
THE END TIME



Good afternoon, friends, to all of you. Very glad to be here this afternoon and to see your gallant faith in Christ, come out and set in a hot building. Maybe it may not seem hot to you people, but my northern blood's very thick. It sure is hot, and I been having a little . . . Brother Sharrit said that coat . . . Now, it had a little old thin alpaca coat on; it's just merely my shirt; it's just about all it is. I said, "I sweat like everything in this." So I . . .

Now, he said, "Well, it don't seem very hot here to the natives." I suppose, because you're used to it.

² But I am so happy to be here. Brother Moore was just telling me that they had taken up an offering for missionary work, to be given over to me for missionary work. I thank—I thank you. May God bless you.

I—I just don't know how to say it. I—I . . . It's just something about missionary that I just—it just . . . I just love it. And I just know that what you're doing. . . You're doing God's will when you give to missions. That is right.

It's not fair that one person hear the Gospel twice, when somebody hasn't heard it once. See? Everybody should hear the Gospel at least once. And I—I want to do my part to try to take the Gospel to everybody that I know how, every place. And I . . .

³ Used to, on the difference of the remunerations of the meeting, and what I'd had left over, I'd give it to charity organizations and so forth. Now, I have nothing at all against them, not at all. And I think they're all fine, every one of them, from the Salvation Army, and the Volunteers of America, the Red Cross, polio drives, and many of those things. It's good to give to those things. But I thought, the people that comes to my meeting, are people who are usually poor people, and they're interested in the Kingdom of God. While much of the world, of the people, of the common run of people that doesn't go to church, businessmen, and so forth writes checks for them drives and so forth for thousands and thousands of dollars, while a poor missionary suffers with a lack.

⁴ After all . . . We know that we like to see everybody well. We like to see people that's hungry be fed. But you know, the soul is the most important thing of anything in the mortal. 'Cause that's the thing that lasts forever. And I . . .

And you know, when . . . I believe that every Christian is obligated to be a missionary. I believe every Christian is obligated. Now, not

so much as you have to go over in the old countries and preach or something. But if you can't go, you can help send somebody else. You see? See? What you do to send somebody else . . .

And did you ever think what Jesus said about when the disciples asked Him when He would return again? Why, He said . . . Show us the sign that when He would return; He said, "You'll hear of wars and rumors of wars." (That'll be all right.) "You'll hear of fathers against mothers, and mothers, and parents against children, and so forth." But that's not yet. He said, "There'll be time when they'd be all different, and it . . . The morals . . . They'd marry and given in marriage and so forth." It's not yet. But He said, "When this Gospel is preached to all the world, then He'd return." And where have we done, Christian friends? We've failed miserably. Is that right? I am . . .

⁵ If you'd only followed me in the last eight years since I've been in Phoenix, the first time, and to see what I have seen, to see little hungry children on the streets, little colored boys in Africa, and little girls drink from a muddy stream, the only water they ever know, and then maybe get chomped up by the crocodile while they're drinking. Never knew what a bath was, never knew the Name of Jesus Christ, nothing else, never eat at a table in their life, find anything out on the field just full of—of maggots . . . They eat maggots and all. So they . . . That—that's all they know to eat.

I was talking to a doctor here, not long ago, two or three doctors standing in a sporting goods place, where a man who runs a Safari in Africa, was wanting to know if he'd pay my way if I'd go down with him in a hunting trip. They're going down on TWA. I said, "I—I'm not going down there to hunt. I'm going to hunt for souls for Jesus Christ."

⁶ And I was telling him about the native life. He said, "Well, Reverend Branham," he said, "you understand, those people are . . . That's not human."

I said, "I beg your pardon, doctor. They're just as much human as you are, or I am." That's right.

He said, "Oh, they couldn't be."

I said . . . What the question come up about. I said, "Has all of our hygiene helped us any? If one of us would eat something like that, we'd die before night. But he eat it, and it don't hurt him. You don't find half the sickness among them that we find among us. We get some kind of a medicine, and it might help something, and cause us to have something else." See?

⁷ I just wonder if it's helped us any. I believe we'd be pretty as well off, if we just went the way God told us to in the first place. See? Not condemning that, now, no, but watch, it shortens the days up.

Why, there was an old colored lady setting there, claimed she heard David Livingstone preach. She'd have to be a hundred and thirty, thirty-five years old. See? And there . . . Think of that.

This doctor said, "They're not human."

I said, "They're just as much human as we are." I said, "Doctor, you have tried for the last six thousand years to get one mutter out of the closest animals to the human race, which is the chimpanzee." I said, "You've tried to get one mutter out of him, and you can't. He just absolutely can't think, and he . . . There's nothing about him; there's no soul in him."

⁸ But I said, "Give me a little bushman." That's the wildest tribe in Africa. "Bring me a little bushman. His great, great, great, great, great grandfather never even seen a white man or civilization. The little boy don't know which is right and left hand. He don't know which day of the week it is, nor nothing; only thing he knows is get what he can to eat. That's all he knows. Let me have him when he's six months old and come visit him when he's ten years old; he can read, write and anything else. He's a human, and Jesus Christ died for him."

And we're here on the churches in these big cities and things with great big fine churches and all this stuff, and about a little handful of people, and stewing around like that, and millions that has never heard of Jesus Christ. That's right. Oh, that's a pity. Somebody get the vision and go, that . . . Go to those. Jesus said, "Go ye into all the world and preach the Gospel."

Now, what they want to know over there is the Gospel, just not the Word, but the power and demonstration of the Holy Spirit.

⁹ I met them coming into the meeting there, packing mud idols, sprinkled with blood. Coming down the street, the Mayor of Durban, Sidney Smith was bringing out where we . . . The streets and hills and things was so packed with people. And he said . . . I said, "Look at those fellows with them idols. And what's that tag they got hanging around their neck?"

"That's Christians."

I said, "With an idol?"

He said, "Yeah, they pack idols too."

And I said, "Well, that's strange." I said, "Could you speak his language, that fellow standing there?"

Said, "Yes, he's a Zulu."

And I went over to him, and I asked him; he couldn't speak English, of course. I said, "Are you a Christian?"

“Yep.” He’s a Christian.

And I said, “Well, what you packing that idol for?”

¹⁰ “Oh,” he said his—his—his daddy packed it. And now, he said one day the lion got after his daddy, and he set the—the little idol down, and built up a fire, and said the little enchantment that the witch doctor told him, and the lion run away. Said, “Well, if Amoyah failed (that’s god, the unseen. The word means ‘the wind,’ the ‘Amoyah.’ We. . .” they say, “We pray to the unseen force like the wind). If he fails, this won’t fail.”

