

THE GODHEAD EXPLAINED

¹⁻¹ Thank you, Brother Carlson. And greetings to all you brethren and sisters that are in the Lord. It's a . . . I just sometimes I feel a little reluctant to get up when I'm listening to such wonderful testimonies, and so forth, as I've been doing this morning. And then fellow citizen in the suffering and persecution, as our Baptist brother and sister has gone through, being formerly a Baptist myself, a Missionary Baptist, and—and knowing, what it means when your people . . . I had the same thing; my own people turned me out, and they thought they'd send me away because I had gone crazy. And I found out, and I've usually said it in a little kind of a round about way: If I am crazy, just let me alone; 'cause I am happier this way than I was with my right mind. Let me . . . So that is kind of a little philosophy that I hold of my own.

¹⁻² And—and I certainly have been enjoying this—this time of being this a way. The little Church of Christ brother here (as we usually refer to it), or Campbellite . . . And I remember they were certainly hard hitters against the meetings when we first started, but, you know, we had one named Paul one time was the same way, and he become one of us, so . . . I think what usually they look for is the life you live. You know, it's better to live me a sermon than preach me one any time. I'm . . .

¹⁻³ Some time ago a great minister, fine full Gospel man, all—all of you know him, I suppose; it was Reverend Booth-Clibborn, preaches the Gospel in seven different languages. He can just smart. And I . . . He's a mental giant. And we were going along together one time, and he and Brother Moore and I, and we were discussing something. And I had the opposite side to him, and he looked around at me, he said, "You just don't know your Bible." (You know how Brother Booth can say it.)

I said, "That's true, Brother Booth, but I know the Author real well."

So I—I want . . . You know, not to know His Word is Life, but to know Him is Life. Whether I know His Word, if I just know Him, and that certainly is the Truth.

²⁻¹ I was, this morning, shaking hands with this fine fellowship here of ministers. And setting down here there's this . . . I don't

mean to make anybody conspicuous, but this colored man come in, brother set down there; I said to my secretary here, "There's a real Christian."

He remind me so much of Elder Smith that used to be a Church of God in Christ, I believe. I used to preach so much for them down there, and—and I can just see him yet. He looked something like the brother here, only he had a kind of a gray mustache. I'd come in the back door, and I never forget the expression the old man used to say—look up and all the saints would be singing, you know, and there's a little girl used to, on the corner, and my favorite song was "Lift Him Up." They'd all clap their hands, Pentecostal fashion, you know: "Lift Him Up." They loved me, and I loved them. And when we walked in, he used to throw back his head like this on the desk and just watch them, you know. He'd say, "Come in Elda', rest ya hat" . . . ? . . . "Rest you hat."

2-3 Brother here . . . And I learned then that one of my favorite Gospel singers is his wife. And I done all the hinting I could to get her to sing, and then she asked not to be called on, and I know what that means. But I'm going to personally invite her, if she can, come over and sing to . . .

Aren't you the sister that sang—sang that "Ship Ahoy" one morning at the Christian Business Men down? I hope my wife gets up this week, and I want her to hear you, because I've bragged so much. And if you miss that on the tape, we're going to settle it. I love that good singing.

2-5 And I used to tell the people . . . I never could sing; oh, my, I was a million miles from that. But I said, "If you ever get over in heaven and live in your big palace, you know, up there," I said, "way down at the bottom of the hill, back in the woods, back there, there's a little cabin sets there; that'll be mine. And one of these mornings when you walk out on the porch and hear somebody standing up there, singing,

Amazing grace!

How sweet the sound,

That saved a wretch like me!

You say, 'Praise God! Old Brother Branham finally made it.' . . . ? . . . will be me over there trying to sing.' Ha, ha.

2-6 To my Christian brethren and to, I believe, one brother introduced himself to us this morning as a Buddha minister, over here: Greetings to you, my precious friend. And I have had much

dealing (not too much) but with the Buddha people, and especially in Canada amongst the Chinese people, and found them very loving and sweet.

I remember a little Buddha man from the Buddha temple came into the Winnipeg meeting, and he was blind. He was very small, sweet little people, and they certainly believed that God was the Healer. And while praying for him, and he was repeating over how he loved God, and all at once his eyes come open in the . . . It was such a wonderful thing. So we—we appreciate every man and every person.

3-2 Now, I haven't had this opportunity before in Chicago to try to speak, which I would not try to bring any certain message, because of ministers here are so much more able than I to bring a message, but—and after all, you are not here to hear a message, but I thought that it might be a most glorious time that I could meet the ministers of Chicago (this district in here) and get more acquainted with them, and we be more acquainted with each other.

And I certainly thank the Lord for this opportunity, because I have come into this city many times here under one church sponsorship and under the Christian Business Men's sponsorship, therefore with not an opportunity to express myself to the association of brothers. And—and then I thought . . . And there's so much that always follows a ministry like this of "ins-and-outs" and "ups-and-downs," till sometimes it's easy for someone to draw a wrong impression. And I want to take this next few minutes to try to explain and—and make it clear to my brethren, as clear as I know how to make it . . .

3-4 And now, I'm insufficient and incapable of making a talk that would perhaps seem sensible to men who are educated. I do not have an education, and I lack that, but I was—love the Lord, and the Lord gave me perhaps another way to win souls by a Divine gift. That it might fill up the gap of what my parents was unable to give me an education. From a home of a poor family, and ten children, and a sick father, and I did not get the chance to get an education. So then . . . But at birth there was something happened that—an experience with God to my mother and father (And you've read my story.), and by that I try to put in my part with you brethren to draw sinners to Christ.

3-5 And now, I—I'm not superstitious, but I always, before opening the Word, I like to speak to the Author a little bit. And could we just bow our heads again for a moment.

Our precious Father, Thou art our God, and we are approaching Thee in behalf of the Gospel. I'm here before Your children, Your pastors, and brethren of like precious faith. And how it thrills my heart to hear these men who have been misunderstood and sent into institutions for the Kingdom of God's sake, see how You're calling Your children in the last days, and we truly believe, Father, that we are living at the end of the race. As the prophet said, "It shall be Light in the evening time"; and believing today that we are the couriers of this great Gospel Light that by Your grace You have permitted us to pack to the ends of the earth, where this revival has gone.

And I pray, Father, that from my heart that Thou will let me express to my brethren, this morning, the motive and objective of my life to You, that they might understand. Grant it, that we might have perfect love, and fellowship, and cooperation, and all the working of the Gospel. For we ask it in Jesus' Name, Who prayed that we might be one as He and His Father was One. Believing this, that "This will all men know that you are My disciples, when you have love one for the other." Amen.

⁴⁻² Now, just. . . And I hope and trust that I do not bore you brethren and sisters upon this, but I think I'd like to make myself clear, so that you won't have to hear what someone else has said. And I have explained many times in other ministerial meetings, but this is my first time to the Chicago group. And I'd like to make myself real well known of what I am trying to do.

⁴⁻³ In the blessed old Gospel here of the 26th chapter of the Book of Acts, we read.

Whereupon, O king Agrippa, I was not disobedient to the heavenly vision:

This is, of course, Paul speaking, which we all as ministers like to refer back to him, because he—we in one accord believe that he was the apostle to the Gentile church, that God called him to be a witness to the Gentiles. And His ministry had been called into question, and usually anything that's unusual springs up, it is called into question. It's. . . I think it is no more than right. It should be called into question. And I think that pastors sometime are suspicious of—of things that they hear, and I think they have a right to be; because if I understand the translation of the word "pastor," it means "a shepherd." And therefore, he is a feeder or herder of a group of men and women of which the Holy Spirit has made him the overseer of, and he has the right to know what kind of a food his sheep is getting, and where it's coming from. I think he has a right

to that, and if a pastor or sometimes people would seem to be just a little bit suspicious, that doesn't never—should not bother anyone. It should only bring a respects to a man's heart, for a man of that—that standing that would question it.

5-1 And after all, if you're not sure that you are lined up right, how can you ever walk by faith? If you put upon your mind . . . Now, this seems to be psychology, which it probably is, and it is; but it's all right. But you just really from your heart would think you'd never raise from the table, you probably wouldn't. See? You've got . . . It's just that simple. You have got to believe; you've got to have faith; you've got to have confidence. And how can you have confidence in anything that you—that you don't even know where you are going? How could I travel down a road that I'd never been before at a breakneck speed and all around curves, not knowing what the next curve holds? You've got to see where you're going, or you don't know how to walk. And that's the way everyone should be. And then when you can—you see it, it's revealed to you, and you know where you are going, then nothing's going to stop you.

5-2 And that's I think, Paul, what he was trying to get to Agrippa here, that he the . . . He told them that, "Once I was one of you." And I suppose maybe if—if this Baptist brother could go to the Baptist church this morning (he and his wife), that would perhaps be their testimony, that, "I was once one of you." Or the Church of Christ or the Campbellite brother here would go . . . to his people. (I believe it is called a better name, the Disciples of Christ, they call it; but it is really for the Alexander Campbell doctrine. And then the Church of Christ pulled out of you on the account of music. That's right, isn't it.) And if he could go back to them, he'd say, "I was once of you."

