

THE MARK OF THE BEAST

AND THE SEAL OF GOD #2

E-1 Let's just remain standing a moment while we bow our heads for prayer. I wonder, while we have our heads bowed, if there would be any in here would like to be remembered in prayer, just let it be known as you lift your hand, say, "God, be merciful to me; I have a need tonight, greatly."

E-2 Our heavenly Father, we approach Thy throne, Thy great throne of mercy in the Name of the Lord Jesus our Saviour. We approach that way because He told us to come thus and we would receive what we ask for. And we're so glad to know that we can rest in our hearts upon that assurance, that what You say You're able to perform. For tonight we feel that we are, by faith, Abraham's seed, and anything contrary to God's Word we act as though it was not. Because God has said truth, and we believe He has the truth. And He is truth.

Now, we pray for those who raised their hands, each hand, Lord. You know what they had need of. You know what was in the heart, the very thought of their mind when they raised their hand. I pray that You'll strike out their sins, strike out their sickness. Give to them the desire of their heart, Lord. And may they live long happy lives here, if possible, to see the coming of the Lord the second time.

We pray that You'll bless the Word tonight as we fellowship around it, speaking tonight on that great tremendous thing that's right at our door, now going on in our cities, and around the world. We pray that You'll give us of Thy Word, Thy unction, Lord, that we might know just how to speak as the oracles of God. We ask it in Jesus' Name. Amen. May be seated.

E-3 It's one grand and glorious thing to come to the house of the Lord. And we've been so enjoying this meeting here in the church with our Brother Buntane and the associated ministers in— in this great fellowship we've been having. And all the peoples, all the laity, and from the different churches, every creed, race, and kind. . . Coming down the platform tonight I just happened to meet some of my friends. I met Brother Allcot here. The first time I'd seen him in years. I remember the first time when I was in Edmonton,

Canada. I believe you were up there with us during that meeting. A brother from—Hollander, over here, nice to see him. And the different ones along the way . . .

And I know each one of you. I'd like to have time to shake your hand and go home and see how . . . I know your wife's the best cook there is in the country; I just know that. So I believe it. And so I'd like to go home with you, but . . . I believe I've said something like that about fourteen years ago in Canada. But I—I'm expecting to do that one of these days over in the great Millennium, where we can just have plenty of time, don't have to hurry up. Kids ain't going to get hurt, there ain't no . . . Nothing going to harm anything.

E-4 And I was thinking about going down . . . I—I love mountains. And I think about during the Millennium, I'd just like to spend a few million years just roaming around over the mountains, just looking around. I—I like that. I—I think about run into a sister out there in the mountains. Maybe she's been there for a million years, walking along this—how a lady will, you know, with like with a puppy or something, but she'd be walking along with a big tiger or something. I'd say, "How you do, sister?"

Why, she'd say, "You're Brother Branham, yeah, how do you do? Sure glad to see you."

"How long would you think," now if you was counting time, "that you'd be out here," if such a thing as time.

"Oh, a few million years or so. Took a little stroll." Oh, wouldn't that be wonderful? And it's not just some kind of a mythical dream; it's the truth. It's true; it's really true. We're going somewhere, be somebody when we get there. I—I like that.

E-5 Now, last night we were in the Book of Revelation and speaking on the seal of God and the mark of the beast, and I put them both together. And by the way, I had some Scriptures wrote, out and I left them laying on the hotel table, and Billy went back after them. And I—I hurried out; I heard him blowing, calling me. And so I thought while he was gone down to get my Scriptures, I'd like to kinda review a little from last night, and also make some announcements.

E-6 Now, I got three messages to preach tomorrow, so . . . And I . . . Your smog really doesn't do my throat too good. It really gets bad. And tomorrow morning I'm supposed to have the broadcast at the Full Gospel Business Men's Breakfast at Clifton's Cafeteria, I believe it's on Broadway, Broadway Street. There's two of them there; this is 7th and Broadway, where the usual breakfast is held.

And I—I speak at the—on the broadcast, and then immediately after the broadcast, I have—I want to address the—the body of believers there. That’s tomorrow morning.

And then tomorrow night, back here at the—the tabernacle, or the church rather. And tomorrow night I think we should have, closing here in the church, it’d be nice if we had a prayer line tomorrow night. Do you think so? After—after the message, then have a prayer line. So I’ll send boys down tomorrow night at—at exactly six o’clock, so they won’t interfere with the rest of the service, and give out the prayer cards, and we’ll call the prayer line tomorrow night and pray for everyone there, now for the healing of their bodies.

E-7 And then Sunday afternoon, is at the municipal auditorium, the main auditorium. I think it’s a great big place. And we hope you bring some friends with you, because, I think it seats about forty-five hundred, or something like that, the last time I was there. It’s been about twelve, fourteen years ago. Brother Charles Fuller was having services there at that time, a great Christian. I’m sure all of you know Brother Fuller from out here. [Someone speaks to Brother Branham—Ed.] What? Sunday night, yes. Sunday night at seven o’clock, I think it is. And then—that’s this coming Sunday night, the closing of the campaign.

E-8 Then we go from there to—up in Vens—Visalia. Oh, my. Some of these names around here. All of them over in there everything G’s, H and—and all this Saint, and Saint, and like this San Jose up here. Sounds to me like—they tell me. It’s a . . . Heard a fellow one time come up there (and while I’m waiting on Billy), he said, went in, he said, “Lady, could you tell me,” was in a restaurant, “where Saint Jose is?”

Said, “What?”

Said, “San Jose.”

“No such a place.”

Said, “Over here it is, right here on the map.”

Said, “That’s San Jose”

He said, “Oh.”

Said—said, “Where you from?”

He said, “Kentucky.”

He said, “Well, out here,” said, “all the J’s are H’s.”

Well, said, “Back in Kentucky we call J, J and H, H.” Said, “I—I don’t know how you do it out here,” he said.

She said, "I see you're in the service."

He said, "Yes, ma'am."

Said, "When do you get out of service?"

He said, "Oh, around Hune or Huly, one, I guess." He caught on right quick. In June or July he said, "Hune or Huly." So all these Spanish names, I get them all mixed up.

E-9 So . . . But this is Ven . . . ever where it's at, up there. It's somewhere between Fresno and Bakersfield. And then we got the—the sponsorships, the ministerial group up there, and we have five nights beginning on the 22nd through Sunday. Thank you. And I have five nights of service. And we are . . . Any of your friends up around there, well, we'd be glad to—to have them come up and visit us. We—we appreciate them coming.

Now, the . . . I—when we leave, we don't want you to just quit coming to church now; we want you to just keep on coming; just keep right on coming anyhow. If I lived around here, I—maybe this would probably this be my church home right here, if I lived here, be right here. I like it; it's a wonderful little church; got a lovely little pastor here. And—and I'm sure that any man that preaches the Full Gospel, I'd be represented there, because that's what I believe. Nothing against any of the rest of them, but just for me, my—my taste, my association would be that.

E-10 Now, don't forget the announcements now: tomorrow morning Clifton's Cafeteria. You who are up there, or tune in, I guess . . . Is it a live broadcast, or is that taped, or do you know? It's a live broadcast and tomorrow morning. And I don't know what station it comes over, but then I guess the brother here, don't you have a broadcast too here, brother, on Sunday, or is it? No, no broadcast. And other ministers, we appreciate this fine ministerial group that's been helping us and—here in the meetings; many of their people are coming. And I—I certainly appreciate these men. I want to say something here to them.

And I—I tried hard, and talked my precious little friend out of taking this meeting down at the municipal auditorium; I did. But he had a feeling for the people that, said they had to be standing, and so forth. But here's the reason I didn't want it, brother. Now, I know that sometimes you hear me rake these denominations, but that's not the men that's in them denominations. That's—that's just the denomination itself. Now, I realize this, that if we go down there tomorrow night, it—what if . . . If we had full cooperation with all the ministers, it'd be nice to go down there. That's right. But or,

I mean Sunday, excuse me. If I—we had full cooperation, all the ministers, where they'd close their churches and so forth. But to go down there, some of the people sick, is going to be coming down to be prayed for, and maybe the ministers didn't know it ahead of time, so they got their own programs for that night. And I—I don't like to do that, brethren, I. . . That's honestly. I—I do not like to do that, because, after all, this blanket stretches all, both ways, you know. That's right.

E-11 And I do, if anything I have respect for, is men of God, servants of God. And sometime if you find the most suspicious people in the world, is preachers. That's right. They're the most suspicious of all of them. But I—I want to say why, because they are shepherds. That's right. They're guarding their sheep (See?); they got a right to be suspicious and wait and watch. But when you see the Word and God working together, that's the time to move in with it (You see?), when you see the Word and God coming together. So I just wanted the ministering brethren to know that the reason that that was down there was because that the brother thought that perhaps it'd give people a chance, all of them to be seated. His heart's right on it; I see what he means. But to me, I just wanted to stay right here in the church right here and go ahead. But he said Sunday night there was so many turned away and—and then announcing also for healing services, it would make a—a—quite more coming then.

E-12 So now, tomorrow night, being at six o'clock, and we'll have a—a prayer line tomorrow night, the Lord willing. To me, the way I feel about it, we have a prayer line every night. See? 'Cause, "These signs shall follow them that believe." Not one night, in the last three, four nights, but what the Holy Spirit's come into the meeting among us, go out amongst the people and call them, tell them who they are, where they come from, what they do, and so forth, and what's wrong, and what will happen, and all like that. And then people—the faith rises up in the people, and I say, "How many here is believers?" Hands all over the building goes up. "Now, lay your hands on somebody. Don't pray for yourself, but pray for them, 'cause they'll be praying for you." See? Well now, if that isn't Scriptural, I don't know it. "Confess your faults one to another, and pray one for the other. These signs shall follow them that believe; If they lay their hands on the sick, they shall recover." See? That's Scripture. So I feel that every night, every person is prayed for and has hands laid on them, every night, I do.

