
THE MARK OF THE BEAST



Thank you. And he said, “Let me hide myself in Thee.” Why, I think that’s so beautiful. I like that real, real well. Thank you kindly.

And a very “Good afternoon,” to all of you, “evening,” and the blessings of God be with you all.

Now, it’s, again, tonight, our privilege to open back the pages of the Word, here, to study. I—I love singing; I just love it. And I’ve often said to the people, “When you get to Heaven, if you can’t find me around the Throne somewhere, go over where they’re singing.” And I—I want to be there. And I love good singing. But, in the time of—of a Gospel meeting, where decisions are to be made, I think, “Just a song or two, and quickly to the Word. Give the time to the Word.” See? For that’s the main—the main thing: is straight to the Word.

There was someone in here, people from out of town, they’re staying in a trailer, just behind the place, that I was suppose to meet a little early in the afternoon, just before services. If they’re here: I’m sorry that I didn’t get to fulfill that appointment; and I’ll see you immediately after the service is over; and forgive me for saying, “I would be here,” when I, other things come up, that, I couldn’t be here at the time.

Now, tomorrow night . . . We are always featuring one thing, the Lord Jesus Christ, that’s all, and whatever His Divine will is for us to do. But if it be His Divine will tomorrow night, on *The Seal Of God*, we’re going to speak, if the Lord willing.

² And tonight, we give out, if He . . . be His privilege for us to do it, or our privilege for us to do for Him, rather, tonight, we want to speak on one of the most vital subjects of the hour: *The Mark Of The Beast*.

³ And last night we was in the church ages, *The Seven Church Ages*. And the beginning with the Ephesian Church Age, of Ephesus; and ended up at the Laodicean Church Age, the last church age. And may the Lord add His blessings now to the Word as we speak.

⁴ Now shall we just bow our heads in a moment of prayer, just before we open this Divine Word.

⁵ Kind Heavenly Father, we are grateful for this privilege that we have tonight, to be alive, and to be here on earth, tonight, and have health and strength, and can sit in the building, where the Word of God is being read.

6 And we pray, O blessed Redeemer, being our Kinsman Redeemer Who has washed us in His Blood, and cleansed us from sin, and now presenting us to the Father, faultless, in Christ Jesus; may You come, tonight, and take the Word and open It to our hearts. May the Holy Spirit get a hold of the Word as It's being taught, and may It go straight to its goal, to every heart, my heart and the audience's heart. As we have need of It, Father, may It be supplied. And may no one take an offense of the Word. And, Father, if any time that I should say something that would be contrary to Thy leading, may the Holy Spirit stop my mouth. I desire only to know what is Truth, and then to walk therein.

7 Bless us together now, forgive us of our sins, as we've gathered into this house of worship. And may our sins be under the Blood, and our spirits put in the right attitude of worship at this time. For we ask it in Jesus' Name. Amen.

8 Now, was just thinking, this little piece of paper here, I had wrote down several Scriptures to . . . of referring to, to read, to begin with. And now when I get up here, it seems like I don't feel to read any of them. That's usually the way it goes; four or five little texts to start from.

9 But I want to read or say this first, that, in speaking, I never take thought. You know, perhaps, just as . . . I have no more planned out what to say than you do, see, not a thing. I just wait for Him. And just as I see it, I just reach and get it, and hand it out. And then sometimes it may sound a little rough, sometime, but it's just the only way I receive it. So that's—that's the only way I can give it.

10 Now, in this, let it . . . me say again tonight. This is not directed towards any individual or anybody's religion, see, not at all. We don't believe in that. We believe that we are real true Americans, that every man can have the privilege of worshipping God according to the dictates of his own conscience. And we want it to always be that way. But, in every church, we have doctrine.

11 Many times, in organizations, denominations, they have a creed. And they stay on that creed, "This is our creed." No matter what the minister thinks, he's got to preach the creed, because he's in the denomination.

12 And in here, we don't have no creed but Christ, that's the creed; and no law but love; no book but the Bible. And Christ is the Head; and the Bible is our textbook; the world is my parish. So I like—I like to just preach the way that I feel led to preach, and just the way that I see it.

13 And then in this time, in speaking especially on this real rough, hard, cutting part of the Gospel, but, you know, this is the house of judgment. "Judgment begins at the" (where?) "house of God." Right.

Here is where judgment begins. And there's . . . If you went here to the court, and you was to have a trial, they got a book of law there, they have to read this law, to find out what you're judged for. And that's the way it is in the house of God, we've got to take it from the Word of God.

14 And now, many times, in these things, so you be sure to get this now, that, I could be wrong. My interpretation could be wrong. But I try to read It just as close, and just say like It says. Just stay right with the Scripture, what It says to say.

15 And now it's just too bad, or . . . Maybe it isn't the will of the Lord, and maybe it is, I don't know, that, I would like to have just week after week in this Book, just to stay right here and watch it catch right back over into Daniel, and Daniel and Revelations, and tie in the prophets.

16 And the whole Word of God is every bit tied right together. Sixty-six Books, wrote by numbers of men, hundreds of years apart, and not one contradicts the other one, not a one. Every one of them perfect. Never was a piece of literature wrote like It, in all the world.

17 They've been, for two thousand years, trying to alter the Lord's Prayer. To put one word to It, or take One away from It, to make It better. You just can't do it. Oh, It's perfect. It's the Word of God.

18 And I believe the—the Bible is the inspired Word of God. Every Word of It is inspired. I don't believe just *this* is not inspired, and *this* is, and *that* is. I believe It's all inspired. It's either all right or all wrong; and if It's all mixed up, then we don't know what to do. But It's, every bit, the Truth. I'm willing to sacrifice my life at any moment for what THUS SAITH THE LORD is here.

19 Now, now they're just having these few nights. And, by the way, we're going to have Saturday night service, going right on just the same, of having a . . .

20 Some of the folks of the church said they would . . . the being dirty, to come into church Sunday morning, that some of them said they would stay Saturday night, after the service, and help clean up the church so that the people wouldn't have to come in Sunday morning, or the . . . or they wouldn't have to work on Sunday, to—to get to fix the church up. We don't . . . We want . . . I'm not a Sabbatarian, but yet I like to respect the—the worship just as close as I can.

21 And now, then, I think I'll announce tomorrow night, maybe, if the Lord willing, what we'll talk on for Saturday night.

22 Now, tonight is: *The Mark Of The Beast*. And tomorrow night: *The Seal Of God*. They're the two most of . . . I guess, most vital subjects to be spoke on in this day, for I truly believe that we're living in the time

of this investigating judgment of God. I believe we're right in the day of it. And we don't want to be radical. We don't want to be fanatically. We just want to approach it just as sane as the Bible will speak it here; and That's perfect, of course.

23 And now in doing this, we hear so many people, today, talk about the mark of the beast. You've heard it for a long time, "What is it? Who does it? Where? Who is going to have it? And if they do have it, what—what's it going to do to them? What? What? Could it harm you? Is there—is there any harm to it?"

24 Well, now, that's what we—we want to find out from the Word of God, first thing, "If there is a mark of the beast spoke of in the Bible?" And the next thing, "What age will it pertain to? And who will be the people that'll have it? And what would you do? Could you have it and not know it?" And so forth, that, just those questions like that. So, to the best of my knowledge, that—that this would be the one of the most vital two subjects that I could think of in the Bible, *The Mark Of The Beast*, and *The Seal Of God*.

25 Now, the first, I got a Scripture here to show whether . . . or just wrote out, just so I could turn to It, and that is Saint . . . To begin with, let's just see what the mark of the beast is, and, "Is it dangerous to have this mark? Is it?" Now in Revelations, the 14th chapter and the 9th verse, it's the third angel's message. Now, any Bible scholar . . .

26 I see Brother Stanley here, and two or three more ministers setting present. And last evening there was some brethren here from the Baptist seminary in Louisville, and perhaps there is some tonight. I do not know. And there's probably Methodist, Baptist, Catholic, and might be Orthodox Jew. I don't know. But it's not . . .

27 This is not to hurt anybody's feelings; not at all. And it's just for . . . Just the way the Bible is wrote, to read It, and let you look at It, yourself. And let's approach It just as sanely as we know how, in the fear of God, knowing that He'll judge us for our words. Our words will either bless us or condemn us at the Day of the Judgment.

28 And if I feel that I know something, and keep it back, then God is going to make me pay for it at the Day of Judgment; and souls with their hands, saying, "Brother Branham, if you'd a only told us, we wouldn't have been in this condition today."

29 I want to stand like Paul of old, "I'm free from all men's blood. For I have not shunned to declare to you the whole counsel of God." That's right, just as I see It; and if I'm wrong, then God forgive me. These things never come. . . I never went to any seminary, never went to any school, never took anybody else's word about It. I went right straight into the Bible, in prayer. And this is Divinely revealed by the

Holy Spirit, the same Angel of God that directs me to see visions and so forth like that, and the healing of the sick. And you can judge by that whether It would be true or not.

³⁰ Now, this is the third angel's message, to the world. And you know what, the third angel's message, it's going forth now in this day. This is the flying of the third-angel message, if you're a Bible reader.

³¹ There was three woes followed it. The first one happened in World War One. Second one happened in World War Two. You see what we're going in now. All right. We're at the end of the road.

³² Now let's get this on our mind, just before we read the Scripture. Positionally, we are bound to be at the end age. How long? I don't know; no one does.

³³ But, look, let's take historically speaking. The first two thousand years, the world order come to a climax, and God destroyed the world with water. You know that? Then it come forth as a new world. And the second two thousand years, it came to its end again, and God sent Jesus. Is that right? This is the end of the next two thousand years, 1954. "And the Gospel," Jesus said, "the work would be cut short," (For what?) "the elect's sake, or no flesh would be saved," it would so wicked. So we're at the end time. And then the seventh, in type, is the Millennium, a thousand years.

³⁴ As God labored six thousand years, we know that a thousand years. . . "One day in Heaven is a thousand years on earth," Second Peter. See? Now, and God built the world in six thousand years. And the Church labored against sin now for six thousand years. And the seventh thousand, God went to rest, and rested the seventh; and now a type of the Millennium, the Church to live here on earth, right here in body form, for a thousand years, without sickness, sorrow, trouble, or death. That great, golden age coming in now! Oh, for that! Oh, I like that song:

The earth is groaning, crying for the day of sweet
release,
When Jesus shall come back to earth again.