5-3 And Paul goes back here to King Agrippa and Festus and said, "I was once of you. I was the Pharisee of the Pharisees." He come up under Gamaliel, the great teacher, and he knowed all their rules and regulations, and just what they believed, and what they did not believe, and said, "Even I persecuted the church of God unto death." See? He said, "The very thing that I'm in question about, I was a persecutor of."

And I have always thought that the death of Stephen must've got on to Paul, because when he seen that glorious look on Stephen's face, when he looked up, and the clods a beating him to death, he said, "I see Jesus standing at the right hand of God." . . . And you know, you can kill a messenger, but you can never kill his message, if it's real. And the message, though Stephen was gone on to stand with

Jesus, yet his message lingered on, 'cause Paul kept talking about it and what . . . He's least of them, and wasn't worthy to be called one, because he had witnessed and—and give his consent to rid this godly person.

⁶⁻¹ And therefore, Paul, like all men before men should do, Paul takes his—his experience back from the beginning to what he was, and then places it, and bases it upon the Scripture to show that what he was doing was Scriptural. Though it was contrary to their belief, yet he was showing them that it was the Scripture. Therefore, I think that we . . . Anything, as I have often said, brethren (you who've been in the meetings), that if I am ever found speaking things that's not Scriptural, then I think it's true that—or any other brother—we ought to come to one another and say, "That's not found in the Bible." You see? If it's in the Bible, you might have a different interpretation, but if it's in the Scripture, all right.

⁶⁻² Now, Paul was giving his interpretation of what the prophet said, and what Moses said was coming to pass. And he met Jesus on the road in a vision, and this Jesus called out to him, which it should not have been a hard thing for those Jews as he said, "Most noble Festus . . ." and—and so forth, that it, "would it be a strange thing to you that God would raise the dead (See?), because if you know what God was back there by the Scriptures, surely you'd know that He's able to raise the dead."

And then he said . . . He'd give them the experience of on his road to Damascus of what happened, that—to let them know that this Jesus that—that they were causing so much commotion about him preaching It, was the very God that they had served all the time; because He was in the wilderness with them, Who led them, being that Light, the Fire, Pillar of Fire that led them. And He appeared to Paul in the same thing, the Light again that blinded him, and he asked, "Who are You, Lord?"

And He said, "I am Jesus, that you persecute. And it's hard for—to kick against the pricks." And . . .

⁶⁻⁴ He was trying to explain to them what it was, and—and he was trying to teach them that what that he was presenting to the people, that was that Jesus Christ was the Messiah, and that He had died, and God had raised Him up, and that was according to the Scriptures, and that He now had ascended on high to God the Father, and that—that he was a witness of His resurrection, and that these miracles, and signs, and wonders, which were strange before the people, were not nothing new to a real Scriptural believer, because the Bible had spoke of it.

7-1 Look at back in the prophets, how that it prophesied what—at the coming of the Messiah and what He would do: the lame would leap like a hart (in Isaiah 35), and different Scriptures that he could've referred to. We don't have it written here, but perhaps going back and referring it in his short speech before the kings, because they probably wouldn't be as patient with Him as you are with me, so . . .

And then he was explaining it, and trying to tell them that the very God that they served . . . And then again he said, "In the way that is called heresy (That's crazy. See?)—the way that's called heresy, that's the way that I worship the God that you worship." See, in the way that's called heresy . . .

I am sure that today, if we stood with the former churches that we belonged to, such as Presbyterian, Catholic, Baptists, and different ones, we could say the same testimony to those people, who say that they want—like to put the brother in a psychopathic ward, or something like that, "In the way that is called heresy, that's the way I worship the God of our Father."

7-4 And what a grand testimony that was before Agrippa unto even in the midst of his talk, Agrippa cried out and said, "Paul, Saul, thou almost persuadeth me to be a Christian." See how he brought the Scriptures so clear, yet was contrary to his own synagogue, but the Scriptures was so perfectly clear till he said, "Thou almost persuadeth me to be like you are."

Paul said, "I wished you were, altogether—only I wouldn't want you to be in these chains that I am in," (See?), but to be a believer like he was. In other words, "If I . . . I wish to God that you seen the revelation like—like I see it." In other words, "I—I wished you could do that. See? I just wish that you would."

When Festus, I believe, had told him that he'd studied too much; he was off at his head . . . But he let him know that he wasn't; that he knowed where he was at.

7-7 And I would say this, this morning, brethren: I altogether wish that I might incline—not the life of Paul, but just in order to give a little basic talk, 'cause there are many more here that perhaps will speak this morning, but I wanted this opportunity to say this.

Now, I wish that every different church, as I heard you go down: Bethel Temple, Independent, Assemblies of God, and different ones. I wish that altogether you could see what I see. That you could . . . I wished you could see the vision that I see, then you'd have a clearer understanding that—of the ministry.

8-1 When I left the Baptist church to come over into Pentecost, then Dr. Roy E. Davis, who had ordained me into the Missionary Baptist church, told me that I had a nightmare, when the vision of the Lord came and—and spoke to me. And—and you know what healing was then; it was at the low ebb. And—and I knowed nothing about Pentecostals. I'd heard it was a bunch of holy-rollers that laid on the floor and slobbered like mad dogs, and they had to fan them and get them back to life, and all like that. That was all I knowed about the—the Pentecostal people.

He said, "Who do you think will hear you?"

I said, "If God is sending me, there's somewhere and somebody He's sending me to." That's right. See? 'Cause I said, "Dr. Davis . . ." I said, "He was just as real . . . I stood and looked at Him." I said, "And He told me that those visions . . ."

8-2 I am a great believer, brethren, that—that gifts and callings are without repentance. I—I believe that. You're born; you cannot be something that you are not; and whenever you try to make yourself something that you're not, you're just playing the part of the hypocrite. And God let me die before being a hypocrite. See? Let me be just what I am, and then make it plain and clear, and—and then let—let me be that way, and then everybody knows, and you know just exactly.

And so now, as you know, I did not get very much of a schooling, as I said, so, in my—in theology, I am the poorest there is; and I guess you know that. See? And as a preacher, I could hardly even call myself one, because of not getting schooling, and knowing words, and so forth; but what little I have to—as my knowledge of knowing by His grace, the Lord Jesus, I try to share that with all my brothers everywhere: to share this.

8-4 And . . . But when I left the Baptist church, which was the only church I ever come in, or was ordained in . . . And I was ordained in 1933 in the Missionary Baptist church, Jeffersonville, Indiana; it's—it's a member of the Southern Baptist Convention. Then we, in this time I . . . When I pulled away and just . . . Now, the Baptist church is a sovereign church; we—we all know that. They just . . . It's a . . . You can preach about anything you want to if your congregation will stand for it. They just . . . You want to preach whatever you wish; and I like that (See?), because I believe it's apostolic, because the head, the highest order in the church is the shepherd; we realize that: the pastor. And—and if the—the . . . If some bishop or somebody else is going to knock the revelation out of the pastor, then how is a God going to ever work in His church? You see? You just can't get it.

9-1 So . . . And I have . . . When I come out of there, I met up with the first group, which was the healing of little Betty Daugherty at St. Louis, Missouri, and it was a Pentecostal, United, or Pentecostal Jesus' Name church that this pastor belonged to, and his little girl was healed. Frankly, I thought that's what made him Pentecostal, was because that they called themselves, "Jesus Only," and I—I thought that's what made them Pentecostal is 'cause that was what they called themselves, and that was the difference. So well, then from there I went to . . . And a fine man; had a great meeting in St. Louis (which the picture appears in there). We had the Kiel Auditorium, and the first night or two there was fourteen thousand packed it out, and we couldn't even . . . Had to put police around the doors to keep them away.

9-2 And then, from there, on down to Richard T. Reed, of the Blessed Old Bible Hour Tabernacle at Jonesboro, which was also of the same organization. And from that to Dr. G. H. Brown, same organization, at 505 Victor Street in Little Rock, Arkansas; and from there to the West Coast. And then, when I gets to the West Coast, I hit the fire. Then I found out that there were as many divisions amongst the Pentecostal people in their organizations as we Baptists have. See? They were—they were so many difference . . . There was, had the . . . They had different . . . There was Assemblies of God, and the Church of God, and the something else, and the something else, and the something else, and the something else, and the— and the difference; and they had separated themselves and had drawn little boundary lines, and all of the other brethren begin to come to me and tell me, "Why, you're a Jesus Only with this group over here."

I said, "No, I don't—I don't call myself that."

He said, "Why are you associating with them?"

I said, "Well, that—that don't make me that." And I said, "I—I just . . . They were brothers."

He said, "Why, they are a bunch of . . . Why, they don't have nothing but a bunch of buzzards roosts and things around like that, where . . ."

I said, "Now, I beg your pardon. I meet real godly men there, and they are men of God." And I said, "I—I certainly resent calling them evil, because they're not."

10-2 Well then, I tried to hold it off just as long as I could without expressing either way. Well, I begin to study what their ideas was, and what their separations was, and what made them separated; and I found that two of the great groups: one of them was called Jesus

Only, and the other one was called Assemblies of God. They were called out or separated on the count of the issue of water baptism, one using “Father, Son, Holy Ghost,” and the other using “Jesus’ Name.”