Now, my hands would be no more than anybody else's hands. It's just—it's just another man. But it's God's hand you want on you.

And He made . . . It's God that made the promise. "If you'd . . . These signs shall follow them that believe; If they lay their hands on the sick, they'll get well." That's just what God promised. Then from there, we take up from right there.

E-13 Now, back to our Scripture and to our lesson. Did Brother Borders, did you read the Scripture? All right, I like to hear the Bible read. Revelations, I turned right to it, the 7th chapter is where we're going to speak from mostly tonight, I suppose. Now, let's review last night just a little.

Now, our subject is this . . . We had—first we had healing services, and then we went into Gospel preaching services, and now we got two nights of teaching; and tomorrow night and Sunday night is healing services.

Now, last night we started teaching on the two subjects, that I thought was very essential. And I wouldn't say nothing about these unless I thought it was necessary. See? First thing is to warn the church. That's what the watchman stands on the tower for. When he sees the enemy coming, then warn those that are in the city. And then if the watchman doesn't warn, then God will require the blood of the city upon his hand. That's right. But if he does warn, and the people doesn't take heed, then their own blood's upon them. And that's the reason I just—just lay it out the way it's wrote here. See? And then it's up to you, and at the day of judgment I want—when I pass away from this world, if I'm still conscious and going, I want to be able to say like Paul, "There's no man's blood upon my hands, for I've not shunned to declare to you the whole counsel of God, as I know it," just the way it is.

Thank you for your letters of—of commenting and things, I certainly appreciate them very much.

E-14 Now, the Mark of The Beast, the Seal of God. Now, how many was here last night? Let's see, was been in the class. Oh, about everybody, I suppose. All right. Now, therefore to get a little background where we're going tonight with it . . . Now, I had to take both of the subjects and put them together, because they run parallel one to the other. And we find out . . . I announced what I thought they were at the beginning, and now using the Scripture to prove that I think that this is right.

I think that the Seal of God is the Holy Spirit. The Bible supports that. The mark of the beast is to reject the Holy Spirit. There's only two classes of people. And on the side of salvation and rejecting begin in Genesis like everything else begin.

E-15 Say, I got a note today, said, “Could you prove that the Assemblies of God started in—in—in Genesis?” I don’t know about the organization, but the spirit that’s in the Assemblies of God started in Genesis. That’s exactly right. And all the other borned again churches started in Genesis and all the supposed to be churches, just nominal churches, they started in Genesis. And they both was represented in the first two sons, both Cain and Abel. Cain received the mark of the beast and was sent away. We realize that the serpent, which was the one who had deceived his—his mother, was a beast and not a reptile. He was the most subtle of all the beast of the field. And Genesis 14, or Genesis 4:15, rather, that God sent—marked Cain. And as soon as Cain was marked, he went out of the Presence of the Lord. Did you get it last night now? Did you read it? As soon as the mark came he went out of the Presence of the Lord and took him a wife from the land of Nod. Now, you get it? See how that is? The church. . . Now, God. . .

E-16 Cain was just like a—the ordinary man. He come up. He was just like Esau and Jacob; we could pattern them there again. And all through the Bible we see that spirit moving up, coming up, coming up, and finally it’s coming to a head right here in this age that we’re living in now, I believe. Now, if you’ll notice, Cain was a man, a natural man of the world like Esau. And—and he was religiously inclined. So he knowed there was a God; he believed it. And he went up. . .

Now, see, that’s where I different with the churches that say, “The only thing you can do is just believe and God recognizes that as righteousness.” Well, that—that is true in one sense of the word; it’s part of the truth but not all the truth. Fine Baptist brother came to me not long ago, said, “Brother Branham, what could Abraham do any more than believe? Abraham believed and it was imputed unto him for righteousness.”

I said, “That’s right. But God give him a sign, the seal of circumcision that He’d recognized his belief.”

E-17 Now, the Holy Spirit is the Seal of God. Now, if you say you believe and haven’t received the Holy Ghost, then God’s never recognized your faith yet. That’s right. Because the Seal is the recognition that God has completed and finished His work in you (That’s right.), that He recognized, sure. Someone said, “Why do you make it so loose, Brother Branham, saying, Saint John 5:24?” That’s the beginning of the Spirit. That’s right. I believe that a man, as soon as you believe on the Lord Jesus Christ, it’s a portion of the Holy Spirit. When you’re sanctified, another part of the Holy Spirit

cleans you. Then you're filled with the Holy Ghost. Right. Now, "But he that heareth My words, and believeth on Him that sent Me, has Eternal Life." There's only one type of it; that's God's life.

E-18 Now, we notice that Cain, he made an altar, and he put sacrifice on it. He got down and confessed his faith in God, and worshipped God. In other words, just like the religious man today. Ninety-nine out of a hundred almost, they say, "Here it is." "It's the best I can do," Cain said. "This is . . . I—I—I built an altar. I belong here at the church. I made a sacrifice. This is the best I can do; take it or leave it. There it is." That's just the—that's the attitude of people today. "I go to church, I help them do everything. We built a nice building. We've done all this, and we done all that, and everything. I put into the widows' fund, and I do all this. There it is, the best I can do, take it or leave it." But God will leave it. He left it there for Cain; He will leave it there for you. "There is a way that seemeth right unto a man, but the end thereof is the way of death." There's only one provided way for God, that's down the bloodstream to the Holy Spirit. Without that, you're done, you're finished. You'll never go in.

E-19 Notice, "Except a man be borned again, he can in no wise enter into the Kingdom." That's right. You must come. No matter how religious you are, what all you do, that has not one thing to do. That makes you a pretty good citizen, but not a citizen of that Kingdom there, maybe of this kingdom here. But the Kingdom of God is within you; you're borned in the Kingdom. Kingdom comes in . . . The Kingdom of God is the Holy Spirit; you belong to that Kingdom. That's the reason women don't bob their hair, don't wear shorts. That's the reason men don't smoke cigarettes and things like that. They're from above, their Spirit teaches them righteousness, holiness. They don't—they don't swear; they—they don't use bad language and things, why? They're born from above. They are different. They're from—citizens from above.

E-20 And now, notice. But the world, they say, "Well, I belong to church. I belong to the Assemblies. I belong to Foursquare. There it is, best I can do; take it or leave it." If you picked up a plate of soup and it had a spider in it, you wouldn't eat it; you'd sue the company that give it to you. That's right. That's right. You'd do it. You wouldn't eat it for nothing. But just let any kind of an old dogma be passed down your neck in your soul. After all, that body is going to die anyhow. That's right.

Here some time ago I was at a museum, and they had the—the analysis of a man that weighed fifty pounds—a hundred and fifty pound, rather. His body was worth eighty four cents in chemicals.

It had just about enough whitewash to sprinkle a hens nest, and so much calcium, and everything. All weighed up it was worth eighty four cents. There was two boys standing there; one said to the other one, said, "John, we're not worth very much, are we?"

Said, "That's right; I don't believe we are." A hundred and fifty pounds are worth eighty four cents. Now, you're not very much to begin with, are you? But you sure take care of that eighty four cents. You'll put a five hundred dollar mink coat on it and turn your nose up. If it'd rain, it'd drown you. You sure take care of that eighty four cents. Yes, sir.

E-21 But you got a soul in there that's worth ten thousand worlds and let the devil cram anything down it and call it righteousness and religious, instead of taking God's right way about it. That's right. Your soul's worth ten thousand worlds. Your body's only worth eighty four cents. You drag it around and sure take care of it. Oh, you shave it up and fix it up right, but my, dress it up. But that soul, you sure won't dress that, just let anything drag through it that wants to. Give you a spider in that, you'd sue the—the restaurant that give it to you. But a church can tell you, "Shake hands with the pastor, say you believe in God, worship, and that's all you have to do."

If that's right, then Cain was right. But remember, God said to Cain, "Worship like your brother, and you'll do well." But he didn't want to do it. That's the way it is today; they don't want to worship God in Spirit and in truth. They just want to go to church and worship the way the church says worship. Worship what God said worship. Jesus said, "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." That's right, put them together, the Word and the Spirit together. And if the Spirit is in the Word, the Word will manifest Itself. That's exactly the reason you see discernment and healings and things like that; it's the Word made manifest.

E-22 Jesus said, "Go into all the world and preach the Gospel." He never said go into all the world and build churches or do so and so. Them things are all right. But didn't say go into all the world and teach the Gospel; He said, "Preach the Gospel." In other words, to preach the Gospel would be to demonstrate the power of the Holy Spirit. Paul said, "The Gospel come not in word only, but through power," manifestations of the Holy Spirit. It has to be the very next Word said, "And these signs shall follow them that believe." That's right. It has to make the Word manifest. And if the Spirit is in the Word, the true Spirit of God in the Word, "If ye abide in Me and My word in you, ask what you will, and it'll be done to you." Right.

See? Just comes right straight back to Scripture. You can't get out of the Scriptures; it brings itself right back and balances itself up each time.

