

WHAT IS THE HOLY GHOST?

¹ Hardly for a meeting. . . This meeting is to be a little different meeting than what we usually have here. Mostly every time when we come together here, it's a meeting to—for the healing of the sick and for the—a physical needs. It's. . . The emphasis is put upon that. But tonight we have started this revival for the healing of the soul, the—the spirit of the man.

However, the Lord willing, Sunday morning, at Sunday school, Sunday morning, we are going to have a prayer for the sick and a regular line of healing for Sunday morning, the Lord willing. And these week nights we are greatly pressed to speak on the eternal things for the—the soul.

² Now, we know that when a—a body is healed, that makes us all happy, because we know that it definitely shows that our God heals the sick. But that sick person, if they live long enough, will perhaps be sick again, maybe with the same disease that they were healed of. And that doesn't take away healing. The doctor will give medicine for pneumonia, and maybe two days later they'll die with pneumonia after he's pronounced them well. It reoccurs again. But when that soul is healed, you have then in you Eternal Life.

And I believe that we are so close to the coming of the Lord Jesus, that it behooves us to do all that we possibly can to bring every soul to the Kingdom and to bring the Kingdom to the people, that we might be healed of our Spirit. I believe that the Body of Jesus is the sickest body that I know of; that is, the—the Body, spiritual Body of Christ on earth is very sick.

⁴ And now, we're not planning on keeping you too long of a night, because on the first night we don't have room to seat our beloved friends. We're in the project of building a new church, a big tabernacle right here on these lots, or wherever the Lord will lead; but as far as we know, here.

And now, we have give out the meeting, Wednesday through Sunday. But then at Sunday, it's closing into Christmas holidays; but it—whenever the Lord tells us to stop, that'll be the time. We don't know just what the results will be. But believing that the folks here at the tabernacle and our sister churches, which is—one of them is—is the Holiness Tabernacle at Utica, which Brother Graham Snelling is the pastor; and in New Albany, where Brother—Brother “Junie” Jackson is pastor; and also out on the highway where

Brother Ruddell is pastor. We are (and they're sister churches of this tabernacle)—we are trying to bring to—our people into a better fellowship with Christ; that's our purpose. So I have chosen to read and to teach on for the next few nights. . .

⁶ Tonight I want to speak on the subject of: "What Is the Holy Ghost?" And tomorrow night I want to preach on: "What Was It Given For?" And on Friday night (and to the recorders, I don't want this recorded Friday night): "How Do I Get the Holy Ghost, and How Do I Know When I Have It?" And then we will just let, then see what the Lord will lead us for Saturday and Sunday, and Sunday morning, a healing service and another evangelistic service for Sunday night.

And now, we want every one to know that. . . And I know the recorders is running in the back room, and we wish to say this: Because in these meetings like this on the evangelistic type, we have people from different denominational churches which has been taught in their own sphere of belief—each one. And that's all right. I have never wanted to be guilty of sowing discord among brethren. And out in the meetings, I just preach on the great evangelical truths of the Scripture, on what brethren who sponsor my meeting believe in. But in the tabernacle here, I—I want to speak on what we believe. Therefore, if you—if you do not understand it, I would be very happy to have a little letter or note from you to ask me a question of—of why that we believe it thus. And I would be glad to try to explain it the best that I can.

⁸ You know, every church, if you don't have a doctrine, you're not a church. You've got to have something that you stand for, some principles that you're holding up. And regardless of what a person's affiliation or denomination might be, if that person is borned of the Spirit of God, that's my brother or my sister, regardless of. . . We might different in other things as far as east from the west, but we are still brothers. And I would not do nothing but try to help that brother for a closer, better walk to Christ, then I believe any real, true Christian would do the same for me.

⁹ Now, I've asked this tabernacle. . . Now, we're not entering into this, just for a protractive meeting. I want to enter into this, and I want you, and have asked you to burn every bridge that's behind you and make every sin right, that we're coming into this with all that's in our hearts and lives. We must come here for the sole purpose of getting our souls ready for the coming of the Lord, and for no other purpose. And as I have spoken and said, that maybe sometime I might teach or say something that might be a little contrary to what

someone else—the way they believed it. . . I—I did—did not come for controversy (You see?), I—I come. . . We're here to make ready the coming of the Lord.

¹⁰ And I think that this little group. . . I've got some visiting brethren with me here I know from different places, and we're happy to have them. And no doubt but what out through the audience there, there's others from out of town—from out from around our little adjoining cities here. And we're happy to have you and so appreciative of you if you love us well enough to come to hear these things. God. . . May you take home with you, my brother, sister, the richest treasures God can pour in your heart is my prayer.

¹¹ And to this little tabernacle, seeing that I believe that it is one of the finest people that I believe that's on earth, goes to this tabernacle. . . I never said all the finest people; I said some of the finest people on earth go to this tabernacle. But as day by day entering back from meeting to meeting, I see a great need of this tabernacle, a great need in it, and that's for a filling or a consecration, a deeper life, a closer walk with God. And I have promised them to do this, to have this messages for them. And we're glad to bring you in and fellowship with us around the Word of God, as we teach and try to bring out.

Now, the first three nights we will not be taking a subject to preach on, but a message to teach from the Word of God—and now—for I would not ask anyone to do anything that I would not do myself. And this week has been a complete Calvary for me. I've been so close to—to the blacking out, as I would place it, till I was almost beside myself. But I have completely surrendered every will and everything that I know of to the Lord.

¹³ The other night at around a little after midnight, the wife and I, after setting up, and praying, and talking to the Lord across the little footstool in the—our front room with two open Bibles, we consecrated ourselves anew to God for a complete service, that we would surrender our own wills, and everything, and every negative thought, and—to serve the Lord Jesus. And I trust that that's been your attitude too, that you've done the same thing. Then when we're coming tonight, we're coming upon holy ground, among a people who's been praying, and fasting, and making restitutions, and getting ready to receive something from God. And I know that he that will come hungry will not go away hungry, but God will feed with the Bread of Life.

Now, before we read from His sacred Book, let us bow our heads just a moment for prayer.

¹⁵ Lord, there has already been prayer offered in this place tonight. There has been . . . The songs of Zion has been sung by Your children. Their hearts has been lifted up, and we have come here to consecrate ourselves to Thee and to worship Thee from the depths of our soul. And we're calling this to Your remembrance, Lord, that You said when You set upon the mount and taught Your disciples, "Blessed are they that do hunger and thirst for righteousness, for they shall be filled." You promised it, Lord. We are coming tonight with open hearts; we are coming hungering and thirsting, and we know You'll keep Your promise.

As we endeavor to open up these sacred pages of the Bible to read from It the contents, may the Holy Spirit just take It to every heart. And may that Seed fall down into deep, rich faith that will bring forth every promise that the Word has made. Hear us, Lord, and cleanse us, and try us. And if there be any unclean thing about us, Lord, any unconfessed sin, anything that's not right, reveal it just now, Lord, we'll walk right straight and do it; for we realize we're living in the shadows of the coming of the Lord Jesus. And we have, oh, holy God, come into the shadows of Thy—Thy justice tonight, and we are pleading for a new dedication, and consecration, and filling of the Holy Spirit in our lives.

Seeing the revival fires begin to dim, let us throw on wood of the Word, that it might kindle a new fire, that our hearts would be full of zeal. Sanctify us, Lord, through Thy precious Word, and Thy Blood, and Thy grace we plead; and all thanks and praise will be Thine. Take all prejudice from our hearts; cleanse us, oh Lord. Give us pure hearts, and clean hands, and clean minds, that we might come into Thy sanctuary night after night, rejoicing and filled with Your Spirit. We ask this in Jesus' Name and for His sake. Amen.

¹⁸ I wish to read the Word just now. And while I ask you to bring your Bibles, your pencils, your papers for Scriptures, if you so desire so, would be very fine. And I—while you're getting to the 7th chapter of Acts to begin with . . . To answer the question or to start in answering the question, "What Is The Holy Spirit?" . . .