Well, I looked, and on both sides there were great men, servants of God. And I thought, “O God, if I could see all them emerge into—just go ahead and have—but do not just draw their lines and saying, ‘We won’t fellowship one with another.’” But I found out in this the evil spirit had got among them and had caused hatred and malice over issues that had come among them. I thought, “That’s just exactly as good as the devil wants. That is just what he wants. As long as your guns are trained on one another, he doesn’t have to fight a lick.” And I. . . And so then finally it come to a showdown, and that showdown was at Seattle, Washington, about 1946.

¹⁰⁻⁴ And one morning I was brought to the hotel lobby (something like this) with a breakfast of some ministers, and I had to talk to two main men. And one of them was Dr. Ness. I suppose you Assemblies of God brethren remember him; it was the northwestern territory: a great man, smart, scholar, and he represented the Assemblies of God. And then Dr. Scism of the United Pentecostal Church, I guess you United Pentecostal brethren remember him. He was also of the northwestern territories up there, that he was over them and the districts up there. Well, these two men met, and I was to be brought before them, because the—the edges was getting sharp, and it was cutting at me from every way.

And I thought, “Well, what must I do? What can I do?”

¹⁰⁻⁶ Now. . . “Well,” they said, “Well, you must take sides with one or the other. If you’re going to go with the Jesus’ Name, you have to be Jesus’ Name; and if you go with the Assemblies of God, you have to leave away from the Jesus’ Name and be Assemblies of God, or so forth.” It come to a place where I had to make a showing of some sort.

I prayed much that morning ‘fore going down. I said, “God, help me, because there’s two great men. There’s thousands of servants, and You have sent me out here with a ministry, and they’re both Your servants, and should I throw what little influence I have to one organization when it’s fighting the other one?” See? “I—I just can’t feel right in doing that. I do not think that it would be the will of Christ for me to do it.” I said, “God help me and give me something to do, or give me something to say. And then I had no one. I just had to stand there, just the Lord Jesus and I that morning.

11-2 Well, the great debate come up: “What are you going to do? What—what decision you’re going to make?”

I said, “My decision has already been made, that... My decision is to stand between both of you and join neither organization, and say, with arms around both of you, ‘We are brethren.’ (See, see?), ‘We are brethren.’” See? And I said, “I have tried to read all the books that I could, how this come up, what was called this new issue, and how they separated themselves, and how that this one begin this way and that way”; and I said, “In arguments between you,” I said, “that’s the same thing that broke up the Pentecostal move on the day—after Pentecost; they begin to argue among one another,” and I said, “the thing separates again.” I said, “Is there a possibility that there could be a medium between you—you brethren? Is there anything that—that could stand?”

Well, they wouldn’t open their mouth on that, because it was very sharp. You know, about fifteen, twenty years ago how it was, because the one group had just pulled from the other, and there was contention very much.

11-5 So I said, “Well, brethren, here’s what I am going to do: I’m going to... God never sent me to baptize anyhow; He sent me to pray for His sick children.” I said, “So I am going to—to pray for the sick children, and you ministers do your own baptizing.” I said—I said, “Now, I want to ask you something just so that you will understand.” I said, “Brother Ness, the—these Jesus’ Name people, do you believe that they have received the Holy Ghost when they speak in tongues and do the same things that you in the Assemblies of God does?”

Said, “Certainly.”

I said, “Brother Scism, do you believe that the Assemblies of God have the Holy Ghost when they speak in tongues and do the same thing you did upon the baptism?”

He said, “Sure I do.”

I said, “Now, the Bible said God gives those the Holy Ghost who obeys Him. Now, who obeyed Him? Now, I want to know who obeyed Him? Which one of you obeyed Him, and God gave you both the Holy Ghost?” See? I said, “Would you say, Brother Scism, that Brother Ness hasn’t got the Holy Ghost?”

He said, “No.”

I said, “Would you say that Brother Scism hasn’t got the Holy Ghost?”

“No.

See? That they both believed each other had the Holy Ghost, but (You see?), it just doesn't make sense, brethren; it doesn't make sense.

12-3 And I heard a little later from that... (I'll come back to my point in a minute.) The Finnish brethren over here, after I had left Finland, where God gave us what I thought one of our greatest meetings, there where the little dead boy was raised and many things. I met in Stockholm, Sweden, with Lewi Pethrus of the Filadelfia church there, which is a great man of God. And the Filadelfia church... Brother Gordon Lindsay, which was... Now, I think—I don't think he belongs to it now, but he was—belonged to the Assemblies of God. And the Assemblies of God is one of my great sponsors internationally; and the Foursquare, which was a pull away from the Assemblies of God, is one of my great sponsors. The Oneness, internationally, is one of my great sponsors. See?

And I just took that stand, only leaving sharp edges, and then took a stand that I will not take stands on either side of that fussing, until we can see we are brothers and come together, and then we'll—we'll all see that same direct point there, that we're coming to, the motive and objective of doing so.

12-5 And you—you must test your motive and objective first. First, find the will of God, and then find your objective, and then test your motive and see if your motive is right. Then as Jesus said in Mark 11:24, "If you say to this mountain, 'Be moved,' and don't doubt in your heart..." But as long as you got doubt in a heart whether it's the will of God, or your motive or objective is wrong, how is it going to move? But when you know that your motive is right, and it's the will of God, and your objective is right, it's got to move. That's all, or God told something wrong.

That is the very reason when I go to the platform in churches, no one has never heard me mention those things on platform, those issues; I just let them alone. See, that is up to you men. I'm here to help you win souls to Christ by a Divine gift. You see? See, it don't make any difference; you do your baptizing. But then when it come...

13-2 'Course, I've been called everything. I've been called I don't know how many—anywhere from a—a incarnate son of God down to a devil. That's right: everything. But at the back of it all, I'm your brother, fellow citizen of the Kingdom of God, working with you all for the Kingdom, and that is true.

13-3 Now, I'll... If it's all right, and you think we have enough time, I'd like to tell you how we discussed that. Would it be all right,

brethren, just for a minute: Brother Ness and them? All right, and it might be a little bit that would help you. It'd help you to understand kind of. . .

I wrote down here some of the things that I remembered and took off there, and so. . . They asked me, what did I believe about the trinity? Did I believe that there was a trinity of God?

13-5 Now, brethren, when we approach this, I hope that when this is over, that we'll be the same brothers that we've been all along (See?); but I feel that I owe it to you, because your people comes to my meetings, and I certainly wouldn't want to send one of them away deceived. And I have always told the people who write me questions, outside of what I preach on the platform. . . And here's my secretary and so forth. If they ask me a question, "What about this?" or "What about that?" I said, "Ask your pastor, see. Because if he's led you this far, till you received the Holy Ghost, he'll take you on." You see? You see? "You ask your pastor," because little things like that causes confusion; and therefore, I leave away from it. You see?

13-6 Now, and I've been said that I was a fighter of organizations. Now, I am not. I think that organizations is wonderful, but when your system of your organization gets corrupt, that's what I'm against. See? And no matter whether it's Oneness, or—or it's the trinity, or whatever it is, the system that when you get to a spot you. . . Now to say, "We are the Assemblies of God."

"Well, who is that across the street?"

"Oh, that is our brethren. They are—they are called the United Pentecostals."

"Well, who's that over there?"

"Oh, that's the Foursquare brethren. Oh, we are wonderful brethren. We have a great fellowship one with the other."

"Oh, do you all believe the same thing?"

"Oh, yes, we believe. . ."

Now, "Well, what makes you this way?"

"Well, these brethren baptize this way, and these baptize this way, face. . . ? . . . and these baptize. . ."

14-2 Like in South Africa there, brethren, we run up on that. They asked me. . . One group baptizes three times face forward, and the other one baptized three times face backwards. And they said. . . I said, "Where do you get that?"

One said, "When He died, the Bible said He pitched forward," and said, "therefore we should pitch them forward."

And I said, “Well (to the other group) what did—what about you?”

Said, “Did you ever bury a man with his face down?”

Well, and you know what? They separated themselves and made two groups, two organizations. Oh mercy, brethren. That’s just what the devil wants. That’s just what he wants. But just . . . Get yourself . . .

¹⁴⁻⁵ Now, see, it’s not the Apostolic Faith Mission, or—or either—either is the Pentecostal Assemblies, on the other side. It isn’t that. They are fine men in both groups, like there is here. But you see, it’s the system of the thing.

It is just like the Catholic, as I have often said: if he’s a Catholic and depending on Christ for salvation, he’s saved. Certainly, that’s right. If he’s depending on the church, he’s lost. Any of you Pentecostal brethren know, if we’re looking to the Pentecostal church to save us, we’re among men most miserable. That’s right, because we’re lost. That’s right. But if we’re looking to Jesus Christ, then we’re saved but by faith in what a finished work. And these little working things and brands, it doesn’t make much difference.