I like that.

Sin and sorrow, pain and death of this dark world
shall cease,
In a glorious reign with Jesus of a thousand years of
peace.

The Bible said, "They ruled and reigned with Christ a thousand years," a Millennium.

Now, this third angel's message, just before the Coming of the Lord, when the Seal and the mark was put on. Now, there is going to be a great roundup, a roundup.

35 Out in the West, when we go out, I used to, I have since I was a boy, go out for the Spring roundup and for the Fall roundup, go out into mountains and run the cattle down. And after we get all the cattle we can find, out of every place, then we cut out all the un- . . . the ones that doesn't belong to us. Ours packs a brand, and they're branded. And if you ever . . .

36 Did anybody ever see them brand cattle? It's a quite a thing to watch them brand cattle. I used to feel sorry for the cow. And it's an awful sickening mess when you start branding cattle. Heating the branding iron used to be my job, pack the iron. And lay it on a young steer laying there, and his feet tied; and put that brand on him, and the hair and meat a frying; throw a little tar over it, and turn him loose. And talk about going! He really goes. But, look, he is marked.

37 And that's the way God does us. You have to get down to the altar and get hog-tied, once in a while. But, brother, when the Holy Spirit ever puts a brand on you, you may do some running and screaming, but you're marked. That's right. You're there. When the Boss comes by, He knows where you belong.

But, oh, to that stray yearling, that fellow that's condemned to be turned back in among the—the rustics.

38 Now, the branding time. And now there's only going to be two riders in this, that's going to be God and Satan. Satan will take his, and God will take His. Tonight we're going to see who is wearing Satan's brand, and tomorrow night we're going to see who is wearing God's brand, according to the Word of God.

39 Now here is the angel's message, the 9th verse of the 14th chapter. Read a couple of these Scriptures here, I got written out. "And the angel . . ."

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or . . . hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and . . . shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

40 Sure don't want nothing to do with that! Look.

And the smoke of their torment ascended up for ever and ever: and they have no peace day or night, who worship the beast and his image, and whosoever receives the mark of his name.

41 I don't want nothing to do with that, I'm sure. Yeah. Listen to the next verse, while I'm looking at it.

Here is the patience of the saints: here are they that keep the commandments of God, and have faith in Jesus Christ.

42 Now the 15th chapter, and the 2nd verse. And the . . . Listen now, in the 15th chapter and the 2nd verse. Now, we was reading then from the 14th, and the 9th verse. Now the 15th, and the 2nd verse.

And the first went, and poured out his vial upon the earth; and there fell a noisome . . . grievous sores upon . . . men which had the mark of the beast, and upon them which worship his image.

The 16th chapter and the 2nd verse.

And with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of the wrath of the fornication.

43 Just a minute. I beg your pardon. I turned, must turned two of them at once. All right. Now the 20th chapter and the 4th verse. All right, here we are.

And I saw thrones, and them that sat there upon them, and judgment was given unto them: and I saw the souls of them which were beheaded for the witness of Jesus Christ, and for the word of God, and which had not worshipped the beast, neither his image, neither had received the mark upon their foreheads, or in their hand; and they lived and reigned with Christ a thousand years.

44 Can't receive the mark of the beast and then worship Christ or be with Him. "But whosoever shall worship the beast or the image of the beast, will be tormented in the presence of God and in the presence of the holy angels." That's what the Lord says about it.

45 Now we're going to begin. Turn in your Bible now to the 13th chapter of Revelation, and we'll start just in a few moments. Now this is very essential. And listen closely now.

46 First, we want to pick up our subject from last night. Last night we taken on the church ages, that, how that we saw Jesus standing in His Church, "Speaking as the voice of many waters; and He had hair like wool; eyes like flames of fire."

47 Remember, all the—the Revelation is a vision, and symbolic. All of it has a meaning, so you have to watch closely. Read the prophets, see what the symbols meant, then compare it over here so that you'll know what the symbols really mean.

48 “Had eyes like flames of fire,” running to and fro through the earth. And we found out that those flames, like . . . “Swords, a sword went out of His mouth, and a two-edged sword,” and we found out that that was the Word of God went forth from the Church’s mouth. “And It would even cut to the marrow of the bone, and a discernor of the thoughts and intents of the heart,” Hebrews the 4th chapter.

49 We found the Church standing there in Its beauty; Christ just molded into It! And the Church had a white “garment” on. And you notice, It was a woman, “around the breast,” It had the garment covering over Her shame; and was had a “golden cord” pulled around it, that held it around the breast. “White,” speaking of the righteousness of Christ; and the “golden cord” represented the Gospel. The preaching of the Gospel brings the Holy Spirit over the Church, the righteousness of Christ; holds it there, tied with the string, the girdle string.

50 Then He was standing upon, “feet like brass, that had been burnt in the furnace.” Brass speaks of Divine judgment. And God, to appease His great oath that He took, He sent Christ, and Christ paid the Divine judgment. And then the Church is based upon Divine judgment, Christ standing in Its place. What a beautiful picture, “Standing in Seven Golden Candlesticks!”

51 And then we find out that the first church age, what they had. How many was here last night? Let’s see your hand. All right, that’s fine. The first church age, we found out, in the Ephesian Church Age, they had the baptism of the Holy Spirit. And they baptized people in water, and they had the . . . All kinds of signs and wonders was to accompany the believer.

52 And to how, over in the every church age, It begin to dim out. The second round, third round, then through the dark age. And they come out with a false name, with a false baptism, both for water and Holy Spirit.

53 And then they come on down, the next age, and they lightened up a little. And then there was a door set, for the opening, between the Philadelphian and the Laodicean Church Age.

54 And then the Laodicean got lukewarm and went plumb out from It all, till God spurted it out of His mouth. That’s right. That’s Scripture.

55 And every historian and every orthodox believer knows that those Seven Church Ages, or “Seven Golden Candlesticks,” as the Bible said, was the Seven Church Ages. Like the Old Testament types in the New here, and just as it went out.

56 But there is to be a great shaking and a revival just before the closing of the Gentile dispensation, before the Jews pick It up again.

57 Remember, Gentiles are only limited, amount of time for grace. The Bible said, "They would trod down the walls of Jerusalem," Jesus said, "until the Gentile dispensation would be finished." That's right. It's got a definite set time of finish.

58 And we find out the things that they did back there. We notice the signs and wonders that accompanied them, how Christ told them how wonderful it was, and how they was. Then the Light begin to get dimmer and dimmer, went out. And then just at the closing, it was to be another open door set for the Church. Now let's stop right here before we get into it. Notice, let's pick up another prophecy comes on my mind. The prophet said, "There will be a day when it will neither be night or day."

59 Am I too loud? [Congregation says, "No."—Ed.] If you can, you can tune that little. . . I know it rebounds, and that's the reason I talk a little loud, so the people in the back will be sure to hear it. Because, This is very vital.

60 "And there'll be a time, a day," the prophet said, "which will not be neither night or day." In other words, it would be light, but it'll be cloudy, see, a cloudy day. "But in the evening time it'll be Light." What a beautiful picture!

61 Now, when the dawn broke on this cloudy day, that means that there'll be wars, and troubles, and ups-and-downs, and dispensations, and churches, and isms, and everything. It'll not be light nor dark. It'll be a time that we know that there is a God, and there is a Gospel, but they just simply can't see through It. You know what I mean? They'll say, "The Bible said that they did *that* back there on Pentecost, they did *that* in the early Church, they had these signs and wonders, but our—our church don't teach That." See, it's a cloudy, neither dark nor day. "But, yet, we believe in Jesus Christ. We believe in His second Coming, and we know He's coming."

62 The Bible said, "It will neither be light nor dark." You couldn't call it day, and you couldn't call it night. But, notice, "In the evening time it'll be Light," in the evening time!

63 When the eastern people. . . This Book is an eastern Book; the Bible is. When the Light first dawned on the early Church, at Ephesus, well, we 'member and seen what taken place there; the Light of God brought through Jesus Christ, by the first pouring out of the Holy Ghost. It gave Light to all the world, and wrote the Bible. Is that right?

64 Now He promised, on the western world, the sun rises in the east, at the beginning of the dispensation of grace, and now the sun is setting in the west, on the western people. We are the western people. And He promised that there would be a revival and there would be Light in

the evening time. We're here. The Light is a shining, "and the darkness comprehended It not." That's it. "Men love evil deeds better than they do the good deeds."

65 But it's just fixing to drop over the horizon yonder. And what little Light we got, hold onto It. Look, It's the same sun that rose yonder on the Jews, are setting here on the Gentiles. All through the age here, through these two thousand years, they had *this*, and *that*, and organizations and dispensations, and *this* and *that*. And people don't know where they are standing.

66 But the Bible promises, God did, through the prophet, that, "In the evening time it would Light." It'll be Light in the evening time. I believe we're here. The sun is setting. All nature is groaning, crying for that day. Notice.

67 Now we find out, that, what they had there at the very first church age, they got a strange doctrine. The first thing, it just become some "deeds." He said, "Thou hatest the deeds of the Nicolaitanes."

68 I wonder what the Nicolaitanes was? I run that through, and through history, over and over and over, through the best commentaries I could find, and nobody can know, 'less it was a doctrine that was started by a man, Nic, Nicolas, which was supposed to be one of the apostles that kind of went astray. He set him up a creed, or something another, and from there started the Nicolaitanes. It was deeds, first. And what was "deeds" in Ephesus, in the next church age become a "doctrine." And then went into the dark ages of persecution.

69 Now that same Nicolaitane doctrine that started here in the first church, after the first three or four rounds of apostles, it become a deed. They begin to think, "Well, *this* would be It." Now all of you knows how it's come out, and you Bible readers.

70 Now, it started up in about A.D. 600 and . . . or 306, what they call the conversion of Constantine. He never was converted. The guy that would do the dirty things that that man done, wasn't converted. That's right. The only thing he ever done, that had any—any religion to it at all, he put a cross on the Saint Sofia church. Wasn't that something, to go to Heaven for? All right. He told the Christians, if he won that war, he would become a Christian. And they prayed. And he went out and won the war, or won the battle, and he come back and said, "Well, I'll join the church." A very beautiful type of the lukewarm church member today. That's right. Put the cross up on the church.

71 After his death . . . He had two sons, three sons; Constantine, Constantius, and Constans-tinople, which it started to make the east and west of Rome, and they split. And in there, then, become the Ottoman Empire, along in that time.