Now, you know that’s not Christianity, not at all. Well, I said, “Being a hunter myself, the lion. . . The prayer that you said never run the lion away; that never scared the lion. The fire you built up run the lion away. See, it got scared of the fire.”

¹¹ But that afternoon when they seen the Lord Jesus Christ in His power of His resurrection, when there come a man across the platform. . . The first one on the platform at Durban, was a—a little—a Mohammedan woman. She had a red dot between her eyes. There’s perhaps missionaries setting here now that knows what that means. They’d been to the temple; they’d been blessed by the priest, a rejection of Jesus Christ, and accepting the Mohammedan.

When she stood on the platform. . . We had about fifteen interpreters. And so the different, fifteen languages. . . Just as far as you could see for city blocks was people, just everywhere. And then, they were laying there naked, and all kinds of conditions, different tribes. They had them fenced off so the tribes wouldn’t war at one another.

¹² And the missionaries and so forth that brought them in from way out in the jungles, they said they come in for two weeks. “Thought you’d stay a long time, or be there for a long time.” We was only there for three days. And then. . .

And that afternoon, the first woman come across the platform. I said, “Of course you know I couldn’t heal you.” The interpreter. . . But I said, “You couldn’t hide your life.” I said, “Then why, as you as a Mohammedan, why have you come to me as a Christian?”

She said to (through the interpreter, of course) “I believe. . .” She believed that I could help her.

I said, “But why—why don’t you go to your priest at the temple?” No, she wanted me to help her. I said, “Well, I’m a Christian. I believe in Jesus Christ.”

She believed Jesus Christ too, but not to be the Son of God. She just. . . The Mohammedans, that’s Ishmael’s children (See?), they

believe in God. But they don't believe Jesus to be the Son of God. They say Mohammed was the prophet of God. They ring this great big gong every morning. The priest comes out and he hollers, "There's one true and living God and Mohammed is His prophet."

We believe there's one true and living God and Christ is His Son. See? So then, we . . .

¹³ Then they told her then. The Holy Spirit come and begin to speak to her and told her that who her husband was, what his name was, spoken in Moha—in the Mohammedan. And told him where he was at the day before there, and what he done to his wife, and what doctor she went to.

Them Mohammedans out there begin to scream, "Krishna." That's their incarnated god, 'cause they heard me say, "Christ." So the incarnation of Krishna, they thought it was that. So you have to watch that.

I said, "No, I never said, "Krishna." And I am not Krishna. I'm a servant of Christ, not Krishna." So they had to let it go through the interpreters again.

Then the woman, she bowed down. Took . . . Her skirts was hanging down, wiped the red dot from between her eyes and become a Christian. So then . . . That's strange for a Mohammedan. So then, went off the platform.

¹⁴ The next one coming was a white woman. And she came, told her where she was at, what was wrong with her, just a cyst on the ovary, but said, "Prepare for death, for you're not going to live but just a little bit." a Christian. Now, if I'd have been a healer, I'd have healed the woman.

Many times, I've seen death on people this last week. But I never said nothing about it, 'cause prayer could change it. But not this time, God had said it. I'd seen the funeral procession. And I know it was over.

And I said, "Prepare for death, for you're not going to live but a little bit."

She said, "How do you know that?"

I said, "Well, the same One that knowed what was wrong with you."

She just done like that, and walked off the platform, set down, and in about ten minutes, she dropped dead right there. They took her away. See? See, I couldn't . . . If I'd—if I'd have been the healer now, I'd have healed her. But I can only say what He tells me to say. See?

¹⁵ The next come was a little boy. He was standing there. He was a— a Zulu. They had to . . . They cut their ears like this and make great,

long things. They wear a lot of—of earrings, they do. Women wear a lot of paint.

So you women that likes to put on paint, you know where it come from? It's a heathen worship. That's exactly right. Keep it off of you. It's not becoming to Christians. [Congregation applauds—Ed.] Thank you.

I was just wondering. When I first knowed Pentecostal people a few years ago, they didn't use them things. But something happened somewhere. Is that right?

¹⁶ Now, your preachers are here to teach you this. But look, ladies, there was only one woman in all the Bible ever put on paint. You don't put on paint to meet God. You put it on to meet men. Jezebel did the same thing. God fed her to the dogs.

If you see a woman with a lot of paint on, say, "How you do, Miss Dog meat?" That's what God made out of her: dog meat, give her to the dogs. That's right. Yes, sir. "Howdy do . . ."

And I noticed a lot of the women taking on smoking cigarettes. Oh, my. That's the littlest thing you can do. I better keep still on that. So anyhow, the preachers will tell you that.

¹⁷ Now, back to this . . . These heathens, they get paint and put all over them, make it out of mud. Do . . . Make hair manicures, ever what you call it, little mud things, put up like this and put bones in it. Boy, the beauty operator for a woman is an old thing in Africa. They had it a long time ago.

So anyhow, split their lips and so forth. Then make these earrings; they had some permanent earrings. They cut the flesh and keep putting chunks of wood in it, and the rings hang down like that, of flesh where their ears had been spread out.

This little boy was a Zulu, and they . . . Their diet, when they pack their dinners with them, they have a cow. And this cow . . . If a man has twins, they was a man—boy and a girl, he will kill the boy, save the girl, 'cause he can get a cow for the girl. You can buy the girl at any age. You can't be with her as a wife until she's of age, but you—you buy her.

And then the cow, they live by the cow. They take a porcupine quill and pierce the jugular vein, drain a little sack, a little, like a little leather sack, made out of animal skin, half full of blood, then milk the rest of it full of milk, and then while the milk's hot and the blood's hot, they churn it with a stick and it makes a lollipop. That's what they eat.

¹⁸ So then, this little fellow had just had his meal, and he had . . . And they'd let it dry too, and it's called Biltongue. And so they—they—they lick that lollipop and the fresh blood, of course, warm it up by his tongue, and his little belly was just as bloody all over as it could be. He

was standing there, and the poor little fellow was so cross-eyed, his eyes set right in like that.

Well, I said, "Anyone knows that the boy's cross-eyed." Just like I'd say, "There's somebody in a wheelchair. That woman's crippled." Well, anybody knows that. The mystery of it is, the—the phenomenal is see a healthy-looking person, then know what's wrong with them. See?

But said, "What about the—the boy?" I said, "Anyone sees." They'd been sent by doctors of Africa. Where the first thing was done, the first night, called me down for a breakfast, and the Medical Association of Africa give me the right hand of fellowship, opened every hospital in Africa for the people to come pray for. Right.