¹⁵⁻¹ Now, I said to Brother Scism and Brother Ness, “To answer your question,” I said, “now, I do not take either sides with you brethren, and I know, as long as you fuss, you’re both wrong (See?), because I would rather be wrong in my doctrine and right in my heart, than to be right in my doctrine and wrong in my heart.” See? I said, “After all, it’s your heart’s condition.”

And I made that a practice to know this, that if a man, no matter what he does and how much he differens, and what he says about me, if in my heart, not from just a duty, but from my heart I can’t love that man as well as I love anyone else, then I know there’s something wrong in here. See? That’s right, because it’s—it’s . . . No matter if he . . .

¹⁵⁻³ A . . . the little brother come not long ago, a little Church of Christ brother, and oh, he stood up there, and he said, “This guy’s a devil.” See? He said, “He says there’s a Holy Ghost.” He said, “There is no such a thing. They . . . Only the twelve apostles received the Holy Ghost, and—and Divine healing was only give to those twelve apostles,” and went on about a half hour.

And I said, “Just a moment, brother. I think you ought to give me just a chance to defend this. See?” I said, “You said that you spoke where the Bible spoke, and was silent where It was silent.”

And he said, “We do.”

I said, "Now, you said there was just the twelve apostles received the Holy Ghost. The Bible said there was a hundred and twenty in the upper room when the Holy Ghost fell: women and all. And would you mind to tell me, do you think Paul didn't have the Holy Ghost, and he received It a long time after that. (See?) And you said the gift of healing was only give to the twelve apostles, and Stephen went down a few days later, and he wasn't one of the twelve; he wasn't even a preacher; he was a deacon, and went down to Samaria and cast out devils and . . ." I said, "Oh, brother," it was very silent right here where he had to keep it. And after it was over I said, "I forgive you for calling me a devil, 'cause I know you didn't mean that."

Then when he got finished, he come up; he said, "There's one thing I can say, you have the Spirit of Christ."

I said, "Now, brother, which am I? a devil or of Christ?" See, see?

¹⁶⁻² But I tell you (See?), because that a man, he could tell that I loved him. No matter, he was disagreeing and horribly disagreeing and lambasting. . .

I'm a hunter, and with wild beasts, all my life. And people have said, "How . . ." That time when I had to kill that bear with a knife (See?), said, "Wasn't you afraid of him?"

I said, "No. If I'd have been afraid of him, he'd killed me." But see, you can't—you can't bluff them. They know whether you're afraid of them or not. You be afraid of a horse, and watch what a horse will do—he'll stomp you. So if you're afraid, you can't bluff it. You've really got to have it.

¹⁶⁻⁵ That's the way it is with Satan. That's the way it is among men. You have got to love men. You can't just bluff it. You've got to have it, or your colors will show somewhere. See? That's right. You have really got to love people, and they know you love them. See, there's something about it.

And the man now called my wife a few days ago and said, "Is Brother Branham there?"

Said, "No."

Said, "Well, one thing I'll have to say, I disagreed with him in theology, but I say he's a servant of Christ."

Well then . . . And then, before I left he sent a letter to me, and he said, "I'm coming up as soon as you get back. I want that baptism of the Holy Ghost that you're talking about."

¹⁶⁻⁷ So you see just where...If you'd of...If I'd have had that feeling of saying, "Why, there's nothing to you. Your old denomination is no good, and—and all you Church of Christ people's no good. You're no good; you're—you're devils," I'd never have won that man. And if I would've told him that I loved him, and didn't mean it in my heart, he'd have knowed better. Now, that's—that's all there is to it. You've got to mean it in your heart.

And that's on the nights when I walk out on that platform under that discernment. See? I don't think about it. I just don't eat food from dinner time, and fast, and pray, and stay in the room, because He promised me He would do it; and therefore, I go without one shadow of doubt, because He promised He would do it. Therefore (See?), I know my motive is what? My objective is what? For the furtherment of the Kingdom of God. If a man goes this way, that way, whatever church he goes, as long as he comes to Christ, it doesn't matter to me, and that is in my heart. See? And no matter if we go over and join the Church of Christ, that's just all right. That's fine. If he...What church he joins, it doesn't matter to me, but as long as I won his soul with Christ, is the main thing.

¹⁷⁻¹ So I said, "Brother Ness, not to be different..." Now, I am going...Is it all right to use this, brother? I said, "I want to say and explain..." And in this, I might say to you brethren here. Now, don't mention this amongst your congregation, if you will, and do me a favor, just—just—just let me just be your brother (See?), and I'll...And if—if I'm wrong, then you forgive me. But I want to explain to you, being that there's both groups setting here this morning, both the Oneness and the Assemblies, also, and the trinitarian belief...

Now, I want to make this statement. I want to say that I believe that both sides are wrong as long as they argue one with the other, because their motives is wrong. And as long as your motives is wrong, no matter what your objective is; but your motive to that objective is wrong, then it'll never work. That's right.

¹⁷⁻³ Now, some people have said, "Brother Branham, you are a 'Jesus Only.'"

I want to say that that is in error. I am not a "Jesus Only."

Somebody says, "Brother Branham, are you a trinitarian?"

No, sir. I am not a trinitarian; I'm a Christian. See? Now, I—I don't...The word "trinitarian" don't even mention in the Bible—the word "trinity." And I do not believe that there is three individual gods. I believe there is one God in three offices: Father, Son, Holy

Ghost. That's exactly why we were commissioned to baptize in the Name of Father, Son, Holy Ghost. I believe that it's God condescending, coming down.

¹⁷⁻⁴ Now, God, when He first appeared to men, He was in a form of a Pillar of Fire. You believe that, don't you? The . . . Any Bible reader that knows that the Pillar of Fire that was in the wilderness was the Logos, that—that was the Angel of the Covenant, which was Christ, because He said He was . . . It wasn't . . . I believe it was St. John 6 there, He said, "Before Abraham was, I Am." He was the I AM. So that was God holy. Even if a man touched the mountain, he must be killed. See? All right.

¹⁸⁻¹ Now, that same God was trying to work Himself back into His creature, that He created. Now, He could not come near them because they were sinful, and the blood of goats and sheep never did take away sin; we know that. It just covered sin. Now, but then that same God that was the Pillar of Fire, He became flesh through His Son, and dwelt in a body called the Lord Jesus Christ. The Bible said, "In Him dwells the Fullness of the Godhead bodily." And Jesus said in . . . Well, I Timothy 3:16 "Without controversy, great is the mystery of godliness," and if they could call it great, why, what would we do. See? "Great is the mystery of godliness, for God was manifested in the flesh, and seen of angels, and received up into glory," and so forth.

¹⁸⁻² Now, and He said in St. John 14 to Thomas, "When you have seen Me, you have seen the Father. And why sayest thou, 'Show us the Father?'" The Bible said that God was in Christ, reconciling the world to Himself.

Now, God cannot be three people, three gods, neither can Jesus be His Own Father in one. See? So, you see, it makes both radically wrong.

And now, if you'll just notice, there is no place . . . If we've got three gods, we're heathens. Now, we know that. Like the Jew said to me one time when I was talking to him, said, "Which one of them is your god? Which one is your god: the Father, the Son, or the Holy Ghost? Which one is yours?"

And I said, "Why, there's no three gods."

He said, "You can't chop—chop God in three pieces and give Him to a Jew."

I said, "No, sir."

I said . . . When John Rhyn had been healed of blindness there at Fort Wayne, you know, and this rabbi up here at Mishawaka—or to Benton Harbor, he said, “You can’t chop God in no three pieces and give Him to a Jew.”

I said, “Certainly not.” I told him, I said, “Rabbi, would it be hard for you to believe the prophets?”

He said, “No.”

¹⁹⁻¹ I said, “In Isaiah 9:6, Who is he talking about? ‘To us a Child is born, a Son is given, be called Counselor, Mighty God, Prince of Peace?’”

He said, “That was the Messiah.”

I said, “Then, Rabbi, what relation will Messiah be to God?”

He said, “He will be God.”

That’s what I thought. See? I said, “See, that’s exactly right. That’s what He is.” And so I said, “Tell me now where Jesus failed to fulfill exactly what the prophet said He would do”; and he started to cry and walked out. I said, “By that, John Rhyn has his sight.”

And he said, “Far be it from God having a son.”

I said, “The great Jehovah overshadowed a woman, as the prophet said He would, and He created a Blood cell, and through that blood cell is where come forth the body of Christ.”

¹⁹⁻⁴ “Look in the Old Testament, Rabbi,” I said. “When a man went to make an offering, he took a lamb. He knowed he had broke the commandments of God, so he took a lamb. He confessed his sins, and this lamb was killed. While the—his hands being on the lamb, his confession that he knowed that he should die for his sins, but the lamb was taking his place; and the blood cell was broke, and he held the little lamb by his hand until he felt its little life go out of it and stiffen out, and then the priest, of course, throwed the blood on the—on the fire, the brazen altar of judgment. Then,” I said, “that man, then he went out of there knowing that the lamb had took his place, but he went out with the same desire he had when he come in (See?), because it could not take away sin. (See?) But, then in this case, the worshipper once purged, has no more conscience of sin. There, they was an offering made yearly,” but I said, “now there is this time the worshipper once purged has no more conscience of sin; because look, Rabbi, in the hemoglobin, that little life that begins in the cell, which it comes from the male sex into the female, and she produces the egg. But a hen can lay an egg, but if it hasn’t been with the male bird, it’ll never hatch.”

