
THE BASIS OF FELLOWSHIP



Just remain standing a moment and let's pray while we're standing up.

2 Anybody got a special request? Just raise up your hand and say, "Lord, remember my request tonight." Watching this boy setting here in a wheelchair with his hand up, I pray that God will heal him tonight. And let's just be in prayer now as we bow our heads, each one in your own way.

3 Our Heavenly Father, we come to Thee in the precious Name of the Lord Jesus, to thank Thee for all that Thou has done for us. This is another day that we're spared, Lord, one day this side of Eternity yet. We thank Thee for it. And if we have did anything that was displeasing to Thee, we ask forgiveness.

4 And we pray now that You'll take the service into Thy hands and continue with us, Father, as we read the Word and begin to speak on the Word. O God, may the Holy Spirit come. May we have fellowship around the Word, Lord, just great glorious fellowship. Grant it.

5 Bless us together and answer each request; Thou knowest their hearts and what they have need of. My hand's up too, Lord, and I pray that You'll remember my request. Remember those who are sick and afflicted and needy, and the people calling and crying and begging, and their loved ones dying. Oh, it's a sick world, Lord. Come, Lord Jesus, take us from it, Lord, to that glorious Land where there's no sickness and sorrow.

6 Speak to us tonight and through us; circumcise the lips that speaks and the ears that hear. And bless Thy Word, and may It be a Seed in our hearts to build faith. For we ask it in Jesus' Name. Amen.

Lord bless you as you is being seated now.

7 We are indeed, a privilege we deem this, to be here again tonight. And now, tomorrow, the Lord willing, we're to be, tomorrow afternoon, at two-thirty, at the Old Pisgah Home with Brother Smith, at two-thirty, tomorrow afternoon. Now, they'd have to tell you the directions. I—I guess anybody knows where the Old Pisgah Home is, I guess. The Pisgah Church, or, Pisgah Home, is that? Yes, home and church it's called. I was . . .

8 Brother Smith is a very precious friend of mine. We've missionaried together in the Islands, and he's a very fine Christian gentleman. And you that live in around near there, I don't know how far it is, but it's somewhere here in California. I wouldn't know what. I'm just

simply would . . . don't know my way around here. And I make so many mistakes around here anyhow.

⁹ I had something today; I had some fellowship with Brother Arganbright. He, they said, he just was speaking. I'd been out; some little lady outside the door there was crying, to go see her father, dying with cancer. And you don't know how many of those there is; just everywhere. And so I was up to have fellowship with Brother Arganbright this morning.

¹⁰ And I just almost made one of the most horrible mistakes. Umm! I was standing in Clifton's Cafeteria where I'm to speak next Saturday morning for the Christian Business Men. And I was standing there watching the people come in, and I—I seen some young lady come in, and I was going to go over and ask her if she wanted me to pray for her. I—I thought there was something wrong, and, with her eyes. And I'd seen leprosy, and glaucoma, ophthalmia, I'd . . . but I never seen any eyes like that. And come to find out, it—it wasn't that, 'cause here come some more in. It was some kind of stuff she had on her eyes. It was . . . I was just . . . was a good thing something stopped me or she'd . . . And she had some kind of a chartreuse-looking stuff down this way, and then some dark blue behind that and it . . . Well, I thought the poor thing was just about to die; I didn't know she was, she come in there and I thought—I thought, "That's—that's the first time I ever seen anything like that."

Is that some new fad or something they're doing?

¹¹ And I looked around, and I seen that, and I started go over and say . . . Oh, my, that poor girl, I'd just like to ask her what's wrong with her eyes. And I thought maybe she'd . . . I'd tell her that I pray for the sick, maybe that—that if . . . I'd like to find out what it was. I'd been in Africa in the jungles, and I—I—I—I—I never seen anything like that in all my life. And I didn't think about it being makeup. You know where—you know where makeup comes from, is from the jungle. That's right. It's a heathen trait. It—it don't belong to civilization. It's—it's the heathens; yeah, they paint themselves, and make, take mud, and I . . . That's exactly the truth; sure is. It originated there; that's where it belongs. It don't belong to civilization and a long ways from Christianity. So then, they . . . I never had seen anything like that in—in Africa, in United States, Switzerland, France, Germany, where I've been, about seven times around, so I never see anything like that. And I happened to find it in California. Was a good thing I didn't walk up; she'd have probably slapped me, wouldn't she? if I told her if I could pray for her for her eyes, you know, and . . .

12 I had a minister friend one time had come from Holland here, and he made a mistake something like that, and the girl never slapped him but it's a wonder she didn't. He was a little Hollander, and he was at my house. And he went downtown, and he was kind of middle-aged man. There was a girl walked out with them little, just little . . . hardly any clothes at all on. He hollered, "Oh, sister, sister."

And she looked around, said, "What's the matter with you?"

13 Said, "You forgot your skirt." And so—and so . . . And she just turned her head and walked down the street kind of . . . It's a wonder she didn't slap him, but poor fellow, he just thought, "Oh, my."

I can't believe that we come from monkeys, but I, sure looks like we're going back that way.

14 Brother Arganbright was speaking to me about having some meetings later on in the week about praying for the sick. I—I love to pray for the sick; that's my ministry. I'm not a preacher. I don't have enough education to call myself a preacher. Never come out of any schools or anything, so I—I just love to tell of the Word what I know, and that's about all I can say. Just by experience and what I read.

15 But he said that the people were wanting to form a prayer line; pray for the sick. Now, the reason I haven't been doing it, when I come they told me on this meeting here, meant to throwed it all together. I been having healing services. No one . . . There's no need of me trying to explain it, I cannot, what visions does for you. But any reader of the Bible knows what it does for you. Anyone . . .

16 If our Lord was touched by one woman, Him being the virgin-born Son of God, and one vision from that woman touching Him, said, "I perceive that I have gotten weak," what do you think it would do to me, a sinner, saved by grace? One vision from the prophet Daniel, he was out of his head, troubled, didn't know where he was at, walking around for several days.

17 No one realize what's that does to you. And it's—it's . . . You—you meet . . . You stay in that a little while and you—you meet somebody, you don't . . . you really, "Is it a vision, or am I, where am I at?" See? See, it's God taking a hold of you and . . .

18 Now, let me just say a word on that. Did . . . Surely, spiritual people would understand, who reads the Bible. Let's just take like this: poets and prophets. Let's just speak, that's inspirational. I'll start on poets first: Poets, a real poet, is by inspiration.

19 Let's just take one poet that I think of; let's take Stephen Foster. I think he was one of the greatest poets we had in America, give us our folk songs and things. Did you ever read his life? Now, the old Kentucky

home is just across the river from me. I can go over there in fifteen minutes from my house. There's the desk, it was valued at the world fair in . . . for about twenty-five thousand dollars many, many years ago, where he wrote *My Old Kentucky Home*, the places where he wandered around there on the plantation, so forth.

²⁰ Well, every time Stephen Foster would get up in enough inspiration to—to take his pen and write a song, then after the inspiration left him, he'd get on a drunk. Did you know that? He sure did. And finally, when he come out from under it one time, he didn't know where he was at, and he called a servant and took a razor and cut his throat, committed suicide. Did you ever know that? life of Stephen Foster.

²¹ Let's take . . . You say, "Well, that man was a worldly man." Well, let's take William Cowper. I stood by his grave in London, England not long ago, just had to weep. He was considered a neurotic. Anyone who lives in the Spirit, to the world there's just one little shade from insanity. Science says that.

²² William Cowper, when he wrote that famous song, we used it in communion at our . . . my Baptist Tabernacle at home for years and years. "There is a fountain filled with Blood, drawn from Emmanuel's veins, where sinners plunged beneath the flood, lose all their guilty stain." You've heard it, haven't you? Did you ever hear the history of it? As soon as the inspiration left him, when he was in there he wrote the song, and when he was up in such a high key where people don't know nothing about . . . Just to sing and shout and dance, that's not in . . . that's in the Spirit all right, but the Spirit of joy. See? But when you raise up into them spheres that you know nothing of. See, you can't explain it, you just . . . you have to just know it's there and that's all. When he come out of that, he tried to find the river to commit suicide. How many ever heard the story? Sure. See? Sure. He tried to find the river to commit suicide. It was too foggy; the driver couldn't find the river. He was going to plunge beneath the river, he thought he was still in the song, now he was going to plunge beneath the river, lose all his guilty stains. See?