E-23 But Cain, he wanted something beautiful. Now, last night I was saying, remember, beauty, that's what the—atraction of the eye. The Catholic church long—learned that long ago, that through the eye is the gate to the soul, to make beauty and so forth, and people fall for that. Hollywood learned it long time ago. The devil knowed it before any of you did. That's exactly right. That's the techniques he worked on, the same thing. Set hisself a more beautiful kingdom. It's always been beautiful. Even—even the devil, after the curse came upon him, he become a serpent; he's still a beautiful creature. Look how graceful he can move, and how beautiful his colors. Even his curse never took the beauty from him. Do you think Judas Iscariot was an old drunk with a collar up and hair combed sideways? And . . . He was a slicker, boy. Yes, sir. Devil's too smart for that.

When I went to Pigalle, Brother Moore and I, when I was in France, we thought we'd see just those old prostitutes of Pigalle, just something drug out. Satan's too smart for that: the most beautiful women you ever seen. See? He's smart. Sin is enticing. Sin is beautiful. But it's death. That's right. Don't look at beauty. Look at truth, not beauty. That's what's the matter with the church today, it—it jumping for beauty and dying. That's right, 'cause it's gets death. Don't want to stay too long on that, I go to preaching on it.

E-24 But however, we find that Cain then, went away from God and took hisself a wife out of another group in the land of Nod. That's exactly what the man does that will not come up and worship God in Spirit and truth; he goes off and gets him a church that will satisfy him. Goes off. . . But remember, Seth af—was a type. Abel, being the one that was killed, Seth took his place, was a sign of the death, burial, and resurrection of the Lord, placed back again. Notice how them seeds came down, last night.

E-25 Now, we go on down here get some of our—our Scriptures we was using. Seal being the mark, how that the seal was used instead of a name, put it on. And the Name of Jesus Christ is the Seal of God, the righteousness of God. "The Name of the Lord is a mighty tower; the righteous run into it and are safe." Is that God's Seal? "Whatever you ask the Father in My Name, that will I do." Is that right? "Whatsoever you do in word or in deed, do it all in the Name of Jesus." Is that right? Everything you do . . . Peter said on the day of Pentecost, "Repent, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the

Holy Ghost,” Seal of God. God’s marked seal, identification, is the Name of the Lord Jesus. And when Jesus comes into you, it puts His Spirit in. No matter how many names you’d write on the outside of it, if the Spirit is in there, it bears record of truth.

E-26 Then we find out, that in Eden God took and marked Cain and sent him out, but Seth stayed in the Presence of God, and God give him his wife. That’s the way the true church; it stayed in the Presence of God. Oh, I wish I could bring Paul Boyd, the historian up here. By the way, he’d been waiting for three years for one of the private interviews. They stand at home; they come from Asia, from Africa, from India, from everywhere, wait for years for them interviews. When they come in on that, we set there until the Holy Spirit speaks. And this morning while we was speaking, the visions broke.

This is evangelistic service. At my home and different places, that’s where the prophetic goes on. People comes who don’t know which a way to turn, and we wait right there until the Holy Spirit. . . They don’t say one thing, let the Holy Spirit do the talking. And He comes in, and reveals it, and tells them what they have done, what they must do. Just have that one person alone. And, oh, how God marvelously. . . So great this morning I had to walk down to the waterfront, down there somewhere. And I run into the pastor down there when I was trying. . . It shook me so bad, trying to get my strength back again from the great powerful visions that unfolds and reveals and tells, and what you have done, what you ought not have done, and what you must do, and what will come to pass after you do it. Oh, that’s God knowing. And not one time, I’ll ask anybody in presence or anywhere, was they ever told anything but what happened every time, just exactly, because It can’t lie; it’s God. God can’t lie.

E-27 Oh, living under the Holy Spirit. . . Remember, Seth got his wife. . . God must’ve give him his wife; he stayed with God. And now the believer that will stay with the Bible, and stay with God, then he will, the true church will be the Bride of Jesus Christ. The other will have a bride of the world, just anything; we found that last night.

And also we read there about where Cain and Abel, where they both begin, and—and then we brought it over into Babylon. How Babylon appeared in Genesis, and then the middle of the Bible, the last of the Bible. We had where Jesus, when He come on the scene, and when He went off the scene. Judas came the same way. The antichrist and the Holy Spirit came the same way. And the Scriptures for that in Matthew 27, so—or 26.

E-28 And then we find out here in . . . We find Israel; we had Israel and compared it with—with Moab, how that Israel stayed true, the blood line, true. And we find out here that Moab, a illegitimate, all fundamental, just the same as Israel was. But Israel, who had the true bloodline, had signs and wonders following them. They had a brass serpent, Divine healing. They had the shout of the King in the camp. They had a smitten rock for their salvation. They had a heavenly Father feeding them from above. They were having a glorious time, not yoked up with nothing, just a interdenominational floating around. And they was making fun of them because they wasn't even a nation, just a scattered people.

But . . . Here it is; I hope you get it. They were headed for their homeland, a perfect type of the true church today, headed for the homeland. Amen. Wandering about in sheepskins, and goat skins, and destitute, and so forth, but we are looking for a city whose Builder and Maker is God. That's the way the true church is moving today. And the great fundamentals like Moab was, come out with the perfect sacrifice, like Israel had: just as fundamental and everything as Israel was, but didn't have the Spirit.

E-29 We go on over to Cain—to Esau and Jacob. God said that the foreknowledge, that the predestination of God might . . . Not that God wanted to condemn Esau, but knowing what he was . . . If God's God He knowed everything. He knowed every flea that ever been on the earth. He knowed every gnat would ever be on the earth before the earth was ever created, knowed how many times it'd bat his eyes and how much tallow he'd make if he's rendered out. He's infinite. Who can—who can say what infinite is? If He isn't infinite, then He isn't God. And if He was infinite, He knowed all things from the beginning. And so therefore, He could elect, not because He wanted to, but because His—His foreknowledge let Him know who would and who would not be. That's the reason the entire church, every person that'll ever be in the rapture, their name was put on the Lamb's Book of Life before the foundation of the world, says the Bible. That's right. God knew it.

E-30 Jesus came by the foreknowledge of God, that knowing that Jesus came to redeem, or buy back that church. The preachers is like going to the pond and throwing a net in and pulling it. The Kingdom of God is liken unto a man that take a net and went to the seashore. When he pulled it in he had—he had water spiders, snakes, serpents, frogs, and everything else, but he had fish. Now, we don't know which is and which is not fish; only thing we're supposed to do is seine.

And Brother Buntane has been seining here for a long time. I come out took my net and seine with you, Brother Buntane. I cast it out there and pull it in. Here they come up around the altar, stand up and make confession of Christ. I don't know which is goat, which is sheep, which is a spider, or frog, or whatever it is, but God knew before the foundation of the world which was. "All the Father has given Me will come to Me. And no man can come, except My Father draws him first. All the Father hath (past tense) given Me, will come to Me." That's right. He said it. Now, I don't know who it is; I just cast in the net and say, "Come all ye that weary and heavy laden." And then God knows which is which; I don't. Nobody else knows, it's just up to God. So it's our—our duty to keep carrying on until He comes.

E-31 Now, therefore the great church making itself ready. We find out that Esau and Jacob, before either child was born, God said He loved one and hated the other. And remember, they were twins: same mother, same father. Get it? Twins. Every revival produces twins. Certainly does. There's twins born in natural man and the spiritual man. It was back in the garden of Eden, Cain and Abel, the same thing. Started from there, just keeps coming on down.

And look at the church, Jesus the Pastor, Judas the treasurer, brothers, out of the same tribe, so forth, right in the same group, same church. One the Pastor, and the other one the treasurer. One a devil and one God. That's the way it goes. Jesus said, "In the last days the two spirits would be so close it would deceive the very elected if it was possible." Amen. If it was possible, but it isn't. And it. . . They'll never do it. All right.

E-32 But the. . . He receives the true seal. And the Seal of God is the Holy Spirit. Now, we're down to begin where we ended off last night on Ezekiel the 9th chapter. How many read it? Did you get great joy out? Read it now. There's where the prophet foresaw Pentecost and told what would take place. He seen six men come from the higher gate. And they had slaughtering weapons. Remember, did you notice it was designated only to Jerusalem, just to Jerusalem, 'cause there's where the Jews. . . God deals with Gentiles as individuals. But Israel is a nation, God's nation. Yes.

A missionary stood in my church. I hear Brother Fred Sothmann once in a while, say "Amen" in there somewhere. He's out in the audience. Anyhow, some of the brethren from out at the Tabernacle, a Jewish brother, been trying to get into Israel all along, trying to do something for the Jews, to. . . Say, he wanted to win them to the Lord. And he come to the Tabernacle the other morning,

he raised up when the anointing was on, he said, “Brother Branham, like to ask you a question. How will I ever get into Jerusalem? I’ve tried every way.”

I said, “I wouldn’t know what to tell you.” About that time the Holy Spirit moved and said, “It’s not so, because Israel will be born in one day.” Always. Oh, we’re near. Oh, we’re going to get to that in a few minutes now, the Lord willing.

E-33 And we find out that before the slaughter went forth. . . Listen now; don’t miss it. Before the slaughter went forth, He seen a man come forth dressed in white. What does white represent? Righteousness of saints. Now, and had a—a writer’s inkhorn at His side. He went through the city first of Jerusalem and set a seal upon those who sighed and cried for the abominations that was did in the city. That right, you Bible readers? And then when the slaughter went forth, it said, “Don’t spare, old, young, children, babies, whatever it is. Utterly destroy everything that doesn’t have this mark.” See? Was nothing left. They either received the seal or they did not have the seal.

That’s the reason in this day that we’re coming in—we’re coming right to it in a minute here in the New Testament, that they’ll—the Seal of God is the Holy Ghost, and outside of that is for the slaughter. [Brother Branham clears his throat—Ed.] Pardon me. Be lost.