19-6 And I said, "Then God, the greatest that filled all time and space, became down to one little germ to the womb of a woman." And then I said, "When we are saved today . . . Jesus was neither Jew nor Gentile, because the egg only produced the flesh. The Blood had the life, so we are . . . The Bible said we are saved by the Blood of God. See? He was neither Jew nor Gentile; He was God; therefore, when we come to the altar, and put our hands by faith upon His head, and feel the tearing and agony at Calvary, and confess our sins, that we are wrong, and He died in our place, then (You see?)," I said, "the blood of that lamb could not come back upon this . . . The blood that the cell was broke, and the life that was let loose and breaking this blood cell of the lamb, could not come back upon the worshipper, because it was a animal life, and it would not coincide with the human life."

20-1 "But this time, when that blood cell was broke, it wasn't merely a man; that was God's Life was released. And when the worshipper lays his hands by faith upon the Son of God and confesses his sins, not the life of another man, but the Life of God comes back into this man, which is Eternal Life. The word "Zoe," which is translated "God's Own Life," and He said He'd give us Zoe, Eternal Life. And now we are sons and daughters of God. There you are."

I said, "Now, what is it? It's God condescending." He came first. No man could touch Him, because man had sinned. Then He was come down in a body in order to taste sin, to take sin. See, He . . . The only thing God could do to be just was do it that way.

20-3 For instance, what if I had the jurisdiction of this audience this morning like that God had over the human race, and I said, "The first man looks at that post dies," and Tommy Hicks looks at it? Now, for instance, I say, "Brother Carlson, you die for him." That wouldn't be just. I'd say, "Leo, you're my secretary; you die for him." That wouldn't be just. "Billy Paul, my son, you die for him." That isn't just. The only way I can be just is take his place myself, and that's what God did.

He, God is a Spirit, and He created . . . He—He changed His cast. It ought to be striking to people to think of little Jehovah. He could've come a full-grown man, but He come into a manger over a manure pile: Little Jehovah crying like a baby, little Jehovah playing like a boy, little Jehovah carpenter like a workman, little Jehovah in the teen-age, Jehovah, hanging between heavens and earth with gobs of drunken slobbers and spits of soldiers upon His face, Jehovah

dying for His children, Jehovah dying to redeem, Not another person, but God Himself. See? God—that was His office. Why? He's trying to get back to the heart of man.

21-1 Now, we couldn't touch Him there. Here, we felt Him with our hand. Now, what did He do through the offering of that body? He becomes Jehovah in us. We are parts of Him.

On the day of Pentecost the Pillar of Fire bursted Itself up, and tongues of fire set upon each one, showing that God was separating Himself amongst His church. Then, brethren, we can only get together and bring that together. Then we got Jehovah in the Fullness, when we come together. But how can we, when this one speaking in tongues and got the baptism, and this one. . . And then keeping this lick of fire over here, and this one. . . Let's put it together.

21-3 When God on the day of Pentecost come down, and the Bible said, "tongues of fire set upon each of them," and they—tongues, like a fire, licks. It was that Pillar of Fire separating Itself and dividing Itself amongst the people, that we would be brethren. "That day you'll know that I'm in the Father, the Father in Me; I in Me and you in Me," and we—well we're one. We are one, not divided.

21-4 Now, Jehovah God, up here, couldn't touch the human race, because of His Own law of holiness. Jehovah God became sin for us and paid the price that the same Jehovah God could come and live in us: God above us, God with us, God in us: not three gods; one God.

Professors go crazy trying to figure it out. Just it's a revelation. It's got to be revealed to you.

Now, now, when it comes to the baptism. . . now many people. . . "Now, you've got to do that, brethren," or it's like I said to Brother Scism and to Brother Ness, that if you. . . The—the argument came up, and many of you scholars here is more sufficient than I, but I've done much studying upon the subject. I read that "Pre-Nicene Fathers," the "Nicene Council," and all the historians, and so forth. That issue come up at the Nicene Council. Both sides went to seed when the Catholic church took the extreme trinitarian side, and the other one went to unitarian, and both sides went out. Exactly right, because man had something to do into it. You've got to let God do it. No need of us trying to figure it out. Let's be brothers. Let's just go on and let God do the thing that He's going to do. If He's infinite and knows all things and predicted the end from the beginning, how can we do anything about it? Just keep moving on. That's the way. . . Keep in step, as I said last night, with our great Joshua.

22-1 Now, look: if there is three gods . . . I just want to show you how ridiculous this is. If there is three gods, then Jesus was His Own Father . . . Jesus could not been His Own Father, being one. And if there's three, he wasn't born a virgin birth. Now, how many . . .

I'm going to say this is God the Father, and this is God the Son, and this is God the Holy Ghost. Now, to you different brethren here, you watch this just a minute and you see what I'm trying to point at. I pray that God will let you see it. Now, look, you both believe the same thing, but the devil's just got between you and broke you up about it. It's exactly the same thing, and I'll prove it to you by the help of God and with God's Bible. If it ain't the Bible, then don't receive it. That's right.

22-3 But now look: This is what? God the Father; this is God the Son; this is God the Holy Ghost. Well now, let's stop now just a minute, laying those three out there: God the Father, Son, and Holy Ghost.

Oh, I—I ain't going to have time to do this. I . . . ? . . . See? Well, I'll hurry just as quick as I can. Forgive me, my brethren, but I—I've never got to talk to you now, and I—I want to do this.

22-5 And then look: God the Father, the Son, the Holy Ghost. Now, Who was the Father of Jesus Christ? God was the Father of Jesus Christ. We all believe that. Is that right? All right. Now, when we take Matthew 28:19, when Jesus said, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost." Ten days afterwards Peter said, "Repent, and be baptized in the Name of the Lord Jesus Christ." There's a straight contradiction somewhere. Now, let's don't—don't just . . . Everybody's testified and things. Here it is. Here's my belief, and I'm just laying it out before you, brethren. I don't say this out in the pulpits. It's up to you, but I want to show you what I see on both sides, so the Holy Spirit reveal it to you. See?

22-6 Now, Matthew 28:19, and if Matthew 28:19 contradicts Acts 2:38, then there's a contradiction in the Bible, and It's not worth the paper It's wrote on.

Now, if you will notice in Matthew the 16th chapter, Jesus gave to Peter the revelation and give Him the keys. Now, remember, the Bible is not revealed by theology of some man-made scheme. It's not. It's a revelation.

It was a revelation to begin with. Why did Abel offer unto God a more excellent sacrifice than Cain? It was revealed to him that it wasn't peaches, and apples, and oranges, and apples that . . . If apples

will make women realize they're naked, we better pass the apples again, brother. Don't you think so? That sounds sacrilegious, but I don't mean to say that; but it wasn't apples. No, sir. Now, and if that be so, then it was revealed to Abel that he was the blood of his father, so he offered blood, because it was a revelation. The whole thing's built upon that.

23-2 Now, look, here is an old ignorant fisherman. Not even enough education; the Bible said he was ignorant and unlearned. But he was standing there, and Jesus asked the question, "Who do you say I, the Son of man, am?"

One said, "Why, You're—You're Mos- . . ." Or, "They—they say, 'You're Moses.'"

"Who do they, does they say I am?"

One said, "Why, You are Jeremias or the prophets, and *this*, *that*, or the *other*."

He said, "That's not the question. I asked you. Who do you say that I am?"

And Peter stated right out and said, "Thou art the Son of God."

And He said, "Blessed art thou, Simon, son of Jonas. (Now watch.) Flesh and blood has not revealed this to you, but My Father, which is in heaven." See?

23-3 Now, watch. Now, the Catholic church says that He built the church upon Peter. That's wrong. The Protestant church says He built it upon Himself; but now watch and find out, see if it is. He built it upon the spiritual revelation of Who He was, because He said, "Blessed art thou Simon, son of Jonas; flesh and blood has not revealed this to you. I say thou art Simon, upon this rock (What rock? The revelation.) I will build My church, and the gates of hell cannot prevail against it."

Then when Peter standing present when Matthew 28 was quoted, and turned around, and ten days later, with that revelation, and baptized in the Name of the Lord Jesus Christ. Why did he do it with the revelation of God and had the keys to the Kingdom, brother?

23-5 Now, I might hurt you for a minute, one side of you. But stop just a minute. There is not one place in the Bible where any persons was ever baptized in the Name of Father, Son, Holy Ghost. There's not one place in the Scriptures; and if there is, produce it; and if

you can find anywhere in the sacred history until the forming of the Catholic church, I want you to produce it. There's no place now, and that's true.

But now wait a minute, you Oneness; just a second. Now, there's no place where. . . If any man can show me one text of Scripture where that ceremony was used in the Bible of Father, Son, Holy Ghost, you're obligated to come, tell me where somebody was baptized like that.