²³ Now, you say, "You're talking about song writers." All right, let's turn it right back in the Bible now. Let's take prophets. Let's take the—the prophet Jonah. When he was on his road down to Nineveh, and—and he went by the way of Tarshish, and the Lord taken him over to Nineveh, and kept him alive in the belly of a whale for three days and nights. You believe the story is true? He had him—He had him anointed, and when he come out of that, so in prayer for three days and nights in the belly of this whale, when he come out on the banks of Nineveh, he preached with such force until they even put sackcloth on

their cattle, and repented in such a way. Is that right? Turn repentance to the city . . .

24 And went up on the hill when the inspiration left him, and set down under a tree, and prayed for God to take his life (Is that right?) when the inspiration left him. See? It ain't while you're *here*, you feel like you're a giant, but you don't know what they have to put up with as soon as you leave *here*. See?

25 Look at . . . let's take Elijah the prophet. God give him inspiration; give him a vision, told him to go up on the mountain and what to do. He laid that thing in order just the way God told him to. It hadn't rained for three years and six months. And he called Fire out of the Heavens, and immediately called rain out of the heavens, and took and killed four hundred priests himself, executed four hundred priests.

26 And then when the inspiration left him, run at the threat of a woman, and run out in the wilderness, and set down under a juniper tree, and said, "God, take my life." And He . . . God fed him with some cakes on the hearth there, and—and then fed him for again. And then he was wandering in the wilderness for forty days, and God found him pulled back in a cave somewhere. That right?

27 And the mighty rushing wind went by, and God wasn't in the wind. The thunder went by, and He wasn't in the thunder. After a while a still small Voice spoke to him, wanted to know why he was back in that cave. See, beside himself, wandering around in that wilderness, now, and was found pulled back in a cave. Now, you have some conception, what's the Son of God?

28 That's the reason, friends, it just nearly . . . You don't realize . . . I stood here the other night, just trying to stand as long as I could for you people, because with the Gospel I'd cut it just as hard and slammed it through denominations and everything. Not at your denominations, but the way that they're getting so loose. You see? They're . . . And with that, I thought, "God, I love them, and I—I've hurt them; let me stand as long as I can." And when I started off this platform, I found myself in the arms of a minister. When I got in yonder, I run into some woman, out in the room out there where there was some more people standing. See? I—I didn't know where I was at. Then Billy got me by the arm and led me out, and next thing I knew they was taking me up the steps down at the place where I stay. See, see? And then all night long I didn't sleep at all; I didn't tell you about it. See?

29 Next day I . . . look like everything I'd look at . . . The maid come in to make up the rooms, and I stood there, just as soon as she come in, I knew right then what was wrong with her. I went out on the street, walked down the street, and here come a man coming down the street,

right there, I just, first thing you know, I shook myself standing there, seeing about something he'd done, was trying to tell him right there on the street. See?

³⁰ You just don't realize what you go through. See? You—you—you just know the outside; you don't know what the inside is. It's like being way up high, a million miles high, where you feel like that everything's in your reach like that, then all at once you just drop off of somewhere, and you don't. . . there you are. See? And that's the reason we have to watch it real close.

³¹ And one time I was in the meeting so long, and the brethren let me stay so long at the platform, till it was almost a year 'fore I was back in the field again.

³² And so, that's what makes it hard. Until I cross the border on the other side and meet you people again face to face, you. . . there's no need of trying to explain it. You just believe me as your brother. I—I try to work everything I can in love to you. Wouldn't I love, tonight, to take every sick person, and say, "I can heal you"? Oh, I. . . if I could take a quarter and put it on the street and push it across Hollywood, to Hollywood from here, to get you healed, I'd do it, I'd sure do it.

³³ But if I could get the Bible, build around faith enough to just a—a couple of things that you could see and recognize. See, we're so earthbound, all of us (I am too. See?), and so earthbound till we don't realize that's it's Jesus Christ standing there. See?

³⁴ Now, when that anointing comes, you can catch every person in here just exactly where the fears, where the flusterations, where, there it is, like a heartbeat coming to you. See? When. . . It isn't me; it's just become anointed; that's all. See? And—and it's just a—a gift that I have to just yield myself to the Spirit.

³⁵ I usually don't eat, or anything, just keep yielding myself to the Spirit. And when they bring me here at nighttime, no one speaks to me. See, I come right in, go right out the same way. I stay in the room and pray till I can either hear It or know and see that Light moving in the room where I am. Then I just keep saying, "Thank you, Lord; I'm going there for one purpose, to help Your people. Now, You help me, Lord, whatever it is, give the people faith." And that's—that's the way I do it. That's right.

³⁶ And so then when it comes to just praying for the sick, by laying hands on them, I do that all the time of course. That's right. And now, that's one way, that's the—that's the old tradition way of the Jews to do that. And it's good; it pays off for Oral Roberts and—and Tommy Osborn.

37 Tommy Osborn, I don't think, lays hands on the people; he just explains to them the Word, and just catches the devil. He's such a scholar, till he can just put the devil in his place by the Word, and then let them pray for one another, make one committal prayer, and set back up there and let them come up and testify all night, he said. It don't bother him a bit; he don't. . . Um-hum. And I met him here not long ago. Tommy is one of the finest fellows. Tommy Osborn is really one Christian gentleman, Brother Tommy Osborn: very sweet fellow. And he just—he just got a hold on the Word from old Brother Bosworth.

38 He come to my house; he was up here. What started his ministry, he was up there when that maniac run out to kill me (You've read it many a time.) on the platform. And then, and he stood out there with his shoulders back, and spit in my face, and everything else. And said, "You deceiver," before sixty-some-odd hundred people, he said, "up here imposing yourself as a servant of God," said, "I'll break every bone in that little body of yours," great big, two-sixty pound.

Well, you better know what you're speaking about. You better not speak at all; just let God do the speaking. I knowed He'd led me there.

39 And two little policemen I'd led to Christ back in a dressing room in the auditorium, run out to grab him. I said, "This is not a flesh and blood affair; just let him alone." So he run up there.

40 Now, I'll tell you, if you ever get one speck angry, you better walk off the platform. There's only one thing will conquer any devil or anything else; that's love. That's the only way I can ever help anybody, is when I love them. And I can feel the love of them to me.

41 Now, the man there, I thought, "That poor fellow, he wouldn't kill me; that's the devil making him do that. He may be a married man, have children. What's he got against me? He never seen me in his life." Come to find out, he was out of an insane institution and had hit a minister out on the street and broke his jaw and his collar bone. He just had a mania to kill preachers.

42 And he started walking there, and about a couple of hundred preachers scattered off the platform right quick when they seen him. And so he, there, he stood, and he stood up there; he said, "Tonight I'm going to knock you all the way out in the middle of that audience and break every bone in your body." Now, he was plenty physically able to do it. He weighed about two-sixty, and I weighed about a hundred and eighteen.

43 So there, he stood there and I looked around; I thought, "Well, poor fellow, now look, there's the devil got that great big fine specie of a man all bound like that. Isn't that pitiful?"

44 And I turned around. I—I—I didn't say one thing; just kept still. And I heard myself tell him (See?), that was the Spirit (See?), the Spirit told him. You ought to see it in the jungles in Africa and like that, how it works. You see it here amongst Americans, but see it out there where you come before witch doctors. And—and It said, "Because you have challenged the Spirit of God, tonight you'll fall over my feet."

45 He said, "I'll show you whose feet I'll fall over, you impostor, you snake in the grass, you hypocrite." He walked up and went "*Hawk! Pfft!*" spit in my face.

46 I never said one word; just stood and looked at him. He got right up close to me; he drew back his great big arm like *that*, and his teeth set together, and his eyes just glistening; he raised back to hit me, and I said, "Satan, come out of the man."

47 He went "Who, who, who." Begin to turn around and around like *that*, and fell down, pinned my feet to the floor, like *that*. There, both spirits had challenged one another. You see? He had challenged, and the Spirit of God accepted it. See? And there, he fell on my feet.