¹⁹ Then this little boy, standing there, many doctors was on the platform, or setting back in the back of this place. I said, "Of course, his little eyes are—are crossed. Anyone sees that." I said, "The only thing I might know how it happened. If there's anything in the little fellow's way that caused him to be that way, I'm—God might show me that, but to heal him, I couldn't." I said, "Jesus Christ has already did that."

When I looked back at the little boy, I seen a tall, thin native woman holding a . . . the baby in her arms showing it to the husband. I said, "The baby was born cross-eyed."

²⁰ And a way back over there, when the Zulu interpreter said it, well, way back over there, the father and mother stood up. That was right. They was that way. I said, "Besides that, they're Christians. I see that they're Christians, worship and pray. The father and mother waved their hand; that was true.

Well, I said, course the . . . I looked back at him again, and his eyes was straight as yours is, no prayer, no nothing. The little fellow, standing there, looking at me, big grin, that great big mouth, you know, looking at me like that. I said, "Now you see what's happened?" I said, "You was looking at him there. I have never touched him. I haven't been in ten feet of him." God's healed him. They passed on through, the little lad. And the man brought him on through.

I turned my back like this, and I heard somebody fussing back there, and I looked around; it was Brother Bosworth, and Brother Baxter, or Brother Bosworth, one, they was going on.

²¹ There was a young British doctor who had a lot of intelligence, you know, and just got out of the school and practicing, about thirty-five years old. And he was wanting to come to the me.

And he said, "When the anointing is on the brother," said, "we can't let no one talk to him." Said, "Besides, look here, there's around

thousands, fifty, sixty thousand people setting here to be prayed for.” Said, “We can’t do that.”

Said, “I just want to speak to him.”

So I turned around and I said, “What’s the matter, doctor?” To knowed he was a doctor, that shocked him.

Said, “How did you know I was a doctor?”

I said, “Well, I . . . You—you’re a doctor.”

He said, “That’s right.” He said, “Reverend Branham, I want to ask you something.” Said, “What’d you do to that boy?”

I said, “Never done a thing.”

He said, “Did you hypnotize that boy?”

I said, “And they give you license to practice medicine and don’t know no more about hypnotism than that?” I said, “If hypnotism will straighten that boy’s eyes, you fellows better go to practicing hypnotism, get some success done.”

²² He said, “Well, what did you do to that boy?”

I said, “Doctor, you were standing right there. I haven’t been in ten feet of the boy.”

He said, “I can understand how that your speech could have an influence on the people. And I understand that you can be a mind reader and read the people’s minds.” But said, “To make that boy’s eyes straight, I can’t understand that.”

And Brother Baxter said, “You’ll have to get—come off the platform, sir.” See? Like that.

And I said, “Just a moment.”

He said, “Reverend Branham . . .” The great big calla lilies . . . You ladies talking about calla lilies, they grow wild there, eighteen inches across, yellow and white, the most beautiful things. They had great pots of them, just banks of them setting on the place, the platform.

²³ He said, “I know that God’s in those lilies.” Said, “I’m a . . . I—I believe that there’s a—a nature in those lilies.” He said, “But for that to be tangible enough to make that boy’s eyes come straight,” said, “I don’t see it.”

I said, “Doctor, the boy’s eyes are straight.”

He said, “Yes, I was the one led him through the gates down there. I examined him down there.” The little boy was still standing on the platform. Said, “I just examined him now.” Said, “He was cross-eyed then. His eyes are not crossed here. What happened between this space?”

I said, "Jesus Christ met him." That's right. So they started to take him off.

He said, "Just a moment." The big mike, it was hanging this way. Many interpreters, setting down this way to wait to interpret . . . He walked out there before that—before that audience. Said, "I accept Jesus Christ as my personal Saviour," like that before the audience, like that.

²⁴ Then the next man come up, they was leading him by the chain around his neck, broke down like that with . . . He thought I wanted him to do a—a—a war dance. And I couldn't get him straightened up. So after a bit, till I saw the vision. I said, "The man . . ." Of course I couldn't help him. But I said, "The man was borned in that condition." He's about twenty years old, I guess, but judgingly, maybe twenty-five.

And the parents raised up. That was right. But I said . . . Now, after I got his attention. I said, "Now, what he's thinking about . . . He's got a—a brother that's younger than he is, that walks on two sticks like crutches, and he was hurt a riding a goat, riding on a goat. And the—and the goat run over him or something and it crippled him." But I said, "I see him now and he's healed." And a way down, about two city blocks, here come the boy jumping and screaming with the crutches over his head, a running to the top—screaming at the top of his voice."

And about that time, I seen a blue shadow move above the man. I watched the shadow just a few moments, just like the healing of Congressman Upshaw. I seen the man standing up like this, right. He wasn't even mentally normal. But he just walked on his hands and feet. And his hips here stuck high and his back was kind of—kind of disease among them that does it. I seen . . . I thought, "That's the time. Now is the hour." I said, "Stand up. Jesus Christ makes you whole." He didn't know what I was talking about. The interpreter said it. He didn't get it.

²⁵ I walked over and got a hold of the chain that was around his neck. They had to lead him just like you would a dog. And I took hold of his chain. I said, "Jesus makes you whole." And started to pull up on the chain, and he went [Brother Branham demonstrates—Ed.] And he stopped, and he looked so depleted, and the tears dropping off his cheeks on his black belly, standing there looking around in his right mind. Thousands seen though there . . . That's not fictitious; they knowed that was Jehovah God. That wasn't a man.

I said to them; I said, "How many of you people out there, you're natives . . . This is your native boy." I said, "How many of you people out there in this land . . . How many of you natives . . . Which one of your mud idols can give this man this condition?" I said, "There's not a one. And to you Mohammedans, Hindus . . ." I said, "Which one

of the priests of the temple could give him his perfect soundness?" I said, "None of them, and neither could I. But the God of heaven has raised up His Son, Jesus Christ, Who has give him this perfect soundness like that."

²⁶ I said, "How many of you want to accept Him as personal Saviour?" And thirty thousand stood to their feet to accept Him. They . . . Some of them run and said, "Brother Branham, you better quote that again." Said, "I believe they misunderstood. Let that go through the interpreters." Said . . .

Brother Baxter said, "I believe, Brother Branham, they meant physical healing."

I said, "I do not mean physical healing. I mean that you're convinced that I'm speaking the truth of the Lord Jesus Christ and you forsake all other things and accept Jesus now. Do you who are real sincere . . . They was the most . . . If you natives are sincere, break your idols on the ground. And if you Mohammedans are sincere, wipe the red dot from between your eyes." It was like a dust storm where they broke their idols.