There is nothing that will defeat Satan; there's never been nothing on the earth yet that would ever defeat Satan like the Word of God. Jesus used It in His great battle; He said, "It is written . . ."

²⁰ And this morning while I've been listening, a few days ago, to a broadcast that seemed to want to tell that creation just come from some ashes blowing together, and some phosphate, and a few chemicals of the earth, and the warm sunshine created the germ of life and brought out life . . . How ridiculous, when the sunshine

will kill any germ of life. Lay a germ out in the sunshine, it'll kill it immediately. And there is no such thing, but Satan trying to punch that at me. . . . And after I'd taken my little Rebekah to school this morning, and on the road back I started to turn the radio on again; and I thought I'd get into that stuff again, so I just turned it back off.

And as I, going on up the street, Satan said to me; he said, "Do you know that this man that you call Jesus was just a man like, one day in his day, like Billy Graham or Oral Roberts. He was just a man that they begin to have a few people to gather around Him and to say, 'He's a great man.' And after while He become greater, and then he become a—a God to them. And now, it's scattered all over the world since He's dead, and that's all."

²¹ And I thought, "How a liar you are." And then I turned just as I was crossing Graham Street; I said, "Satan, you that's talking to my conscious, I'd like to ask you a few things: Who was it that the Hebrew prophets spoke of that would come? Who was the anointed Messiah? What was upon those men who foresaw Him and told His life thousands of years before He got here? Who was it that foretold it just to the letter? And when He come, they said, 'He was numbered with the transgressors,' and He was. 'He was wounded for our transgressions,' and He was. 'He made His grave with the rich, but He would rise up the third day,' and He did. And then He promised the Holy Ghost; and I've got It, so you just might as well get away from It; because it's written in the Word, and every word is true." Then he left. Just give him the Word; that does it. He can't stand that Word, for It's inspired.

Let's start reading tonight in the 7th chapter of the Book of Acts.

Then said the high priest, Are these things so?

And he said, Men and brethren, and father, hearken; The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwell in Charran,

And said unto him, Get thee out of thy country, and from thy kindred, and come into a land which I'll shew thee.

Then came he out of the land of the Chaldaean, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein you now dwell.

And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil for four hundred years.

And the nation to whom they shall be in bondage will I judge, saith God: and after that shall they come forth, and serve me in this country,

And he gave him the covenant of circumcision: and so Abraham begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; and Jacob begot the twelve patriarchs.

²² Upon this place, we wish to approach the subject (which I think is the outstanding subject of today) of the: "What Is the Holy Spirit?" What is It? And now, the reason I have taken these subject in line like this, you cannot come and receive the Holy Spirit, unless you know what It is. And you cannot receive It (if you know what It is), unless you believe It's given to you and It's for you. And then you cannot know whether you've got It or not, unless you know what results It brings. So if you know what It is, and who It's to, and what action It brings when It comes, then you'll know what you've got when you get It. See? That just would settle it.

²³ Just like I was talking to our Brother Jeffries today. And he said, "I would like to be at the meeting tonight, but I'll be there tomorrow night." He didn't know the meeting was going on, because we didn't announce it just right here. Some of the . . . Brother Leo and them wrote to some of our friends and told them out of town. Well, because we didn't have room . . .

Now, I said, "Brother Jeffries, if you sent me down to turn on one of your oil wells, and I didn't know nothing about it, I'd probably blow it up. I might turn the wrong key or start the wrong motor. I'd have to know how to do it before I did it." And that's the way with receiving the Holy Ghost; you've got to know what you are coming for, and how to receive It, and what It is.

²⁵ Now, the first place, the Holy Spirit has been promised. We could take ten weeks and never—just skip the edge of this subject: What the Holy Spirit Is. But the first thing, I want to approach it just enough to give an outline each night, then see the following night if there's any questions.

How many in here has not received the Holy Ghost, been baptized with the Holy Ghost, raise your hands. You know you haven't been. . . Just look at the hands.

Now, I want to talk on It, as the Holy Spirit being a Sign, for It is a Sign. We realize that—that all promises is given to us by. . . Abraham was the father of the promise, because God gave the promise to Abraham and to his seed after him. The promise was made to Abraham and to his seed. And this Sign is to a covenant people.

²⁷ Now, there is a vast difference between just a Christian and a Holy Ghost filled Christian. And now, we're going to get this from the Scripture and place it just exactly in the Scripture. The first place, there is a Christian, professed to be a Christian. But if this Christian has not yet been filled with the Holy Ghost, he's only in process of being a Christian. See? He is professed to believe it; he's working to it; but God has not yet given him this Spirit of the Holy Ghost. He's not yet reached that goal with God, that God's recognized it.

²⁸ Because that God made a covenant with Abraham after He'd called Abraham, which is a type of calling the believer today. . . He called Abraham, and Abraham moved out of his country and went into a strange land to dwell among strange people. And that was a type of when God calls a man to stop his meanness, repent of his sins. He turns then from the crowd that he was in, to live in a new crowd, among new types of people.

And then after God found Abraham to be faithful to the promise that God gave him (that he would have a child and through this child all the earth would be blessed), then God confirmed his faith by giving him a sign; and that sign was circumcision. And circumcision is a type of the Holy Spirit.

Just the very next verses of this chapter that we have just read, if you want to take it down. . . And the. . . Stephen said in the 51st verse, "Ye stiffnecks, uncircumcised in the heart and ears, you do always resist the Holy Ghost: as your fathers did, so do you."

³⁰ The circumcision is a type of the Holy Ghost. And God gave Abraham the—the circumcision sign after he had accepted God on His promise and walked out into a strange country. See? It was a sign. And all his children and his seed after him should have this sign in their flesh, because it was a distinction. It was to separate them from all other people, this sign of circumcision. And that's what God uses today. It's the sign of circumcision of the heart, the Holy Spirit,

that makes God's church a separated church from all other creeds, faiths, and denominations. They're in all kinds of denominations, but yet they are a separated people.

³¹ You let me talk to a man two minutes; I can tell you whether he's received the Holy Ghost or not. So can you. It separates them; It's a Mark; It's a Sign. And the Holy Spirit is a Sign. And it's . . . Any child that refused circumcision in the Old Testament, which was a foreshadow of the Holy Ghost, was cut off from amongst the people. He could not have fellowship with the rest of the congregation if he refused to be circumcised. Now, pattern that to today. A person that would refuse to receive the baptism of the Holy Ghost can have no fellowship among those that has the Holy Ghost. You just can't do it. You have to be a nature.

Like, it's . . . My mother there used to say, "Birds of a feather flock together." Well, it's an old proverb, but it's a true one. You don't see doves and crows fellowshipping. Their diets are different; their habits are different; their desires are different. And that's the way it is with the world and with a Christian when you have been circumcised by the Holy Spirit, which means to cut off a flesh.

³³ Circumcision could only be in the male. But if the woman was married to a man, she was part of him; she was circumcised with him. You remember in Timothy where it said, "Never . . . Notwithstanding she shall be saved in childbearing, if she continues in faith and holiness with all sobriety."

Now, circumcision . . . You know when the—Sarah laughed in the tent behind her at the message of the Angel when He said, "Abraham (not knowing who He was, a Stranger), where is thy wife, Sarah?" . . . How did He know that he had a wife?

As Jesus said, "As it was in the days of Lot, so will it be in the coming of the Son of man," remember, those signs wasn't committed down to Sodom and Gomorrah, in the world amongst the religionist, but it was to the elect, the called out. And Abraham was called out. And the word "church" means "called out, the separated," like Abraham separated himself and had been circumcised. And then when Sarah laughed at the very message of the Angel, God would've killed her on the spot; but He could not bother Sarah without bothering Abraham, because they were one. She was part of him. You're no longer twain but one.

³⁶ So circumcision, the Holy Spirit today circumcises the heart; and it's a sign, a given sign. Someone said the other day . . . I just repeat this, not as a joke, because it's the truth; but it sounds like a joke. As I've often said, "This is no place for jokes." But there was

a little German out on the West Coast where we were just at. He received the Holy Ghost, and he went down the street; and he would walk a little piece, and he'd raise up his hands and speak in tongues; and he would run, and he would jump, and he would shout. And he was at work carrying on like that, and his boss said to him, "Where have you been?" (I—I like those places where you have been.) He said, "You must've been down amongst that bunch of nuts."