And them little police run out and said, "Is he dead?"

I said, "No, sir, he isn't dead."

"Well, is he healed?"

48 I said, "No sir, he worships that spirit; he—he's not healed." I said, "But I wish you'd roll him off of my feet," because being he just kind of had me pinned down there.

49 So, Tommy Osborn seen that, or, his wife saw it, and brought him down the next day. And he nailed himself in a room for three days. When I went home off that trip, there he was out in the front, little Tommy, his. . . with his couple little. . . his little baby and then the little—little boy. He was two or three times around the car, so nervous you know, he said, "Brother Branham, Brother Branham, you think I got a gift of healing?"

50 I said, "Look, Tommy, after this revival starting like this, they'll be so many Divine healers in the land." I said, "It'll be pitiful; it'll be so the people won't even, won't have a meeting unless they got a Divine healing." See, Divine healing is a minor, you could never major with the minor. See? Salvation is the main thing, to the soul. Divine healing's just a minor thing. But I said, "It'll come to pass, because when the phenomena is done there's always a mixed multitude like was in the days of Moses, like always."

51 Luther, I was retaking the history of Luther here not long ago, and said, "The phenomena of Martin Luther wasn't that he could protest the Catholic church and get by with it, but hold his head above all the

fanaticism that followed his revival.” So that’s right. So I said, “It’ll follow the same here. You see?”

So I said, “You was called for the ministry; you know that, Tommy.”

He said, “Yes, I do.” He looked like a promising young man for the Lord.

⁵² And I said, “Well, if I was in your place, if you was called for the ministry, you was called to pray for the sick. Just don’t . . . Forget about gifts of Divine healing and thing; just pray for the sick.” I said, “I’d go up under that ol’ oak tree there, and learn something about the Word of Divine healing.”

He said, “What ol’ oak tree?”

⁵³ I said, “That baldheaded one setting on my front porch, Dr. F. F. Bosworth.” I said, “There’s not a man in the land that knows any more about the Word of God on Divine healing than he does.”

⁵⁴ I was going to Africa just here some . . . here a few years ago, and I was in Madison Square . . . No, what is that place where you visit there, it’s in New York? St. Nicholas Arena. And he’d flew all the way back, and he flew all the way up there, and one night I walked out on the platform, he seen me, started crying like *that*. And I run behind the screen and hugged him. And I said, “Tommy, you just come from the Islands?”

He said, “Yes, Brother Branham.”

I said, “I guess you’re so tired, honey, why’d you ever fly up here?”

He said, “I’m not a bit tired.” Said, “I’m on a honeymoon.”

I said, “A honeymoon?”

⁵⁵ He said, “Yeah, me and my wife, we just have a great time.” He said, “You see, Brother Branham, I’m glad the Lord didn’t give me any discernment or anything.” He said, “You know when you told me set under that ol’ oak tree?”

I said, “Yes.”

Said, “That baldheaded one?”

I said, “Yes, sir.”

⁵⁶ He said, “I learned something there,” said, “I just go and take the Word, take about thirty minutes, and tie Satan in such a knot he can’t get out of it, then just offer prayer, and say, ‘You all that’s healed come on up.’” Said, “Let the first one rise up and give the other one courage, and the other one.” Said, “Me and my wife just sets back there and claps our hands and have a big time, shout till about eleven o’clock,

and then we let the rest of them take it over and we go home, walk in the moonlight and have a great time,” he said.

I said, “Yes, and that same ol’ oak tree is setting right out here tonight waiting to go to Africa with me.”

⁵⁷ Bless his heart; he’s in Glory tonight, enjoying the pleasures of Eternal Life on the other side. That’s it. Oh, God, I—I’ll be so glad when we all get over on the other side, won’t you? and it’s all over with?

Now, if you’re not the seed of Abraham tonight, come, be the seed of Abraham through Jesus Christ.

⁵⁸ Now, I want to read just a verse of Scripture. I believe, did . . . ? Somebody reads the Bible for me each night. Or, Brother Roy. I want to read some . . . just one more, ’cause if my words fail, His won’t. And I want to read this from Saint, or, First John and the 1st chapter and the 7th verse.

. . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ God’s Son cleanses us from all sin.

⁵⁹ I’d like to take a text, if it would be called a text, for just a little bit now on this subject here, *The Basis of Fellowship*.

. . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ God’s Son cleanses us from all sin.

⁶⁰ Now, I’d like to speak on the terms of fellowship. Now, why are we here together? We are here, perhaps, with different organizations; different denominations are represented here, probably Methodist, Baptist, Pentecostals, Oneness, Twoness, Threeness, Fourness, what all goes together, we’re setting here. Now, someday God’s going to drive us all together. He will have to (See?), to make . . .

⁶¹ Right over here in Houston, Texas, not long ago, when the Angel of the Lord had His picture taken, when Dr. Best, that night, of the Baptist church, was holding a debate there. And when they put it in the paper that the debate would be held between Brother Bosworth and he, at my meeting, over there that the Lord had sent me, why, there come . . . They didn’t pay any attention to whether . . . If there’s one thing in common, Divine healing was at—at—at stake, and so every one of them come and fellowshiped together then. And so then, it’ll be that way sometime. Communism will finally root itself around here, and we’ll be glad to fellowship with one another, won’t we? Fine brethren of like precious faith: whether they’re riding a one hump camel or two hump camel or whatever there is, we’ll be glad to be riding with them anyhow, go, enjoying their fellowship. I hope I live to see it.

⁶² Now, fellowship is when we can come together. Now, you can't make like crows and doves; they can't have fellowship one another. Their diet is different, and their—their habits are different. You have to have fellowship as long as you're in an agreement. Now, what makes man long to have fellowship? What makes us come together and want to fellowship with one another? It's because that there has to be some kind of a strain from that.

⁶³ Now, I was some time ago in a great museum where there was a Greek artist had painted a picture of Adam and Eve. I never seen such a hideous-looking sight in my life as that Eve looked like, and Adam. Well now, if Eve looked like that, hair sticking out like *this*, and jaw setting sideways, and one arm *this* way, and the other one *that* way, and one limb about *that* big around and the other one like *that*. Oh, it was an awful-looking, brutal-looking thing. Well, if that was the way Eve looked when Adam woke up and seen her, that would be the desire of a man to his wife today to look like that. It was a strain. That's right. Now, we know better than that. Now, God doesn't make nothing unless it's perfect; it's right, and good, precious, perfect.

⁶⁴ Now, I believe, just like man today. . . Why doesn't man—why doesn't man when he finds out he's a sinner, why doesn't he come out and say, "Father, I—I'm a sinner; I want You to forgive me." No, no. He doesn't do it. He does the same thing that Adam done; hide hisself in the bushes somewhere. You see? He wants to keep away. Why? That's what he done in the beginning.

⁶⁵ And that's what I think, that Eve was the most beautiful woman that was ever on the face of the earth. I long to see her and Adam come walking down the paradises of God together, just to see what our mother of the earth looked like. She was a beautiful person, no doubt. And Adam was of every specie of a man, masculine in every way; Eve, feminish in every way.

⁶⁶ But now, we find out that what makes man long to fellowship is because that he once had a fellowship. And his fellowship was with God. A man today is trying his best, no matter what he is, if he's a Indian; when we come here we found an Indian worshipping the sun, worshipping a totem pole. We go into Africa we find them under little idols and things. There's somewhere he's trying to find his way back, because his origin was to fellowship with God. That's where it come from. He knows that he come from somewhere behind the curtain, and he's only trying to look back behind there to see where he come from and where he's on his road back. That's the reason the supernatural attracts the attention of the people so mightily is because men are looking from where they come from and which way they're going.

67 There's only one Book in the world can tell you that, that's the Bible: who you are, where you come from, and where you're going. That's exactly; It tells you your destination right here in the Bible and where you come from and who you are.

68 Now, as soon as man found out that he was a sinner, he's always tried to make his own way back. He's tried to find his own way back, and he's totally lost. Now, that's the reason I think that Christ referred to us as sheep, sheep of His pasture.

69 If anybody ever herded sheep, when a sheep is lost he's totally lost. I've herded them a many a time, and I've found them sheep standing out there, when he's lost from the rest of them, he will just stand and bleat till the wolf gets him, or something happens. He cannot find his way back. He's totally lost; he's got to have his shepherd.