Thirty thousand heathens received Jesus Christ as personal Saviour at one time. There some of them not know which is right or left hand.

²⁷ I said, "Do not wait. Don't wait till you—some white man comes over and brings a lot of theology to you. Don't do that. But take this same power that now has made you whole, this same Jesus, and you go out in the jungle to a place where a white man can't go. Go out there and preach to them Jesus Christ in the resurrection. Lay your hands on them in the Name of Jesus Christ, and they'll be healed."

And thousands times thousands . . . One raw heathen that got saved that day, for weeks, they was baptizing on the average of a thousand a week. That's right. That's it. That's what God wants to do, not educate this one and send him over, and he's a little suspicious of him in the beginning, but take the message of the resurrection, and power, and demonstration like the way you see it, and it'll sweep the Gospel everywhere when they see it in manifestation. Amen.

²⁸ I didn't mean to say all of that. But I just guess, took too long. All right.

That's the kind of a message, by God's help and grace, that your finance this afternoon will finance a program like that, to bring the people to. As far as I know, not . . . Wasn't my meeting now; it was His meeting. It wasn't because I was there; it was because He was there. See? He was there.

Now, by God's help, I'm going back right away. That's what I collect finance for right now, is to see what I could get. We can't . . . When I get enough to go, I'll go. I use it every bit, everything (God knows that's the truth.), everything on that type of meeting in Africa, India, and the way away places. I'm going to Australia now, where men never even seen a man.

²⁹ Ask Brother Moore from the governor of Pictory. He just seen there where they—when they have their dances and things. The only thing they ever seen outside of their own tribe was a kangaroo. And they—they jump and act like kangaroos. That's right.

Take a kangaroo and just—just draw the intestines out and throw him on the fire, hide and all, jump right in there and get a half done and go to eating him, hide and all.

There's the people that never heard the Name of Jesus. And Jesus Christ died for that man, as same as He died for the people that—that's walking here in Phoenix this afternoon, riding in Cadillac cars. Hallelujah.

³⁰ Oh, I'm so glad to be on earth now, just before the break of day. Herald the message of His blessed appearing. Lo and behold, the fig leaves now are becoming green. The Gospel of the Kingdom is sweeping to every nation, and we're near, the end can be seen. Amen.

Our heavenly Father, as we bow in Thy Presence to thank Thee for Jesus, Thy beloved Son Who gave His Life, a ransom, for us, coming down and saving us from a life of sin, that He might resurrect us in a new body at that great day, restore us back to perfection, where we'll never be sick no more and get old or die . . . God, that makes us with happy hearts to know that we've been included in that great resurrection that is to come. Thanks be to Thee.

And now, Lord, as we are going to open the Bible, as Thy Word, unadulterated, we pray that You'll give us the words to say just now. And may they fall in real fertile ground and bring forth a hundredfold. For we ask it in Jesus' Name. Amen.

³¹ Now, for the reading of His Word, I want to read . . . And I won't keep you very long. I'm going to lay my watch out here so I'll be sure not to keep you long. I imagine thirty-five minutes will be plenty of time if you'll . . .

As I'm—I am not a preacher; you understand that. I have never claimed to be since I met the Full Gospel people. It's like, one time I thought I was a cowboy when I was home. I told you about it, I believe. But when I seen a real cowboy, I—I realized I wasn't. I could ride them old plow horses in the east, but I couldn't ride your outlaws out here. That's funny.

³² All right now, Joel 1, over in the prophet Joel. Eight hundred years before the coming of Jesus the first time, His first advent.

The word of the Lord came unto Joel . . .

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

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

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

Now, in the 2nd chapter of Joel, that's a dark picture to start a text on. But I want to bring it over a little farther. The 2nd chapter and the 25th verse, here's where he gave the promise, where I want to base my text.

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

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

³³ Now, may the Lord add His blessings to the Word. Now, God bless you. And now I want you to give me your attention just for the next few minutes, God willing. I want to base my thoughts now on the end time.

Let's begin to thinking before we can see . . . If you go out here . . . Many of you people which are agriculture men here who raise crops, and lettuce, and many fine things here in this valley of the sun, wheat, barley, and other agriculture . . . Here in the valley, is one of the most fertile valleys, I guess in the nation.

And so, you'd be acquainted, that, knowing this, that what kind of a seed you put in the ground, that's what kind of a crop you're going to have.

³⁴ So if we look around today, and think of how the world is in its condition today . . . What a great bunch of confusion and a great bunch of—of nonsense that the world is indulging in today. We wonder where all this come from, especially in the church life.

Being that we're a Christian, we'll deal mostly on that, of how could there be so many people with so many different ideas, so many different thoughts, so many different angles of approach to the Gospel: Everyone claiming they're perfectly right and the next fellow's wrong. When you see someone doing that, then you're pretty well on the line

that . . . The Bible said, "He that thinks he knows something, he knows nothing that he ought to know."

Now, I was just thinking of this great day, and a day of wickedness, perilous times, and men's hearts failing, all that the Scriptures spoke of . . . We are living to see the end time.

³⁵ I want you to go with me a little piece, some of you people, go back. Some of you elderly people setting here up to forty years old, pass back with me for the next twentyish years back. And look how fast that progress has come, how much faster things are developing in the last twenty years than it did the previous twenty years. Watch how much faster them twenty years did the second block of twenty than when the third block of twenty.

And did you know only to about a hundred and fifty years ago or less time, that man was just as almost as primitive as in the beginning, two thousand years ago? Did you notice how things are traveling so fast? We start like on this end . . .

³⁶ Here's the way time started. At the first six thousand years of life, we moved just like this. And we never changed a bit until we got on up in the last hundred years and we're just speeding like that. Why? We got the same man with the same mental faculties.

Every scientific thing that ever was on the earth back there, was back there: the same things they're making use of today. The same man with the same brain, back there . . . He had the same brain that he's got now.

But all at once, something happened, didn't it? How could we say that this world could stand much longer? This world could never survive an atomic war. It could never survive a hydrogen bomb war.

³⁷ They can explode one in Reno or somewhere out in Nevada, burst up a little grenade, like that. But what when this wicked enemy we got will break one here, and one there, and those chains of relays will get together, then what will happen? Let the war start.

Then I heard on the radio the other day that the biggest part of scientists of the world, give the world ten years to total annihilation. That's not Scripturally speaking; that's scientifically speaking: Ten years for total annihilation. That won't contradict the Bible, just what the Bible said. The heavens and the earth will be on fire. Just sweep over these deserts and everything. There will be nothing left.