He said, "Then you think they are nuts?"

He said, "Sure they are."

He said, "Well, praise the Lord for the nuts." And he said, "Do you know what? The nuts play a big part," he said; "for instance, the automobile. You take all the nuts out of it you ain't got nothing but a bunch of 'yunk.'" So that's just about right.

³⁸ You are so different when the Holy Spirit comes on you, until the mind of this world don't like you, and they're against you, and they don't want nothing to do with you at all. You're borned of another world; you are just as much an alien as—ten times more alien than you'd be if you'd go in the farest flung regions of African jungles. You're different when the Holy Spirit comes. And It's a Sign. It's a Mark amongst the people.

Now, you say then, "Brother Branham, that sign of circumcision was given to Abraham (that is true) and to his seed." Yes. All right.

⁴⁰ Now, we are going to turn to Galatians, 3rd chapter, 29th verse and see how that could apply to us: Galatians 3 and 29, and just see how this circumcision could apply to a Gentile, if we are Gentiles, which by natural birth we are. Now, the first. . . I want to read the 16th verse.

Now, to Abraham and his seed were the promise made. . . (Abraham and his seed). . . He said not, And to seeds, . . . (Just any kind of a . . . say, "Oh, I'm Abraham's seeds too." No. To a seed. Abraham's seed, not the seeds). . . as of many; but as of one, And to—to they—And to thy seed, which is Christ.

Christ was Abraham's Seed. Do you believe that? All right. Now, let's get the 28th and 29th verse.

There is neither Jew nor Greek, neither is there bond or free, neither is there male or female: for we are all one in Christ Jesus.

And if ye be Christ's, then ye are Abraham's seed, and are heirs according to the promise.

How do we take on Abraham's seed? By being in Christ, then we are Abraham's seed. And what was the seed of Abraham? As we might go on to Romans 4 and different places. . . Abraham never received the promise while he was circumcised. To show that circumcision was just a type, he received the promise before he was circumcised. And it was a type of recognition of his faith that he had before he was circumcised.

⁴² Now, when we are in Christ, we become Abraham's seed and are heirs with Christ; therefore, no matter who we are, Jew or Gentile. . . And the seed of Abraham—the seed of Abraham has the faith of Abraham, who takes God at His Word. Regardless of how ridiculous It seems, how unusual you act, how peculiar It makes you, you take God at His Word, regardless of anything.

Abraham at seventy-five years old and Sarah at sixty-five took God at His Word and called anything contrary to It as though it wasn't. What do you think the doctors thought of that day? What do you think the people thought when they seen an old man seventy-five years old going around praising God he's going to have a baby by his wife, and her sixty-five years old, about twenty-five years past menopause? But (you see?) it makes you act funny, the faith of Abraham.

⁴⁴ And when you're circumcised of the Holy Ghost, It does the same thing to you. It makes you do things that you didn't think you would do. It makes you take God's promise and believe God.

Now, It's also, besides a—a promise and a sign, It's also a Seal. Now, if you will go with me unto Romans. . . First I want you to go with me to Ephesians 4:30, and let's read here just a minute. Ephesians 4:30 says this. . .

Now, you've heard so many people say that different things are seals. "If you go into the church, you have the seal of the church." And some people says it's keeping a certain day, a Sabbath day: "That's—that's the seal of God." Some of them says, "If we put our membership into a certain denomination, we are sealed into the Kingdom of God." Now, the Bible said, "Let every man's word be a lie and God's be the Truth."

⁴⁶ Now, Ephesians 4:30 reads like this: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

I'm going to have to get a little bit hard on this now. Lay it down. . . Now, you legalists brethren, just hold quiet for a little bit. See? Did you notice how long that Seal last? Not till the next revival, until the next time something goes wrong. "Until the day of your

redemption,” that’s how long you’re sealed. Until the day of your redemption, when you are redeemed up to be with God, that’s how long the Holy Spirit seals you. Not from revival to revival, but from eternity to eternity you are sealed by the Holy Spirit. That’s what the Holy Spirit is. It’s a Seal of God, that He’s found—you’ve found grace in His sight, and He loves you, and He believes you, and He’s put His Seal upon you. What is a Seal? Anyone. . . Why, A “seal” designates or means “a finished work.” Amen. God has saved you, sanctified you, cleaned you up, found favor with you, and sealed you. He’s finished. You’re His product until the day of your redemption. A sealed is a finished thing.

What is the Holy Ghost? It’s a Sign. We’re going to get on that a little later on in another message, the sign that Paul spoke of; tongues was a sign to believers—or unbelievers.

⁴⁸ Now, notice, but in this, the Holy Ghost is a Sign—I mean, and the Holy Ghost is a Seal. It’s a Sign that God gave to His chosen children. To reject It is to be cut from the people, and to receive It is to be finished with the world and all the things of the world, and to be a product that God has put a Seal of approval on.

I used to work on the railroad out here with Harry Waterberry. And we would go down to load a car. My brother, “Doc,” standing back there helps—loads cars. When a car’s being loaded, they go through that car (the inspector); and if he finds anything loose, where it would fall and break, or anything that would destroy; he’ll not seal that car until that car is so completely packed, until it’s so packed down, and so in order, that the shaking of the ride won’t bother the product that’s on the inside.

⁵⁰ That’s what’s the matter. We don’t get sealed so much; we’re too loose about things. When the Inspector goes through to inspect your life to see if you’re not just a little loose about things, little loose about your prayer life, little loose about that temper, little loose about that tongue to talk about others; He’ll never seal the car. Some dirty habits, some vile things, some vulgarity mind, He can’t seal the car. But when He’s found everything in its place (the Inspector), then He seals it. Dare be anybody open that seal until that car’s reached its destination to where it’s sealed for. There it is. “Touch not My anointed; do My prophets no harm. For I say unto you, it’d be better for you that a millstone was hanged at your neck, and you were drowned in the depths of the sea than even to try to offend or shake a little on the least of these that’s been sealed.” You see what it means?

51 That's what the Holy Spirit is. It's your Assurance; It's your Protection; It's your Witness; It's your Seal; It's your Sign, that I'm heaven bound. Don't care what the devil says, I'm heaven bound. Why? He sealed me; He gave It to me. He sealed me into His Kingdom, and I'm Glory bound. Let the winds blow; let Satan do what he wants to; God's done sealed me till the day of my redemption. Amen. That's what the Holy Ghost is. Oh, you should want It; I couldn't go on without It. So much could be said there, but I'm sure you know what I'm speaking of.

52 Now, also let us turn to John 14 just for a minute. I just love the Word; It's the Truth. Now, the Spirit of God, the Holy Ghost. . . What is the Holy Ghost? It is the Spirit of Christ in you.

Now, before we read, I'd just like to say a few commenting words here. What is the Holy Ghost? It's a Seal. What is the Holy Ghost? It's a Covenant. What is the Holy Ghost? It's a Sign. What is the Holy Ghost then? It's a—the Spirit of Jesus Christ in you. See? "A little while," said Jesus, "and the world sees Me no more, yet ye shall see Me; for I will be with you, even in you to the end of the world."

54 Spirit of God in His church, what for? What did He do it for? This is a little on tomorrow night's subject, but what did He do it for? Why did He. . . What did the Holy Spirit. . . What—what did He come for? What did He come in you for? What did He come in me for? Was to continue the works of God.

"I always do that which is pleasing to My Father. I come not to do My own will, but the Father that sent Me; and the Father that sent Me is with Me. And as My Father has sent Me, so send I you." Oh, my. The Father sent Him, went in Him. The Father that sent Jesus came in Him, worked through Him. The Jesus that sends you goes with you and is in you. And if that Spirit living in Jesus Christ made Him do and act the way He did, you'll have some general idea how It'll do when It's in you; 'cause that Life cannot change. It'll go from body to body, but It cannot change Its nature, for It is God.