E-34 Now, we’ve took last night Josephus’ writings and so forth, as I referred to, and many of the other ancient historians. Josephus walk—probably wrote of the very days and lived near the time that Jesus of Nazareth walked on the earth. Now, and he spoke of it, that those people that. . . He referred to them, I believe, as cannibals, that was eating the body of Jesus of Nazareth. ‘Course it was communion they were taking. He didn’t know; he’s just a unconverted mind; he was just a historian. But he. . .

They slipped away from Jerusalem when they seen that thing begin to come to pass, and got away, and went up into Judaea, and—and well away from it. But the Jews, the great organizations all swung together, and come back, said, “We’ll go into the house of the Lord. Jehovah’s our protection. And we’ve lived in this. God built this house. Jehovah did this, and Solomon dedicated the temple; this is a very holy place.”

E-35 A. . . but they rejected the Messiah when He came to them just exactly the way the prophecy said He would come, and done the very things that the Bible said He would do. But He didn’t come according to their theology. I hope that don’t hurt, but I hope it

anchors deep. And they come. He showed His Messianic sign just exactly the way the Bible said He would do. How many believes that? Sure you do. What was the Messianic sign? He was a God prophet. See? And then—and when they did it, what did they call that Messianic sign, can somebody tell me? What did they call it? Beelzebub, a devil, a fortuneteller, because He could perceive their thoughts, knowed what they were thinking, tell them of these things.

And the true Jews, what did they say it was? “That’s the sign of the Messiah.” Nathanael said, “Truly Thou art the Son of God; truly You’re the King of Israel.”

Said, “Because I told you I saw you before you come to the meeting, then you—you believe it? You’ll—you’ll be able to see greater things than this then.” See, you must believe first. Believe it, and then you’ll see greater things.

E-36 Now, we notice what taken place. But the—the upright, the big churches, the organizations, the Pharisees, the—the Sadducees, and Herodians, and all those, they said, “He’s Beelzebub.” They had to answer something. They had to tell their congregation, so they said, “He’s of the devil.” Now, bear that in mind. And they were religious men, holy men, godly men. As far as the world was concerned, one sin against them they would be stoned. Scholars, graduated, seminary students, in a line of clergymen, and were condemned, and Jesus said, “You are of your father the devil.” Then don’t you condemn the Holy Ghost when It calls you out what you are. See? Blind leading the blind, won’t they all fall in the ditch, certainly.

E-37 Watch the Scriptures, watch the promise. Know the hour that’s approaching. Those disciples filled with the Holy Ghost, marked with that sign in their foreheads, of that seal of God, they begin to watch and when they seen what Jesus said coming to pass, they got out of there. And let me tell you, you better get out too, brother. Wait till we get through in a few minutes, find out how close we are. Oh, Jesus said that same thing would be taking place just before His coming again. “As it was in the days of Sodom, so shall it be in the coming of the Son of man.” Promised it, sworn by God did and so forth, so it has to be here.

E-38 Now, I want you to really just take off the—the rain coat from around your heart. Take down the umbrella. Just set your Methodist umbrella over in the corner, your Baptist over in the corner, and your Pentecostal over in the corner, and let’s look at God’s Word. See? Just set them all over there now and let’s look at it. See? The Bible predicted by Ezekiel the prophet, and the Holy Spirit come and done just exactly like It said and even little babies. . . The Bible—

the historians said. . . Now, remember, the Bible said, “Don’t spare nothing.” Little or young or old or all. All that hasn’t got this seal of God would be marked otherwise.

And look who was marked out of it? Lifelong men who gave their lives for the clergy, priests and renowned men, great priests and scholars. Now, how many knows that’s true? Why, sure it is. Sure it’s true. Just as scholar. . . Just as holy, just as sweet, perhaps fine people, citizens of—of the country. . . But that’s no excuse. When God sends something and you fail to walk in it, then you’re out; that’s all. You either do or you don’t. That’s the way it was. All that didn’t get in the ark, drowned, and that was all there was to it, no matter who they was. That’s the same thing, all that’s not in Christ today will perish without Christ. It’s true. So you can’t say, “I’m a Methodist, or Baptist, or Pentecostal, or anything else; you’ve got to be of Christ. And if you’re of Christ, you do the works of Christ. That bears record and proves that it is. I. . . It’s just as clear as the Scripture, I know how to say it. That’s just as plain as the nose on this big face, or big nose on this face of mine, rather. That’s right.

E-39 Now, notice, how He did it. Now, they was. . . The—the ones that was warned, got away. And all the rest of them went in the city, and the historian says, that they eat all the grass off the tree. Titus surrounded it, the city. City of Jerusalem, it was designated. Now, our time is designated all the world. But this was to the city of Jerusalem to the Jews only. And Titus, when he came in, he—he surrounded the city, kept them in there two or three years. And when he did, they eat the grass off the trees, the bark off of the trees, the grass off the ground, and even boiled one another’s children and eat it. Mother’s boiled their babies and eat it: wild, mad. Then finally, when he broke in, he slaughtered and killed until the blood run out the gates of the city.

E-40 A great God Who’s full of love, He is full of love. In order to be love He has to have judgment to be just. So He is a merciful God tonight. But, my friend, when you stand before Him at judgment on that dark cloudy day, He will be a God full of anger. The Bible said so: in His wrath. I was down on the front and I was cutting from my—had a cutter down there of stone from Colorado. He had some stone. And he was cutting the—a little stone I wanted to take to my little girl for a little thing to go on her neck, a little cross. And so he said, “You cut the. . . Show me where to cut it.” And it was all clear and then it looked like kinda ragged, like clouds hanging down. And I put that at the top of the cross. And the lady said, “Why would you do that? Why don’t you cut the pretty clear part out here?”

I said, “The cross is not pretty. It’s an emblem of suffering and shame.”

She said, “Well, why that?”

I said, “That’s the clouds of God’s wrath. God poured His wrath out upon Christ Who took my place at Calvary. He died under the judgments and wrath of God. God poured out His fierce judgment upon Him and He took my place.” I said, “I was a sinner, and He took my place.” And I noticed tears coming up in the woman’s eyes. I said, “We’re sinful, and we have no hope. But God knowed that we had to stand these judgments, and Jesus took them for us. And them clouds hanging over the cross was God’s wrath pouring out upon Him. And He bore the wrath of God in His own body that we might be free.” Oh, what a story, what a truth. The . . . God’s wrath . . .

E-41 Now, now you see how it was represented in Ezekiel the 9th chapter at Jerusalem. Now, we come to Revelation. And now I’d like you that’s got your pencils to write this down. I’d like you to write down Revelations 14:6 to 12. That’s the three last angels, three angels, after the seven last angels there were three special angels come forth, did you notice that? And now, I want you to notice, them three last angels . . . The first angel, (that’s Revelation 14:6 to 12), the first angel had sounded the trumpet of the Gospel, and had the everlasting Gospel to preach to all the world. The second angel kinda preached a holiness Gospel (See?), because he said that the church had committed fornication. And the third angel roared out to escape the mark of the beast.

Watch. The first angel, at the reformation, Luther preached the Gospel. Second angel, Wesley, sanctification. The fornication, he straightened up of the church. But the third message, the Pentecostal message should be, the true messenger warning them to escape the mark of the beast, saying, “Whosoever receives the mark of the beast, the same will drink the wrath of God poured out without mixture into the cup of indignation, be poured out upon the people.” That’s the very message today, the third angel, the third message, the last message. The Lutheran message of justification, the Wesleyan message of sanctification, and the Pentecostal message of the Seal of God: escape the mark of the beast; come out of them big walls of Babylon; be sealed into the Kingdom of God.

E-42 Notice, the very next verse, the 12—13th verse, “Blessed are the dead that die in the Lord.” What’s the next? Armageddon. Church is gone then after the third angel’s message. We was preaching the

other day in the church of them angels, and giving the seven last angels, and the angel's message. And this special anointing come of those three ages, those three last angels.

Notice now in Revelations 7. John, packed away in the Spirit into glory, and he saw this coming; he said. . . .

. . . I saw four angels standing on the four corners of the earth, holding the four winds. . . (Now, listen close; keep your Scriptures ready to be written.) . . . holding the four winds, that the wind should not blow up on the earth. . . (until they had) sealed the servants of our God in their forehead.

Now, compare that with Ezekiel 9. See Him come forth with slaughtering weapons and hold until the writer went forth and sealed.

E-43 Notice. Now, in here.

And I saw another angel ascending from the east, having the seal of the living God. . . (coming from the east.)

And he was to seal the servants of our God in their forehead. Now, we know that the church is never called servants. The church is sons and daughters. Israel is God's servant. Abraham was His servant. Israel is God's servant, but the church is called His sons and His daughters. Did you notice? "Hold the four winds." How long? Until we have sealed the servants, Israel, of our God in their forehead.

Oh, let me go drop back on a little history before we go any farther. Watch what taken place. Now, the servants of our God, Israel. . . Israel was scattered, one time into Babylon, or gone into the Babylon. Then when they were brought back. . . That's the second time; first time was Egypt. And then Babylon. Then scattered by the Roman Empire.

E-44 And Jesus said in Matthew the 24th chapter, "Learn a parable. . ." As I started on last night showing you they asked Him three questions and He answered their three questions. But when they wanted to know when the time of His return would be, He said, "When you see the fig tree putting forth its buds, and all the other trees, know that the time is nigh, even at the door." Now, the old hypocrite gets a hold of that, the old unbeliever and said, "That generation passed; the other generation has passed; He lied." He didn't lie. Because they don't have the spiritual application of the Word. He didn't say the generation then, He said, "The generation that seen the fig tree putting forth its buds."