³⁸ Then where's your soul going to be at that time, men and women? Remember five hundred years from tonight, your tombstone may blow over right here on the desert somewhere which is way yonder, howling

winds blowing against it. Your tombstone's there, but where's your soul? Now is the time to think about things.

We're living in a day when there's all kinds of cults and things raised that's raised up. That was foreseen and predicted by the prophet and our Lord Jesus Christ.

Now, for a few moments, let's settle down, put your heart open before God, and say, "God, feed me now." I do the same thing.

If you want to know, there's nothing on earth now but what begin in the beginning. There's no new things before God.

³⁹ Now, back in the beginning, when the world first started . . . Every plant and everything that we have begin in Genesis. Amen. Genesis, the word "Genesis" means "the beginning," (I think that's right, isn't it, brother?), the beginning, when everything began.

Then if—if plants begin in Genesis, if man begin in Genesis, then religion begin in Genesis. Is that right? Well, let's go all the way back now to Adam and Eve. 'Course, when they come out of the garden, she bore two sons that we know of first, Cain then Abel, two boys.

Now, those boys, after seeing that they had been made mortal and was going to die, they tried to find favor with God. And they both come making a sacrifice.

⁴⁰ I'll review a certain thing here I said last night. If God only required religion, if that's all He required, then Cain was justified. Cain come just as—believing just the same as Abel believed. Cain come with a sacrifice just the same as Abel came with a sacrifice.

But Cain's sacrifice was by works. He raised his garden, brought his fruits, the best he could find, by works. But Abel was justified by faith. He come with a lamb.

Watch. You'll see where fanaticism began. You'll see where every one of these cults begin. You'll see where all this confusion begin. And by God's help, may the Holy Ghost place it in every heart here this afternoon so deeply that it'll never come out.

⁴¹ Now, then Cain came and knelt down, built an altar. I'd imagine they come to the east side of the gate, for there's where the Angel stood with this flaming sword, guarding the Tree of Life by the way. He was guarding the people away from the Tree of Life.

Now—now He's here trying to drive the people back to the Tree of Life. Jesus was our Tree of Life. The woman was a tree of death. We're the fruit of our mother. She was the fruit tree.

And when she . . . we come here by . . . By woman come death, and by woman come life, also, which brought forth the Man, Christ Jesus. But the woman . . . When . . . ? . . . all borned of natural, sexual . . . That

person has to die. But the man that's borned of the Spirit of God, never dies. He . . .

⁴² When He stood there with the Jews and they said, "Our fathers eat manna in the wilderness." He said, "They're every one dead." He said, "But I am the Bread of Life that come from God out of heaven. He that eats this Bread, shall never die." What is He? The Tree of Life.

And just as sure as we come here by natural birth, and has to go to the dust of the earth, that sure is we took the spiritual birth, we shall rise from the dust of the earth. Here He is. Watch him.

Then Cain come religiously, built him an altar, a church, knelt down. Now watch these two vines. I'm going to make them vines, like here.

⁴³ Now, Cain came and knelt at the gate, not an infidel. Many are thinking of the antichrist being Russia. Get it out of your minds. Never . . . The antichrist is religious.

Jesus said, "The two spirits would be so close, it'd deceive the very elect if possible." Don't worry about Russia. They're just a bunch of atheists. Yes, but the antichrist sets right by you. That's the deceiver.

Remember, just the time that Judas . . . Jesus Christ come on the scene, the antichrist come on, Judas. About time Jesus revealed Hisself as the Son of God, Judas revealed hisself. Just the time Jesus went away, Judas went away. Just the time the Holy Ghost come, the antichrist spirit come.

⁴⁴ And they were brothers in the same church. Amen. Oh, I love the Word. Look. It sets Life in you. Notice, that's God's Word.

Now when Cain offered his sacrifice, religious, bowed down in worship . . . And as far as fundamentally, he was just as fundamental in his religion as Abel was. If God . . . If . . .

Talk about fundamentalism, God requires worship. Cain worshipped. God requires sacrifice. Cain give a sacrifice. But he did it in the wrong way. Now we're going to start with this 'cause I see my time's going to move quickly.

Now, let's start with these two vines right here. I can take anything, that you wish to, that's on earth today, and show it to you in Genesis. And she's coming to the seed now. That's why we got so much confusion. It's putting out otherwise. See? Like a grain of wheat started with a grain, but it ends up with many grains. That's where all these isms come from, all this nonsense come from, where all this adultery come from, where all this immorality come from. It began in Genesis, in the beginning.

45 And it's been stalked like a garden. And the true wheat's come up among the weeds and the cockleburs. But it's been wheat all along.

You always talk about how bad the world is, how wicked the world is. That's true. But look how great the church is getting all the time. We fail to look at that side. Jesus said, "Let them grow together." When the world's getting wicked and wicked and wicked, the Church is getting more powerful and powerful all the time.

When the enemy comes in like a flood, the Spirit of God will raise up a standard against it. Hallelujah. Let's go. Glory. The winds are blowing; set your sails. Hallelujah. Move right on into the face of the storm. What do you care? Who's the Captain? He will take care of it. Now, "Don't fear, I'm always there." See?

46 Notice, these two coming now, out of Genesis. Let's bring them up. There he was, Cain, as soon as he seen that God blessed Abel, he become jealous. Is that right?

A religious worshipper becoming jealous. . . Now, Cain died, but not his spirit. Then he come over and killed his brother. Is that right? Perfect type of Judas and Jesus again. See?

Let's bring them on farther. We could bring it on through to the ark, all the way. But I want to get something to you before it's time to get away.

Notice, let's bring them on up through the Bible. Watch. In the days God called Israel out of Egypt, perfect type of the Church. And when he already come out, God that night give Israel a command, by a lamb. Kept up fourteen days, must be found without a blemish, and was killed in the evening time.

47 All Israel laid their hands on him. And then he was killed and the blood was put on the little old doors and so forth. And they went in under the blood and stayed under the blood until the marching time come. Perfect type of Christ.

No one could find any fault in Him. Pilate said, "Bring me some water, I'll wash my hands of Him."

The Roman centurion said, "Truly that's the Son of God."

Judas said, "I betrayed innocent Blood." No one could find fault in Him. He was the faultless Lamb of God that was tried before the wicked rulers of this world.

Then in the evening, all Israel gave witness to His death, "Let his blood be upon us and our children." And He was killed. There wasn't a bone broke in His body, the sacrificial Lamb of course, perfect type.