24-2 And some of them said, "Well, I'll take what Jesus said, not what Peter said." If they were contrary one to another, what are we going to do? If it all ain't God, what part of the Bible is right? It's all got to coincide and come together, and only the revelation of God; our schools will never teach it. It's a revelation that you must see it.

Then, if them two man were contrary one to another, then what kind of a Bible are we reading? How do I know whether John 14 is right or not? How do I know whether John 3 is right or not? How—how—how do I know? See? But the only way that I can have faith in God is to know that that Bible is right and believe It's right and stay right with It. Though I don't understand It, I move It anyhow. But when these contradictions comes up, then I go before God to find out. And the same Angel that meets me in the meeting in the night, is the same One Who taught me this. See?

24-4 Now, see if this is how this is, now. . . Now, Matthew 28:19, let's watch just a moment, now. And now I'm going to take Acts 2:38 right here, where Peter said, "the Lord Jesus Christ," and Matthew said, "Father, Son, Holy Ghost." Now, listen. He said, Baptize them not in the Name of the Father, in the Name of the Son, in the Name of the Holy Ghost; he never said that. There's no name, and name, and name. He never said, "Baptize them in the names of the Father, Son, and Holy Ghost," 'cause it is not even sensible. He said, "Baptize them in the Name, N-a-m-e, of the Father, Son, and Holy Ghost." Is that right? . . . of the Father, Son, and Holy Ghost, the conjunction and, and, and. Not names, not in the Name of the Father, Name of the Son, Name of the Holy Ghost; not in the names of the Father, Son, and Holy Ghost; but in the Name, N-a-m-e (singular), of the Father, Son, and Holy Ghost. Now, which one of them is the right name to baptize in? It's one Name. Which one is it? Is Father the right name? or Son the right name? or is Holy Ghost the right name? It's a Name somewhere. Is that right?

25-1 Well, now I want to ask you something then. If the Name. . . Then if Jesus said, "Baptize them in the Name of the

Father, Son, and Ghost,” how many believes that Jesus said that? That’s the Scripture. It’s Matthew 28:19. In the Name of the Father, Son . . .

(It’s something another; we know it . . . I’ll talk to Paul after . . . Yes, sir. All right, just . . . [Brother Branham has a conversation with someone—Ed.]

25-3 . . . fountains . . . now, in the Name of the Father, Son, and Holy Ghost, now, listen, brethren: there is no such a thing as Name of the Father, because Father is not a name; it’s a title. There’s no such a thing as the Name of Son, ‘cause Son is a title. There’s no such a thing as Name of Holy Ghost; that is what It is.

I was saying that at a ministerial breakfast one morning. One woman, out of order of course, anybody that would disrupt anything like that. She said, “Wait just a minute. I beg your pardon.” Said, “Holy Ghost is a name.”

I said, “That’s what It is. I am human; but my name’s not Human.”

It is the Holy Ghost. That is not a name; that’s what It is. It is a noun, of course, but it’s not—it’s a—it’s a—it’s not a name.

Now, if He said, “Baptize them in the Name of the Father, and of the Son, and of the Holy Ghost”; and neither Father, Son, or Holy Ghost is the name, then what is the Name? We want to find out.

25-5 Now, we can get it all in one place here, if you’ll just watch and serve a little time. Now . . . Or conserve a little time, I meant to say. Now, notice Matthew 28:19. Now, I don’t say that . . . You might’ve done it, some of you sisters or brothers, you might’ve picked up a book someday, and looked at the back of it, and said, “John and Mary lived happy ever after.” Well, who is John and Mary? What is . . . Who is John and Mary that live happy ever after? There’s only one way you’ll ever know who John and Mary is, that . . . If it’s a puzzle to you, go back and read the book. Is that right? Go back to the first, read it through, and it tells you who John and Mary is.

26-1 Well, if Jesus said—Jesus Christ the Son of God, which said, “Go ye therefore, teach all nations, baptizing them into the Name of the Father, Son, and Holy Ghost,” and neither Father, Son, or Holy Ghost is a name; then if it is a puzzle, we’d better go back to the first of the book.

Now, let’s turn back to the 1st chapter of Matthew, and we’ll start there. Gives the genealogy till it comes down to the 18th verse. Now, watch. Now, watch just a minute. This is Father on my right

side; this in the middle is Son; and this is the Holy Ghost. Now, this is the Father of Jesus Christ. Is that right? God is the Father of Jesus Christ. We all believe that? All right. Now, Matthew 1:18 said.

Now, the birth of Jesus Christ was on this wise: When . . . his mother Mary was espoused to Joseph, before . . . (she) . . . they, came together, she was found with a child of the Holy Ghost. (I thought God was His Father.)

And she shall bring forth a son, . . . they shall call his name JESUS:

And Joseph her husband, being a just man, . . . not willingly to make her a publick example, but minded to put her away, privily. (on this wise)

. . . while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the [The ministers say, "Holy Ghost."—Ed.]

I thought God was His Father? Now, has He got two fathers, brethren? He can't have. If He was, He was a bastard child, and what kind of a religion have we got there? You've got to admit that God the Father and the Holy Ghost is the same self Spirit. Sure it is. Sure, it's the same self Spirit. Now, we got down to see that.

And she shall bring forth a son, and they shall call his name JESUS: for he shall save his people from his . . . sin.

. . . this was all done, that it might be fulfilled . . . (I'm quoting Scripture, you ministers know, as I go.) . . . that it might be fulfilled . . . spoke of the prophet by the Lord saying,

. . . a virgin shall conceive and bring forth a child . . . and they shall call his name Emmanuel, which is by interpretation, God with us.

Is that right? Then, what is the Name of the Father, Son, and Holy Ghost? Why, certainly.

²⁷⁻¹ That's the reason Peter baptized them in the Name of Jesus Christ. But I don't care if you're baptized in the name of Rose of Sharon, Lily of the Valley, or Morning Star, that's titles too. If your heart is right towards God . . . He knows your heart. But now . . . Now, I expressed that.

Now, now, I said, "Now . . ."

Brother Scism said, "Now." 'Course, sure; that looked like Oneness. Well, he was right in for that.

I said, "Now, here, I want to say something to you now." See? I said, "Now, I want to prove to you that these both men said the same thing. Now, Matthew said, 'In the Name of the Father,' is that right? All right. And Peter said, 'In the Name of the Lord.' Matthew 28:19 said, 'In the Name of the Father,' and Acts 2:38 said, 'In the Name of the Lord.'"

27-2 "David said, 'The Lord said unto my Lord' Who was it? Father and Lord is the same thing. David said, 'The Lord said unto my Lord, set thou on my right hand.' See? In the Name of the Father—in the Name of the Lord. And Matthew said, 'In the Name of the Son,' and Peter said, 'In the Name of Jesus.' Who is the Son? Jesus. 'In the Name of the Holy Ghost' was Matthew, and Peter said, 'In the Name of Christ' the Logos. Father, Son, Holy Ghost: Lord Jesus Christ. Why, it's just as perfect as it can be." See?

27-3 Brother Scism said to me. . . Brother Scism, the Oneness brother, he said, "Brother Branham, that's right. But he said, "That is this."

I said, "Then this is that." That's right. See? I said, "If that's this, this is that. So what are you fussing about?" I said, "Let me recommend to you brethren. . . If I ever baptize a person, here's what. . ." I said, "Now, here's Dr. Ness. . ."

Now, you. . . Somebody said awhile ago, you brethren, that you knew Dr. Ness. Well, I'll say here, Brother Hicks, here, he has a . . . I think you have a doctor's degree. Is that right? All right.

Now, I said, "If Dr. Ness, setting here. . ." Now, I said, "If I wanted. . . Now, when I take a person to the water to baptize them, I recognize it just like he did." I said, "That was titles that went to His Name," and I said, "Now, the Assembly brothers are using titles, and the Oneness brother are using names." I said, "Now, I'm going to prove to you you're both wrong, and I'm right." (You know how you have to do; I have men under strain that way; you have to have a little sense of humor once in a while to kind of unwind them, you know.) So I—I said, "I'm going to prove to you that you're both wrong, and I'm right."

28-2 I said, "Now, what if I wanted to regard Brother Ness, I'd say. . . (Or Brother Hicks here). I'd say, 'Hicks. . .' Now, would that sound nice? No. Well, what if I'd say, 'Doctor, hey Doc, what about it?' Now, that sounds irreverent doesn't it?" When, I said, "That is the way you Assemblies do. See? When you Assembly brothers say, 'In the Name of the Father, and of the Son, and the Holy Ghost,' you just say, 'In the name of the reverend doctor.'"

Then I said, "Then you Oneness brethren, when you baptize, you say, 'Jesus.'" They don't use. . . they. . . Jesus Only just use the name 'Jesus.' There's just many Jesuses, but it's the Lord Jesus Christ. You see? There's many baptize in the Name of Jesus; I certainly don't go for that. There's no Scripture. You get the original, and see if it ain't Lord Jesus Christ. Certainly. He's the Lord Jesus Christ. There's many Jesuses, certainly. And the Christ is the Anointed.