56 Now, in John 14, just let's read just a little bit, beginning at the 10th verse:

Believest thou . . . that I am in the Father, and the Father in me? the works—the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
(Think of that. Now.)

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he . . . also; and greater works than these shall he do; because I go to my Father.

Don't you see? See how He said there? Now, watch just how this comes out. I'll read just a little farther. We're going to read down about to the 20th verse.

And whatsoever ye shall ask in . . . (Let's see, I had the . . . Yeah. Uh-huh . . . ? . . .)

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask any thing in my name, I'll do it.

If you love me, keep my commandment.

And I will pray the Father, . . . (Now, watch.) . . . and he shall give you another Comforter, that he may abide with You for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but you know him; for he dwelleth with you, and shall be in you.

⁵⁷ Who is that Spirit then? What is the Holy Ghost? It's Christ in you, the Comforter; that's the Holy Spirit. "And when the Comforter has come, He will do the same things that I done while the Comforter is in Me. I'll pray the Father, and He'll give you this Comforter. You know the Comforter; the world don't know Him (never will), but you know Him because He dwells now with you (Jesus speaking), but He shall be in you." So there you are; that's the Comforter.

. . . shall be in you.

I will not leave You comfortless: I will come to you. (I will not . . . Now, that's the Comforter, Christ. That's what the Holy Ghost is; It's Christ.)

Yet a little while, and the world seeth me no more; but ye shall see me: because I live, you . . . live also.

Oh, we could go on and on, but let you know . . . What is He? He's a Seal; He's a Sign; He's a Comforter. See what all He is. The seed of Abraham inherit It.

⁵⁹ Now, let's also find that the—what else the Comforter is. Let's go to I John 16:7. See if He isn't a Advocate too. You know what an advocate is? Making an advocate. We have an Advocate; we know

that. I John the 16th chapter . . . Oh, wait a minute; I'm sorry. St. John it is, 16:7. I'm sorry; I'm sure sorry I said that, I read that wrong on my—got 16:7.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to the Father, and you see me no more;

Of judgment, because the prince of this world is judged.

⁶⁰ My. Now, the Advocate found in—in I John 2:12 . . . Now, let's read that just a minute, I John 2 and 12. I beg your pardon; I John 1 and 2 it is. I've got these wrote down, I John 2:1-2.

My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (Who is the Advocate? Jesus Christ the righteous.)

And he is—he is the propitiation for our sin: and not for our's only, but also for the sins of the whole world.

What is the Holy Ghost? It's an Advocate. What is a—what is an advocator? What does it do, make an advocate? It has mercy; It—It stands in your place; It—It does things that you can't do; It—It's—It's a propitiation for your sins. It's your Righteousness; It's your healing; It's your Life; It's your Resurrection; It's all that God has for you. He's an Advocate.

⁶² How we could go into details of that and break that down, of how that when It—It makes intercession for our ignorance. Sometimes when the—we got the Holy Ghost, we ignorantly stagger into something. The Holy Spirit's there to make advocate for us. He is our Advocator. He stands there; He's our Attorney. He stands there and pleads for us. We don't plead for ourself, because the Holy Ghost in us pleads for us. The Holy Spirit giving utterance, sometimes with words you can't understand, and He makes intercessions for us. That's what the Holy Ghost is.

When I walk into anything, I—I walk like a little kid; you walk like a little fellow. We—we're walking in a dark world full of enemies, full of sin, full of traps, full of everything. You say, "Oh, I'm 'fraid—I'm 'fraid to take Christian life. I—I'm 'fraid to do this.

I'm 'fraid I'll do this." Don't be afraid. We have an Advocate. Amen. Oh, He stands by us; He's in us, and He makes intercessions for us: the Holy Spirit constantly, constantly making an advocate for us all the time.

He is our Advocator (Oh, how we thank God for that.), a Seal, a Sign, the Spirit of Life, the God of heaven, the Comforter, the Life, the Advocate. What is He? Oh, my. We could go on for hours with it. Now, we're going to change just for a minute.

⁶⁵ Now, we're going to ask now . . . Promised to us in the last days . . . This Advocate, Seal, Promise, everything that we have talked about Him tonight, with ten thousand times more, It was made a promise to us in the last days. They didn't have It in that day; they just had a seal in their flesh as a token and a sign, believing It was coming. And they walked by the shadow of the law, which they were circumcised by flesh.

Today we don't walk by the shadow of the law; we walk by the power of the resurrection. We walk by the power of the Spirit Who is our true Seal, our true Advocate, our true Comforter, our true Sign that we have been born from above, peculiar, odd people, acting funny, taking God at His Word, calling everything else wrong. God's Word's right. That's . . . Oh, my. That's what the Holy Ghost is.

⁶⁷ Do you want It? Wouldn't you love to have It? Let's see if It was promised. Now, let's go back to Isaiah, the Book of Isaiah. Let's get the 28th chapter of Isaiah. Now, we're going to Isaiah 28, and we're going to begin about the—let's take the 8th verse: see what Isaiah said 712 years before It come. We could say a lot about this, go back, all the way back; but we'll just start right here and see if It was promised to the church.

What day was It supposed to come? Upon the last days when there'd be a—a corruption. Now, remember, the word's in plural, days, the last two days, the last two thousand years. Now, now, the 8th verse:

All—for all tables are full of . . . filthiness, so that there is no clean place.

Search around today to find it. Look around and see if we're in that day. All tables . . . Why they go to the Lord's Supper, and the first thing in the material line, take an old piece of light bread, or a soda cracker, and break it up and make the communion, when that's supposed to be made with Holy Ghost hands and unleavened bread. Christ is not dirty and filthy, and that represents Him.

Another thing, they give it to people that drink, lie, steal, smoke, chew, just anything, as long as they belong to the church. Far be it. If a man ever takes it when we're eating this here, he's breathing and drinking damnation to himself, not discerning the Lord's Body. If he don't live the life, keep away from it. And if you don't take it, it shows that your own conscience is guilty. "He that eateth not, has no part with Me," Jesus said.

⁷¹ But all tables of the Lord has become full of filth. There's no one clean place. Listen, if that don't picture today.

Whom shall he—who shall he teach knowledge? and whom shall he make . . . understand doctrine? . . .

Who will understand knowledge? Who can he make to understand doctrine?

"Well, bless God, I'm Presbyterian."

"I'm Methodist."

"I'm Pentecostal."

"I'm Nazarene."

"I'm Pilgrim Holiness." That don't mean one thing to God: just another table.

⁷² "Who will I make known doctrine?" What kind of doctrine? Methodist, Baptist, Presbyterian, Pentecostal? The doctrine of the Bible. "Who will I make known doctrine?"

How do you know when you've got It? We'll get into that Friday night. See?

"Who will I make known doctrine?" Now, watch.

. . . them that are weaned from the milk, and drawn from the breast.

Little babies say, "Well, I go to church. My mama belonged to this church." I have nothing against that, dear brother. (And I realize this is being taped.) That's all right; belong to mama's church. But listen. Mama walked in one light; you're walking in another.

Luther walked in one light; Wesley walked in another. Wesley walked in one light; Pentecost walked in another. But we're walking on higher than that today. And if there's another generation, it'll go beyond us.

⁷⁶ Back in the early days when the thing was wide, way wide, Luther taught justification by faith. That was just to bring the people

from Catholicism into Protestantism, into the fellowship around the Word. Justification by faith, that was a big wide sphere; they never moved from that.

Along came another revival called John Wesley. It shook them down from that, and brought her down to sanctification—live a good, clean, holy life, sanctified by the Word of God, give joy in your heart. That shook off a lot of Lutheran doctrine.

⁷⁸ Then along come Pentecost with the baptism of the Holy Ghost and narrowed it down again by receiving the Holy Ghost. That's right. And now, that's begin to shake down. And the gifts, and the restoration, and the Spirit of God has come in, in the fullness of signs and wonders into the church and has shook Pentecost. What is it? We're so close to coming of the Lord Jesus, until the very Spirit that was in Him is working in the church, doing the very same things that He did when He was here on earth. It's never been anywhere, back from the time of the apostles till this time. Why? See? It's wide, narrows, narrows, narrows. What is it? Just like your hand coming to a shadow, the negative, negative, negative. Well, what is it? It's a reflection. What was Luther? A reflection of Christ. What was Wesley? A reflection of Christ.