70 And that's the way the human race is. We can no more save ourselves than the leopard could lick his spots off of him; he just brightens it up as he licks. So, but it shows his strain. He tried to find his way back. He's still taking that same attitude of trying to find his way back.

71 We find the first thing he tried to do, was to try to cover himself up with fig leaves to make himself. . . Now, religion is a covering; we know that's what it is, is a covering. The first thing he tried to do was cover himself, make himself some aprons out of fig leaves. He found out that they wouldn't work. In the Presence of God, God condemned the works of his hand. He just wouldn't work.

72 He tried to build a tower so he could get out of the way of all the floods and destructions, and find his way back on this tower, in Babel, back to God. God condemned it, and confused their language, and the tower dropped. And every time that man tries to make his own way, he—he fails.

73 After he lost his fellowship with God he become a wanderer, had to shift for himself. God taken care of him before then, but now he finds he has to shift for himself, and it's a pretty hard thing. So he doesn't have a loving Father to watch over him, and protect him, and guide him, and direct him, and feed him, and clothe him, and care for him like he did. So instead of coming back, he tries to find his own way. He wants to make his own way back. Man wants to make his own way; he's always had. Always will, I suppose, try to find his own way, and every time he make his own way, he's always gets wrong.

74 Now, we find out in this age, let's take some of the way he tries to get back yet. He tries in this age to bring himself back through his intellectuals. He tries to educate himself back. We had a program here not long ago, "If We Could Educate the World." Here about seventy-

five years ago the world taken upon itself to educate itself back into fellowship, make all nations, when we civilize the world, brought the Liberty Monarch, and brought the heathen and everything. We started out in our churches making programs to teach reading, writing, and arithmetic. What did we do? Made him a two child more fold of hell than he ever was to begin with.

75 I just come from Africa, recently. And in Africa the worse thing they ever did was educate the heathen. The hardest heathen there is to deal with is the educated heathen. Now, a heathen is an unbeliever. And you get a—a uneducated heathen, sometimes you can talk to him. But you educate him; he knows more about it than you do, or God does, or anybody else.

76 So, and what do we do? Now, to, and . . . so that my colored friends here will understand, when you take the African Negro, when he's out in his little hut out there, he's all right. There's only one thing he wa- . . . needs is Christ. You bring him into the city, and when . . .

77 And I tell you, in their own living over there, they could teach this Christian world over here morals that they wouldn't know nothing about. Why, there's a tribe there, if a girl is, wait till after a certain age, until she's married, and if she doesn't have someone or doesn't marry someone by that time, well, she has to take off tribal paint, and go into the city, and just be a roustabout like them that's in the city, go in the compounds. She's no more fit to stay amongst the—the society of that tribe.

78 Now, and if she is married, before she can be married she has to be tested, her virginity. If she be found guilty, she has to tell the man that done it, and they're both killed together. What if they'd do that in Hollywood, or Los Angeles, or over the United States tonight? There'd be a lot of killing done. No night life in Africa like that. No, they live higher, cleaner, morally than we do, as calls ourselves Christians. Yes, sir. If that girl is found guilty, if a woman ever found guilty of running, or dishonorable to her husband, she's killed right there with the man that lives with her. Yes, sir, there's no immoral among them.

79 I never in all the discernments of cases never found one case of—of venereal disease among them. That's right, not in any of them. I found TB, and other things, even leprosy, but no immorals, any venereal.

80 Now, see there, they're—they're wanderers. And our education, what do we do with them? We're bringing them down there in a compound, and you kick on a piece of tin where those are trying to . . . have to take off that tribal paint, and you find that goats, pigs, and everything else run out of there, and four or five children, four or five men, four or five women. That's what civilization does to them.

81 When this country here used to be beautiful, the Indian lived here by himself; he had very little sin, little tribal war. But when the white man come, what did he bring? women, whiskey, killing, murder. Look where it's at now. See? Civilization brings sin, always. When man begin to multiply upon the face of the earth, violence set in and God destroyed the world.

82 Sin came by civilization, so your intellectuals will never get you back in fellowship with God. That's hard statement, but let me say this with all tolerance and not trying to support my ignorance, but I think the worst enemy that Jesus Christ ever had was education. Educate the world, you get a bunch of educated heathens and you can't do nothing with them.

83 Not long ago I had a FBI man was converted in my meeting. He taken me into the room and showed me how that the . . . where crime begin. And I made that kind of a statement one time in a meeting, and he showed me on a map, like you take a little thing and pull it out of a map at certain places, and it showed where the highest educated people was, there's where the most crime was. Right. They think they can outsmart the law and things like that.

84 Educated. . . Education has been an indebtment to—to the salvation of the human soul. Now, education's fine as far as it goes, but it'll never take the place of salvation. So man trying to educate hisself back to Christ is fighting the air. He will never do it. He cannot do it.

85 Now, when that is fail, now they're trying to bring the people into a fellowship. After that they thought they would to . . . denominate the world. The Methodist would have their denomination, the Baptist would have theirs, and the Catholics would have theirs, and the Pentecostals would have theirs; and that was another fatal mistake. You can never do it; you'll never do it; you're just fighting as much air as they was on the educational program. You'll never be able to do it. It's not God's plan in the beginning. You say, "Well, we have a great program. We have . . ."

86 That may be so, but the church is programmed to death. That's right. We don't need programs; we need prayer meetings. That's right. We—we don't need education. We need salvation, is what we need. Salvation doesn't lay in education. Salvation doesn't lay in denominations.

87 Education plays its part. Denomination plays its part. But that ain't the—that ain't the fundamental reason for . . . that ain't the way we'll ever get back to fellowship again.

88 Now, set here, and here's a man who's a Baptist, and here's one over here is a Pentecostal. They're setting in one another's edge.

Then the Pentecostal Oneness, and the Pentecostal Threeness, and the Pentecostal *how-many*, you know, all like *this*. And the—and the Church of God, Foursquare, every one (See?), right at edge with one another.

89 If the Assemblies would bring me into a city, then the rest of them has nothing to do with it. If the others bring me in, none of the rest of them have nothing to do with it. See? That's the way it seems to be.

90 You'll never be able to denominate people to fellowship. You cannot do it, it just won't do. Just, it just won't work; it's not God's program.

91 Now, do you see the great thing they're doing now? God never destroyed anything, but man destroys himself by his own wisdom. There were two trees in the garden of Eden. One of them was the Tree of Life; the other was the tree of knowledge. The first time a man taken a bite from the tree of knowledge, he separated his fellowship from God.

92 Every time he takes a bite, he destroys himself. He bit off gun powder, kills his comrade. Next thing he bit off was automobiles, kills more than the gun power. He's got himself an atomic bomb now, what is he going to do with that? See, he destroys himself all the time through his knowledge, he's accomplished. Why don't he come back to this simple tree of faith here and believe? See? That's all he has to do.

93 Now, watch now what taken place. Now, we find out that man now has took, got a program; they got it in Russia; they're adopting it in United States, till through science they're going to find their way back. Now, science took a bottle to Russia not long ago, till they could put muscles back on a man that'd had his. . . been. . . had infantile paralysis; he could make the muscles grow. They took a little bottle and shook it, "We got healing in this bottle. We got healing in this. We got. . . here's salvation in this bottle."

94 See, science, they can, trying to go to the moon and that's another tower of Babel. So they just. . . all these different things, the sputniks in a race to get up there in the moon.

95 Well brother, I—I'm not in a race, but I'm telling you one thing, I got a program here, not I have, but God has, I'm His salesman for it. And I tell you now; it's a program that'll take you a hundred billion, billion, million light years beyond the moon. That's right.

96 And there if you go up to moon you couldn't set down because say you'd jump right back up unless you had some magnet to hold you there. You couldn't stay overnight; you'd freeze to death. In the daytime you'd burn up. What are you going to do when you get there?

⁹⁷ I don't want to go there; I want to go where I'm at home; that's on the other side. That—that's right. A flight in a moment, in a twinkling of an eye, be caught away in the Rapture and go to be with the Lord Jesus where we'll live forever. Not something trying to stick yourself on something; something that you're already there to stay forever. What a glorious thing that is.