⁷² And then, they, about the second round, or third, fourth round of the apostles; and then, the first thing you know, they begin to fuss among one another. And they broke up, a little ism.

⁷³ Everybody, you take a church. . . There, when that Wesleyan Methodist church was in power, she was power when John Wesley was here. The Lutheran was, in its day; and every one. But let the founder die, once, and then they go astray.

⁷⁴ When the Lord first appeared back yonder; when they wanted me to start, make an organization on This, so forth like this. I went up here, and I seen where Dwight Moody, a great founder, the Moody Bible Institute. And I thought, "If Dwight Moody could look upon this Bible Institute; what that man stood for, and what they do now!"

⁷⁵ Well, I said, "Looky here, look, what if—what if Wesley, Calvin, Knox, Finney, Sankey, or Finney, any of them, could raise today, and see their church where it's at!" Oh, my! See, the first round, when the man is standing there, he holds the Truth.

⁷⁶ Look at Dr. Dowie in Zion City, why, today, they laugh in the face of Divine healing, when the—the city was based upon it. But when Dowie died, then up come what. . . Blake, John Lake and all them. Then, the first thing you know, she wound around now till Assemblies of God has got into it, and a big bunch of formals and everything. And the—the church is gone and backslid, and in a horrible condition.

⁷⁷ So I found this, the Bible said, "David served the Lord well in his generation."

⁷⁸ So I said, "Lord, I don't want no organization. Let me serve You with all my heart, while I'm here living." That's right. "The next, You'll have another man when I'm gone. You'll have somebody take its place." That's all.

⁷⁹ Don't try to build upon some other. You can't build a fire on the same ground. Israel had to keep journeying. When they stopped, they backslid. They had to keep moving every night; built a new fire every night; just keep moving on. And that's what we've got to do. What Luther had was fine; that was for Luther's day. What Wesley had was fine; that was Wesley's day. What the holiness had, that was fine; that was their day. We're living in another day. Now we're—we're moving on. And there be a day after us, it'll come just the same. But let's walk in the Light while Light is here.

⁸⁰ Now, and I notice this, that, in there this doctrine become, first thing you know, till it broke up into a bunch of isms, then the Romans got converted. Now, the Roman empire, since the days of—of Rome first taken over and won the Gentile world over from the Greece, after the fall of Alexander the Great, has been the predominating nation of

the world; the Roman people, the Gentile age. Daniel said so, in the vision. We'll get to it, in a—in a few minutes. But it's always had the dominating power over the world; the Romans.

81 And then we find out there, then, that they organized a church. A bunch of people got together, about 606, and called themselves, "the early fathers," the fathers of the church. Groups of men come together and held council of what they must do, and they set up an organization.

82 And let me speak here, my dear Christian friends, both Protestant and Catholic. And now, I suppose I've got Catholic friends sitting here; I'm not saying this to hurt your feelings. Cause, just hold on just a few minutes, and we'll get the Branham Tabernacle in it also, see, just a minute. We only have to preach the Gospel as It's laid here. No matter where. . . . John said, "The axe was laid to the root of the tree," let the chips fly wherever they wish to. That's right. He must cut the trees and things.

83 But, look, in there they organized the first church. And they got together and organized the first church, which was called the universal church, or the Catholic church in Rome. And the Catholic says that he is the "mother church." And that's exactly the truth. It's the mother church of organization. Correctly. It's the first time, in all the world's history, that ever there was a church organized; never was, from the dawn of time.

84 Through the days of Israel, they were not a—they were not a organization. They were a race, not an organization. And they. . . . Jesus Christ never did organize a church. None of the apostles ever organized a church. And no time down through, after three or four generations after them, did they ever organize a church. I want you to bring the history and put your finger on the. . . . Show me where it's at. And I've read Josephus and all the most outstanding historians we have in the world today, that I know of, 'cause I must be sure. I make this statement before thousands of people; you've got to be able to back up and prove what you're talking about. That's right. There never was an organization. And not. . . .

85 And Saint Peter never founded the Catholic church. I want one history, or one bit of Scripture. Saint Peter was a married man. You said he was a pope. He couldn't have been a pope. Peter was a married man. The Bible said, "His wife's mother laid sick of a—of a fever, and Jesus healed her." And as far as I know, Saint Peter was never in Rome. And there's no history that ever shows he was in Rome. And that's a error.

86 But they organized and set together a church called the universal church. There they made a universal prayer. They had perfect harmony;

everybody had to be together, everybody say the same thing. The same prayer was said.

87 And they made up a bunch of Scripture, taking them from the Bible, many of them, and making others. There is not purgatory mentioned one time in all the sacred Books of the Bible; no “hail Mary’s,” nothing like that. It’s always contrary, against it, everywhere in the Scripture. Never was it, at any time. And if you find any place, you’ve got the privilege of coming tomorrow night and correcting me. It’s not there, nowhere; bring your priest or pastor. There is no place, in the Scripture, where it’s ever mentioned.

88 The only little book, of the Maccabees, that was added into This, which is not inspired; the things that was put in This, or took out of This. *This* Bible is the only One. The . . . It’s been recognized by the early founders, or any of the early church historians, or any time of the Orthodox Jew, and never recognized nothing but this Bible that we have today.

89 Now, then, in that, listen close now. Now you think the Catholics is getting a thrashing? Just a moment, see.

90 Now, then they organized the Catholic church, and they started a persecution, that they would . . . You had to make everyone, everywhere, the church and state, united together, and brought in from pagan Rome to papal Rome. In other words, from a pagan superstition, they adopted Christianity in their own form. See? They couldn’t understand why that man would stand and pray to nothing. They were pagan, so they just took down Venus and put up Mary; they took down Jupiter, put up Peter; some kind of a statue to worship. Now, and they worshipped before that. And they made a universal prayer, said it in Latin so it would never fail, and so forth, they’d always say the same.

91 And you cannot discuss or debate with a Catholic priest, or no Catholic, upon the basis of the Bible.

92 One sat, this young priest down here, sat in my house just recently. He said, “You Protestants, you read the Bible and stay home. We Catholics go to church and worship.”

I said, “But what? That’s it. Now answer me that.”

He said, “God is in His church.”

93 I said, “He . . . Not one speck of Scripture says so.” I said, “God is in His Word. He said, ‘Let every man’s word be a lie, and Mine true.’”

94 He said, “Don’t you think the whole group of men, counseling together, would be more authority than just one man?”

95 I said, "No. If the one man is in the will of God, he has got the Truth." Always proved it.

96 Like with Jehoshaphat and Micaiah, the lessons we just had the other day, last Sunday, when Micaiah went up there. And four hundred preachers standing, saying, "Go up! The Lord is with you. Go up! The Lord is with you."

Jehoshaphat said, "Isn't there one more here?"

He said, "There is Micaiah, but I hate him."

Said, "Let's hear what he says."

Said, "Go on up, but I seen Israel scattered like sheep."

Said, "Didn't I tell you?" See?

97 So, who was right, there? When four hundred trained prophets standing before the man, and yet one little old ragged holy-roller standing back there had the truth. That's right. That's true. He did. He had the truth. He got smacked in the mouth and beat, over it, but he had the truth.

98 So it doesn't matter how many says *this*, or how many says *that*, it's what's **THUS SAITH THE LORD**. That's true. You'll have to stand by yourself, many times, when you stand on the Word of God, but be sure to stand what the Lord has said.

99 Now, they organized this church, great body, the Catholic church, which is the predominating of all the religions, today, in the Christian realm, is Catholicism. But they say, "You don't need . . . We don't . . ."

100 You say, "Where do you get 'not eating meat'? Where do you get 'the priest not marry'? Where do you get this?"

101 Said, "We don't teach the Bible." Said, "The church is the voice. No matter what the Bible says; it's what the church says."

102 But God said, "Let every man's word be a lie, and Mine be true." Now you have to take your choice.

103 Now, that Nicolaitane had become a doctrine, and then become a persecution. Now, here it comes out here in the last days. Then there come an oasis, through the dark ages and the persecution; then there come a let-up, on the first reformation, which was Martin Luther. Martin Luther protested against the Catholic church, because of that he walked out there and took that communion . . .

And they said, "This is the body of Christ."

104 He said, "It isn't the body of Christ. It's wafer. That's all it is."

105 They believe that it's a holy eucharist, which, "A *holy eucharist* means 'Holy Ghost.' And when you take that, you take the Holy Ghost into your body." And that's wrong.

The Holy Ghost is the baptism of the Spirit.

106 Not, "When the Day of Pentecost was fully come, a priest come up and give them the holy eucharist, a wafer on their tongue." Or not, "Some preacher walked up and sprinkled some water on them, and shook their hand," either. No, sir.

107 "But there came a sound from heaven like a rushing mighty wind, that filled all the house where they were sitting." That's Scripture. That's what's right. That's what happened in that Church, and that's what's happened when the Light is shining in this day. There is where the Light broke through there; and here is where the Light breaks through here.

108 Now if any Scriptures, I'm quoting, is questioned, just lay it upon . . . I'll give you the place where it's at, see, in the Scripture. All right. Course, in just a little time like this . . . Usually, when we comb through It, we take weeks and months. Just every Scripture, run it down, have the people with their Bible. But, if It's questioned, just let me know. All right.

109 Then, Martin Luther. Then, after Martin Luther, come John Wesley.

110 Martin Luther come out with catechism, a whole lot of things. He come out with a baptism, he come out giving a triune, trinitarian baptism which was never taught in the Bible, never taught in the Bible. There never was anybody ever baptized in a tritheist baptism, in the Bible. If it's so, come show me where it's at. It's not there.

111 The only way that they were commissioned to be baptized, was, "Go and teach all nations," He said back there, "and baptize them into the Name," not in the name, "into the Name; Father, Son, Holy Spirit." And the disciples turned right around and baptized everybody in the Name of "Jesus Christ," and, commissioned that if anybody had been baptized any other way, had to come and be rebaptized again before they could get the Holy Ghost. And here come the Catholic church out . . .

112 Put one place on the Bible where any person was ever baptized in the name of "the Father, Son, Holy Ghost." That's pretty blank, isn't it? Saturday night is the question night, I'll get it, we'll get to straighten that out. All right. All right. I want anybody that can show me one place where any person was ever baptized in the name of "the Father, Son, Holy Ghost," I'll walk off the pulpit and say I'm a hypocrite. And anybody was baptized any other way, had to come and be rebaptized again in the Name of "Jesus Christ," to receive the Holy Ghost. That's exactly. That's what the Bible said.