28-4 I said, "Now, if I was going to say the same thing to Brother Ness. I'd say. . . Would it sound right for me to say, 'Hey Ness.' "I said, "That's the way you Oneness would say it. (See?) Wouldn't that be a irreverent disregards for that man who's studied, and he's got a doctor's degree? If he's studied hard for that, he ought to be titled then."

Then I said, "Then if I said, 'Hey, Doc!'" I said, "Wouldn't that sound flat for a minister to address another one or. . ." I said, "That's just the way that you do it on the sides of the titles."

But I said, "When I take a man to the water; I walk up there and ask him and talk, and get his name and whoever he is, and his faith, then I pray and say, 'Now, Father, as Thou has commissioned us to go unto all the world and make disciples of all nations (You brethren know that's the original. See?)—make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatever things that Thou has. . . all things that Thou has taught us.' So then, I said, 'Upon your confession of faith, upon your confession of your sins and your faith in the Son of God, I baptize thee, my beloved brother, in the Name of the Lord Jesus Christ.'" I said, "That's the way I baptize. I both recognize His titles, for He was both Father, Son, and Holy Ghost, and the reason Jesus said that was. . ."

29-1 Now, look, if—if that isn't so, you got a contradiction in your Scriptures. You got a contradiction, and what are you going to do when. . . What if this Buddhist brother would rise up and say that? What about this? What did they say when they told me over there when this Indian brother challenged Morris Reidhead, and said to him, said, "What about Mark 16?" He had to crawfish on it. You don't have to crawfish on nothing. That is God's Word. Stay with It. Just pray. Get the revelation. It all runs the same. See, they're both saying the thing.

29-2 Now, not titles, not. . . ? . . . I said, "Now, I recognize Him; He was the Father, not another god. He was the Son, not another god, the same God. It's three offices. God in the Fatherhood:

dispensation, if you want to call it of the Fatherhood; Sonship; and it's the same God in us now. 'I will be with you.'" The 'I,' the personal pronoun, "I'll be with you." So you see it's three offices, not three gods.

Now, brethren, if the disciples never used it, and on down, I ain't saying nothing against it. That's all right, but I tell you if a man come out here and was baptized in the name of the Rose of Sharon, the Lily of the Valley, and Morning Star, and believed Jesus Christ was his Saviour, I'd say, "God bless you, brother; come on, let's go." That's right, 'cause if your heart ain't right, you're not right anyhow. Exactly right, and your—your heart's got to be right.

²⁹⁻⁴ And I said, "Now, look. Now, if I was going to greet Brother Ness here, I'd say 'the Reverend Doctor Ness.' That's exactly. He is a minister. He ought to be regarded as a reverend. He has studied and much studying. He has a doctor's degree, so he should be called 'Doctor.' That's his title. See? And his name is Ness, though. Now, I wouldn't say, 'Hey, Ness; hey Doc.' No, that wouldn't be right. I would say, 'Reverend Doctor Ness.' See, that's what I am calling Him (See?), what He is: both Father, Son, and Holy Ghost, the Lord Jesus Christ." See?

I said, "If I ever baptized one out in your all's churches, that's the way I'll baptize." I said, "Would you receive him, Brother Ness?"

He said, "Certainly. He's been baptized in the Name of the Father, Son, and Holy Ghost."

I said, "Would you receive Him, Brother Scism?"

He said, "Certainly he's been baptized in Jesus' Name."

I said, "Then what is the matter with you brethren. Why don't you accept that and break down these walls where these poor human beings are . . . The Oneness want to really . . . The—the congregations, they want to worship with the Assemblies, and the Assemblies congregation wants to worship with the Oneness, and brethren are that way. They are that way, but as long as the devil can make them fight . . ."

³⁰⁻² Now, you see what I mean, brethren? I'm driving towards that one thing: Jesus Christ and the uniting of the Body of Jesus Christ. That's what my purpose is. Now, I don't say nothing about, "Hey, you ain't baptized in Jesus' Name; you're going to hell." Now, that's nonsense.

I'll tell you what happened the other day. I was down in Texas. ('Fore leaving. . . And the brethren here are witnesses to this.) The Oneness church, seventy-two churches sponsoring my meeting, and I

put Brother Petty, the Assembly of God brother up on the platform that night. Now, you know that's true. He's a precious brother. Brother Petty, if any of you know him, from Beaumont, Texas. He's one of the finest man I ever met. His wife is a converted Catholic, a real sainted woman. He's a real man of God. Tell me who's a finer man than Roy Weed of the Assemblies of God. Mention any of these men. Look here all these brothers I know around here: Brother . . . From the Philadelphian church here, and the Assemblies of God men, and . . . Who's any finer people? Tell me where . . . Tell me who's a finer man than Jack Moore? Tell me that. He's a, what they call . . . They belong to them . . . He's not a radical. You find radical on both sides, and that's where the people point, and that's where the devil points. But they're all men of God; God's give them the Holy Ghost. If it wasn't for the grace of God, we'd all be gone with our fusses and things. That's exactly right. But the grace of God binds us together. No wonder we can sing,

Blest be the tie that binds our hearts in Christian
love.

That's what we need.

³¹⁻¹ Then, and so you know what? The General Superintendent over the—the church called me up. He said, "Did you know what you did last night?" My second night there . . .

I said, "What?" I said, "We had a wonderful meeting."

Said, "You had a man on your pulpit was a sinner."

I said, "I didn't know it. Who was it?"

Said, "That Mr. Petty."

Oh, I said, "A sinner?" Why, I said, "He's an Assembly of God preacher, brother."

He said, "Yes, but he's still a sinner, because he hasn't been baptized right."

And I said, "Brother, pray tell me why?" I said, "He's got the Holy Ghost."

He said, "Brother Branham, what did Peter say? 'Repent and be baptized in the Name of Jesus Christ for the remission of your sins.' Therefore your sins cannot be remitted until you're baptized in Jesus' Name."

I said, "Is that the formula, my brother?"

He said, "That's the formula."

I said, "God upset His Own apple cart then in Acts 10:49, for 'While Peter yet spake these words, the Holy Ghost fell on all them

which heard the word,' and they had never been baptized at all. Then God give the Holy Ghost to people that wasn't even converted." I said, "Where in the world are you standing now?"

³¹⁻² He said, "You know what we are going to do?" Said, "We're drawing a little ring and drawing you right out of our circle."

Then I said, "I'm going to draw another one and draw you right back in again." So I said, "You can't draw me out, 'cause I love you. See, you just can't do it." I said, "There's too many of your brethren out there that love me and believe in me." I said, "You . . . I'll—I'll . . . They'll come anyhow." I said, "They'll come, and you can't draw me out. If you draw me out, I'll draw you back in." I said . . . ? . . . "When you make one circle, God, by His grace, will let me draw another one and pull you right back in." That's right. Draw them right back again . . .

³²⁻¹ And brother, oh, in Christ's Name, may I say this: I—I got . . . I know I'm holding up time here. It is just about almost time for closing, I guess. But let me just say this. See? And I said to that man; I said, "I would go with you as long as you would preach the Scriptures, and have love, and believe that—that—and preach and say you were baptizing people—not in the Name of Jesus (Jesus only). No, sir, I—I sure wouldn't go for that, 'cause I'm acquainted with several Jesuses: know them in Africa and different places, people named Jesus. But if you'll use the term of 'our Lord Jesus Christ,' I'll go with you on that. That's all right. I'll stick by you. I think you should put 'Father, Son, and Holy Ghost' first (See?), to get it right." I said, "I think you should."

But he said, "Oh no, no, that—that's back in trinity."

I said, "It is not a trinity; it is One God in three offices." Not a trinity, three gods. We don't have no three gods. Certainly not. There's no such a thing: wasn't taught in the Bible, and there's only One God. "Hear ye, oh Israel, I'm the Lord your God, one god." First commandment: "Thou shalt have no other gods before Me." Certainly He's One God, not three. That's a Catholic version of it, and it was a lead off from the Catholic to the Lutheran, and on down, and so forth, and it's generally believed among people today that we have three gods.

³²⁻³ And that's where you'll never . . . This Gospel will never go to the Jews (which I prophesied the other morning to a Jewish missionary there), you'll never take a trinity god to a Jew. You'll never do that, which he isn't; he's got better sense than that. See,

he knows more about the Bible than that. But He's—there's never a triune god to a—to a Jew. If you'll let him know It is the same Jehovah, he'll receive it right now. Sure. That is it. See?

And I believe all of this, as Joseph said, "Brethren, don't be angry with yourself, because God has did this." You see, for a thing. . . So that, it could wait till this time. That's all, because our Gentile age is just about over. Now, I believe that with all of our heart.

³²⁻⁵ So do you see, my brethren, I'm trying to drive at something. That this group of people, of men, who has the baptism of the Holy Ghost. . . Aimee McPherson's group: what did she do? She was first a Oneness, I believe, then come out, and become an Assembly, and then pulled out and organized herself different. here not long ago put in a little group a little. . . ? . . .