⁹⁸ Now, you see all these denominations, separations, scientists, and all their . . . all the education, all the denominations, all the separations, and segregations, and everything, we have left off the main principle, and the only way that God can bring man into fellowship. We cannot do it through racial, separating the races; we cannot do it that way. We cannot do it through national. They're wanting one flag, one nation, one language. Well, it'll be that way sometime. Now, the only reason that man wants it . . . Germany wanted it; he wanted all of them to speak German, all nations to speak German. If you don't speak German, they're not in it.

⁹⁹ I was in Africa and the Boers think . . . They got a illegitimate language anyhow, a few little . . . a little French, and a little English, and a little Germany, and all of it mixed together, and they say, "Oh, the Millennium's got to use that language when—when the Millennium comes on," the Christians thinks that.

Well, the English wants to think, and Britain you know, "Oh, my, sure, we—it's going to be English in the—in the Millennium."

Well, we say, "They'll sure speak American brogue in the Millennium."

¹⁰⁰ But I'll tell you, you're going to be surprised. There's going to be a Heavenly language that you never heard before, that we're going to speak that language.

¹⁰¹ And it ain't going to be the *Star Spangled Banner*, neither the Swastika, or—or hex circle of the half circle of sickle and hammer. It's not going to be any of those flags, but it's going to be, "the old rugged cross, stained with Blood so divine, an emblem of suffering and shame." That's the flag. One flag, one King, Christ Jesus, one nation, one people, one language, all Christians borned again, that's going to be—the time.

¹⁰² Now, God laid down the program right in the garden of Eden, and condemned man's work of his hand to begin with. As soon as man made his first mistake trying to find his way back through his fig-leaf religion to get back again, God condemned it. And what did He do? He killed some animals and got some sheepskins, I believe it was, and throwed it in there. So it showed through that, it takes, the blood has always been God's program and always will be God's program; that through

the Blood there is remission of sin; and without the shedding of Blood there is no remission of sin. Whether you take it any way you wish to; all other programs will fail but that won't. Without the shedding of Blood there's no remission of sin.

¹⁰³ God in the beginning, back there, laid down the program, and the only way there is for fellowship back with God and with one another, is through the Blood of Jesus Christ, His Son. And He—He killing the lamb, or, the sheep, brought the sheepskin; something died to cover them up.

¹⁰⁴ And that's exactly. You can't organize it. You can't educate it. You cannot scientifically, you—you—you have to accept it on the basis of faith that something died for you. That brings the fellowship.

¹⁰⁵ Now, Job believed that, the oldest Book in the Bible, Job accepted the blood offering, he accepted the burnt sacrifice, which was the killing of the sheep. And remember, he stood firm on it. When everything come to him, even his church members, and said, "Job, you've sinned; you've trespassed against God." Once . . .

¹⁰⁶ Let's take Job just for a moment. We see that he had made that offering; he had put a sin offering out for his children and said, "Peradventure they might have sinned; they might have sinned against God, so I'll offer a burnt offering for them." Isn't that lovely?

¹⁰⁷ If we had people today, if our mothers and fathers was that concerned about our children, instead of turning them out here on the street with some little cigarette smoker, and out to these rock-and-roll parties and things the way they go. If we'd have them at home and praying for them in prayer meetings, and . . . it would be a lot different world. That's right.

¹⁰⁸ Job said, "Peradventure I couldn't save my sons and daughters of sin, but if they have, I'll stand on a burnt offering. I'll offer a burnt offering."

¹⁰⁹ And when the trials and temptations come, now, Job took God's provided way, the sacrifice, the blood, the burnt offering, and he stood on it, and when the trials and testings come, well, if that had just been on the denominational, he'd have fell long ago. On scientist, he'd have fell long ago. Because he was . . . Everything he had was taken from him. His children was killed. His riches was taken. His health was gone, and he set out on the ash heap with a piece of crock or something, scraping his boils, till even his wife said, "Job, why don't you curse God and die the death?"

¹¹⁰ He said, "Thou speakest like a foolish woman." He didn't said she was foolish, but she talked like one. Said, "You speak like a foolish one. The Lord gave and the Lord taken away, blessed be the Name

of the Lord.” When they come down, his comforters, the church members, come down and accused him. . . He knewed that he was righteous, because he wasn’t trusting in his own merits, but he’d met God’s requirement because he’d stood on the blood sacrifice. Yes, sir. He knewed that he was righteous, because he was meeting God’s requirements.

¹¹¹ And then, you notice if you’ll just keep holding out, stand on the Blood, don’t take nothing else. Belong to your denomination, that’s all right. Have education, that’s fine; science, that’s all right. But first, place yourself on the Blood. That’s the only place of fellowship is the Blood.

¹¹² Now, notice Job, no matter what went, what gone, what his church said, what anyone else said, he knewed he met God’s requirements. He was standing on the blood, the burnt sacrifice. And notice, when the last hour of his temptation came and they told him to curse God and die, and so forth, he said, “You speak like a foolish woman.”

¹¹³ Then Elihu came down. *Eli, El* means “God’s strong one.” Break down his name and you got God in Christ, representative. Come down, and he did not accuse Job of being a sinner. But Job wanted to know where a God was that he could go and knock on His door and talk to Him, and where there would be One, a righteous One, Elihu told him, that could stand in the breach put His hand on a sinful man and a holy God, and would bridge the way between a sinful man and a holy God, where the real true Blood offering would come someday.

¹¹⁴ Job being a prophet, when the Spirit come on him, he got in the Spirit; the thunders begin to roar; the lightning begin to flash; he stood on his feet and said, “I know my Redeemer liveth, and at the last days He will stand on this earth: and though the skin worms destroys this body, yet in my flesh shall I see God.” He was taking this blood offering here until that real One came. He looked at this one and seen it was a shadow of one to come because God back in Eden had required this, and Job was staying on that sacrifice. Yes, sir. It was the only place that God promised to meet man was under the blood.

¹¹⁵ Israel, in the Old Testament, the only place that God ever met Israel was under the shed blood. They come from all over the nations, where the lamb was killed, but God only met under the shed blood.

¹¹⁶ Under the Blood of the Lamb is God’s meeting place. That’s where He meets His people. That’s where He meets His church. That’s where He meets your needs, is under the Blood. And outside of the Blood, there’s no remission or no hearing, only through the Blood.

¹¹⁷ Now, and we take over in Numbers, the 19th chapter of Numbers, when they were in their journey, God told them to go and get a red

heifer. Now, watch this just a moment, the symbol here. Now, “Go, get a red heifer, that had never a yoke has been on her.” She’s not yoked up, never been under a yoke. And she’s red, has to be red all over. Now, red is a bad color to some. Red means stop at the stop light, and so forth; but red also is the sign of an atonement.

¹¹⁸ Now, did you ever scientifically take red and look through red? If you take red and look through red, red’s white; take red through red looks white. And so when God looks through our sins, be as red as crimson, yet they shall be white as snow. When He looks through the Blood of His Own Son and sees us, He cannot see us as red, crimson sinners; He sees us white as snow, washed in the Blood of His Own Son when we are under the Blood. Oh, how beautiful the Bible and Its illustrations. Red through red looks white. I know that that is a great sign to us, the sign of an atonement, the red heifer; now, she was to be killed in the evening time, type of Christ.

¹¹⁹ Now, when Christ come He never yoked with the Pharisees or with the Sadducees; He only yoked with One, and that was the Father. Him and the Father were yoked together, They were One. And that’s the way the Christian has to be. Whether you’re a Methodist, Baptist, Pentecostal, whatever it is, you have to yoke first with Jesus Christ. “Take your yoke upon Me and learn of Me, for I’m meek and lowly.” Therefore it brings you back into relationship and fellowship with God as long as you’re yoked together with Christ.

¹²⁰ Now, we notice that when the—the heifer was to be killed in the evening time before all the congregation; so was Christ killed in the evening time. Now, when she was to be killed, her body was to be burned, and with the hoofs and all. And it was to make a water of separation. Now, we get that over in the Book of Ephesians where we’re washed by the water of the Word. The Waters of separation is the Word of God.