¹¹³ Now, you see, we take theory instead of Truth. Now you look at the Scripture. Don't say, that, "Well, Brother Branham said." You look at the Scripture now. Get your concordance and look it up. And then as soon . . .

¹¹⁴ You notice, each one of them church ages had His Name, until it come through this dark church age.

¹¹⁵ And, look, that typing back yonder in—in the Orthodox church. When the darkest age was on, of the Jews, was when Ahab, in the boom after—after the great king before him; and before that, had Israel all in a beautiful condition. And Ahab come in as a borderline believer, a lukewarm condition, and went over and married this little princess, Jezebel, which was an idolater, and brought her in, and brought idolatry into Israel. Don't you remember that? The very beautiful type.

¹¹⁶ When Protestantism married into Romanism, they brought idolatry again into Christianity, in the dark age; exact—exactly, geographically.

¹¹⁷ Now watch when it comes out on this side. Here you got what? A substitute for the Holy Ghost; a wafer. A substitute for the water baptism in the Name of Jesus Christ; Father, Son, Holy Ghost. They substituted everything. I can take and prove by the Scripture; substitute after substitute.

¹¹⁸ And Martin Luther agreed with it. John Wesley come right along with the same thing, and agreed with it. There never was nobody ever, in the Bible, ever sprinkled. Never was such a thing. There was no such a thing in the Bible, no commission or order for it at all, but you permit it. That's right. You permit it. They come out and get this little salt shaker and sprinkle it on you. Why? The Catholic church started it, and you bow to it. Right.

¹¹⁹ Fellow said, other day, said, "You're not a . . . You, you're just a non-Catholic. You're . . ."

¹²⁰ I said, "No, brother. I'm a Protestant. I protest the thing." That's right. As a minister of the Gospel, with the children of God as my candidates here, for Heaven, and I'm to preach for them and sit before them as a teacher with signs and wonders, I'd be a hypocrite if I didn't stand for what was true. I said, "Yes, sir. I'll stand, if it kills me. I'm going to. I—I'll just teach what's the Bible."

¹²¹ And I'm willing, at any time, to discuss It with anyone, see; let him be pope of Rome, or archbishop, or whatever he is. See? Yes, sir. That's right. If I'm wrong, come show me. Now, I'm not wrong, 'cause I'm quoting the Scripture. You . . . I won't take your textbook. This is the text Book, right *here*.

122 Now, then, you notice, they begin to come out with all this formal.

Now, in the last days, there is coming a persecution.

123 Now we're, about, Revelations the 13th chapter now, to begin with. Now if you'll notice, on down in the chapter here, said, "I looked, and lo, a Lamb stood upon the mount Sinai. . . ." No, I beg your pardon, I'm in the wrong verse, the wrong chapter, the 14th. 13th chapter:

. . . I stood upon the sands of the sea, and saw a beast coming up out of the sea, having seven heads and ten horns, and upon the horns ten crowns, and upon—upon his heads the name of blasphemy.

124 What is *blasphemy*? Is "to make fun of, ridicule, talk about." Now watch, he had "seven heads, ten horns." And watch when he "come up out of the sea." Now Revelations 17, you that's putting it down, 17:15, said that the—that the *waters* represent "thickness and multitudes of the people." So this *beast* represents "power, ungodly power." "Beast of prey raised up out of the people, and he stood upon the sands of the sea. And I saw the beast. . . ."

And the beast which I saw was like . . . a leopard, . . . his feet was the feet of a bear, . . . his mouth . . . the mouth of a lion: and the dragon gave him his power, and . . . seat, and great authority.

125 "The dragon!" We got two things under consideration now. Watch this beast. It had four different characters in it.

126 And if you'll take Daniel 7, you that marking it down, Daniel 7. Daniel saw the same vision, eight hundred years before this, saw the vision. He saw those beasts, separate, one from another, in the beginning of the Gentile ruling.

127 And here they are, John seeing it, and the end of the Gentile ruling, all four of those beasts represented in one. Them same old devils, demons that possessed each kingdom of the Romans, down through, and the Greeks, and so forth, on down through the Gentile dispensation, has come right down and all met up in one beast. We'll find him, directly, and see who he is. Right. All those, leopard, lion, all that, the dragon. How many knows what the dragon is? The *dragon* represents "Rome." Yeah.

128 Let—let's read that. That, that's kind of questioned in your mind. Give me Revelations the 12th chapter, just a moment here. Let's look here, Revelations 12. Now look.

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

129 What does a *woman* represent? The "church." This is the—this is the bride here. This is the church, the real church.

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

¹³⁰ Look, the moon under her . . . “The sun at her head, the moon under her feet.” The *sun* was the “dispensation of grace.” And the *moon* was the “dispensation of law.” The *woman* was the “Orthodox church,” and she was standing over the law. The law was passing away, ‘cause the law was a shadow of the good things to come. Is that right? The moon is only a shadow, of the sun reflecting on the moon (is that right?), making the moon. And the law was under her feet; she had done lived through that day. And notice how she was dressed here now.

. . . and under her feet, and upon her head a crown of twelve stars: (The church is crowned with the Doctrine of the twelve apostles, see.)

And she being with child cried, travailing in birth, . . . pained to be delivered. (That was the Orthodox church. Watch.)

And—and there appeared another wonder in heaven; and behold a great red dragon, having seven heads, . . . (see, keep that seven in mind now, “seven heads,” always) . . . seven heads . . . ten horns, and seven crowns upon his heads.

Now, and his tail drew a third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. (Look!)

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

¹³¹ The Orthodox church standing there; the sun shining down; the Doctrine of the twelve apostles. All right. With the moon under her feet, the law, the shadow of the things to come; the Gospel Light shining now, the law faded away when the Sun come out.

¹³² “She was pained to be delivered, and she brought forth a Man Child,” which was Christ Jesus, “and He was caught up to God. But as soon . . .” Here it is. “As soon as the dragon, which was the devil, saw the woman ready to be delivered, he stood right by her to devour His Child as soon as It was born.”

¹³³ And when Jesus was born, the Roman Empire issued a proclamation, to slay all the children from two years old, down, to get to kill Christ Jesus. And God pulled the wool over his eyes, and took Him down in Egypt and hid Him, as He did Moses the same way.

134 There is that red dragon, the devil. Where is his seat at? In . . . Not in Russia; in Rome! And said, "The devil give him his seat and his authority, red dragon," not Russia.

135 I hear great ministers saying, "The Russian is the antichrist."

136 Why, the Russian has nothing to do with the antichrist. That's communism. The falsely of Protestantism and Catholicism has produced communism. The reason Russia has drove them out of there, because they had all the money. And had all the prayers said to them saints, so they built the biggest buildings, and had all the wealth of the people, and bundled it up like that. And they seen they lived no different, and was no different from any of the rest of the world, and they spued it out and formed communism.

137 Now if you'll give me one more night, if God does, I'll prove to you that communism is working straight in the hands of Almighty God, to destroy the Roman ci . . . And, remember, I say this as God's prophet, the Russian empire will drop an atomic bomb of some sort on the Vatican City and destroy it in one hour. THUS SAITH THE LORD. And the Bible said that God took them cruel-hearted men and put them in His hands, and they were instruments in His hands, "to fulfill His will," and to bring back to her exactly what she had coming to her. That's exactly. That's the Word.

138 Brother, you just don't realize how cunning these things are! Remember, Jesus Christ said that the antichrist would be so close till it would deceive the very elect. Said, "Now don't let any man entice you." Said, "Don't be like heathens, say your prayer over and over, 'Hail Mary, blessed art thou, full of grace, and blessed are the . . .'" Said, "Don't be like heathens, using vain repetition." He said, "And don't you call no man 'father,' after this earth, either, nor . . . as you have got one Father, and that's in Heaven."

139 But you turn around, ignore that, you do it anyhow, 'cause it's popular. The devil has always had a popular thing. It's always been, from the beginning, "a form of religion." Cain had the same thing. Here is his spirit moving right in here, through the antichrist; and here comes Abel, the slain one, too. That's right. Notice, and now look.

140 All these beasts, back there, was all wound up into one beast over here, which was called the "red dragon," the devil.

Now let's begin at the 15th verse of the 13th chapter.

141 You see now that that *Rome* was—was the "seat of Satan." The seven-headed beast with the ten horns stood by the Child, Christ Child, to devour Him just as soon as He was born. Who did it? Herod, Rome; always been. We'll get in Daniel, directly, if we have enough time, and the Lord helping us, and we'll see.

¹⁴² Like everywhere in the Scriptures, from the beginning of the Gentile, plumb back from Genesis, I can prove that Babylon begin in Genesis and ends up in Revelation. Started out back there with Nimrod, the son of Ham, through idolatry, to bring idols in, to worship idols. And it's come right down through, and, so cunning in the last days till it takes on the name of Christianity, and, still, idolatry!

¹⁴³ Didn't the great Saint Paul, in Second Thessalonians, say? Let's just read it, before we go any farther. Second Thessalonians, second chapter, and see what Paul said here. He even saw it in the Spirit, before it even coming into the day that we're living in.

¹⁴⁴ Well, my, how the day that we're living in, the darkness that we're living in, and men and women grouping about here in pagan darkness and don't even know it. What a—what a pity! How the day that . . .

¹⁴⁵ Paul said, "That day should not come, unless there come a falling away first, and the man of sin be revealed." Now watch, he declares him to be a man. Is that right? Paul said, "He was the man of sin, who opposes himself all above all that's called God, so he that is worshipped as God." A man, worshipped as God; a man that would be put here as a form of worship. And he said, "That day could not come except first there come a falling away." What is it? A lukewarm condition of the church. All right.

¹⁴⁶ Listen. Let me read it for you, if you will, Second Thessalonians. All right. If I can get the right place now, to begin, so we won't have to read so much. "Let no man deceive you," 3rd verse, Second Thessalonians, 2nd chapter.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, (the Laodicean Church Age now). . . and that man, (m-a-n, singular). . . man of sin be revealed, the son of perdition; (in the stead, instead of the Son of God), son of perdition;

Who opposes (himself) and exalts himself above all that's called God, so that he is worshipped as God; that he as God sitteth in the temple of God, showing himself that he is God. (Accepting confessions!)