48 When Israel come out of Egypt, God promised He'd supply everything they had need of. And that was the church, natural, typing

the Church, spiritual, today. How . . . And when they crossed the river, the Red Sea, rather, got on the other side, they was without bread. They'd eat all they had. God promised to take care of them. That night, manna rained down out of heaven, filled all the ground around.

Next morning, they went out. God had supplied them bread. And they'd pick up them little pieces of wafer and eat it. They said it tasted like honey, sweet.

Did you ever taste any of it? That was a perfect type of the Holy Spirit coming down to supply food for us while we're in the journey going to the promised land, the Millennium: beautiful type.

⁴⁹ I want you to notice. He said, "Don't pick up too much of it, just what you can use today." Don't try to go to church one day and get enough religion to last you till next year. It won't last. That kept over got wiggletails in it.

That's what's the matter with a lot of our Pentecostal churches today. In other words, you got a lot of wiggletails trying to go on in the experience you had years ago. Let's get up higher and move on right now. That's right. What a beautiful type.

And you remember, the manna never ceased from that day until they entered into the promised land. And the Holy Ghost that fell on the day of Pentecost, will never cease falling on the Church till the Millennium comes, Jesus comes in power: the old corn again.

⁵⁰ Notice another beautiful type. Moses told Aaron, and he told the others, to go out and gather up seven big omers full of it. And they could keep it behind the holiest of holies so it wouldn't spoil. That's a great, miraculous thing.

He said that every generation after that, when a man become a priest, he could go in and get a mouthful and taste a mouthful of the original manna. When they'd ask, "What is this?" They'd say, "It's from the beginning." A mouthful. . . Now every man. . . Here it is. Every man that come to the priesthood, which we're all in the priesthood now. Every man and woman come into the priesthood. We are royal priesthood, peculiar nation, offering spiritual sacrifices, the fruits of our lips giving praise to His Name. Every one of us are priests, that's born again.

⁵¹ In that day, He said, "Keep this, and when every time a priest is ordained, go in and get him a mouthful of the original manna." What a day. What a vindication. What an evidence. Perfect type.

And when the day of Pentecost had fully come, God was going to supply the manna for all the Holy Ghost age. They were all in one place and one accord. And suddenly there came a sound from heaven

like a rushing, mighty wind, filled all the room where they were setting. Cloven tongues set upon them like fire. They couldn't hold their peace no longer. Out into the streets they went, leaping, and jumping, and screaming, and carrying on, like a bunch of maniacs.

⁵² Peter told them, said, "Now, just a minute. I'm going to . . . ? . . . of this thing." Said, "Repent every one of you and be baptized in the Name of Jesus Christ for the remission of your sins. For the promise is unto you, and to your children, and to them that's far off even as many as the Lord our God shall call." That means any comes in, can have some of the real manna that fell on the day of Pentecost (Hallelujah.), not something looks like it, but some of the real, some of the beginning. That same Holy Ghost fell on the day of Pentecost, falls today for every man that'll pierce beyond the curtain and get a mouthful of the original manna.

⁵³ You don't get a mouthful this time. You get a heart full. The same Holy Spirit that fell on the day of Pentecost is stored up. He said, "It's for you and to your children and to them at Phoenix, Arizona." There's to whom that the Lord our God shall call (Amen.) want honey in the rock.

I used to make a little remark like this, watching a shepherd, how they carried the little scrip bags you know. And when an old sheep would get sick, they'd pour some of the honey on the rock, and the sick sheep would go to licking the honey off the rock. In licking the honey, you got some of the limestone, and the limestone healed the sick sheep.

⁵⁴ I got a whole scrip bag full up here this afternoon, and I'm going to put it on the Rock, Christ Jesus, and you sick sheep go to licking. I pray you'll get some of it, sure as the world. That's right. Amen. There's honey in the rock.

And remember brother, sister, I'll not put it on the Methodist church, the Baptist church, the Pentecostal church. I'll put it where it belongs, on Jesus Christ, the Son of . . . ? . . . Yes.

Sick sheep, just lick, lick, lick and you're sure to get some of the limestone. Just shout to the top of your voice, scream to the top of your voice. While you're licking, you're going to get some virtue in there. Just as quick . . . ? . . . Amen. Yes. Honey in the rock, David spoke of it.

⁵⁵ All right, the rock. There's some kind of an element in a rock that does healing. The old-timers used to, when someone got bit by a mad dog, they'd stuck him against the madstone. If he stuck, he got well. If he didn't stick, he died.

Well, brother, the worst mad dog I know is the devil. And the best cure I know is the Rock of Ages. Get to It. Hold on to It. Hallelujah. It's a double cure for both sin and sickness.

Oh, what the Church needs today is not a new building here on the corner. It's not a new pipe organ in the church nor some new seats.

What It needs is a good old-time Saint Paul's revival, and the Bible Holy Ghost back into the Church, repentance preached in the fire and the simplicity of the resurrection of Jesus Christ. "If I be lifted up, I'll draw all men unto Me," said Jesus. Holy Ghost and Fire . . . When we let the Fire go out, we're sinking.

⁵⁶ I think of the day, great theologians . . . I stood in schools and seen them with their great, big fire painted and the great things that happened on the day of Pentecost, and they produce it all to be in history.

How can a freezing man get warm by a painted fire? How can a starving man eat from a painted picture of food? If God is not a man Who will entice, and tantalize with some painted picture. What the Holy Ghost was then, what Jesus Christ was then, He is now, just the same as He was then, the same yesterday, today, and forever. Certainly. We just need the Fire. Let the fires go out in your church, brother, and the church is gone. That's right.

⁵⁷ Someone said, not long ago, said, "Preacher, if you ever . . ." Long time ago, there was an old colored man in my city. And he got the Holy Ghost. He was a Baptist too. And he got the Holy Ghost. And the elders come around the corner, said, "Fellow, you know what? If you don't quit preaching like that, you are sure going to kill your church."

He said, "Looky here, elder." He said, "Any church that ever dies with the Holy Ghost Fire in it," he said, "I'll climb them old vines out there and I'd . . . ? . . . to the top of this pinnacle, lay my black hands up on top and say, 'Blessed is the law, the dead defying the law . . . ? . . .'" Right.

On . . . ? . . . they don't die, they just get alive. They die to things of the world in order to come alive in Christ Jesus.

⁵⁸ Reminds me, one time my brother and I were out walking. We were kiddies. And I seen an old turtle. I don't guess you have them in these country. And oh, they walk so funny. You know how he will . . . I thought it was the funniest thing I'd ever seen.