¹²¹ And it was to be kept in a clean place that where that when any wayfaring man, or any sinner came by to enter into the congregation of the Lord, this here was kept in this clean place. Then he was to take seven stripes of blood and stripe it over the door with the finger of the high priest, Eleazar, that is, that entering into the congregation.

¹²² Now, look how beautiful that is. Oh, I hope you don’t miss it. Watch. What’s the first thing? Now, my brother Baptist, Methodist, and Pentecostal, I hope you just take your jackets off for a few minutes; I want—I—I want you to see this, if nothing else.

¹²³ Here not long ago I was speaking on this at a fellowship meeting and one of the great rabbis of the United States met me back behind, back there, and said, “I never heard that like that in my life; been a rabbi

and come from a generation of rabbis; rabbi after rabbi after rabbi.” And now he’s a Pentecostal rabbi with the baptism of the Holy Ghost.

I was preaching with him in Shreveport, and the lady told him said, “Sir,” said, “Rabbi, I having a television put in your room.”

He said, “Not television, hellevison, take them out of there.”

And she said, “Well aren’t you a rabbi?”

He said, “I’m a Pentecostal rabbi; bless God.” He said. Well, yes.

¹²⁴ Now, watch this symbol here. Now, the heifer was to be burnt, and with her was to be burnt hyssop, cedar, and scarlet, was to be burnt together with the heifer. Now, notice, *cedar* is a redwood, stained wood, white and red together, symbolizing the cross. And *scarlet* is ram’s wool dyed in blood. And *hyssop* was weeds that was put in with it. Hyssop is what you applied the blood by. And it was the blood on scarlet, on cedar wood, all burnt together to make the what? To make the waters of separation, made the water and the separation, kept in a clean place.

¹²⁵ Now, the sinner came by; he was unclean. Now, notice, the water of separation, the ashes mixed with water, which means the spirit of life and so forth. But he was to be sprinkled from his sins with the water of separation.

¹²⁶ Now, my Baptist brother, I want to ask you something, if justification is all God requires, I’d like to ask you this: When the man was separated by the waters of separation, sprinkled, then he could not yet enter into the—the worship of the glory of the Lord. He could not do it, because he was only sprinkled from his sins. It separated him from his sins, but did not put him in fellowship. That’s right. It only separated him from his sins. Now, Ephesians said, “We are washed by the water of the Word.”

¹²⁷ Now, hearing the Word and being just as religious as you want to be, and your—your pastor a scholar, and your Doctor of Divinity, a scholar, still that don’t put us in fellowship. No, sir, it will not do it, because they were only separated from their sins. Now, that’s a . . . Justification was Martin Luther’s doctrine. We know that. Being justified by faith and still it didn’t bring a fellowship.

¹²⁸ Now, we know the next thing the believer had to do, after being separated from his sins, then what did he do? The next thing you do, he is turned towards the courts. And as he went . . . Notice. Oh, my, I feel religious when I talk about this. Look, the next thing he had to look at, he had seven stripes of blood before him to show that the seven stripes meant the seven church ages or the seven thousand years, at every age had to be represented by the blood, nothing else, no other way. From

Genesis to Revelation, from Eden to the Millennium is the blood and nothing but the blood.

¹²⁹ Another thing, the believer had to recognize this, the believer coming in towards. . . Now, he's not in fellowship yet, yet he's separated from his sins, but he's not in fellowship. He had to recognize that the blood went before him, something died to go before him, and Hebrews 13:12 and 13 said, "Jesus suffered without the gate that He might sanctify the people with His Own Blood." That brings you Methodists up, all right, for your sanctification; still not in fellowship, still didn't do it. But when they went. . . He was inside, inside the building. But you could fellowship with one another; greet one another, but not to fellowship with God yet.

¹³⁰ Now, then once a year the high priest (Oh, my!) had to be dressed in a certain way. He had to be anointed a certain way. He had to be anointed with the perfume of the Rose of Sharon. They put it upon Aaron's beard, and it run all the way down to the hems of his garment. He had to have a *certain-made* clothes. And another thing, he had to walk a certain way. And on his end of his garment he had a bell and a pomegranate, a bell and a pomegranate. And he had to walk a certain way to make that play "Holy, holy, holy, unto the Lord; Holy, holy, holy, unto the Lord." What's he doing? He's approaching the Shekinah Glory, the real fellowship. Hallelujah!

¹³¹ Now, you see, he had. . . and he had to make a noise. The only way the congregation could tell he wasn't dead is because they could hear that noise. I tell you when church lets off its noise there's something happens, right, as sure as the world, 'cause everywhere the Shekinah Glory is, there is a noise.

¹³² Watch, the man that's anointed, and Aaron went in, packing the blood before him, going in, "Holy, holy, holy, unto the Lord. Holy, holy, holy, unto the Lord," them bells chiming out, anointed, going into the holiest of holies. How the congregation used to admire that man. How he went in there one day and—and left his old staff that he had in his hand, and when he went back in again, that staff that was dead, nothing but an old stick, it had come to life, bloomed, and had blossoms on it (Yes, sir.), laying in the Presence of the Shekinah Glory. Whew!

¹³³ I tell you, it'll do it as sure as the world. It'll take an old dead church that comes into that Shekinah Glory and bloom it out into a church of faith and signs and wonders. Yes, sir.

¹³⁴ Notice what taken place. Here he was, anointed, went in behind that place, and they could just listen, hear them bells. Aaron standing in the Shekinah Glory by the mercy seat where the cherubims had their wings tipped over it, the guards of the mercy seat. And they could

listen in there. Oh, how their hearts longed to go in there; “Holy, holy, holy, unto the Lord.” And know that what it did to Aaron. Oh, he lived from year to year to go in. And how the regular congregation couldn’t go in, yet they were living under the blood, but yet not into the Shekinah Glory.

¹³⁵ But when the true Blood came, the Blood of Jesus Christ, God’s Son, He broke down the middle wall of partition, He tore down the curtain from top to the bottom. And now the believer, whosoever will, let him come into the Shekinah Glory. And a man through justification, believing the Word, sanctification, clean him from his sins, he’s a subject to enter into the Pentecostal Shekinah.

¹³⁶ God did the same thing on the day of Pentecost when He had saved the church through justification, Romans 5:1. Sanctification, He, I believe it was Saint John 17:17, He said, “Sanctify them, Father, through the truth: for Thy Word is the truth.” But on the day of Pentecost, the middle wall, the partition had been tore down, the curtain was rent from top to bottom at Calvary, and the believer entered into that Shekinah Glory, and the power of God fell upon them. “Holy, holy, holy, unto the Lord,” went the praises and glories in unknown tongues. And out of there they come shouting and rejoicing.

¹³⁷ That’s the only place of fellowship. Brother, that’s the only place that’ll make the Jew, the Greek, the white, the black, the yellow, the brown, set together in Heavenly places in Christ Jesus is when they’ve entered into that Shekinah Glory. There’s no shame left in them. That’s what I think’s got the matter with the Pentecostal church today, brethren. Hmm! We find out that the people is getting so ashamed. They’re ashamed to say, “Amen.” They—they’re ashamed to even glorify the Lord.

¹³⁸ Some of the preachers stand up and say, “Amen” like a calf with the cramps. And they go up like *that*, trying to go. I hate that thing. I like a . . . Stand up and sing with some great big classical song about a great big trying to put on like the rest of the churches. That’s not fellowship. If anything that I hate . . . Excuse that expression a few minutes ago, I didn’t mean to say it like that, forgive me. But when I—I think of the way the church has got, so starchy, indifferent, oh, my, what’s the matter? You see them get up there and try to sing.

¹³⁹ I stood in a holiness church not long ago where a choir stood back there. Hmm. I wanted to say something so bad. They didn’t know I was setting down in the pastor’s study. And here come that choir out there, and David duPlessis, taking up a offering for foreign missions. And if them boys with great big robes on and things walked out there with them girls, carrying on, and telling jokes. And one started and

said, “Now, here I’m blind; I’m in a foreign mission. Let me tell you, you put something in for me in,” up and down like that. And walked out there and tried to, with an overtrained voice, trying to squeak and holler, like they were trying to sing. You could tell they wasn’t singing in the Shekinah Glory.