E-45 Watch back in Joel, the 2nd chapter, where I preached on here not long ago, the four insects. “What the palmerworm left the caterpillar eat; and what the caterpillar left, the locust eaten.” You remember preaching, I think it was here in California, at the breakfast? I believe it was in Phoenix. What the Methodists left, the Baptists eaten. What the Baptists left, the Pentecostal eaten. It’d tore the whole vine down, “But I will restore, saith the Lord, all . . .” And watch, that same insect is the same thing only in different stages. The palmerworm becomes the caterpillar, and so forth and on down. And that’s a insect. Started eating off brotherly love, taking the Bible and substituting something else. And I give the four major things and proved it by the Scripture, the thing they eat out, the teaching of the true Word of God, brotherly love, that Paul said, already started, in I Corinthians 13. All those things, how they eat it up, and just eat the church plumb down to a stub. But He said, “I will restore, saith the Lord (That’s right.), all the years that they’d eaten,” and all the things that they had done.

E-46 Notice, Israel. When He . . . It’s always been this fig tree. “When you see this tree putting forth its buds . . .” What? The generation that sees Israel becoming a nation, that generation will not pass until all be fulfilled. Watch. Oh, don’t you see it? Here look at them. Now, God’s always had to drive the Jews; they never had the Holy Spirit. Many of them wouldn’t even believe their prophets, their messengers. And He had to drive them. And that’s what He’s going to have to be to the Gen—Gentile church. He’s going to have to break down these denominational barriers. We’re letting communism start eating around us, and then we’ll have to come together. God will make His Word fulfilled, because the covenant is unconditional, not, “If you will, I will; but I have already done it.” That’s right. Oh, I love that. Amen. That just makes me feel religious.

E-47 Notice what He did here now. Not, “If you will, I will.” That—that ended when Adam broke his covenant, and Israel broke her covenant, from Exodus 19, and so forth. But this is—covenant’s grace. God swore, told Abraham, He swore by Himself that it would be thus. And He took a oath by Himself. So through the true Seed of Abraham is Jesus Christ, which is the grace of God, and no more law to it, no, sir. Law’s not connected with it at all. You’re above the law, over the law; it’s love. Love is above the law: grace. Law came by Moses; grace and truth came by Jesus Christ.

Wish I had a few more nights to preach on “Hear Ye Him” on that. On the Mount Transfiguration, you see it perfectly, how God . . . We take that and work that in there and show just how them laws and the tutors and so forth, and what takes place.

E-48 However, now notice. Israel—God had to harden Pharaoh’s heart to drive them out the first time. And He done the same thing this time. He hardened Hitler’s heart against the Jews; that’s what started the war. Remember, God said, “Ever who curses Israel, I’ll curse them. Who blesses Israel, I’ll bless him.” And it was scattered all over the world. And then He hardened Hitler’s heart, hardened Mussolini’s heart, hardened Stalin’s heart. All the different hearts of the nation, He hardened them and finally opened up the way, and Israel is returning and already in her homeland.

If you want to see what day of the month it is, look on the calendar. If you want to see what day in the season it is of the coming of the Lord, watch where Israel’s setting. That’s God’s timepiece. There she is, setting in her homeland. The oldest flag in the world, the six-point star of David, the oldest flag in the world flies again for the first time for twenty-five hundred years (Yes, sir.), yes, the ensign that was to be lifted up. Israel, Palestine blossoming as a rose, you read in the magazines, and watch how they come back, way down in Iran and so forth. “Look” magazine packed articles, how they went out after them Jews. They wouldn’t get on that airplane. That old Rabbi went out there, said, “Our prophet told us, Isaiah, hundreds of years ago, thousands of years ago, that when we come back to the homeland, we’d come back on the wings of an eagle.” There it sets. Amen. They got right on and away they went.

E-49 When Brother Arganbright, one of our brethren here, went over—had me come out to the West Coast this time. He was there taking the pictures. Other pictures, got one “Three Minutes To Midnight.” And science says that’s what it is, three minutes to midnight. And we look over there and see all them Jews placed in their homeland.

Lewi Pethrus, how many ever heard of him? The Stockholm church in Sweden, wonderful brother. He said to me, “Brother Branham, the Jews has always believed their prophets.” Said, “If you just go down to Israel. . .”

I said, “Fine, that looks good to me.”

He said, “Look, they. . . I sent them down a million of these Testaments (They read from the back to the front.), and—and they read them New Testaments.”

They asked these Jews; they said, “Why you coming home for, bringing your papa and mama, them blind and sick and packing them in, come to the homeland to die?”

Said, “We come to see the Messiah.” Amen.

Brother, don't worry. Gentile, your days is just about over. Let me warn you in the Name of the Lord: The Gentile door is closing just as certain as I'm standing here. Jesus said, "The Mohammedans there would tread down the walls of Jerusalem until the Gentile dispensation be finished and fulfilled." There she is, Israel in her homeland, a nation with her own army and her own money. Amen. She's a full nation now. The fig tree's putting forth its buds and already budded out.

E-50 And when they got there they give them these New Testaments. Ask Lewi Pethrus. They read this New Testament about what Jesus was. They never heard about Him. They said, "If this be the Messiah, then He's not dead, then let us see Him do the sign of the Messiah and we will believe Him. Let us see Him proved. We believe our prophets, and the Messiah will be a prophet. Let us see Him do the sign of the Messiah, a prophet, and we'll believe Him is the Messiah." Oh, what a perfect set up, just perfect. I said, "Lord, let me go."

And when I got off at Cairo, Egypt, just before we met that King Farouk, and we—at Rome. Then we went down at Cairo Egypt; I had my ticket in my hand to go. I went up, and they done called the flight. And the Holy Spirit spoke and said, "Not now. This is not the hour yet: more gleaning to do." I couldn't hardly believe it. I went out behind the hangar (God is my Judge.), and I prayed and knelt down; I said, "Heavenly Father, just another hour or two and I'll be in Palestine. I'll challenge those Jews. And say, 'Did you say that if that Messiah be the true Messiah, let you see Him do the sign of the prophet and you'll believe Him?'" Get a Jew to promise you; he will keep his word. "Now, if that's the Messiah of the Bible, then He was a prophet, and He is still is a prophet. Now, if He does the sign of the Messiah, will you believe Him?" Right on the same ground, say, "Select yourself a group of men and set them out here somewhere. Find out whether He's the prophet yet or not—or not. Let them see it be done. Then right on them same grounds where your fathers, forefathers, rejected the Holy Ghost. . . A Jew took it to the Gentile, here a Gentile bringing it back to the Jew. When that Jew receives the Gospel, the Gentile days are finished." But He wouldn't let me go. Why, I don't know. Here just a minute and we'll show you in the Scripture why.

E-51 Notice, hardened their hearts. . . Now, when was there ever a complete global strife after that time? Was the First World War. All of the armies, the nations, were gathering into one. . . [Blank spot on tape—Ed.] They was writing on the decline of the First World War. Nobody knows today whoever made a issue of peace. Kaiser

Wilhelm said he didn't do it. No general said he didn't do it. But notice, how strange it was. It was on November the 11th at eleven o'clock in the day. The eleventh day of the month, the eleventh month in the year, the eleventh hour of the day, and eleven minutes till eleven. What was it? Hold, stop mysteriously. . . What did it? God's issue went forth to hold it. "Hold the four winds." "Winds" means "war and strife"; we know. Until we have got Israel back in Palestine again, "Hold the four winds," and it stopped right there on the eleventh hour because. . .

Remember Jesus speaking of the eleventh hour, people? And the one that come in on the eleventh hour, what did He say? Oh, don't be dumb; be spiritual. Look, how did He say? The eleventh hour people got the same wage the one did that come in the first hour. Then the baptism of the Holy Ghost has to go right back and seal the Jew, like the first one was sealed, that eleventh hour people. "Hold the four winds; don't let the world be destroyed until we seal the servants of our God in their forehead."

E-52 That's been nigh to fifty years ago when the Holy Ghost come from the east, fell upon the people, and the Pentecostal, Azusa Streets and so forth, started. Now, what is going to happen? They have to hold it; don't destroy the whole earth, 'cause He couldn't have done it then anyhow. But now they've got the regular bomb that'll destroy the whole earth. That's right. Hold it until what? "Until we have sealed in the foreheads the servants of our God." Oh, brother. There you are. There you are.

. . . seal the servants of our God in their forehead.

And He goes ahead here and said.

. . . I heard the number of them was sealed: . . . was a hundred and forty four thousand. . . (give twelve thousand of each tribe)

Oh, my, don't you see what I mean? The Scripture perfectly put in. Now, remember, all without that perished.

E-53 Now, First World War, Second World War, and now we're ready for the Third World War: brewing everywhere. What is it? Israel's in her homeland waiting for her Messiah. The Gentile church, the Pentecostal age, Luther, Wesley, and now the Pentecostal age has got lukewarm and spued Jesus out, and He's spuing them out: right, the Pentecostal age. But just at the end before the world is to be destroyed, Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man," that the Gentile church

would receive the same power, the same angel, the same witness, the . . . Surely, you can see that. It's just as plain as plain could be. A child could see it. See?

E-54 There you are; we're at the end time. Everything declares it. Anywhere you want to go in the Bible, laying right here, look at here; the world's nervous, what's the matter? Everything. The nation's are shaking.

Nations are shaking,
 Israel awakening,
 The signs that the Bible foretold;
 Gentile days numbered,
 With horrors encumbered;
 Return, O dispersed, to your own. (That's right.)
 The day of redemption is near,
 Men's hearts are failing for fear; (That's right, isn't
 it?)
 Be filled with the Spirit,
 Your lamps trimmed and clear,
 Look up! your redemption is near.
 False prophets are lying,
 God's Truth they're denying,
 That Jesus the Christ is our God.