¹⁴⁷ Don't tell me, my Catholic friend! How is it, you say you "don't believe in but one marriage; the Catholic church sticks by one marriage." If you ain't got no money, that's all right. But let me tell you, right here in my own people; a young woman sitting right here, a mother sitting here, and the dad, too; and another woman here with this little boy. The girl married a Protestant boy; they separated and went out. So then, the first thing you know, the girl was going to marry a Catholic boy; and she had to go out and pay a lot money,

and come back, and, “She wasn’t married to this Protestant boy, in the first place.” Here is Howard, my own people . . .

¹⁴⁸ Well, right up here. . . I won’t call the name. She’s got—she’s got a daughter, and the daughter is about twenty-six years old. Her husband, she left him down in Milltown, and run away and married a Catholic man. And now they said, “He has to get out of the church.” So they paid so much money, to come back and “change her back to a virgin again,” and marry her back to this man. Tommyrot! Change her back to a virgin? She is married, in the sight of God, and living in adultery. That’s exactly right. That’s **THUS SAITH THE LORD**, too. True.

¹⁴⁹ What a disgrace! “Pay so much money in.” That’s the reason all these big churches and schools are built. That’s how. The whole world. . . You don’t know it, here in the United States. You ought to follow me overseas, once, and you’ll find out. Yes, sir. You go over there, brother, where they got the upper hand.

¹⁵⁰ I can bring you a picture, authentic, Brother Kopp just taken it, and sent to me, of a Protestant preacher, Holy Ghost preacher, laying on the street, swelled pretty near *that* high, he and his wife, and a little girl, swelled up like that; because they preached Jesus Christ, the power of the resurrection, and people could be saved and receive the Holy Ghost. They murdered them on the street, and wouldn’t let them be buried, and spit on them, for days after days. That’s right.

¹⁵¹ Right there where Brother Osborn had to be held, under guns, to take them out. They went down there, and one. . . a group of priests came together and murdered this young man. And the wife had just had a baby. And they walked through the street like that, having a—a—escort taking him down to the grave, to bury him. And this mother walking, with a baby, crying, behind her dead husband. And people looked out of the window, honest-hearted people, said, “If that’s the way the Catholic church feels, we renounce it.” And followed, by the thousands, down the street. Brother Osborn had a revival there, till they couldn’t put him out of the nation. There was too many people. That’s exactly right.

¹⁵² Oh, that hypocrisy! I know it’s a bad picture. Just sit still, Catholic friends, we’ll get to rubbing on the other side, in a few minutes. All right. Notice.

¹⁵³ Now we’re going to come down, notice, a little farther. Let me get this to you. Maybe I can have time, got thirty minutes yet. Watch close. Now let’s go back, every reader, just in your mind, for a minute, for a mental picture. When . . .

¹⁵⁴ Every Orthodox believer here knows that the Gentile reign begin with King Nebuchadnezzar. Is that right? Every Orthodox believer

knows that. And King Nebuchadnezzar had a vision, and Daniel gave him the interpretation. Is that right? And it was a head of gold, which was the Babylonian; the second was the Medes and Persian; the next was the Grecian empire; then the Roman Empire. And at the end of the Roman Empire, Jesus Christ was the Rock that was hewed out of the mountain, without hands, that rolled in and broke down the image (is that right?), and covered the earth. Anyone knows that. Any believer knows that.

¹⁵⁵ And how that, in the last days, when they broke up into these many different kingdoms, and so forth, to the toes, there was iron and clay. And it means, the prophet said, “As much as thou did see iron and clay won’t mix together, neither will these cleave one to another.” But they’ll mingle them seeds, try. . . In other words, they’ll marry into them, trying to raise their children and break, for the powers, like that. And you know that’s the truth. But, a hold, it’s got, and you people knuck’ down to it, “Oh,” say, “it’s wonderful.”

¹⁵⁶ Look at this Stevenson, ever what his name is, up here. Now his. . . up here. What is his name? I forget just. . . Guy up here, that’s raising all this fuss around here. [Congregation says a name—Ed.] Yeah. Oh, my!

¹⁵⁷ This United States is rotten to the core. Yes, sir. I can prove to you the very time when. . . This woman here, back in Revelations 12, when the. . . Her man Child was caught up to sit on God’s Throne, and, when it did, the woman fled into the wilderness, where she was taken care of for a thousand two hundred and threescore days, to exactly the date of Plymouth Rock, exactly, where the church come over here for freedom of religion, and she established here.

¹⁵⁸ And we’ll read on down in 13th chapter of Revelations here, and look here at the 15th verse. And, now, just a minute, I want to go back before that, and we see here where that He was standing here by the seaside. Now if I can just find the place, where, the 11th verse.

And I beheld another beast coming up out of the earth; (not out—out of water). . .

¹⁵⁹ “Out of the earth.” Then, the thickness and multitudes of people is water, then this is where there was no people, the United States.

. . . and he had two horns like a lamb, . . .

¹⁶⁰ “Two horns *like* a lamb,” not a lamb. What is it? It’s our American buffalo. Sure. See, there he is, “two horns like a lamb.” But then what did he do? He had freedom of religion, first; he acted like a lamb, he spoke like a lamb. But, remember, he never did become an old ram. He was a lamb. This country is only a hundred and fifty years old, you know, just a lamb.

. . . and then he spake like a dragon.

And he exercised all the power of the first beast had before him, (the red dragon), and caused all that was on the earth, that dwell upon the earth, to worship the . . . beast, whose deadly wound was healed. (Look!)

And—and he does great wonders, so to make him a fire come down out of heaven. . . (The atomic bomb, and hydrogen; smart, intelligent nation, and so forth, deceiving the nations by these things.)

161 This United States will come to a time that church and state will unite together. And Protestant and Catholic will throw their things together, to fight communism. And it's exactly playing in the hands of what God said right here.

162 And you Protestants laying yonder, sound asleep, reading a love-story magazine instead of your Bible! Out, gadding around somewhere, to some kind of a party, instead of in a prayer meeting somewhere; a fussing at one another about little old petty things that don't matter *that* much. [Brother Branham snaps his fingers—Ed.] You ought to be on your knees somewhere, if you know what Eternity meant.

163 Notice, when, King Nebuchadnezzar, in the beginning back yonder, when the Gentile age was issued in. Let's watch how it come in. And the way it come in, you'll find out it goes out the same way. We know that there is a beginning of time of grace for the Gentiles, and an ending of time. Is that right?

164 Now watch, when King Nebuchadnezzar . . . when Daniel was sent down there, a smart prophet, when all the rest of the Jews had kind of humbled down and was bowing to the Romans . . . or to the Babylonians. But there was three, four men; three (Shadrach, Meshach and Abednego), and Daniel, who purposed in their heart they'd serve God. And then when they throwed Shadrach, and so forth, in . . . And Daniel had become a great man, and before King Nebuchadnezzar and Belshazzar, and so forth. When he become a great man, now watch, King Nebuchadnezzar made an image of gold and set it up out in the field, and said that everybody would have to bow to that image.

165 Did you ever notice the innocence of it, who that image was made of? It was Daniel, the image of a man. And didn't he say, "the spirits of the gods," heathen? And as we are today, got three or four of them. "The spirits of the gods lives in him," and they made an image to Daniel. And he said, "All that won't make bow to that image, will be throwed in the fiery furnace." You notice, Daniel is off the scene at that time. Get what I mean? "And ever who would not bow to that image

should be cut to pieces, or throwed into the lions' den, or burnt in the fiery furnace, or something, a punishment."

¹⁶⁶ That's the way the Gentile dispensation begin, with a pagan form of religious worship, with a persecution to make them bow to it. And the Bible predicts it'll end the same way, "a holy Man," Jesus Christ; an image to Him, to worship it, and so forth.

¹⁶⁷ You remember, in the Foxe's book of martyrs, they'd hold a crucifix before them, put an ox on each arm like that, and would say . . . If you wouldn't renounce, renounce Protestantism, and become a Catholic and "kiss this crucifix." They'd start one ox one way, and one the way, and then pull them apart. They burned them to the stakes. They done everything. I've been to the old catacombs; I know what I'm speaking of. And, see, that, that's right. And there they lay. And notice how they went through that days of martyrdom before Martin Luther. According to the Bible, also.

¹⁶⁸ Now notice closely again now. Now I want you a great thing to notice. How did that Babylonian kingdom break up? One night when they went over and got the holy vessels of God, and begin to drink wine in it; begin to have a big time, and get a bunch of women out there, concubines, and were dancing and reveling and having a big time. Is that right? At that time there was a handwriting come on the wall, "MENE, MENE, TEKEL, UPHARSIN." That right? And they went and got all their Chaldeans, their smart man, the lukewarm church members, and none of them could read it. That's right.

¹⁶⁹ But they had a man there who could read unknown tongues, hallelujah, could interpret it. See what I mean? He could interpret unknown tongues. That's the way it went out.

¹⁷⁰ That's the way she is going out now, with the power of the Holy Ghost on a people who is filled with the baptism of the Holy Ghost, who has power and signs and wonders. There goes the Gentile Church. There's the remnant.

¹⁷¹ There is how it come in, there is how it goes out, exactly, a bowing and a forcing to a half-heathen religion. And God stepping in in the crucial hour and writing in unknown tongues, and the man interpret it. He could interpret. He didn't know that language; nobody else knowed it. But he had the same Holy Ghost, that let him interpret that, is the same Holy Ghost in the Church today.

¹⁷² You call It "fanaticism." I'll admit they got a lot of it. But, brother, there's a real one there, too. That's right, a real one there, too. The devil throws every counterfeit he can, right in the way, to confuse you. And if you don't think no more of God than get down and read your Bible,

and pray and ask God, then it goes to show you're not very interested in your soul.

173 Move right on out there and say, "God, I don't care how many old crow baits You put out there. I see Your Bible says it, and I'm determined!" That's right. "You promised it to me, the seed of Abraham."

174 God called you, you'll come to It; but if you're not, I don't care how religious you are, you're gone; that's all, you can't come. No man can, except He called you. And He's not willing that any should perish, but a lot of you will because you're too unconcerned about It.

175 And you'll go around and see something looks a little fanatically, a little shadowed, "Well, Dr. *So-and-so* said *so-and-so*, and so forth." And then you walk around and blaspheme the Holy Ghost, you know that's right, and it's never to be forgiven.