Look. Billy Sunday's age just ended. The other day, old Dr. Whitney (He's taught right here on this pulpit.), the last one of the old school, died around ninety, I guess. Billy Sunday was a revivalist to the nominal churches in his day. He pulled no punches; stand up there and holler, "All you Methodists, hit the sawdust trail, preachers and all. All you Baptists, hit the sawdust trail. You Presbyterians. . . ." He pulled no punches. He was the Billy Graham of this day.

⁸⁰ Notice, and then the same time that the nominal church was having their revival, what taken place? The Full Gospel was having a revival. There come forth the Bosworth Brothers, Smith Wigglesworth, and Dr. Price, Aimee McPherson, all those. Look. Smith Wigglesworth died one night; Dr. Price died the next morning. Within twenty-four hours I was on the field. Now, my end's coming down.

Look it. You don't hear much of Billy Graham; you don't hear much of Oral Roberts. I see my meetings shadowing. What's the matter? We're at the end, another age.

How did Billy Sunday come in and them? They come in just after the great Moody revival. When did Moody come in? Just after Knox' revival. When did Knox come in? Just after Finney's revival. Finney after Calvin, Calvin after so—Wesley, and Wesley

after Luther, on down through the age they come. As soon as one revival's over, God raises up another, and throws more light, just keeps moving like that.

⁸³ Now, we're at the end of this time. Each man has looked at the end of his junction for the coming of Christ. But they had a lot to look forward to: the returning of the Jews, and flying saucers in the skies, all the things that we see today. But we're at the end. We're here now.

They knowed the church was to receive power that would work in the church the same works of Christ, because as a shadow becomes deeper and deeper and reflects more . . . You take a shade; farther away from the shade, the least reflection you get of the shade. After while the shade gets closer, closer to the tree, and the shade is the same thing.

⁸⁵ Now, the Spirit of God has worked under justification under Luther, sanctification under Wesley, the baptism of the Holy Ghost under Pentecost; and here It is in the last day performing and doing the very same things that It did when It was in Christ. What is it? The church and Christ has become One. And as soon as They connect together, that last link, she'll go through the sky shouting. Up will come Wesley, Luther, all the rest of them back in those days there. He that's first will be last; he that's last will be first; and there'll come the resurrection.

We're at the end time. Listen. That's what the Holy Ghost does: the Holy Ghost by justification (See?), just a light shadow of It; the Holy Ghost by sanctification, a little deeper shadow of It; the Holy Ghost by the baptism of It, a deeper shadow; now the Holy Ghost by the restoration of Its very Person being in here, forming signs and wonders like He did at the beginning. Whew. Glory. Going to call me a holy-roller anyhow; you might as well just get started now.

⁸⁷ Listen, brothers. Listen to this. "All tables are full of vomit; there's no clean place. Who shall He teach knowledge? Whom shall He make known—understand doctrine? Them that are weaned from the milk and drawn from the breast." Not little babies, Presbyterian babies, Methodist babies, Pentecostal babies, Lutheran babies, Nazarene babies, He wants somebody that's willing to get away from the breast and eat some strong meat. Here it comes.

For precept must be upon precept, . . . upon precept; line upon line, . . . upon line; here a little, and there a little:

For with stammering lips and other tongues will I speak to this people.

To whom he said, This is the rest wherein ye may cause the weary to rest; and this is the refreshing: yet they would not hear.
(The Holy Spirit.)

If that isn't just the way it come on the day of Pentecost, prophesied 712 years before It come. Here It is on the day of Pentecost, come just exactly.

⁸⁹ Somebody said keeping a Sabbath day . . . I'm not rejecting or making light of anybody's church or religion, but said, "The Sabbath day, the Sabbath of God was the rest day." Here's the rest day. "This is the rest," He said, "that you cause the weary to rest." This is it. Amen. It'll be precept upon precept, line upon line. There's the rest. What is the Holy Ghost? The Rest. Oh.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

What is He? The One that comes in you, gives you peace, your Sign, your Comforter: comforted, at rest, sealed. How are you?

It's a Sign. The world knows something's happened to you. What is It? It's a Comforter. What is It? A Seal. You're at rest. You have . . . It's your Advocate. If you—something happens to you, there's Something there to make an advocate for you right quick (See?), making intercessions. It's the Spirit of God living in the church, prophesied exactly what It would be when It come; It would be a everlasting, eternal rest.

⁹² God made the world (Hebrews the 4th chapter); God made the world and rested on the seventh day. That's right. The eighth day come back around under . . . He give that to the Jews for a covenant for a certain amount of time. That's right. But they go and rest one day, go back the first day of the week, start over again new, start over . . . That ain't the rest that God spoke of. When God made the world in six days, when He went to rest, He rested from then on. That's right. That settled it. He didn't come back on the eighth day and start again; it was only a shadow.

Now, that was a type like the moon to the sun. But when the sun comes up, we don't need the moon no more. Now, notice this. (Oh, in Revelations 11, the woman with the moon under her feet and the sun at her head. Oh, we could go through the Bible from lid to lid and show you. See?)

⁹⁴ But what is it? When the Bible said in Hebrews the 4th chapter, if Jesus would've given them a rest day, He would've afterwards spoke of it; He would've spoke of a rest day. What day did He speak about a rest?

Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matthew the 11th chapter, 22nd verse.)

Look. Then we find that when we come to Him, "For he," said Hebrews 4, "that has entered into Jesus' rest, has ceased from his worldly works as God did from His, when He made the world to never return to it again." How long? How long are you sealed by the Holy Ghost? Until the day of your redemption. There's that Rest, Comfort, Advocate, Seal, Deliverer. Oh, I get kinda excited; I get kinda blessed. Oh.

⁹⁶ "Is It promised for us, Brother Branham? Is it proven by the Bible?" All right, let's go to Joel, find out what Joel said about it. How thankful I am for the blessed Word of God. Do you love It? I think that if it wasn't for the Word, I don't know where we'd stand. All right. We're at Joel now; we're going to Joel, the 2nd chapter of Joel, and we're going to start at the 28th verse, Joel 2:28: eight hundred years before the coming of Christ, the prophet in the Spirit, now listen:

And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; . . . your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions:

And also upon my servants and upon my handmaid will I pour out in these days—pour out in those days my spirit.

And I will shew wonders in the heavens above and in the earth, blood, . . . fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and . . . terrible day of the LORD shall come.

And it shall come to pass, that whosoever shall call upon the Name of the LORD shall be delivered: . . .

⁹⁷ Ah. Oh. What? Joel. . . Did you notice in Acts 2, Peter took up the same verse, said, "Ye men of Israel, hear my word. These are not drunk (this sealed, comforted, peculiar, marked people)—they are not drunk as you suppose (Acts 2), seeing that this is the third hour of the day. But this is that which was spoke of by Joel the prophet, saying, 'It shall come to pass in the last days that I'll pour out My Spirit upon all flesh.'" What is It? What is the Holy Ghost?

All right. Now, let's notice again. Promise to the believers, that's what It is. Now, this Holy Ghost, we find out what It is, just a minute. Who's It promised to? To believers. Now, let's go to Luke, 24th chapter of Luke, listen what Jesus said in His last words before He left the earth: Luke the 24th chapter. And you that's taking this down now, you can mark it down, then study it tomorrow when you have more time. Now, Luke 24:49, listen at Jesus speaking. At the end when He was ascending up into glory, the ascension, here's the words He said to His disciples:

... behold, I send the promise of my Father... (What promise? The Seal, the Sign, the Comforter, and all these things that I've spoke of, times thousands more.)... I send the promise of my Father upon you: ... (What promise? The one that Isaiah said would come. "With stammering lips and other tongues, I'll speak to this people. I'll send that rest upon you. I'll send what Joel spoke of 'that it shall come to pass in the last days, saith God, I'll pour out My Spirit upon you.' Oh, I'll send to you and make all nations, all people beginning from Jerusalem... I'll bring in the seed of Abraham under this covenant. I'll seal away every one of them. See? I'll pour out My Spirit.")... I'll send the promise of my Father upon you: but tarry ye... (means, "wait")... in the city of Jerusalem, until you're endued with power from on high.