And I went up to him to pick him up. You know what he done? He went, "Shew!" right up in his hull. Just reminded me of some of these old cold, formal churches when you go to preaching the Gospel. That's right. "Days of miracles is past. That's dangerous. Don't fool with it."

You know what I done? I went and cut me a long willow switch. I poured it on him. Didn't do a bit of good, not a bit. You can't beat it into them. That's right.

⁵⁹ I said, "I'll fix him." And I took him down to the creek and stuck him down in the water. Just a few bubbles come up. That's all. Brother, you can baptize them this a way, that way, head forward, upside down, anything you want to. They go down a dry sinner and come up a wet one. They're still sinners.

I couldn't make him move. You know what I done? I got me a piece of paper, and some wood, and kindled a little fire and set the old boy on it. He walked then when I mean to tell you . . . ? . . . Holy Ghost in the power, the power of God moving in every heart. That'll make them get out and move and come to church on Sunday morning and shout glory to His Name. Amen. Beautiful type . . .

⁶⁰ Watch that church rising. Let's bring it up here to Israel crossing. Just ten . . . About ten, fifteen minutes out, you could . . . ? . . . that long. We're coming up to Israel, called out of Egypt, on its road to the promised land.

Now, he had to pass through . . . Israel had to pass through the land of Moab. And Moab was a brother to him. Cain and Abel again, watch these two vines. You know who Moab was, where they come from. That's Lot's daughters' children, the Moabites.

They wanted to pass through. They said, "Oh, no. We ain't letting you holy-rollers pass through." Oh, brother, I—I just might as well say it.

⁶¹ Look, they wasn't even an organization like they was. They went interdenominational. They dwelt in tents. They didn't have any land to call their own. Hallelujah. They were evangelical.

Run out here, Moab sent over to an old back backslidden prophet over there, said, "Come over and curse Israel." Could you imagine? Both of them believing in the same God, one wanting to curse the other one. He's jealous of him. That's . . . Them men died, but that spirit still lives. God takes His man but never His Spirit.

He took Elijah and put a double portion of His Spirit upon Elijah. It come out on John the Baptist, hundreds of years later and predicted to come again in the last days. Is that right? Same Spirit. See? All right. He'd taken His Son, but His Spirit remained, the Holy Ghost which is with us, the same as It ever was. Notice, and the devil takes his man, but never his spirit.

⁶² Remember who condemned Jesus? The scholars and big churches and renowned people, the educated people who knowed theology to the very utmost. But they didn't know Jesus. That's it. Yes, sir.

I want to know Him in the power of His resurrection. I don't know too much about the Word, but I know the Author real well. And that's the main part. That's right. I know the Author. All right.

Notice, them Moabites, they stood up there and called this prophet down there to curse Israel. Now, I want you to notice. Now, you fundamental people, put on your coats. Listen, I mean your shock coats.

⁶³ Notice, here comes Moab. Here come Israel with God's commandment to journey to the promised land, going exactly the way God promised them, a very beautiful type of the Holy Ghost Church today journeying on with the same baptism, eating the same manna, moving right on to the promised land.

And here was a bunch of fundamental believers, walked out to say, "No, sir. You're not a starting that fanaticism in my country." See them two . . . See them vines? There's Cain and Abel again. Notice, one versing the other one.

Now, you say, "Was the Moabites fundamental?" Watch what Balak done, or Balaam, Balak. He called all of the princes, all of the D.D.'s out of the country. And he brought them down there and they built seven altars, the same kind of altars that Israel had built down there. Seven is God's perfect number.

⁶⁴ And he offered seven bullocks, the same thing they offered down there, speaking clean sacrifice. Notice, here it is, Christians. And he offered seven rams, speaking of the coming of Jesus. I'm going to let that soak for a minute.

Fundamentally, he was just as fundamental as Israel was. Both of them had seven altars. Both of them had seven sacrifices of bullocks, seven rams, worshipping the same God.

If that ain't a picture of today, I don't know it. Don't never tie into a fundamental man. He knows what he's talking about. But that's all he knows. He doesn't know Jesus with it. Notice, if he did, he would accept the truth.

⁶⁵ Watch, here he is. And here's the man up here. Now, if fundamentalism is what God requires, He would have accepted it in Cain. If fundamentalism is what God requires, He would accepted it at the hand of Balaam, 'cause they was offering the same sacrifice that Israel was offering down at the bottom of the hill.

Going to talk . . . "Why, sure I believe in Jesus Christ being the Son of God."

"Certainly."

"Do you believe that He died, buried, rose on the third day?"

“Absolutely.”

“Do you believe He sets at the right hand of God making in . . .”

“I certainly do.”

“Do you believe He will return again?”

“I’m preaching every day that He will return.” Fundamental, see?

⁶⁶ The fundamental does the same thing today: preaches all the fundamental doctrine of the church. They’re just as fundamental as Pentecost ever dared to be. That’s right.

But notice, the only difference was that they had signs and wonders following them, and they didn’t. God was a vindicating His Church with signs and wonders. He always has, and He always will. The same sacrifice, the same religious ritual, but God was a vindicating him just like He did Abel. There’s that Cain spirit up here, fundamental, religious as he could be.

Here’s Moab the same way. But he had no time for signs and wonders. Israel had a Pillar of Fire hanging over them. They had a brass serpent before them. They had a smitten rock going with them.

⁶⁷ And that was a bunch of holy-rollers down there carrying on. You said, “Holy-rollers?” Yes, they were holy-rollers. They are yet. They was then. You say, “Holy-rollers?” Sure.

When they crossed over the Red Sea and got the victory over their enemy, before they could eat the manna, I tell you Moses stood up, and held his hands up, and sang in the Spirit. And then Miriam took a tambourine and begin to beat the tambourine, and jumping and dancing and all Israel. If that ain’t a Holy Ghost meeting. . . ? . . . Isn’t that right? They were a bunch of holy-rollers, looked silly before the world. So did Abel.

⁶⁸ But you see that vine coming up? Still the same vine, she’s growing right on out of Genesis. Here comes the fundamentals up too, just as fundamental. Look. Oh, my, I wish I had time to dwell on it, but look, bring the spirit on down.

When Jesus come, those priests was just as fundamental as Jesus was. Here He had signs and wonders, and they was against it. The great Saint Paul said, “Up here when the vines goes full up into the blossom and begins to put forth as we are now,” he said, “they’d be heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good.”