Oh, what's the matter with this world anyhow? What's wrong? Oh, wake, you people, and turn to God. What's the matter with you? Can't you see the great shaking of God, His Angel coming down, moving, doing the same signs and wonders, just exactly what He said He would do, and nightly right before you? Well say, "Looks like they ought to know up at Washington DC." He did not go to Caiaphas; He came to His own. This Angel did not go down in Sodom; It did not go with the rest of the modern Billy Graham and them. They went down there and tried to call them out. But this Angel stayed with the elected Church, Abraham, the called out. Amen. Whew! Glory. How wonderful.

E-55 What is the Seal of God? What is the Seal of God? Ephesians 4:30. "Grieve not the Holy Spirit of God, whereby ye are sealed until the day that the church is redeemed up into glory." Now, again, we'll pull another Scripture, Ephesians 1:13, Paul speaking. Galatians 1:8

said, "If an angel from heaven, come preached anything else, let him be accursed." Yes. "After you believe, ye were sealed with the Holy Ghost of promise. After you believed, you . . ."

Now, Baptist brother, Presbyterian, let me ask you something. You say you receive the Holy Ghost when you believe. Paul said, "After ye believed, you were sealed with the Holy Ghost," afterwards.

Acts 19, Paul met some Baptists, Apollos, a converted lawyer, one of John's disciples, up there preaching the Gospel and having great joy, and shouting and praising God; still they didn't have the Holy Ghost. Paul come over, and stayed all night with Aquila and Priscilla, had been in jail for preaching the Gospel and casting a devil out of a girl. And then he come on over to where they were at. And they took him up to the—to—'cause they were tentmakers he a—abode with them, then they went up to where Apollos was having this meeting. After the service was over, Paul said to them, "Have you received the Holy Ghost since ye believed?"

E-56 Some man said the other day, "It's not that way in the original." I defy that. Go get the "Emphatic Diaglott" and see if it don't say the same thing, "Have you received the Holy Ghost since ye believed?" Right here it said, "After you did believe, then you were sealed with the Holy Ghost of promise." Don't take that lukewarm, bride out there, come on in here. Come into the . . .? . . . and get it. Get on the beam with Christ, the Holy Spirit. Hear from heaven.

"Have you received the Holy Ghost since you believed?"

They said, "We not know—be whether there be any Holy Ghost."

Said, "How was you baptized?"

Said, "Unto John, we've been baptized."

Said, "That won't work no more." And he commanded them to be baptized over again in the Name of Jesus Christ, laid his hands upon them and the Holy Ghost came on them and they spoke in tongues, and prophesied, and magnified God. After they'd been believing, shouting, and having a great time, they did not have the Holy Ghost yet.

Oh, what did Paul say? "If an angel from heaven preaches any other Gospel, let him be accursed." 'Cause Satan can transform himself. But stay with the Word. That's right.

E-57 Now, after you believe, then you become Abraham's seed, truly Abraham's seed when you're . . . How are we come Abraham's seed? Being dead in Christ, then we're Abraham's seed, and heirs

with Abraham according to the promise. After mentioned means a finished work. After you believe. “After” means “something that’s been—something before that,” then this is a finished work. The seal is a finished work. When you write your complete letter, ever what it’s going to be, seal it with your name. After the package is all done up, seal it. When you go out on a . . .

I used to work on the railroad with my daddy for a while. We helped put a spur in. I watched, we’d load it out there. When we loaded all the cars just as good as it could be, the boxcar, the inspector came by, and he shook it. He went through and see if anything was loose. If anything is loose, he condemned it. That’s what’s the matter with the Inspector going by tonight. He goes by a lot of our lives. The reason we don’t get the Holy Ghost . . . Oh, we might carry on and act like we got It, but the fruits you’re known. That’s how you’re known. And He shakes and find a little loose place here of unbelief, a little loose place over here, a little loose place here. He condemns it and sets it back again. It’s got to be packed tight (Amen.), ‘cause you got a rough road to travel. And when God gives a man or woman the Holy Ghost, He shakes every loose feather in them out. You got a ride coming. Amen. Glory. See if she’s packed up right . . .

What did He do? Justification, He called her. Sanctification, He cleansed her. The Holy Ghost, He sealed her. Packed in tight, then they closed the door. Then what’s the last thing? Puts a seal on that railroad car to its destination (Amen.), not to the next revival, but to its destination. Amen. “Whereby, grieve not the Holy Spirit of God, whereby you are sealed until the (the next revival comes along? No. Until you take a notion to join the other church? No.) until the day of your redemption.” When God gives you the Holy Ghost, it’s a finished work. Amen.

E-58 When a baby (I said the other night) comes forth, what’s the first thing in natural life? Water breaks, if it’s a natural birth. What’s the next? Blood comes. What’s the next? Life comes. The same elements come out of Christ is what we go through to His—get back into His body. What was the first thing come? They speared His side, water came forth, blood came forth, “Into thy hands I commend my Spirit.” I John 5:7 (if you want to put it down) said, “There are three that bear record in heaven, the Father, the Word (which is the Son,), and the Holy Ghost: these three are one. But there’s three that bear record in earth, the water, the Blood and Spirit: they’re not one, but they agree in one.” You can’t have the Father without having the Son. You can’t have the Son without having the Holy Ghost. But you can be justified without being sanctified.

You can be sanctified without having the Holy Ghost. But when it's finished, both justification and sanctification, the Seal of the Lord Jesus Christ by the baptism is put upon you. Amen.

E-59 Got ten more minutes; I hope we don't have to carry this over till tomorrow night. "After," means "a finished work has done, already been completed." Now, now, my precious friend, I do not make any differences in churches. They're all just the same to me, the denominations. And if I have to call a church's name here, I'm not meaning it and anywhere. There's just as many good people in that church as there is in any. Because there's only one church. And we're not joined into it; we don't have any name in this church; it's just the body of Christ, the mystical body.

You have your organizations then; that's perfectly all right, as long as you don't draw your fence down here, don't let your brother in (See?), or condemn him. The thing, if you'll recognize that there's a brother over here, and a brother over here, then that's all right. But the people, when you get organization they hang to the organization instead of the cross and Christ. See? Therefore they. . . If you got a organization, and you draw it up, and if you end it with a comma, "We believe all of this plus as much as the Lord will reveal to us," that's good. But when you end it with a period, you die right there. And show me one's not ended with a period. Sure, it is. See?

E-60 Not the people in there, no, sir. The Catholic church, that was the first organized church in the world was the Catholic church. Ask any historian. Show me where there ever was an organization before that. The Catholic is the mother of every one of them. Revelations 17 said the same, said she was a whore, and she was a mother of harlots. And couldn't been sons, they had to be daughters. So that the Protestant harlot denominations with her. That's right. What's the difference in them? Both the same. The orneriest woman in Long Beach can bring forth a virgin daughter. But if she takes back the habits of her mother, she becomes what her mother is. That's just exactly what happened to our Protestant churches.

E-61 I'm going to call the attention to one denominational church, the first church that ever spoke to me about Jesus Christ when I was a sinner, the Seventh Day Adventist. The Seventh Day Adventist said the seal of God is His sabbath, because a seal shows a finished work, that He's been sealed in the Sabbath. And keeping the Sabbath day is a memorial that you're sealed. Now, you Adventist know that, you know Dr. Smith, and the Home Bible Circle Readings and all that. I have them all in my study, and all of Jehovah Witnesses and so forth like that. Where—whenever they raise up, I know their points. See?

I know where they're going to. So now, Sabbath day is not a seal. A Sabbath day was a seal of God's creation. He finished it then and sealed it (That's right.) with His Sabbath. But it was a type of the Christian Sabbath.

Now, after He had finished His creation, He gave them the Sabbath as a seal (That's exactly right.) that He'd finished His creation. Then when He finished His plan of salvation, He had another seal. Glory.

E-62 Now, my Adventist brother, I want to ask you something. That's exactly right. The Sabbath, that's kind of a strange word. The Sabbath really is a Hebrew word which means r-e-s-t, rest. It's a rest day, Sabbath day; you quit working and so forth. God finished His work, and never did come back no more. Hebrews 4 speaks of it there, He. . . "For God did rest on the Sabbath day. And He said in a certain place, another time, in David, 'Today after so long a time when you hear His voice, harden not your heart.' Then if Jesus would've given them another Sabbath, He'd have afterwards spoke of it. But there remaineth a Sabbath keeping to the people of God, for we which have entered into His rest, have ceased from our works like God did from His."

When do we enter into His rest? Now, you with the pencils, turn with me to Isaiah 28:8 to 12. Here's where you get it,

. . .precept must be upon precept; . . .line upon line; here a little, and there a little. (Hold fast to that which is good.)

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

"And this is the Sabbath, this is the rest that I said would come. And for all this they would not hear, walk away wagging their heads and so forth." He said that the seal of the finish of salvation, Luther, justification, Wesley, sanctification; but when the Sabbath come, the real rest day, it would be when "stammering lips and other tongues will I speak to this people," and this is the finished work. Hallelujah. This is the seal. This is the Sabbath.

E-63 Don't you see, it's the Holy Ghost, brother. That's when you enter into the finished work. If you've just been justified, that's all right, that's good. If you've been sanctified, that's good. But when you receive the Holy Ghost, it's a finished work, and God has completed His plan of salvation, and sealed it with the baptism of the Holy Ghost. Amen. Oh, my. How many believes it? The Holy Ghost in every place in the Bible is a finished work. And God completed His work.