⁹⁹ What is the Holy Ghost then? Power from on high, not power from the bishop, not power from the church, but power from on high.

How did that power come? By joining church? I challenge you if you say that that's right. By joining a church, shaking hands with the preacher? No, sir. Now, to you Catholics, sticking out your tongue and taking the first communion? No, sir. How did it come, power from on high?

Let's read a little farther. Let's go to Acts 1:8. They're assembling together now. Now, they were speaking of Jesus here when they were assembled together, and had ordained another one to take the—Judas' place. Acts 1:8:

But ye shall receive power, after this the Holy Ghost is come upon you: ...

What? You become the member of the Branham Tabernacle? No. You become the member of the Methodist church, Catholic church, the Presbyterian? Not so in the Bible; that's man-made doctrine, "But you shall receive power after you have become

a preacher." No, sir. "You shall receive power after you get your Bachelor of Art." No, sir. "You shall receive power after you get your D.D.." No, sir. "You shall receive power after you're baptized in water." No, sir. "You shall receive power after you have taken the first communion." No, sir. See? That's all man-made stuff.

102 Listen what the Bible said, what Jesus said:

. . .ye shall receive power, after that the Holy Ghost is come upon you: . . . (What is the Holy Ghost? The Power. Then after this) . . . you shall be witnesses . . . (Just you twelve, you witness at Jerusalem.) . . . you shall be witnesses to me both in Jerusalem, . . . Judaea, . . . Samaria, and to the utmost parts of the earth . . . (Which has never been reached yet.)

And when he had spoken these things—when he spoken these things, while they beheld Him, he was taken up; in a cloud and received . . . out of their sight.

Now, turn right across the page. Watch these prophecies come to pass.

And when the day of Pentecost had fully come, they were . . . in one—they were all with one accord in one place . . . ("And all of a sudden the pastor came in and . . ." I got off the line there, didn't I? "All of a sudden the priest come on the altar." No.) . . . And suddenly there came a sound . . . (Not just a make-believe; it was there.) . . . a sound . . . (A minister was approaching the door. The priest had the communion, coming out of the holy place. No, nothing like that.) . . . there came a sound from heaven . . . (not the rustling of a feet) . . . there came a sound from heaven as . . . a rushing mighty wind, . . . (Oh, my. Whew.) . . . and it filled all the house where they were setting.

104 What is the Holy Ghost? Here's where they get power; here's where they supposed to wait; here's what happened when they did it. All prophesied from Genesis right on up, from Abraham right on through, It would come, and how It would come, and the results would come. What is it? Promised to the church, to believers.

. . . and . . . filled all the house where they were set.

And there appeared unto them cloven tongues like . . . of fire, and it set upon each of them.

And they were all filled with the Holy Ghost, and begin to speak with other tongues, as the Spirit gave them utterance.

Now, we're going to get on that Friday night; we'll leave that right there. See?

How is it? It's promised to the church, absolutely a promise. All right.

¹⁰⁶ Now, now, we going to find out, after they were filled, they were sealed until how long? How many here's got the Holy Ghost, let's see your hand. There's more with the Holy Ghost than there is without. We want you to be one of us, brother, sister. When you understand what It is, It—It is the Spirit of God dwelling in you to do the works of God. When God ever sent any of His Spirit into any of His servants, any of His prophets, any of His teachers, any of His apostles, they were always rejected of the world. They were considered crazy in every age there was. Even when Paul stood before Agrippa, he said, "In the way that's called heresy. . . ." What is "heresy"? "Crazy." In the way that they call crazy, a bunch of nuts, that's the way that I worship the God of our Fathers." I'm so glad that I can say I'm one of them. Yes, sir. That's right. I'm so glad I can say I'm one of them.

¹⁰⁷ Now, after this Holy Ghost fell upon them, It made them so much sweethearts, until everything was in common. Is that right? My, my, what a fellowship. We sing that song sometimes:

Oh, what fellowship,

Oh, what joy divine.

That's it. They didn't care; they didn't care whether the—the sun shined or didn't. They didn't ask for a flower bed of ease.

"Now, I'll receive the Holy Ghost," says some people to me, "Mr. Branham, if you will guarantee me that I'll be a millionaire, if you'll guarantee me I'll find oil wells, and if I'll find gold mines, and I—I. . ." See? People teach that, and they teach a lie. God has not promised those things.

¹⁰⁸ A man that's ever received the Holy Ghost don't care whether he begs for bread or not: doesn't make any difference to him, he's a heaven-bound creature. He don't—he's got no ties here at all. That's right. He don't care; let come, let go, what may. Let them criticize, make fun, lose your prestige, what do you care? You're on your road to glory. Hallelujah. Your eyes are set on Christ, and you're on your road. You don't care what the world says. That's what the Holy Ghost is. It's a Power; It's a Seal; It's a Comforter; It's an Advocate; It's a Sign. Oh, my. It's the assurance that God has received you.

How much time have I taken? I've got just eight more minutes. All right. Let me. . . I got a lot of Scriptures here. I don't guess I can get them in, but we'll—we'll try our best.

Now, after a man has been filled with the Holy Ghost, is it possible that persecutions and things would cause him to have to come back and. . . Now, he ain't going to lose; he's still a son of God; he'll always be, because you're sealed how long? [Congregation answers, "Until the day of redemption"—Ed.] That's right. That's what the Bible said.

¹¹⁰ Now, after the disciples had been beaten; they had been mocked, made fun of, and everything, they thought it's time to go back together a little while. Let's turn over to—to Acts the 4th chapter and see when they—what happened. Now, this is to you people that's already got It: Acts the 4th chapter.

Now, Peter and John had been beaten, put in prison for healing—having a healing service out at the gate of the church. How many knows that? There was a man laying there kinda lame in his feet; he couldn't walk, been that way for forty years. And Peter passed through, and he said—held out his cup to get something to put in his cup for food. (And Peter showed that he was a Holy Ghost filled preacher; he didn't have any money.) He said—he said, "Silver and gold have I none." See? He wasn't caring about that, but he was a—a heaven-bound creature. Oh, how I wish we had time to lay in that a little while there. You see? He was heaven-bound; he was comforted; he had the Spirit; he had the power; he walked on, said, "Silver and gold have I none, but such as I have, I'll give to you."

¹¹⁰ a No doubt the man said, "What you got, sir?"

"I got faith. I've got something in my heart that started about ten days ago. I was in the upper room up there, and all of a sudden, all the promises that God had made. . . I've walked with Jesus Christ for three and a half years. I fished with Him, out pulling in the fish; I done these different things. And I seen Him heal the sick. I'd—He kept telling me, 'The Father's in Me; but when I leave, He'll come in you.' So I couldn't understand that. But He said, 'Now, I don't expect you to understand it. You don't understand these things; you just get them.'" I don't understand it yet. And don't tell me you do, because you don't. See? So I can't understand It; I can't explain It; but only thing I know, I got It.

¹¹¹ "Well, well," you just say, "that's not scientifically." Oh, sure it is.

Look at them lights. When Benjamin Franklin caught it, he said, "I got it." He didn't know what he had, but he had it. And I want somebody to tell me tonight what electricity is. They don't know yet what it is, but we got it. Amen. That's right. There's no man knows what electricity is. They can harness it, make it light,

make it burn, make it act; but it—it's generated by generators (two pieces running together like that, it produces that), and that's all they know. It'll give light, and it's got power in it.

And that's like the Spirit of God. When you get . . . One piece is you, and the other Piece is God, and get them running around together like that, it'll do something for you. That's right. It'll give light; It'll give power. You don't know what It is, and never will know what It is, but you know when you got It. That's one thing sure. And It's for you; It's yours. It's the Assurance. That's right. What's that light show? There's assurance it is a light.

