Precious Lord, (Come right down here. If you really
want It, come now.)
Lead me on . . .

God bless you. Oh, looky here. What if Paul Rader could rise to the scene this afternoon?

. . . weak, I am worn;
Through the storm, through the night, (Hallelujah.)
Lead me on to the light;
Precious Lord, take my hand, lead me home.
Precious Lord, hold my hand, lead me on, let me
stand,
I am tired, I am weak, I am worn;
Through the storm, through the night,
O lead me on to the light;
Now, Precious Lord, take my hand, lead me home.

⁸¹ Is there another here would like to cross Jordan this afternoon? Another one just like to go over into the promised land like Caleb and Joshua, and bring back the evidence? They come back, they'd been somewhere. They had grapes in great bunches.

God's going to fill with the Holy Spirit just in a few minutes. There are men and women standing right here this afternoon who will receive the Holy Ghost. Every sincere heart will be filled with the Holy Ghost, right here. If you desire, and you're starved, just wandering around, remember that old mother that died out yonder shouting and praising God? That good old Wesleyan mother, you promised her you would meet her in heaven, and you just joined the church, why don't you come on over this afternoon? Won't you come, walk in the Light?

I've got a Father over yonder,
I've got a Father over yonder,
I've got a Father over yonder,
On the other shore.
Oh, some bright day I'll go and see Him,
Some bright day I'll go and see Him,
Some bright day I'll go and see Him,
On the other shore.
Oh, that bright day may be tomorrow,
That bright day may be tomorrow,
That bright day may be tomorrow,
On the other shore.
Won't that be a happy meeting,
Won't that be a happy meeting,
Won't that be a happy meeting,
On the other shore.

⁸² Tickets are for sale. The old ship's moving out. The Gospel trumpet is sounding. Won't you come get a ticket this afternoon? God's baptizing you with the Holy Ghost into the Body, safely securing you to the end of the road. Won't you come? All is ready.

Now, to you that's standing here now, wanting the baptism of the Holy Ghost, if you judge me right to be God's servant, His prophet, no one could've brought you to this altar this afternoon except It been the Holy Ghost Himself. He would not bring you up here, 'less He's willing to fill you with His Presence. Turn loose and forget everything's around you, forget all the trees standing. Climb right up this ladder to Jesus Christ and accept the baptism of the Holy Ghost. It's a gift of God that'll be poured out upon you.

⁸³ I wonder, the rest of you here, how many in this building has received the Holy Ghost, stand up. Every person in the building now that's baptized with the Holy Ghost, stand with these. Ministers of the Gospel, come forward to the platform, quickly. All preachers filled with the Holy Ghost, come here to the platform just a moment. You're going to see the most glorious thing you've seen in a long time. Will the ministers make their way to the platform, right away if you will?

Them who are filled with the Holy Ghost, come up here just a minute. You who are filled with the Holy Ghost out there, stand just a moment, keep your mind on God. Shut yourself in around here, believers. This is the hour. This is the time. This is the place. This is when something's going to happen. This is when the exceedingly abundantly. This is where it'll start the revival. Right here will start things moving that would burn Chicago to the bottom for the Lord Jesus Christ. Give me this bunch of people here with the Holy Ghost

and you'll hear a revival breaking in the streets and around these churches here, everywhere.

⁸⁴ Come, walk up here, ministers. Walk up close to the platform. Hold your hands out over the people, every one of you that's got the baptism of the Holy Ghost. All you people out there that's got the Holy Ghost, hold your hands towards these people, each one. That's it.

Now, people, do you want Him? He's here.

O Almighty God, Author of Life, Giver of every good gift, pour Thy Spirit upon this people. Fill them with the Holy Ghost, Lord. May the power of the resurrected Jesus Christ be upon them . . . ? . . . 

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