He called His disciples by justification. He sanctified them in John 17:17. Gave them power against unclean spirits, they went out and cast out devils and come back rejoicing, He said, "Don't rejoice because you cast out devils and they're subject to you; but rejoice that your name's written in heaven." I want to ask you something now, my brother. If your name's written in heaven, is that still good? No, sir. No indeed. Judas was right with them. Judas was just as big a duck in the puddle as the rest of them was. He come right along through justification, went out through sanctification, prayed for the sick, had great results, but when it come to Pentecost, he showed his colors.

E-64 And that's just exactly what the denominational churches is done today; they've come through justification, sanctification; but when it comes to the baptism of the Holy Ghost, they're a bunch of tongues. And signs and wonders, and—and Angels appearing, and so forth, they don't want nothing to do with it. So therefore, it's so close together till it'd deceive the very elected if possible. Glory. You're going to call me holy-roller anyhow; I guess I am. I've never rolled yet, but if He'd ever tell me, I'd come right down through there rolling just as hard as I could. I'd rather roll in, and not get in at all. So—so all right.

E-65 Notice, brother, it is the truth. Remember, when Jesus came—Daniel, he came to the Ancient of days, the Ancient of days Whose hair was white as wool, which mean He was a judge, like all the judges wear a wig of white wool, judges. You notice He was girded about in Revelations around the pap, not as a priest down here around the waist; over the paps like this as a judge, judge robe, you judge. That's the reason John didn't see Him on any Sabbath day or on any Sunday; he seen Him in the Lord's day, the coming of the Lord when He was Judge, not, no, these other days.

We see Him over in here now. We see Him when He come—Daniel saw Him. And He come with ten thousand times ten thousands of His saints. Is that right? And the books were opened and another book was opened, which was the Book of Life and every man . . . See? There comes up your lukewarm church, sleeping virgin. Here is the real one with Him come from glory after being at the wedding supper. And there was a sinner. White throne was . . . The judgment was set, white throne judgment. Oh, there you are.

E-66 Here come this church right up; Judas worked right around deceiving through justification, worked up into sanctification. Went out and healed the sick, and had healing services and things, and turned back. But when it come to receiving the baptism of the Holy

Ghost, he showed his color. Now, my Wesley friend, my Nazarene, Pilgrim Holiness, not to hurt your feeling, don't you call that bunch of people crazy that speaks with tongues. Don't you call them a bunch of holy-rollers, and a—and a carry on like that. Because right there, Judas come right up.

And you say, "Entire sanctification is the Holy Ghost." I different with you. Sanctification is what cleanses the glass, the Holy Ghost is what fills the glass. That's exactly right. Right. Here's a—a glass. What if I find it out there, it's full of mud out in the chicken yard somewhere. Would you woman go and put some water in that for your husband? Well, I wouldn't want to be your husband. But then it if done . . . What is the first thing you do? You pick it up out of the miry clay; that's justification. Then what do you do? You take it in and put it through a process of boiling and sterilizing and cleaning. What does "sanctify" mean? It's a compound Greek word which means "to be cleaned and set aside for service." That's right. The word "sanctify" in the English means "make clean." In Hebrew it means "make holy." And—and in the—the Greek means "sanctify." Sanctify, clean, and holy is the same thing. It is what? Sanctified and set aside for service. "But blessed are ye that hunger and thirst for this righteousness, for you shall be filled (put in service and sealed) until the day of your redemption." Oh, it's the Seal of the Holy Ghost, brother; that's the Seal of God. That's right, sealing.

E-67 Now, the Jews is the next to receive It. The Pentecostals has had it, the Methodists, Baptists, all them come out from different organizations is setting right here tonight. I'm a Baptist myself, or was. I'm still a Baptist, but I'm a Pentecostal Baptist with the Holy Ghost. I'm a Nazarene, Pentecostal, Presbyterian, Baptist. Oh, you know what I mean, all in that. What it is, is the Holy Ghost what made the difference, that what sealed me into the Kingdom of God. That's what's sealed every Methodist, every Catholic, every Presbyterian. We're all human beings, and by one Spirit, we're not all joined into one church, one hand we're all shook in, one water; but by one Spirit are we all baptized into one body by the Holy Ghost and sealed until the day of our redemption. Amen. That's the Holy Ghost.

Now, you believe it? Now, remember, on the earth there's only going to be two classes of people. I'm getting late now; got to close. You believe? How many believes that the Holy Ghost is the Seal of God? Now, remember, we brought that pro and con right along, this other lukewarm church, just a denominational brother (see what I mean?) going along the side.

E-68 Just like it says over there, many gets turned up in that Hebrews there. See? “If we sin willfully after we receive the knowledge of the truth, there remaineth no more sacrifice for sins.” Take a mother like . . . Someone asked me, “What does that mean? If we sin willfully after we receive the knowledge of the truth, there remaineth—remaineth no more sacrifice for sin.” Well, he hasn’t never got into it yet. That’s right. He just received the knowledge of it.

Just like in Israel, when Israel started to cross going into the promised land, they sent the spies out. Two of them come back, said, “We can take it,” Joshua and Caleb.

The other ones said, “No, we can’t do it. So they hung right there on the border until they died. And the ones believed the promise went over in.

Like a woman . . . A boy gets a call in his life; he said, “Well, mama washed over the washboard to send me to school. I want to be a minister.” All right, and he becomes a minister. He goes away and gets his Ph.D., or his doctor degree, or whatever he—he gets, and he comes back, his Bachelor of Art, or whatever. He comes back, anyhow he’s a minister. Then he’s always lusting and things in his church, the ladies, and the different things. Maybe he smokes, and he knows he oughtn’t do that. Say, “God, that don’t look good for a man of God. Then take that thing away from me.” He’s sanctified. He comes right up to the borderland again, looks right over and sees the baptism of the Holy Ghost, but he says, “If I do, the denomination will throw me out.” Go on back and die in the borderland then if you want to.

E-69 “He that sins . . .” What is sin? Unbelief. I want somebody to tell me one definition of sin besides unbelief. “He that believeth not is condemned already.” That’s right. “He that . . .” You don’t even get the first . . . What if . . . Committing adultery is not a sin. Smoking cigarettes and drinking is not a sin; that’s the attributes of unbelief. If you was a believer you wouldn’t do that. See? That’s right. That’s exactly right. See, there it is, unbelief. What is it? “If we disbelieve willfully,” that’s you out here tonight Presbyterian, Methodist, or you without the Holy Ghost. “If we disbelieve willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.”

You turn your back on God; what do you do then? Seal yourself away, and take the mark of the beast, and go off like Cain did, from the Presence of God. That’s shaking, isn’t it. Come right up to the borderline, and then don’t believe it . . . You believe it, but

you're scared to take it. "He that sins willfully (disbelieves willfully) after he's received the knowledge of the truth . . ." Re . . . Quote that with me, "He that sins willfully after he has received the knowledge of the truth, there remaineth no more sacrifice for sin. But a fearful looking for the ju—fiery judgment and—and 'I will repay,' saith the Lord." It's a fearful thing to fall into the hands of the living God.

E-70 After it's brought right up to you and showed you that is the seal of God, and just because of prestige, you'd have to give up something, or quit your denomination, or—or something to receive it, and then walk away from it, you know what you do? You seal yourself out of the Kingdom: mark of the beast.

When God told Abel, or told Cain, said, "Just go over and worship like your brother. Bring a lamb, come down here and worship like your brother," said, "you'll do all right. Do as your brother does, you'd be all right."

But he wouldn't do it, said, "This is the best I can offer. You can take it or leave it." And he was marked and went out of the Presence of God.

E-71 Now, this may hurt, but, brother, when I get there on that great stormy morning, fire falling everywhere, and people screaming and crying, and I hear the old lifeboat blow, I want to be sure my ticket's right, brother. Like the old colored man said, "Lord, I—I—I talked it over with You a long time ago; I don't want no trouble at the river." That's right. I want no trouble at the river, no, sir. You better fix it up now.

Now, after this night it's on your hands. "He that will disbelieve it willfully after he has received the knowledge of the truth," seen the angel of the Lord coming, proving everything at the last day, seeing the everlasting Gospel be preached by Luther, seeing sanctification being preached by John Wesley, and now the Gospel in here warning you against marking; don't turn away, come up close to Christ. You say, "Now, Brother Branham, that's the mark?" Yeah.

E-72 Let me give you a little Scripture here just for a minute. I want you to turn with me to Exodus, or you don't have to, just mark it down. Exodus 21:6. If a slave had been sold out, and there come the year of jubilee. The year of jubilee, the jubilee priest sounded the trumpet. How many knows that? The trumpet was the trumpet, and he sounded it, and when he did, every slave could go free back to his home. If he was out in the field chopping with the hoe, and somebody over here whipping him with a whip, and he hear, "What was that? What was that?" Gospel trumpet sounding the good news. Throw that hoe down and turn right around, and say, "You have no

more rule over me. Going home to my wife and kids. I was sold over here in slavery. But you hear that trumpet sounding? That means that I'm a Hebrew. I have a right; I'm a birthrighted man. I have a right. I can go free without anybody's money." Not if you'll do this or you do that. See the whole thing was grace (Amen.), not if you will, but if you'll hear the trumpet, the jubilee year. The Lord preached the acceptable year, the jubilee year. How we could (but I'm watching that clock) go on in that.