¹¹³ Now, notice this. Now, you don't know what It is. But these fellows said, "Well," they—they said one thing they know, "we know that they're ignorant," some more nuts (You see?) like the little German said he was. See? Said, "They're ignorant and unlearned, but they've been with that fisherman, that carpenter down yonder, called Jesus; I'll tell you; because they're doing the same things He does."

That's what the Holy Ghost is, is Jesus living in a ignorant fisherman, a carpenter, or whatever: ignorant preacher, whatever it is. It's a man that wants to be ignorant to the things of the world and let the—Jesus come into him, the Spirit of God, the Seal, the Comforter. He don't care about prestige; all thing he wants is God.

¹¹⁵ When God was setting in order, He said, "All you Levites, I've called you out and made you priests. And all your brethren, the other—the twelve tribes—and not—other eleven tribes will pay you a tithing."

"When you get a—nine bushels of apples, pour one bushel to the Levites. When you run your sheep through the—the hall here, pick up the tenth sheep. I don't care if it's a little one, or a big one, fat one, or poor one; that belongs to the Levites.

"Now, Levites, when you get all this, then you tithe too to the Lord. You make the wave-offering, the heave-offerings, the different offerings. You tithe to the Lord."

Said, "Moses, for your part, I am yours." Oh, my. He said, "I'm your satisfying Portion." And that's what the Holy Ghost is to the church today. Silver and gold have I none, but I have a satisfying Portion. Hallelujah. Education, I can't hardly read this Book, but I got a satisfying Portion. That's good. Doctor's degree, I don't have any, Ph.D's, or LD's, or nothing else. But there's one thing I have: a satisfying Portion; that's the part I want. That's the part God wants you to have. Throw the rest of these old things away, all the prestige

and everything else, and walk out, and get God's satisfying Portion; 'cause what you've got of this earth, you'll leave here when you leave. But if you've got that satisfying Portion, It'll take you up just as certain as . . .

¹¹⁷ We're always taking out insurance today to give the undertaker. Let's get God's satisfying Portion and get the Uptaker instead of the undertaker. (You know, they both work.)

Now, let's see.

. . . being let go, they went to their own company, . . .

Not back to the priest. See? That showed they had It. They wasn't going back to that old, cold, formal thing again. No. Go back and say, "Now, looky here what they did to us." No, no. They had their own company; there was only about a dozen of them there, but that was a company enough, a little bitty handful of people.

. . . being let go, . . .

After they beat them and threatened them, said, "If you ever baptize in Jesus' Name again. . ." "Oh, oh, I meant that." Well, that's right. See? "If you ever preach in Jesus' Name again, whatever you do, we'll get you."

Said, "Whew, that's quite a threat. Let's go over to the rest of the brethren." Oh, that's the way. In unity there's power; in unity there's power. Said, "Let's us go over to the rest of the brethren and find out what we can do."

¹²⁰ Now, they all come together and was telling different experiences.

. . . being let go, they went to their own company, and reported all that the chief priests and the elders had said unto them.

And when they had heard that, they lifted up their voices to God with one accord, . . . (Now, listen what they said. Watch him; watch them not go back and say, "Oh. . ." something another about, "Oh, Lord, I'm so sorry I. . ." No. They were already saved; they were filled with the Spirit; they had Eternal Life.) . . . lifted up their voice . . . with one accord, and said, Lord, thou art God, . . . (Amen. I just like that, Brother Palmer; I like that.) . . . thou art God, . . . (We know that.) . . . which has made heavens, and earth, and the sea, and all that in them is:

Who by the mouth of thy servant David . . . said, . . .

¹²¹ Now, watch, they're going to come back, say, "Now we're not a. . ." Now, you go out there and say, "Well now, Lord, now, wait

a minute here. They're just making so much fun of me." Didn't He say they'd do it? "All that live godly in Christ Jesus shall suffer persecutions."

"Well, you know, my boss told me if—if he caught . . ." Didn't He say they'd say that?

"Well, you know, they drew me into court the other day about it. . . ." Didn't He say you'd be brought before kings and rulers for My Name? "Take no thought what you'll say, because it's not you that's speaking. (I seen that happen yesterday.) It's the Holy Spirit that dwells in you; He'll do the speaking." See? Amen. That's right. All right. "Take no thought what you shall say."

^{122a} Lord—by . . . Who by thy mouth of thy servant David has said, Why did the heathens rage, and the people imagine a vain thing?

The kings of the earth stood up, and the rulers . . . gathered together against the Lord, and against his Christ.

. . . of a truth, Lord, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, . . . gathered together,

For to do whatsoever thou hand and thou counsel has determined before to be done.

Oh, my. I like that. "Lord, they're just doing the very thing that You said they'd do." Why, the Bible said, "In the last days, there'll come scoffers, heady, high-minded, lovers of pleasure more than lovers of God, truce breakers, false accusers, incontinent, despisers of those that are good, having a form of godliness, but denying. . ." They never went up there and received power, ". . . after this the Holy Ghost is come upon you. . ." "Having a form of godliness, but denying the power thereof; from such turn away." That's what the Holy Ghost is. See? What is determined to be done.

^{122b} . . . now, Lord, behold their threatenings: and—and grant unto thy servants, that with all boldness we may speak thy word, . . . (Oh, I like that. Get that old wishbone out and get a real backbone in there. Now, watch here.) . . . we may speak thy word, By stretching forth thy hand to heal; . . . (Oh, brother. Demons don't die, but the Holy Ghost don't either. See?). . . stretching forth thy hand to heal; . . . that signs and wonders may be done by the name of thy holy child Jesus. (You see what they was fussing about, don't you? They're doing the same thing today, but it don't do a bit of good.)

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and . . . spake the word of God with boldness.

My. They got something when they went up there, didn't they? The promise said. . . That's what the Holy Ghost is, to give you boldness, to give you a comfort, to seal you, give you a sign. Oh, my.

¹²⁴ Listen. (Oh, wish we just had time.) We could go down with Philip to the Samaritans in Acts 8:14 (you all that's putting it down). They had received a great joy; they'd had great healings. But they had been baptized in the Name of Jesus Christ, but they sent up to Jerusalem to get Peter. He come down and laid hands on them, and they received the Holy Ghost: Acts 8:14.

The Gentiles, there was one by the name of Cornelius. He was a wonderful man, paid tithings, built synagogues for the people, respected God, feared God, a good man, good Presbyterian, Methodist, Baptist, or something another (See?), a very good man. But one day God said, "He's a good man, so I'm just going to send him to a meeting. I'll have to get my preacher over here to tell him about it." All right, so he saw a vision and said, "Go down to Joppa, and you'll find one down there named Simon, a tanner. And there's one, Simon Peter, in there. Let him come up here; he'll tell you the way, 'cause he's received something."

¹²⁶ And while Peter stood up there. . . And Cornelius was going to worship that preacher. He was. . . Peter said, "Stand up. I'm a man like you are." And while Peter yet spake these words (of how they went back and begin to get. . . same things I'm talking about; how God promised to pour out the Holy Ghost)—while he spake these words, the Holy Ghost fell on them. Whew. Yeah, that's what the Holy Ghost is, who it's for. Sure. And they were all filled with the Holy Ghost.

Now, notice. In Ephesians there was a Baptist brother. He was first a lawyer, smart, intelligent man, knowed the law, great man, a scholar. One day he got to reading the Bible; he seen there would come one by the name of the Messiah. And when he did that, why, he begin to hear about this Jesus, and he said, "I'm convinced. And I openly profess my faith that Jesus is the Christ the Son of God." He was a real Baptist. Here he come along, "I openly profess that Jesus is the Christ." He got to doing it so much that God called him into the ministry. God will always speak to a true heart.