176 You're going to find out in a few minutes what the mark of the devil is, what the—what the seal of the devil is, the mark of the beast. "Whosoever speaks against the Holy Ghost, will never be forgiven him, in this world, or the world to come." Watch that first church, what they done. Watch out, about this, second church! You could seal yourself out of the Kingdom of God, and into the devil; out into where there's "no forgiveness, in this world, nor the one to come." Truly. So, be careful, walk reverently. Be careful what you do, for you don't know what will take place.

177 Now, we see all this now heaping down. I got twenty minutes. I want you to turn with me to the 17th chapter, Revelations, to finish up just in a few moments. Now we're going to hit the road home. Listen close. Read with me. Open up your Bible and get ready to read. This ought to seal it.

178 Remember, there is two marks; one is apostasy, the other one is the Holy Spirit. One is the mark of the devil.

179 Remember, I have said this, that the early Catholic church . . . Now, Catholic people, sit reverent for a few minutes. The early Catholic church formed their own opinion about the thing. They had a false doctrine, of the holy eucharist, of taking a wafer instead of the baptism of the Spirit.

180 The Protestant adopt shaking hands, or making a pledge; both of them is wrong, according to the Word of God. *This* is the blueprint. They come and baptize, "Father, Son, Holy Spirit," when it's not one speck of time anybody was ever baptized that way; which is absolutely a pagan, Catholic baptism. And they admit it, and say, "You Protestants bow to our baptism."

I said, “Why do you do it?”

¹⁸¹ Said, “The Catholic church has power to change any Scripture they want to.”

I said, “That’s a lie.”

He said, “Why do you bow to it then?”

¹⁸² Ah, then you’ll shut up. Not me! I don’t believe in it. This is God’s Word. That’s right. If people want to follow, they have to go alone. I’m have to tell the Truth. That’s right.

¹⁸³ Notice, then they come out with all this other, the church, join its old catechism and all those things there. What a bunch of tommyrot and nonsense! And it’s hatched out billions of infidels, and cold formal. . .

¹⁸⁴ It’s the devil’s, at the beginning. And I can prove to you that the Bible said here, “All the world wondered after this beast power; which was, which is not, yet is.” How could it be, “was, and is not”? Said, “The whole world wondered about it.”

¹⁸⁵ When pagan Rome become papal Rome, it never ceased. The system of Romanism ceased; when a new king come in, he just set up a new order. But when they come into pagan Rome, through the Catholic church, through papalism, it never ceases. If one pope dies, they set up another one; one pope dies, they sit up another one. “The beast which was, which is not, yet is; which is not, which yet is; which. . . and shall go into perdition.” THUS SAITH THE HOLY SPIRIT, through the Scripture.

¹⁸⁶ Now, listen. “And there came one. . .” All of you watch now, the 17th chapter.

And there came to me one of the seven angels which had the seven vials, (that’s the last vials, that’s poured out), and talked with me, saying. . . Come hither; and I will show. . . thee the judgment of the great whore that sit upon many waters:

¹⁸⁷ Watch Revelations 12. That was a virgin woman. She was a real lady. How beautiful she stood!

¹⁸⁸ But here is one called a prostitute, “w-h-o-r-e,” means an un- . . . What is that? Let’s idolize this. . . or analyze it.

¹⁸⁹ Excuse me. Getting too fast; thinking I got fifteen minutes. I’m going to stay another hour then, so just keep still. [Congregation says, “Amen.”—Ed.]

¹⁹⁰ Look. All right. Look, let’s analyze it down. She is a foul woman. What is a whore? I hate to say the word, but it’s written here in the Bible. It’s a woman that professes to be a good woman, and commits

adultery with other men. Now, if a woman represents the church, then it's a church that professes to be Christian, and commits adultery with other things. Is that right?

¹⁹¹ "And she sits upon many waters; thickness and multitudes of people." Read the . . . about the 15th verse and you'll see that, see. Or, 17th, along in there. We'll get to it in a minute. "The woman that sit upon many waters; the whore." What a thing! Now if we had days after days, I could take that woman and trace her from Cain to the Coming of the Lord Jesus, and prove to you she was the first one to organize a church. She is the mother of organization. Watch, "And the woman which sit upon many waters. Upon, sitting upon many waters."

Now the 2nd verse.

. . .whom the (k-i-n-g-s) kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

¹⁹² In other words, she is professing to be a Christian church; high, beautiful. Watch how she is dressed, in a few minutes, with pearls and gold and stones. They say, "Who is like her?"

¹⁹³ And she had a cup in her hand, full of "wine of her fornications," her filthiness, her doctrine that she was causing the kings, oh, just to have a little prayer and "pray you out of purgatory," and all these things. That's it. There you are. That's the Word of God I'm reading. Look, "So he carried me away in the . . ." Now let's see, and made wine . . . That's right, the 3rd verse now. All right.

*And he carried me away in the spirit into the wilderness:
and I saw a woman sitting upon a scarlet colo- . . . beast, . . .
("Scarlet," rich, the richest church in the world.)*

¹⁹⁴ They cry here, "Who can make war with her?" There is one man in the world, only one man in the world, of all the world, that has power as King Nebuchadnezzar's vision was. Them ten toes run out into every . . . That streak of Roman iron runs out in every nation in the world. There is not another man in the world got the say-so that the pope of Rome has. President Eisenhower can speak in the United States, and it's law; but there is other nations he can speak into, and it's nothing. But the Catholic hierarchy can speak in Rome, and every nation will holler to it. That's right. There he is. Now we're going to see where he's at, and see if that's him or not, see if he's pictured here right. All right.

*. . .and I saw a woman sitting upon a scarlet coloured beast,
(rich), full of names of blasphemy, . . .*

¹⁹⁵ False baptism; false economy; leading the people blindly, telling them they can just come to church, make their confession, and so forth, do a “Hail Mary,” do a penance. Ignorance! Nonsense! I don’t see how people, good civil minds, could believe such things.

. . . *having seven heads* . . .

¹⁹⁶ There you are again, this same demon that’s all around, the red dragon, the beast and everything, has got “seven heads; ten horns.”

¹⁹⁷ “And the woman,” the woman, now, the church. Now, the *beast* is the “power” she had, the Roman Catholic church, but the Roman Catholic power. But, here is the church speaking now.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abomination and the filthiness of her fornication:

¹⁹⁸ There she is; is some church, you know. Isn’t it? Got to be there; she is pictured out. Just read on down and we’ll see who she is.

And upon her head was written the name, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, THE ABOMINATION OF THE EARTH.

¹⁹⁹ All right, Protestant, here is where you get squeezed. You’ll admit she is a prostitute, but she was the “MOTHER” (of what, of sons?) “OF HARLOTS.” That would be *women*, is that right? That would be *churches* then, is that right? She is the mother church then, isn’t she? Where did Martin Luther come from? Catholicism. Where did all these hatch out of? Catholicism, bringing their same doctrine, and you bow to it.

²⁰⁰ Now, the orneriest woman in Jeffersonville can bring forth a good, true, virgin girl, that’s right, and she can go straight if she wants to. And so did the Lutheran church, the Methodist, the Baptist, and the Presbyterian, and so forth; they went straight for a while, when their—when their founders were there preaching the Gospel to them. But now they go to shows, dances, television, smoke, do everything else, (you know it’s the truth!), stay home on Sunday. What is it? Because your harlot is acting like her mammy. That’s exactly. That’s exactly.

²⁰¹ Now let’s see where the color lays. The Bible said she was “THE MOTHER OF HARLOTS.” And everyone knows that that was pagan Rome, or Mrs. papal Rome, the Catholic church. In a minute, I’ll show you, positionally puts her in the earth, just exactly where she’ll be sitting. Right. Where she’s at and who she is, the Bible said so. Not me; the Bible! And said that she brought forth a lot of daughter churches after her. All right, now, Methodist, and Baptist, and Lutheran, and

so forth, you see where you come to, a “MOTHER OF HARLOTS.” They lived all right, but when the Light begin to shine . . .

202 It’s like a bunch of roaches in the summertime. Turn on the light, in the road where a roach is eating on an old corncob or something another like that, and throw the light on and watch them hit for cover as hard as they can.

203 You preach the Gospel, or the baptism of the Holy Ghost, to a lot of these old formal, ungodly churches; and watch them, “We don’t believe in no such a thing. I don’t believe in no . . .” Why? You know what you are, at the beginning. That’s right. That’s exactly right.

204 I’m not saying nothing against your church; brother, you got people in there that’s jewels. I ain’t saying nothing against the Catholic people. I love the Catholic people the same as I love the Branham Tabernacle people. It ain’t you, friend, I’m trying to holler at. It isn’t you, Methodist and Baptist, and Branham Tabernacle. It isn’t you that I’m hollering at. It’s the sin that you’re letting the devil put over you! Just because you go to church, you think you’re saved.

Jesus said, “Except a man be born of the water and Spirit, he’ll in no wise enter the Kingdom.” And when you receive the baptism of the Holy Ghost, “These signs shall follow them that believe.” That’s straight from the shoulder, brother. Or, it’s not from the shoulder, it’s straight from the Bible. Jesus never said, “Maybe these signs will follow some.” He said, “They shall follow them.”

Oh, they say, “Now, I believe that was for the apostles. I believe that there’s only one round of apostles, and that was back there in the beginning.”

205 And the very lesson we had last night, “He had seven stars in His hand,” and each star was to be given to each church age for a Light, right; just the same as there’s an apostle *there*, there’s an apostle *there*, and an apostle *there*, and an apostle *there*; “which was seven Spirits,” in the beginning of our lesson, “standing before God, to be sent out to the Seven Church Ages.”

206 Oh, brother, you might walk around with some little Baptist or Methodist doctrine, and get by with it; but you look at it, in the sight of the Bible, once. That’s right. Amen. I feel kind of religious right now. Amen. Yes, sir. Look. Brother, there you are. It’s a grinding; but any whipping, it don’t make you some good . . .

207 Mama, sitting back there, she used to make me take castor oil. We was little old kids. We’d have to eat cornbread and beans, every day in the week, and Sunday, too. Anyways, I’d have to take a lot of medicine. Saturday night, she’d always make me take castor oil. And on Saturday

night I'd hold my nose, like *this*, I'm not saying this for a joke. I'd hold my nose, and I'd say, "Mama, I just can't take it. It makes me so sick."