E-73 But if you hear the trumpet. . . See, hearing, faith cometh by what? Hearing. Now, not—not just listen with your ear, but if you hear that means you understand it, you accept it. "I hear you; I believe it." See? It's hearing. Stephen said, "You stiff-necked, uncircumcised in the heart and ears. . ." See, uncircumcised. . . They could hear it with the ears but uncircumcised, they couldn't believe it. See? Uncircumcised in the heart and ears, understand it. "Oh, it's all a mystery to me, like Cain. Take it or leave it. I joined church, that's as good as I can do." All right, Cain. You'll mark with the beast and go right on off in your denomination. But you can come to Christ and be sealed by the Holy Ghost. You can take your choice.

Now, watch. You hear the Gospel trump. . . What is the Gospel trumpet? The good news, the Holy Ghost is here. How do you know it is? Watch It work; see what It does. It's the good news.

E-74 Now, what if this man said, chopping, said, "Well, I don't believe I want to go." Oh, oh, to turn it down, what did they do? They took. . . His master then had to take him down to the Methodist, Baptist, Pentecostal, or Presbyterian church, and take him up to the—the wall, and stick his ear up against the wall, and take a awl and bore a hole in his ear and marked him. And never was he free no more.

And if you hear the truth and turn away from it, then your ear is stopped and you'll never hear it no more. You'll go out of the Presence of God, saying, "My mother was Presbyterian, I'm just as good as the rest of them." Your mother lived in all the light she had, but that ain't you. That's right. Caiaphas lived in all the light he knew, but Jesus was on earth at that time. All them orthodox believers, they—they had their great organizations, denominations, and everything; they walked in all the light they had; but the Light was right before them, but they were stiff-necked, uncircumcised in the heart and ears. Didn't want to do it. And then God sealed them in; they doomed them right there in Jerusalem and died, went to hell.

That's right. Take your choice. Believe on the Lord Jesus Christ and be filled with the Holy Ghost. Be filled with His Spirit, your lamps trimmed and clear.

E-75 It shall be light in the evening time. That's right. While evening lights are shining, why don't you receive it? Why don't you come to it? Don't be sealed away. Don't set dead. Believe on the Lord Jesus Christ and be sealed into the Kingdom. What is the mark of the beast? To reject the Holy Ghost. See? The borderline. . . See? After he once come to the knowledge of the truth. . . "For it is impossible for those which were once enlightened. . ." See? Coming up to the knowledge of the truth, and seeing that they see the truth, and see the knowledge of it, and see it's here, see it working, see it's right, and have a knowledge of the truth and then turn away again, "There remaineth no more sacrifice for sin."

Just like Cain at the beginning, so will it be at the end. That's Hebrews the 10th chapter. And will be marked away from the Presence of God and be a Baptist, Presbyterian, or a Pentecostal, by denomination only, the rest of their days. They'll serve the denomination instead of serving Christ, serve their creed. Be a Catholic, be a Methodist, be a Protestant, or whatever you might be. But if you—not. . . If you're of Christ you're sealed with the Holy Ghost. If you're not, you'll be marked one of these days and just you'll cater to your organization; that's all you'll ever know and be condemned at the end.

E-76 Our heavenly Father, the hours are getting dark. Time is at hand. "Nations are breaking; Israel's awakening." Every sign that the Bible foretold is coming to pass. You promised all these things, and You said it would happen; we know that it is true. I pray, Father, that You'll be merciful today and will save the lost. Grant it. And may they be sealed with the Holy Ghost and not turn the Saviour from them. Grant it in Jesus' Name. Amen.

E-77 Oh, my. I know I've told the truth; I know it. "My sheep will hear My voice." Jesus said, like He said there, the sign how do you know He's here? Listen, the Holy Ghost is right here now. I hear Him speak with tongues, interpret. I see Him do signs and wonders. And see Him even. . . And the last sign was to be the Messianic sign. Jesus said, "Just. . ." What was the last sign that Abraham had just before Sodom burned? That Angel stood there, God Himself in flesh. We've took that, haven't we? Abraham called Him, "Elohim," God. Stood there a Stranger, and watch what He called Abraham: called Abraham his new name; he just got it a few days before. Instead of Abram he was Abraham. Called Sarah her princess name.

“Abraham, where is your wife, Sarah?” How did He know he’s married, and how did He know he had a wife, and how did He know her name was Sarah?

Said, “She’s in the tent behind You.”

Said, “I’m going to (‘I,’ personal pronoun there.), I’m going to visit you according to the time of life. You know, I’m going to do this; I promised you. You’ve waited for it for twenty-five years.”

And Sarah in her heart laughed and said, “Would I ever have joy with my Lord, seeing I’m old and passed the years of bearing. He’s old too.”

And the Angel said, “Why did Sarah laugh, saying in her heart, ‘It just can’t happen.’” Jesus said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man.”

E-78 How did He—how did He condemn the nations? When He stood to Peter and said, “Your name is Simon; you’re the son of Jonas.”

He said, “Oh, that’s—that’s it.”

When Philip come, got Nathanael, told Nathanael, said, “Nothing good could come out of—of Nazareth.”

Said, “Come. See?”

And when he come, looked at him, He said, “Behold, an Israelite in whom there is no guile.”

Said, “Rabbi, when did You know me?”

Said, “Before Philip called you when you were under the tree, I saw you.”

E-79 Went up to the way of Samaria. That was the Jews, now the—now the Samaritans. Not Gentiles, we wasn’t looking for no Messiah. We had a club on our back; we were heathens (See?) worshipping idols. So He didn’t perform that before Gentiles. But if He did it to the Jews and Samaritan. . . There’s only three races: Ham, Sham and Japheth’s people. Now, if He did that to Samaritan woman, He’d went to her; He said, “Bring Me a drink.”

She said, “Ah, it’s not customary for you, being a Jew, ask a Samaritan woman some—such.”

And He said, “But if you knew Who you were talking to.”

Said, “Go, get your husband then.”

She said, “I have no husband.”

Said, “That’s right; you had five.”

She said, “Sir, I perceive that You’re a prophet. Now, we know, we—we have good teachers down in our country, down here in Samaria. We know that when Messiah cometh, He will do this, but Who are You?”

He said, “I’m He.”

She went into the city and said, “Come, see a Man, Who told me the things I’ve done: isn’t this the very Messiah?” And the Bible said they believed Him to be the Messiah on account of what He told the woman. She knowed more about God than half the preachers of Hollywood do. Ha, that’s right. Being in her condition. ‘Cause she was trained by the Holy Spirit. There you are. He’s God; He’s still God; He certainly is.

E-80 Look at him in the tree that morning when he looked down, Zacchaeus was going to hide (You see?), where He was at. When He come by He stopped and said, “Zacchaeus, come down, I’m going home with you for dinner.”

Look at blind Bartimaeus touching Him out there. “Thou Son of David, have mercy.” Stopped Jesus, and all that racket going on. See, He knew it.

Look at the woman touched His garment and run off and set down. See? He said “Who touched Me?”

Peter rebuked Him, said, “Why say a thing like that? Look at the people here, shaking hands with You and calling You a Rabbi,” or so forth. “Why do You say a thing like that?”

Said, “But I got weak. Virtue, strength went from Me.” He looked around, seen the little woman that done it, said, “Thy faith has saved thee; your blood issue’s over.”

Now, He promised that same thing at the closing of the Gentile age. How many believes that? Promised it in the Bible. Now, does He keep His promises? I challenge you to believe it. Amen. That’s how much I know He’s here. You believe it? You just have faith and don’t doubt it; you believe it. The Bible said, “If thou canst believe. . .” Is that right? Believe on the Lord Jesus Christ.

E-81 That woman setting right there is praying for her daughter, got inwardly bleeding. Do you believe with all your heart? All right, you can have what you ask for then. Amen. I don’t know the person, never seen them in my life. You believe with all your heart?

E-82 Right back, way back there, don’t you see that Light standing right yonder? It’s over a colored woman setting in this end row back there. She’s got on a bluish dress and a red kind of a white collar. She’s praying for a brother-in-law that’s got cancer. That’s **THUS**

SAITH THE LORD. Stand up back there, woman, ever who I called. That is true, isn't it? Go re. . . As you have believed, so be it. I never seen the woman in my life. I hold my hands; I never seen her. You believe He's here? What did she do? She touched Something.

E-83 I turn my back. Say, "You're looking at them," psychology. Listen, believe. Let the Lord God show Hissself God. Now, I see a man standing before me. I just speak and whoever it is. The man's suffering with a heart trouble. He's wearing a dark suit and some kind of a little colonel tie like. He's a small man. Is he on his feet yet? His name is Coats. Believe with all your heart, and receive your healing if you'll believe with all your heart. God bless you, go home be healed. You believe? I hold my hand; I've never seen him in my life.

E-84 Do you believe? Then lay your hands on one another. "These signs shall follow them that believe."

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

Do you believe it? Now, pray one for another. Put your hands. . . Pray one another and you can be healed. You won't even have to have a prayer line tomorrow night.

E-85 The Seal of God is the baptism of the Holy Ghost. The mark of the beast is to reject It. Receive ye the Holy Ghost. How many wants the baptism of the Holy Ghost, stand on your feet. How many wants to be sealed in the Kingdom of God by the Holy Ghost, stand on your feet. Stand up and receive it. That's right. Up in the balcony, don't turn away. Stand on your feet; receive the Holy Ghost. Amen. Stand up, and believe it.

Now, all you that has got the Holy Ghost, look who's standing there, stand up and lay your hands on them. Stand up and lay your hands on them that's seeking the Holy Ghost. Let the ministers, stretch out their hands up this way. "And they sent and got Peter and John, and he laid his hands upon them, and the Holy Ghost came on them."

Lord Jesus, I commit this service to You. Fill them with the Holy Ghost, Lord. Heal them in the Name of Jesus Christ. You are here.

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