¹²⁸ And there was a little old tentmaker down there by the name of—of—of Aquila and Priscilla, a husband and wife. They was tentmakers. Acts the 18th chapter tells you about it. Paul—they were friends of his. They had received the Holy Ghost under the hands of Paul and his teachings. They heard there was a revival over there, so they went over. There was only about ten or twelve attending it. So

he went over there to look at it, and he heard this preacher preaching with the sincerity of his heart; he said, "You know, I believe he'd listen to the Truth." So after the service was over, he called him around behind the tent and said, "Look, we got a little brother about so high, a little hook-nosed Jew and—but when he comes over, he'll teach you the Word of God plainly."

¹²⁹ Well, after while . . . Paul was in jail at this same time (awful place for a modernistic preacher, wouldn't it?), but he was in jail; the Lord had him in there. So after the earthquake come, shook the jail down, he took the jailer and his household and baptized them all in the Name of the Lord Jesus, and took off, come on over. And he'd just cast a devil out of a little old girl down there telling the fortunes. And then they was making a lot of money by her, so he just exposed their racket. So then they put him in jail for it; and the Lord shook the jail down, 'cause he had a bunch of people over there to hear the Truth. You can't bind God's Word; there's no matter what you do. That's . . . You just can't do it.

¹³⁰ So he come over there to where this man was, and Aquila and Priscilla. Maybe they had some sandwiches, and right immediately after the sandwich was eat, they were going to the revival. Paul set back there, and held his little robe, and listened to this Baptist preacher preach, said, "That's fine what you preach, but there's some more of it." Said, "I want to ask you a question, Dr. Apollos. Have you received the Holy Ghost since you believed?"

"Oh," he said, "we didn't know whether there was. What do you mean by the Holy Ghost? We're Baptists."

Said, "How do you know you're Baptists?" See?

"Why, we was baptized . . . We know only the baptism of John."

He said, "He only baptized unto repentance, saying that you believe on Him to come, that's on Jesus Christ." And when he heard this, they were baptized over in the Name of Jesus Christ. And Paul laid his hands upon them, and the Holy Ghost came on them, and they spoke in tongues and prophesied. Said, "whosoever . . ."

¹³¹ Now, now, how do we do it? I want to tell you something. And I—we'll close, 'cause it's . . . I told you I'd let you out early. You know what the Holy Ghost is. For the last Scripture for tonight (I got another bunch down here, but we'll have to omit that.), let's turn over to I Corinthians 12. And then we'll read this, and then we'll—we'll close. All right.

I Corinthians the 12th chapter. How many believes the teaching of St. Paul? Sure. He said in Galatians 1:8, "If an Angel taught anything different, let him be accursed," let alone a preacher. If an Angel from heaven come down and taught anything different, let him be cursed. See? Don't have nothing to do with it. Now, watch this: I Corinthians 12.

¹³² How—how many knows that we have got to be in Christ in order to go in the resurrection, because it's His Body that God promised to raise up? There's no other way; there's not another way. If you're outside of Christ . . . You might look back here and believe on Him, say, "Sure, I believe Him. He's the Son of God." Good, my brother, I'm ready to shake your hand when you say that. "I believe on Him. I'll confess Him as my Saviour." That's good, but you're still not in Him. "I'll shake hands with the preacher. I'll confess my sins." That still ain't in Him.

¹³³ Now, watch. See what Paul said how you get in Christ. How you're going to be knowed as a circumcision? Abraham, they give a sign. Listen to this now; I Corinthians the 12th chapter, and let's begin at the 12th verse:

For as the body is one, and has many members, and all . . . members of that one body, being many, are one body: so also is Christ, (Not divided, One. Listen.)

(For by one church . . . How many's reading behind me? By one handshake, by one water . . . No. Then somebody's wrong.) . . . *by one Spirit . . . (Is it a capital? That's Holy Spirit then. See?) . . . by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

¹³⁴ The Body of Christ is one Spirit, where every member from Pentecost to this time drinks of the same New Wine, the same Holy Ghost, bringing forth the same results. How do we do it? By one Spirit. It's God's open door, the Holy Spirit. What is It? It's God's open door; It's a Sign; It's a Seal; It's a Comforter; It's an Advocate; It's an Assurance; It's Rest; It's Peace; It's goodness; It's healing; It's Life; It's—It's God's open Door to all these things. It's God's open Door to Christ which has . . . God proved that He raised up Jesus from the dead. And those that are dead in Christ will God bring with Him at the resurrection. "Grieve not the Holy Spirit whereby you are sealed into Christ until the day of your redemption." How many believes it?

¹³⁵ What is Christ? What is the Holy Ghost? It's not something people laugh at. It is something people laugh at, but it ain't to the

believer. To the unbeliever. . . I wished I had a long two or three weeks; I'd like to take tomorrow night and tell you what It is to the unbeliever. Let me just run through just a moment of time. It's a laughing stock; It's a snare; It's a stumbling block; It's death; It's eternal separation from God. I just can't think of the things that It is to the unbeliever.

Remember, the same rain that the unbeliever made fun of was the same rain that saved Noah and his family. See? The same Spirit (Holy Ghost) that people are making fun of and says is crazy, and a bunch of nuts, "It's insanity," it's the same thing that'll rapture the church and take it up at the last days, will bring judgment upon the unbelievers. That's right. That's what the Holy Ghost is.

Blessed are they (May I say this in the sincerity of my heart.)—blessed are they that do hunger and thirst for It, for they shall be filled.

¹³⁸ Tomorrow night we're going to talk about how—what It does when It comes. Now, how many in here would like to receive the Holy Ghost and wants somebody to pray for you, that you'll see the light? You know what It is.

Now, tomorrow night, we're going to take what It does, and then the next night is how to receive It. Then we're going to call in—have people here instructed, and go right into the rooms, and stay there, if it takes all through Christmas (That's right.), until the Holy Ghost comes. We're going to approach It from a sane, Bible foundation. We're going to approach It and get It just like God promised It and It fell at the beginning. That's the way we're here to do it. I. . . It doesn't make any difference what anything says, we're. . . The Word of God is—has preeminence in my heart. That's right. And I want what God's got for me. If there's anything more, open heaven, Lord, 'cause my—my heart's open for it. That's right.

¹⁴¹ How many wants It, now raise your hand, Say, "Pray for me." So now, while you remain with your hands up: Heavenly Father, we've taught a long time, but Your Spirit is here. There are hands that's up in the air now, and they know what It is. They know what the Holy Spirit means. I pray, God, that before this meeting shall end, that every hand in here will be raised that they have received It. Grant it, Lord.

We pray for them; we ask You to bless them and to give them the desire of their heart. Look at their hands, Lord. They love You; they want It. They know they can't go. . . Tomorrow night, if You'll help me, Lord, we can prove it in the Scripture that they'll never make the

rapture without It. So I pray, Father, that You'll give them hungering and thirsting, so that they can be filled. I present them to You now, Father, and grant these blessings as we ask it in Jesus' Name. Amen.

¹⁴³ I love Him, I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree.

I want to say this before we sing again. I want to meet with a bunch of ministers in the room here Friday night before the service starts (See?), Friday night. I . . . You see what I'm trying to do? To show what It is, how to approach It, and what to respect. Then you're not coming blindly, beating into something. That's the reason I never ask it tonight. I want you to know what It is. It's a Promise; It's a Seal; It's a Comforter; It's so forth. Then tomorrow night and the next night, then we'll start right then from then on until It comes. Don't care how long it takes; we'll stay until. Clean up your heart. He'll never pour It in an unclean heart. Get right. Be ready. And He'll grant it.

I love Him, I love Him, (Let's raise our hands now.)
Because He first loved me,
And purchased my salvation
On Calvary's tree.

¹⁴⁴ The pastor has just said, and we agree, that tomorrow night we'll start at 7:00 instead of 7:30. That'll let me—let you out at 8:30 instead of 9:30. At 7:3—at 7:00 o'clock tomorrow night the song service will start; I'll be on the message at 7:30.

I love Him, (Let's take out our handkerchiefs and wave to Him.) I love Him, (Just break down the formal trend now.)
Because He first loved me,
And purchased my salvation
On Calvary's tree.

All right. Your pastor now, Brother Neville.

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