She said, "If it don't make you sick, it don't do you no good."

208 So is *This*. Stir you up! It'll get your—your digestion organs working right, so you can really digest the full Gospel.

209 The Lutheran come along with justification. Why, they were just . . . Organized it all down, "Yes, sir, we're the church!"

210 John Wesley saw sanctification. He said, "I see it's different." And he said, "That's all right, Luther, but this is it." What was he? Luther was the star of his age, but here is Wesley. All right.

211 Now, then, all the Lutherans went back on the shelf, because they forgot the . . . did not . . . Now, not all the . . . I mean the Lutheran church. The Lutheran still has good men, filled with the Holy Ghost. That's right. But now they all went back on the church, in that age. All right.

Here come Wesley along. He taken them through his age.

212 Then, the first thing you know, along come . . . After Wesleyan age, up come the Pentecostal. And they received the Holy Ghost, speaking in tongues.

213 My, the Methodists, and the Nazarenes, and the Holiness, say, "Oh, it's the devil." And you see what you done? You blasphemed the Holy Ghost. And see where you're at today? That's right. You, exactly what you done. Sure, you did. And you failed to walk in the Light.

214 And now you Pentecostals has got so lukewarm, this Laodicean Church Age, till God is spewing you out of His mouth. Right. That's exactly right.

215 You say, "Do you believe in speaking in tongues?" Yes, sir. "Did you ever speak in tongues?" Yes, sir. I praise God for it. Yes, sir. I've spoke in tongues, several times. And I believe it's the Power of God. Yes. I don't believe in the initial evidence, now, is speaking in tongues. But I believe there's a Power of God makes you speak in tongues, signs and wonders to follow. Yes, sir.

216 And then the devil put an old scarecrow up there, somebody that mocked and acted like they had the Holy Ghost. And all you Pilgrim Holiness, and Holiness, and Nazarenes, and all of you, looked back and say, "Ooh, I don't want none of That. Ooh!"

217 Oh, mercy! If you'd have had the Holy Ghost, or a part of God down in your heart, sanctified like you was supposed to be, you'd have recognized that to be the Power of God. Didn't Jesus say, "If you'd have knowed Moses, you'd have knowed Me also"? Sure. If sanctification is

the part of the Holy Ghost that cleansed and sanctified you; if you've got That, you'll recognize the rest of It when It comes.

218 *This* hand recognizes *this* hand. *This* head recognizes *this* foot. It's a part of the body.

219 And the Bible said there are nine spiritual gifts; prophets, teachers, evangelists, and pro- . . . so forth; and—and interpretation of tongues, speaking in tongues, Divine healing. It'll recognize every bit of It.

220 Oh, you froze up, "I don't want nothing to do with That." Whew! Getting warm around here, isn't it? That's the truth. Why? Why? You were organized. Your church said so, and that's the reason you couldn't do it.

221 But many of you Methodists come out and got the Holy Ghost. Many of you Baptists come out and got the Holy Ghost. Yes, sir. You, and many of you Holiness come out and got the Holy Ghost. Yes. Why? You didn't care what the church said. You walked in the Light. Amen. You didn't care what taken place. You knowed it was of the Lord, and you just walked in It.

222 Let the old—let the old lady stay back there, their old mammy. She is acting like her mother back there, a harlot. She organized. That's the very principle of the beginning of the trouble, when the Catholic church organized. Then the Lutheran church organized after her. Then the Methodist church organized after her. Then the Baptist church organized. And now there's six hundred and ninety-six different organizations. And Pentecost did the same thing!

223 Glory! What is the matter? God is proving that He is not in a organization. He is in the Spirit, the Holy Spirit. Hallelujah! Hallelujah! Yes, sir.

224 He don't care what your organization is. It's nonsense. It's connected with Catholicism and gone back in it, and stayed in it, and you receive that same mark that she is. Didn't the angel say, "Come out of her, My people, and be not partakers of her sins, and I'll receive you"? "Touch not her unclean things, and I'll receive you," the Holy Spirit speaking.

225 "And whosoever takes the mark of the beast, or the letter of his name." Wish we had time to go into that; my time is up. What's the letter of his name? Protestantism. "Let us make an image likened unto it. Let us make an organization. Our church is just as big as the Catholic church." They took all these things. "They had the big churches, and we do, too. We got just as much of the class of the city, in our church, as they have in theirs. Let us make an image unto the beast." And what'd the Bible said, she is a "WHORE," and that's a "HARLOT," through organization.

226 But the Church of the living God is free. "He who the Son has made free is free indeed." Come out of it! Get filled with God's Spirit.

Nations are breaking, Israel awaking,
The signs that the Bible foretold;
The Gentile days numbered, with harrows
encumbered;
"Return, O dispersed, to your own."

The day of redemption is near,
Men's hearts are failing for fear;
Be filled with God's Spirit, your lamps trimmed and
clear,
Look up! Your redemption is near. (Amen.)

227 How things are going! He said, in the last days, "Fear not, little flock. It's your Father's good will to give you the Kingdom," sitting together in Heavenly places.

228 And you Methodist, Baptist, Presbyterian, who has laughed at Pentecost . . .

229 And, I say, Pentecost needs a good old-fashion Gospel spanking, because they organize. The very Assemblies of God has went into the—the biggest of Pentecost, has joined the league of churches, just as formal and indifferent. And the worst I ever seen the Holy Ghost treated, nearly, was by Pentecostal preachers. So don't think, 'cause you belong to Pentecostal church, you're saved.

230 You're only saved when you're truly baptized with God's Spirit, by the Holy Ghost, united with Him in the Power of His resurrection, going forth with signs and wonders, following that Spirit wherever It go. The signs followed the prophets. The signs followed Jesus Christ. The signs followed the apostles. He said, "These signs shall follow them," till He returns again.

"Did That say that, Brother Branham?"

231 "Go ye into all the world, and preach this Power and demonstration to every nation." And it lacks two-thirds of it, yet, has never heard It. "And these signs shall follow them." "Them!" "Every nation!"

232 Glory! Whew! Oh, my! Maybe you'll think I'm crazy. Brother, I tell you, I love this good old-time religion. Yes, sir, anchors you in Christ!

233 Now you see what the mark of the beast is? It's the mark of apostasy. It's a person who is a . . . just thinks, that, "Well, I belong to church, and I'm just as good as the next fellow. Am not I belonging to this church?" And you realize, where your church organization that you're depending on, where it come from? Do you realize?

234 The Bible said, "He that worships the beast, receives his mark, or the letter of his name," now watch, "in forehead or hand," that's *knowledge* or *deed*. That don't mean you got a big tattoo on your face. It don't have to be that. It's not talking of the outward. It's talking of spiritual.

235 And watch him and see what he knows about the Scripture. Listen to him and see where he goes to. "If any man don't have this Doctrine, there's no Light in him," the Bible said. See? See? Watch where he goes to. Watch what he does.

236 He say, "Well, I—I belong. I'm Protestant. Yes, sir. I—I belong to *this* certain church. Yes, sir." And on Sunday you just have about enough respect for it to come in out of the rain. He goes down, instead of going to prayer meeting, you'll close up the church, and set and watch television. He goes out here and he drinks and carries on, and acts like the rest of the world, yet he belongs to the church. Remember, that's the mark of sin.

237 Now let's read on a little farther, quickly, and then I'll close. We a passed time. Let's read now the 6th verse.

And I saw the woman now (the church) drunk with the blood of the saints, . . .

238 "Drunk with the blood of the saints." You know, the Bible said, when she was destroyed, that every mortal that died, on the earth, the guilt was found in the Catholic church. Exactly, at the beginning.

. . . and with the blood of the martyrs of Jesus: and . . . (John speaking now) . . . and when I saw her, I wondered with great admiration.

239 John said! Now let's looky here. John said, "I looked at her; she was so pretty, a lovely big church. She had a whole bunch of churches been born out of her, 'mother of harlots.' And I looked back yonder, and how could that woman . . . She was giving out that false doctrine, causing all the kings and great men to be made drunk with it. And here her daughters is doing the same thing. But, I looked at her; she was so pretty!"

240 One place in the Scripture said, "I sit as a queen and have need for nothing." See?

241 And then he, John, said, "I admired her. I looked at her, and looked with great admiration. I admired her."

And the angel said unto me, Wherefore didst thou marvel? I will tell thee . . . I will tell thee the mystery of the woman, and . . . the beast that carries her, which hath . . . seven heads and ten horns.

242 Now let's see if we was right. If we got Catholicism right, then you know Protestantism is following it. So you got . . . You, you got intelligence enough to know that, see. Watch.

The beast which thou sawest was, . . . is not; and is . . .

243 "The beast." Now watch. Now you'll notice over here, it said how many kings there was; how was fallen, one must come.

. . . and shall ascend out of the bottomless pit, . . .

244 Not on the Bible! Out of a bunch of superstitions it was made up. There is no background for it. Where do you get "purgatory" at? Where do you get this "non-meat," and "the priest not marrying," and all these other things they do, "confessions"? Where do you get that at? There is no place nowhere to find it. It come out of hell. The Bible said so. It come out, the beast, the power, the doctrine it had, "Come out of the bottomless pit."

. . . and goeth into perdition: . . .

245 Where is "perdition"? Hell. Goes right on back to the place where it come from.

. . . and they that dwell upon the earth shall wonder, whose names were not written in the book . . . from the foundation of the world, when they beheld the beast which was, . . . is not, and yet is.

246 Now, the Protestant churches say, "Well, how can that be, when they say, 'I believe Jesus Christ. He is my personal Saviour'?" The devil believes, also, brother.

247 It's got to be a regeneration, a new Birth, a born again. And when you're born again, your name is put in the Lamb's Book of Life.

248 You say, "I often wonder. Well, what, ain't I as good as somebody else? Ain't I as good as a bunch of you nit-wit holy-rollers? I'm as intelligent. I've got them in . . . I've got degrees. I'm out of a college. I come from a good family. My people were church members, before me. Ain't I as good as you?"

249 It said, "The whole world," Protestant and all, "wondered," all except those whose names were written in the Book.

250 Why were names written? They are Abraham's Seed, "and are heirs according to the promise, elected before the foundation of the world." That's why they don't wonder. Notice here, now watch what he said. Watch these in the Lamb's Book of Life.

And here is the mind that has wisdom.