¹⁴⁰ I do hate an overtrained voice: stand up there, hold their breath like they’re get blue in the face. That’s not singing. But if anything I like, is a good ol’ free Pentecostal, borned again, true to the heart, singing in the Spirit. Hmm. It shows they haven’t got it. They’re leaving that Shekinah Glory. That’s the only place you can ever do that’ll make Methodists, Baptists, Presbyterians, Lutherans, Catholics, Oneness, Twoness, Threeness, and all together, come into the Shekinah Glory. That’s the only place of real fellowship. A man and woman that’s ever walked in behind there, there’s no difference in any person then. They’re all brothers in there, because they—they don’t. . . they only know one thing, that’s the Blood, and they know they are brothers. Amen. Whew! I wish I was twice my size now; maybe I could enjoy twice as good.

¹⁴¹ Yes, fellowship, fellowship under the Blood, God’s only remedy. Denominations will separate us; education will separate us; science will separate us. But the Blood of Jesus Christ will cleanse us from sin. We have fellowship one with another while we walk in the Light as He is the Light, the Light of the Shekinah Glory. Amen.

Like a man getting married, when he gets married. . . You live in a three-room house. You know that?

Oh, you say, “I beg your pardon, I got ten.”

¹⁴² No, you haven’t. You only live in a three-room house. That’s your. . . You may have three or four bedrooms, and three or four pantries, and things like that, but you actually live in a three-room house. That is the kitchen, the living room, and the bedroom. That’s right. You live in a three-room house. God lived in a three-room house: Father, Son, Holy Spirit. You live in a three-room house: soul, body, and spirit.

¹⁴³ Now, you live in a house of a kitchen, a—a living room, and a bedroom. What is it the first thing when you talk to your little wife? That’s the kitchen part, fellowshiping. Like the man who comes into the church, he sets back; he just has a little fellowship with one another when he comes in to listen to the Word: “Faith cometh by hearing.” Then the next thing, in the other room, is the engagement room. Well, a lot of people think as long as they get into the kitchen, that’s all they have to. No, you’re just feeding then, see, you’re just getting fed.

Then the next room is the engagement room, where you make love to your wife in the parlor. But now wait, that's as far as some people go.

But remember, into the next room is where not only fellowship, but relationship comes.

¹⁴⁴ And that's what's the matter with the church today; they got a shame face, if you can catch my parable, they don't want that relationship with God. They'd rather have some stole, cold, formal, starchy, organization, say, "I'm Presbyterian;" "I'm Methodist;" "I'm Baptist;" "I'm Pentecostal;" than to really come down to that relationship with God to go out and bear forth children crying, "Abba Father." They're ashamed of the Gospel of Jesus Christ. Paul said, "I'm not ashamed of the Gospel of Jesus Christ, for it's the power of God unto salvation to them that believe."

¹⁴⁵ We'll never educate them in. We'll never denominate them in. We'll never scientifically take them in. They've got to be borned in. That's right.

¹⁴⁶ When a baby's born, there's three elements comes from the . . . for the baby's life. What's the first thing? Excuse me, sisters. What's the first thing comes? Water, if it isn't, it's a dry birth; the baby's not normal. Second thing? Blood, is that right? What's the next thing? Life.

What come from Jesus? Water, Blood, and Life; pierced His side. What constituted the—the natural birth constitute the spiritual birth.

¹⁴⁷ If a baby's born, and he's stillborn, he doesn't cry, there's no emotion to him, what's the matter with him? He's a dead-born baby. That's what's the matter with the churches today. What's wrong with our Pentecostals? We're bringing forth too many dead-born babies. That's exactly right. Yes, sir, we are. That's exactly right. What's do you do with a baby if he's stillborn like that? You just take him by the heels, and raise him up, and give him a little posterior protoplasm stimulation, just as hard as you can, and that fixes him up. And if anything the church needs tonight, is a good old-fashion Gospel spanking with the power of the Holy Ghost.

¹⁴⁸ [Blank spot on tape—Ed.] . . . have one thing to do with it, separate ourselves on account of that. Nonsense! It shows we haven't been in the Shekinah Glory yet. That's exactly right.

¹⁴⁹ When I was a little boy, brother and I, we went back out the field behind us; we met an old, old terrapin. I don't know what you know what they are or not, out here on the West Coast. How many knows what a turtle or terrapin is? All right. He was the funniest-looking things to us little kids; he looked so horrible. Here is them big old legs, you know, reaching out like *that*. And I said, "Isn't he a funny-looking thing, brother?"

He said, "Yes, he is."

I said, "Let's go look at him."

¹⁵⁰ When we did, he went like's a lot of these Christians, you know, so-called: go whew, draw himself right up in the shell. "Oh, you're Brother Branham that holy-roller." Hmm. "Ah, you—you're that guy that believes in Divine healing; you're that Divine healer." Oh, you old turtle. See?

¹⁵¹ So then, the first thing you know, I said, "Well, wait a minute, brother." I said, "I'll fix him." We wanted to see him walk, and he wouldn't walk for us. He was just setting there like he's dead.

¹⁵² That's what the church has done, all got up in your Presbyterian hull, your Methodist, Baptist, and Pentecostal hull, just draw back in, "We won't want to have nothing to do with the rest of them. Huh-uh."

¹⁵³ You know what I said? I said, "I'll get me a switch; I'll pour it on him." I went over and got me a great big willow switch, and I just whipped him for all it was, and he didn't do a thing. You can't whip it into them. No.

¹⁵⁴ I said, "I'll tell you; I'll fix him." I took him down to the creek and got him by the shell, I said, "I'll drown him or he will walk." And I put him under the water and just a few bubbles come up, and that was all, didn't do a thing. Brother, you can baptize them three times forward, three times backwards, pour them, any way you want to, and he just go down a dry sinner and come up a wet one.

¹⁵⁵ But you know how I made him move? I built me a little fire and set the old boy on it. He moved then. What the church needs tonight is not a whipping, but a . . . not a theology, but the baptism of the Holy Ghost and Fire. Amen. That's what will make the church move: set the church afire with the Gospel. Set the Fire of God down on them through the baptism of the Holy Ghost, that'll make them move. Praise God forever. That's what it takes to make the church move.

¹⁵⁶ Under the Blood, and the Blood brings the Fire. The sacrifice was offered by fire; the blood on the fire, making smoke, the sweet-smelling savour that went up to the Saviour Himself. The sweet-smelling savour was the prayers of the people on the odor of the blood that went up as he prayed under the shed blood.

¹⁵⁷ And today when the sacrifice has been burnt by the Holy Spirit, when you take your own sacrifice by the Blood of Jesus Christ, and throw yourself on the altar, covered by the Blood, and the Holy Ghost gets a hold of that and sends a sweet-smelling savour to God that brings you into the Shekinah Glory, that's the only place of fellowship. Amen.

158 Fellowship, that's what we need, God's way of fellowship. There's only one way. God provided the way of fellowship. We cannot educate ourself into it. We cannot dress ourself into it. You cannot denominate yourself into it. You've got to be borned into it through the Blood of Jesus Christ, takes you into the Divine fellowship. Then, "If we walk in the Light, as He is in the Light, we have fellowship one with the other, and the Blood of Jesus Christ God's Son cleanses us from all sin." Amen.

159 How can we hold prejudice, a racial prejudice? How can we hold denominational prejudice and still saying we're walking in the light? How can we hold prejudice against the Word of God and say, "The days of miracles is past"? God's Own Word. Because we're just have to meet the thing in the face and say, "Well, I just can't make it come to pass; I just don't believe it." Why don't you witness you're a unbeliever?

Jesus said, "These signs shall follow them that believe." And that settles it. It's for believers.

160 That's the reason I'm Pentecostal. That's the reason I believe it, because I found them. I've walked into places, in great places. I've went with these Pentecostal people in where they was right in Washington, DC, when Vice President Nixon and all of them was there; it didn't stop them a bit. When the power of God fell, they shouted and praised God just the same anywhere. They're not ashamed of the Gospel, because they're in the fellowship. Hallelujah! When a man's borned of the Spirit of God there's something happens to him, and he's brought into the Shekinah Glory; he's a child of God. Faith dwells within him. He's Abraham's seed then, for he's dead in Christ and take on Abraham's seed. Oh, world, if they only knew what it was.