⁶⁹ You say, “Brother Branham, they’re infidels.” No, no. Fundamentalists, having the form of godliness but denying the power thereof from such turn away. Hallelujah. We know where we are.

God's vindicating His Church in all ages with signs and wonders. There's that same vine. Do you see where we're at now? See how these great, fine, classical churches can deny that power, yet preach the same Bible, believe on the same Christ, and everything just as fundamental as we do? But they are scared of the power of God to make manifest the Word. Glory. I might as well cut-up, 'cause I feel good. All right.

Oh, brother, what a peculiar text I had a while ago, never got to it yet. But when I was thinking of it . . . I'll have to hurry. Do you see where we're living at?

⁷⁰ This last day . . . Paul said in the last day that men would be heady and highminded. They'd permit their people to go to shows, and dances, and clubs, and everything else, having a form of godliness, going . . . ? . . . "We believe in the death, burial, and resurrection, the second coming. We are pious; we are believers." So was those priests. So was Cain.

Having a form of godliness, but denying the power of God's Divine healing, the power of speaking in tongues, the power of the baptism of the Holy Ghost, signs and wonders following, they say, "It's fanaticism."

Those fundamentals better step off that tree this afternoon and get over here (Hallelujah.) where signs and wonders are following.

⁷¹ Here some time ago, I was up in British Columbia, two years or so after I come from Africa. I was so tired, I couldn't hardly go. They taken me way back in, seven hundred miles from a hardtop road, about seventy or eighty miles back by horseback, hunting. Back there one day, I chased an old grizzly bear, and got out there, and got down, and got to shouting and praising the Lord. Bear got away from me. So I didn't care about him anyhow.

So I come on back. I got lost coming back, way after night coming in. And when I was coming down, I was trying to . . . I couldn't find no tracks. The moon was out and clouds had come on. I passed down through an old burned over place where the fires had burnt years ago. Oh, that was a spooky looking place.

⁷² Put me in mind of some of these old, formal churches. I looked in there, and that moon shined against there, looked like tombstones. Directly after while, there come a wind coming down from heaven and it went down through there. It went "oooh." I thought, "Oh, my. Spooky." I thought, "Lord, why'd You let me get lost and bring me out in a place like this, out here?" That old mournful sound, "broooo." I thought, "Oh, yes. I see what You did, Lord." One time, those were big trees, but the burn-over come, and it burned them down. Like a lot of these big churches can say, "Look at the Wesleyan revival. Look at

the Calvin and Knox and all those revivals. They were big trees. They stand today as some big fire, but dead.

⁷³ What the palmerworm's left, the caterpillar eaten. What the Methodists left, the Baptists eaten. What the Baptists left, the Presbyterians eaten. What the Presbyterians left, the Pentecostals eaten (Oh, my.) till they got the tree so bare and split.

What the Methodists had, a shout and so forth, the Baptists robbed them of it. And there it come down till there's nothing left in the tree but just a great, big old stately tombstone standing there (Whew. That's right.), just a big old tombstone.

"Oh, we are a church." Sure you are. But that's all, a big old tombstone. Then all at once, here come that wind coming down like a rushing mighty wind coming from heaven. It once grewed, and the only thing they could do was moan.

⁷⁴ Puts me in mind of these churches today. When the Holy Ghost hits the country, and signs and wonders begin to come up, the first thing you know, they say, "Oooh, days of miracles is past. Ohhh, such fanaticism." Old dead trees, no life in them . . .

But bark . . . The bark has been burnt off of them, and the life can't come up no more (Hallelujah.): having a form of godliness but denying the power thereof (Amen.), the same old Cain from the garden of Eden.

I said, "Oh, Lord, what will happen in the church?" I thought of this text of Joel. What the palmerworm left, the caterpillar eaten. What one left, the other eaten. But I read over a few more verses, said, "But I will restore saith the Lord."

⁷⁵ I thought, "Lord, how are You getting—going to restore?" And if . . . I was sitting there on my horse looking around, him starting around. I got him to stop in a few minutes, I said, "Lord, how will You restore?"

And the first thing you know, the wind come again. And I noticed that down beneath these old trees come up a bunch of little trees, and the wind hit them. They were flexible. I said, "If that ain't a Holy Ghost revival, just stepping and frolicking in the woods . . ." Hallelujah. Praise Him for the Spirit of God moving. When the Holy Ghost comes like a rushing, mighty wind, there is an undergrowth coming up called in the eyes of the world backwash. Hallelujah.

⁷⁶ What is it? It's coming up. "I will restore," saith the Lord. Hallelujah. "I will restore," saith the Lord. Let them moan and groan and go on saying, "The days of miracles is past." When the Holy Ghost falls, they can only condemn It. That's all they can do. Stand

there starchy, “Mmmmm, ohhh, there’s no such a thing. Dr. Jones told me there was not such a thing. That’s aaaaall psychology. It’s aaaaall worked up.” But bless your heart, there’s some down there just a rejoicing and a frolicking and they’re having a great big time. Why? “I will restore,” saith the Lord.

⁷⁷ And you notice, what makes the wind come? I thought, “Why don’t You just let them alone till they get up big and then blow through them?”

He said, “No. Every time those . . . They have to have wind or your tree ain’t got no grounding. Every time the wind blows on the little tree, it pulls them roots, loosens it up so it can get a deeper hold.” Hallelujah. Every time the Holy Ghost falls on a man, it roots and it grounds him in Jesus Christ by the power of . . . ? . . . Hallelujah.

You love Him? “I will restore,” saith the Lord. Just let the Holy Ghost move through you then. Just press on like an old-time revival.

⁷⁸ Our Heavenly Father, we thank Thee today that You said, “I will restore.” And I pray, God, that You’ll restore the faith that was once delivered to the saints in Phoenix again, Lord. Pull out those, Lord, who has been called; set them in order. Put Your Church in order, dear heavenly Father. Grant it while the Holy Ghost is here. The Spirit of Eternal Life, may It rest upon every one. And may they see today, Lord, that fundamentalism isn’t a fight. It’s the signs and wonders of a vindication of God’s Holy Ghost being with the people.

We thank Thee for the Pillar of Fire moving with us today. We thank Thee for signs and wonders. We thank Thee for restored manna of glory, the baptism of the Holy Ghost to be to every generation. We thank Thee that we have tasted and seen the Lord is good. And O God, grant that every heart will be molded into one great big unit of the Holy Ghost Church that’ll move forward. And may the power of God sweep into this building right now and baptize every believer. Baptize, save every sinner, heal every sick person, Lord, and get glory for Your Name’s sake in Jesus Christ’s Name. Amen. Hallelujah.



Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org