251 Now I want to ask you something. Is wisdom one of the gifts of the Holy Spirit? [Congregation says, "Amen."—Ed.] Is that right? How

many believes that the Bible, First Corinthians 12, teaches that the gifts and all in the church, is wisdom, let's see, one of the gifts? Well, how could you say there is no speaking in tongues then? How do you say there is no interpretation of tongue? How could you say, there's no Divine healing? For the same body . . . If I'm a body, got a hand on *this* side, and hand on *this* side, and a foot *there*, how can you say that the hand is, not the foot? Didn't you hear what Paul said?

²⁵² Now watch, he is speaking in the last days, directly to the Body, said, "Here is to the one that has wisdom." Oh, I like this. Oh, my! Here is what will shock you. Listen to this. All right. "Here is the mind that has wisdom." If those Holy Spirit gifts didn't come down to all the age, why did he speak this for the last days then? If there's going to be no gifts in the church, in the last days, why did he direct this to the last days then? "Here is to the one that has wisdom."

. . . The seven heads are seven mountains, on which the woman sitteth.

²⁵³ How many hills? How many cities in the world, though, that a church sits on seven hills? Only one. Where is that? The Vatican City in Rome. That right? [Congregation says, "Amen."—Ed.] The Bible said that this horrible whore that made all the world commit fornications, and brought out a bunch of little daughters to teach about the same thing she did; they wasn't as bad as her, but they were harlots. Taught them the same thing. Said, "The beginning of it will be a woman," or a church, "sitting on seven hills," in Rome. I've looked all over the world; tell me where it's at, "a church sitting on seven hills." Now I'm reading this out of the Bible.

And there are seven kings: five are fallen, . . .

²⁵⁴ If we'd take the history, and go right back and show it, where the kings had fallen, in Rome, since the Babylon kingdom.

. . . one is (Nero), and one is to come; and . . . he must continue a short space (about six months) when he comes.

²⁵⁵ "And the beast . . ." Ooh! Look at this. Now the power is going to take the pagan place.

And the beast that was, and is not, even . . . is the eighth, (now watch) and is of the seventh, . . .

²⁵⁶ You all know what a terrible king he was. He ha- . . . He hooked his mother to a singletree of a horse and drug her through the streets, and set the city a fire, and fiddled up on the hill. That's the same kind of a spirit that's dominating the church that sets in the place of pagan. "The eighth, which is of the seven. And then he is, and is not; and is, and is not; and is, and is not," on down.

. . . *and goeth into perdition.*

257 Plumb till the time of the Coming of the Lord, and he is cast into hell.

And the ten horns which thou sawest are ten kings, which have received no kingdoms as yet; but receive power as kings one hour with the beast.

258 Oh, if we just had. . . “Received no power as yet.” They’re not kings. They didn’t have. . . They can’t. The horns didn’t have crowns. “They received power like kings.” What is it? Dictators; not crowned kings. Dictators! Oh, my!

259 Now, oh, when I read this, sometime my heart leaps for joy, all right, when I think of how that we’re living here in the last day.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

These have one mind, and shall give their power and strength to the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: . . .

260 There comes the Battle of Armageddon; ready for the Millennium.

. . . for he is the Lord of lord, and the King of king: . . . (don’t be shook up) . . . and they that are with him are called, the chosen, . . .

261 Not you; He has. You got the Holy Ghost, you ought to shout victory. God chose you before the foundation of the world. If you can’t see Gospel Light, it’s because you—you’re just blind.

. . . chosen, and faithful.

And he said unto me, The waters which thou sawest, where the whore sits, are peoples, . . . multitudes, and nations, and tongues.

262 In other words, this woman sitting here, the church, is going to give out her doctrine to every people, multitude, and tongue. There she is. She had rule over them. She is sitting over them, the power dominating them. She is sitting on seven hills, clothed in scarlet, decked the richest in the world. There she is.

And the ten horns which thou sawest upon the beast, these shall . . .

263 Watch now, you’re coming into the powers of communism.

. . . these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God has put into their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God . . . be fulfilled.

264 Hallelujah! "Heavens and earth will pass away, but God's Word will never pass." Look!

. . . the woman which thou sawest . . .

. . . the woman which thou sawest is that great city, which reigneth over the kings of the earth.

265 Show me one city in the world that's reigning over the kings of the earth, out of any way that you want to, outside of the Catholic hierarchy in Rome, sitting on seven hills. Not one city, and never was, and never will be; outside of the New City that come from Heaven. That's right.

266 Now, just a minute. I want to show you this again, so the Lord be mindful and bless us together as we read this. All right. Watch here now, I'm reading the 13th chapter. I'm beginning at the 15th verse.

And he had power to give life unto the image . . .

267 That's in the United States, which we seen come up, you see, an image.

. . . that the image of the beast should both speak, and cause as many that would not worship the image of the beast should be killed. (That's the boycott.)

And he caused all, both small and great, rich and poor, bond and free, to receive a mark in their right hand, or in their foreman . . . -head.

And that no man might buy nor sell, save he that had the mark, or the name of the beast, or the number of his name.

268 Now watch, now, close now, real close, 'fore we close. The 18th verse. Listen.

Here is wisdom.

269 See the Holy Spirit calling back to the believers in the last day? That little group there, speaking, calling to the little group in this day, "Here is to him that has wisdom in the church. Let him understand this."

. . . Let him that has understanding count the numbers of the beast: for it's the number of a man, (not a nation) a man; and his number is Six hundred three score and six.

270 And right up over the Vatican City . . . Don't tell me now; I've got *Facts Of Our Faith*, and all, see. Up over the Vatican City, and the pope stands as "the vicar of the Son of God." I got Catholic friends sitting

right here, that was Catholic, sets here and knows that's the truth. My people, perhaps, before me, were Catholic, too. See?

²⁷¹ They called Saint Patrick a Catholic, and he never was a Catholic. Said Joan of Arc was a saint; and the priests burnt her as a witch. No wonder Jesus said, "You whiten the sepulchers of the prophets, and you put them in there, you whited walls." That's right.

²⁷² Watch, it's the number of a man. And up over the pope of Rome, it's wrote, "VICARIVS FILII DEI." It's wrote in Roman letters. Just write it out yourself, tomorrow. V, I, C, I, R, oh, just keep it out, in Roman letters, and draw your line and add it up, and see what you got: six hundred and sixty-six. Where is he sitting? "On seven hills."

²⁷³ And out of there come the organization of religion, that taught dogma instead of the Bible. And the Protestants burst out of it, and are doing just the same thing they are, 'cause It said she was a "WHORE," and they were "HARLOTS." Bring out with a false baptism, with a false religion, with a false conception of the Holy Ghost, with a false conception of hell, and all these things like that, and the Protestants following right down in the footsteps.

But it'll be Light in the evening time,
The path of Glory you will surely find; (That's right.)
. . . way, is the Light today,
Buried in the precious Name of Jesus.
Young and old, repent of all your sin,
The Holy Ghost will surely enter in;
The evening Lights have come,
It is a fact that God and Christ are One. (Amen!)

²⁷⁴ Brother, I'm telling you, it's the evening Lights are shining. The same apostolic Doctrine, the same apostolic baptism, the same apostolic filling of the Holy Ghost, the same apostolic signs and wonders, are peeping through to the Gentiles; like they did the Jews, back there at the early morning, here it is in the setting of the sun.

There are people almost everywhere,
Whose hearts are all on flame
With the Fire that fell on Pentecost,
That cleansed and made them clean;
Oh, It's burning now within my heart,
Oh, glory to His Name!
I'm so glad that I can say I'm one of them.

One of them, I'm one of them,
I'm so glad that I can say I'm one of them;

One of them, one of them,
I'm so glad that I can say I'm one of them.
They were gathered in the upper room,
All praying in His Name,
They were baptized with the Holy Ghost,
And Power for service came;
Now what He did for them that day
He'll do for you the same,
I'm so glad that I can say I'm one of them. (Aren't
you?)

Come, my brother, seek this blessing
That will cleanse your heart from sin,
It will start the joy-bells ringing
And will keep your soul aflame;
Oh, it's burning now within my heart,
Oh, glory to His Name,
I'm so glad that I can say I'm one of them.

275 Oh, for this glorious Gospel!

It's dripping in blood, yes, it's dripping in blood,

276 Count the cost! "If he will follow Me, let him deny himself, take up
his cross," death, "and follow Me."

This Holy Ghost Gospel is dripping with blood,
The blood of disciples who died for the Truth,
This Holy Ghost Gospel is dripping with blood.

The first one to die for this Holy Ghost plan,
Was John the Baptist, but he died like a man;
Then came the Lord Jesus, they crucified Him,
He preached that the Spirit would save men from sin.

There was Peter and Paul, and John the divine,
They gave up their lives so this Gospel could shine;
They mingled their blood, with the prophets of old,
So the true Word of God could honest be told.

Then they stoned Stephen, he preached against sin,
He made them so angry, they dashed his brain in;
But he died in the Spirit, he gave up the ghost,
And went to join others, that life-giving host.

It's dripping with blood, yes, it's dripping with blood,
This Holy Ghost Gospel kept dripping with blood,
The blood of disciples who died for the Truth,
This Holy Ghost Gospel kept dripping with blood.

The souls under the altar, are crying, "How long?"
For the Lord to punish those who've done wrong;
(Making fun, see. Oh, my!)
But there's going to be more who will give their life's
blood

For this Holy Ghost Gospel and its crimson flood.
It's dripping with blood, yes, it's dripping with blood,
This Holy Ghost Gospel keeps dripping with blood,
The blood of disciples who died for the Truth,
This Holy Ghost Gospel is dripping with blood.

277 Let's turn around, shake one another's hand now.

It's dripping with blood, yes, it's dripping with blood,
This Holy Ghost Gospel is dripping with blood
The blood of disciples who died for the Truth,
This Holy Ghost Gospel is dripping with blood.

278 Do you love the Lord? The Lord bless you.

279 Father, we pray that You'll bless this audience, and may they go home rejoicing. May they come to the Fountain filled with Blood, drawn from Emmanuel's veins. May they forsake all the old church-anity, and come and receive the Holy Spirit. We pray in Jesus' Name. Amen.

God bless you. Good night. God be with you.



THE MARK OF THE BEAST

54-0513 Vol. 26-3

This Message by Brother William Marrion Branham was delivered on Thursday evening, May 13, 1954, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 54-0513, is one hour and fifty-four minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings.

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