161 I tell you what, where we made our mistake now, if you'll excuse me for saying this in closing. Where we've made the mistake, we've tried to denominate ourself into it. "We have it, and the rest of them don't have it. The Methodist, the Baptist, the Presbyterian, they're nothing, if they're old, cold formals." If you don't watch out, we're going to be the old, cold formals, and they're going to pick it up and go on. It's exactly right. We are going to watch and find ourselves that way, because they're just coming from right and left everywhere.

162 You see where the Episcopalians now are saying, "We must get back to the Gospel. We must come back to Pentecost. We must have speakers with tongues, interpreter of tongues, Divine healers, and everything in our churches." Oh, brother, what a thing! (You don't sell this tape.)

163 [A brother speaks in tongues and another interprets—Ed.] Amen. Praise be to God our Father. Amen. Amen. Thank You, Jesus. Praise be to God. Oh, the Shekinah! Glory to God! Send it upon us, O Lord.

Send us Your blessings, Father. With hungry and open hearts we wait before You. Blessed be the Name of the Lord. How we thank Thee, Lord. Oh, Amen.

¹⁶⁴ Isn't that wonderful? Why, brother, you talk about discerning spirit, visions, isn't that just the same? Isn't interpretation of tongues, prophecy? See what the Holy Spirit has said. Perhaps them two men didn't never know one another or see one another, very doubtful they ever did. And here they are, one speaking and the other one give it, and come right in with the Word. Did you notice about how long he spoke? How he brought his adjectives and his . . . how his sentences in? Did you notice how the interpretation come? Just the same thing, right back, just the way he spoke it, like that. Why, it's the Holy Ghost among us. We—we're just getting numb to the thing. We just don't realize, brother, what a great thing this is. Oh, how God wants to pour His blessings upon His church. Don't you believe that? Oh, my.

¹⁶⁵ Wonder, right now while the Holy Spirit's just spoke, why did He stop me from them last few remarks. Why did He—why did He bring it down when I had something I was going to say about the Blood? Why did He? Because He spoke this interpretation so that you would know that it is Him speaking. He give witness, said, "Don't pay no attention to the clay, but the Message is true." There it is. Oh, Hallelujah! Praise God. Shake off all the shackles and get loose so you really enter into the Shekinah Glory where the Shekinah fall. That's the fellowship, the Blood of Jesus Christ, making all you Methodists, Baptists, Presbyterians, Lutherans, and all of you, one in Christ Jesus. Amen. Thanks be to God. Oh, brother. Hmm!

¹⁶⁶ I know you think I'm crazy, but—but I—but I'm not. I'm not. I know where I am. But this is glorious to feel the Spirit of God down here in the, or, on the West Coast in these last days under the Word. The Word, God honors the Word. That's the way . . .

¹⁶⁷ Listen, so that you Pentecostal people will know. See? God honors the Word of those visions because He promised it. Well, the same God that promised that, promises Shekinah Glory to His people. See, it's the same God, just in another form, bringing you another blessing. Whew. Amen.

¹⁶⁸ Oh, if I could just . . . everybody could catch it at one accord, wouldn't this be wonderful? Oh, it would be glorious. Oh, the sick would be healed, the lame would walk, and you'd leap like a hart. And—and the sinners would be weeping their way to Calvary, and the Shekinah falling all around. And we wouldn't even go home tonight; we'd just stay here all night long, all day tomorrow, and all day the next

day. And the streets would be piled everywhere with the power of God, Who wants to break forth like a light upon us.

¹⁶⁹ Oh, Hallelujah! How I love Him for that. His goodness and His mercy endureth forever. He's truly, truly, the Son of the living God. Amen. Jesus Christ, there's no other. He is the true Son of the living God. He's our Saviour, our Healer, our King, our Prince, our—our Life, our Joy, our Health; He's All in all to us. How wonderful. How we ought to be willing to present Him to people; let Him go out to someone. How wonderful. How glorious. He . . . It's . . . Yes.

¹⁷⁰ [A sister gives prophecy—Ed.] Praise be to God. Oh, wonderful. Look at that poor lady that said that there, that lovely-looking elderly lady, her hair frosted for Eternity, knows she hasn't very much longer on earth, when we get up to the age like that. What would that woman be saying anything if it wasn't something; she couldn't hold herself, it just pushing out of her. It's the Holy Spirit bringing forth His Word: "Upon My handmaids and My maidservants will I pour out of My Spirit." Yes. There is God's promise exactly, friend. Oh, my, Hallelujah! If you could just see what it is you could just enjoy it. Oh, my.

¹⁷¹ I believe we ought to call sinners first to the altar, don't you think so? All right. Somebody go to the piano right quick. Sinner friend, I'm inviting you, in the Name of the Lord Jesus, upon the basis, first, of His Word, upon the basis of speaking in tongues and giving the interpretation, and on prophecy falling on that sweet old mother setting over there, every one of them speaking the same thing, calling, calling, calling.

¹⁷² There's something we ought to do. Let's stand. What's your song, brother? What say? *I Surrender All*. Come here, brother; want you to help me sing it.

. . . surrender all,
I surrender all,
All to Thee, my blessed Saviour,
I surrender all.

¹⁷³ While they're playing that once, are you really mean that with all your heart? Are you ready to give up everything? Women, are you ready to give up your fashions for Christ? Gentlemen, men here, are you willing to give up your smoking, your drinking, your gambling, give up your creed and find Christ? Church member, are you ready to surrender your creed for Christ? Your creed will be condemned at that day. Your Christ will be received. For it's only you're going to be judged by an angry God Who's not going to look for anything else but the Blood of His Own Son. And that's the only thing will pass. No matter how good

you've been, how loyal you been, if you're not covered by the Blood, living in the Shekinah Glory, you'll be lost at that Day. Live in that.

¹⁷⁴ Will you surrender all now? Come up here, and let me shake your hand, pray with you right here around the altar. Come on. Church member, whoever you are, come.

I surrender all,
All . . . (God bless you, my sister.) . . . blessed . . .
I . . .

Come on, sinner friend. Come on, lukewarm church member. Come on, get under the Shekinah Glory.

I surrender all,
All to Thee, my blessed Saviour,
I surrender all.
I surrender . . .

Come on now. That's right, come right on down now. Come right over here. Come on, church member, come right on down.

I surrender all,
. . . to Thee, my blessed Saviour,
I surrender . . .

I surrender every creed, I surrender everything else, Lord, I want You. Will you come? That's right, come on, girls.

I surrender, I surrender all,
I surrender all

Won't you come now? Come on down the balcony.

. . . to Thee, my blessed Saviour,
I surrender all.

¹⁷⁵ How many wants the Holy Ghost, come on up now with these. Come on around, come lost, surrender everything. Surrender your will, surrender everything to receive the Holy Ghost. Come on down out of the balcony up there. All of you outside of Christ, come on. This Shekinah Glory is true. I witnessed It by the Word and by God. It's true, friend, come while you got a chance to come. All right, while we sing it again.

I surrender, I surrender all,
I surrender, I surrender all,
All to Thee, my blessed Saviour,
I surrender all.

I surrender, I surrender all,
 I surrender all, (. . . ? . . .)
 All to Thee, my blessed Saviour,
 I . . .

¹⁷⁶ Oh, can't you feel that Spirit of God, just moving over the building. Come on stand around while the ministers, everything is coming around for prayer now.

I surrender, I surrender all,
 I surrender, I surrender all,
 All to Thee, my blessed Saviour,
 I . . .

Now, everybody raise up your hands and just start praising God. Glory!

. . . surrender, I surrender all,
 I surrender, I surrender all,
 All to Thee, my blessed Saviour,

Just praise Him. Give Him glory. Give Him glory, everybody . . . ? . . .

. . . Thee, my blessed . . .

¹⁷⁷ O Jesus, Thou Son of God, I pray that You'll . . . ? . . . Father God . . . ? . . . Here they are, each and every one, just save every one, God . . . ? . . . I pray, in the Name of our God. Grant it, Jesus . . . ? . . .



THE BASIS OF FELLOWSHIP

61-0214

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