I was setting in O. L. Jagers' meeting. Now, we all know O. L. Jagers. His—his father helped found the General Council of the Assemblies of God. Now, O. L. is a great man. He's a great preacher. I told him not long ago; I said, "Brother Jagers, if I could preach like you did, I'd never even have a healing service." But he had got all that blood and wine and stuff when he first started over there.

³³⁻² Excuse me if I am hurting your feelings, brethren, on that. I—I. . . That's all right. God can make blood come, wine come, or oil come, whatever He wants to; but that don't remit sins. No, sir. No, sir, no indeedy.

The Blood of Jesus Christ shall never lose Its power,
Until all the ransomed church of God be saved to
sin no more.

I said, "Brother Jagers. . ." I took him. I called him up, and I was with the Christian Business Men, and I said—I said, "Brother O. L. . ."

He said, "Where in the world are you at?" I was in a little, old cheap motel out there, and he said, "You mean to tell me they put you out here."

I said, "That was my desire. When I come to you," I said, "What did you do? You put me over in the Statler's Hotel, and I just had to stand in the corner. You set me down at the table, and I didn't know which knife to use or nothing else, and I didn't. . . and went down through there without a coat on, and they wanted to run me out," and I said, "I—I don't know how to handle myself."

He said, "I'll take you over there if they are too poor to do it."

I said, "No, sir." I said, "What I want to do is have a steak with you if you'll pay for it."

He said, "All right."

So then we went out to a place, and we set down, and I said, "Brother Jagers, I certainly admire your . . ." And he's a very dear friend of mine, a precious brother. And I—I had his little pamphlet, where he had that woman that just come over here from overseas that had blood in her hands and things. So I had it in here. I just wanted him to deny it once, and then I had it right on his paper, you know.

34-1 I said, "I have noticed where you're going right along, going to have a big revival," started it up 'cause the Business Men had me over there, course . . .

Look like people would know if the Holy Spirit can reveal on the platform, can't He tell me what's going on in places, brethren? I can tell you word by word and prove it by Brother Carlson, this brother here, I set at the meeting yesterday and told these brethren what would be here this morning. That's right. Exactly. See, because the Holy Spirit woke me up and said, "Stand by the window." I looked at the window, and He showed me just exactly this. I said . . . Now, brethren, See? Why, they ought to know it.

34-3 Here not long ago a man got up here at the Chautauqua and said, "Brother Branham is a prophet." I don't claim to be no prophet. See? But he said, "Brother Branham is a prophet when he is under the Spirit of discernment," but said, "Oh, his doctrine is poison; be careful with it."

I thought of an educated man would say a thing like that. What does a "prophet" mean? "A Divine interpreter of the Word." The Word of the Lord came to the prophet. You see?

But just . . . Now, that—that's neither here to say, but anyhow, Brother Jagers and I said . . . He said . . . Oh, I said, "I seen about that woman that's got that blood in her hands."

"Oh," he said, "Brother Branham, that is the most phenomenal you ever seen."

I said, "Brother Jagers, I love you. First, I want you to put my hand in yours. Let's say we are brothers."

He said, "Sure. What's the matter?"

I said, "You are one of the most powerful preachers that I know of. What a—what a instrument for God that you are."

He said, "Thank you, Brother Branham. You're really humble."

I said, "I'm not saying that to be humble. I'm saying that because I believe it. You are God's servant." But I said, "Brother Jagers, unless you . . . You're—you're running too much out; you haven't got a counterbalance for what you are talking about. You're basing . . ."

³⁵⁻¹ And here's what's the matter with a lot of you Assemblies of God and other men on these healing services. I don't blame you. There's so much called . . . And Tommy here, is a good brother, and we know how solid he stands, but there's so much in the land today under the name of Divine healing, no wonder you don't want to sponsor a meeting in the city. They come and bleed the people, and go out, and what have they got? Don't give the people a bit more than you do from the platform, from your own pulpit; and you're right, brethren. I'm telling you, you're right.

But it's just like I was reading the history of Martin Luther. It said, "It wasn't a mystery that Martin Luther could protest the Catholic church and get by with it (You've read his history.) but that Martin Luther could hold his head above all the fanaticism that followed his revival. There was the mystery. And when the phenomena is done, the uncircumcised follows—just like it was in Egypt; and it always has cause trouble out in the land. We know that when we get out there, which they raised up Korah, God had to destroy. But brethren, I don't blame you.

³⁵⁻³ Brother Jagers set there and tried to tell me that that was the Holy Ghost a doing that and said . . . And then I had in his own paper. I said, "Brother Jagers," now I said, "I am a seventh grade pupil, and you are a Doctor of Divinity and studied to be an attorney. You was raised up in a clean, decent church, the Assemblies of God. Your father helped to found that faith, and you pulling away, that's up to you." But I said, "That's up to any man that wants to do that. I don't draw any lines there, but when it comes to a place that an instrument like you could win thousands of souls to Christ, would build your ministry upon a sensation." I said, "Brother Jagers, you build a column like that, if you haven't got a counterbalance for that, it'll fall after while, and you got to have Scripture for what you are talking about."

He said, "There is Scripture."

I said, "Produce it."

He said, "Well, Brother Branham," said, "that's the Holy Ghost doing that."

I said, "Show me the Scripture where It said the Holy Ghost ever made blood come out on somebody, so forth like that. Just show it: oil pour out of them. You said that oil was for Divine healing, and you said that woman's blood would be the salvation of nations." I said, "If that is so, then what happened to the Blood of Jesus Christ? It takes away, and anything that is against It is anti. It is against It"; I said, "it becomes an antichrist doctrine."

"Oh," he said, "Brother Branham, you'll learn someday."

I said, "I hope I never learn like that. Now, brother," I said, "I love you, and you're my brother." And I said, "Brother Jagers, you're going to get on a limb after while that you can't get back off of. Come back to your church, and come back and stay with the Gospel." And I said, "Don't build it upon sensations." I said. . .

³⁶⁻¹ For now, he's got—he's baptizing to Eternal Life. You know, every time you baptize, you go back to a young woman or man. Now, that's going to . . . He ain't going never die, so that is he on the end of the limb right now, them vitamin pills out of the Dead Sea. . .

You see, but that's what it is, brother. You start on those little sensations, and you men here that's got these churches, you let something like that come into the city, and you know, the devil is shrewd, and he—he jumps in on those things like that. He fusses at it. And he—he gets people wound up, and he causes confusions in the church and things, but that isn't so.

³⁶⁻³ Now, here, no matter how much you are right, here's one thing that we fail and miss, my brothers. Now, I'm closing in saying this. No matter how right I am, and how Scriptural I am, and how much I know about God's Bible, if I haven't got the Spirit of God of love in my heart for the whole human race and all, then I'm wrong to begin with.

Now, Paul said in I Corinthians 13, "Though I have knowledge, (See?) and understand all the mysteries of God (See?), under—understand, and have not charity, I'm nothing. And though I speak with tongue of men and of angels," that's those who you speak to God and always the ones can it be interpreted. "Though I speak with tongues (genuine tongues) of men and angels and have not charity (love), it profits me nothing." So if I know all the mysteries of God and can unroll them and—and make them all hit together, and I don't have love, what good does it do? And when I. . .

37-1 Jesus said, “This will all men know that you are My disciples, when you have . . .” when the Assemblies has love for the Oneness, and the Oneness has love for the Assemblies. When you have love one for another . . . Be right or wrong, and is long as the objective is wrong, the motive is wrong, rather, then you’re wrong to begin with. Isn’t that right? See, “Though I speak with tongue of men and angels, and have not charity, I’m not nothing yet.” Because God is love; we know that.

And I believe in speaking in tongues. Now, somebody said, “Brother Branham don’t believe in the initial evidence.” I’d like to clear that up with you now. See? I’d like to tell you. I believe that when a man receives Christ, he receives a portion of the Holy Spirit, ‘cause Jesus said in Matthew the—the 12 chapter of—the 5th chapter and the 20—24th verse. He said . . . No, I believe it was St. John 5:24. He said, “He that heareth My Words, and believeth on Him that sent Me, has Eternal Life (Now, there is only one form of Eternal Life.), and not come into the condemnation, but pass from death to Life.”

37-3 Now, I believe that no man can call himself; God has to call him. And if God really called him . . . Now, there’s a lot of people, we know, brethren, that’s worked up and thinks that God’s called him, but their life soon finds—you find it out. But if God calls you, why, you’re—you’ll be there, and you’ll stay there. See? No . . . And then if . . . Now, that’s not Baptist doctrine. You know that. See? I don’t believe in shaking hands and having eternal security and all that stuff. I—I don’t believe in that, not at all. If they want to believe that, well, that’s all right. I still say they are my brothers.

37-4 This morning, if I was going to ask for a piece of pie—which it is almost dinner time, I may eat cherry, and you might take apple, but we’re both eating pie. See? So it doesn’t make any . . . as long as we’re eating pie. That’s the way we believe.

If you want to be a Oneness, be a Oneness; if you want to be a Assembly of God, be a Assembly of God. If you want to be whatever you are, Baptist, Presbyterian—be a Christian in it (See?), and—and search it out for yourself, but don’t fuss with one another. Because these little things, they all dovetail together. That’s right. They all dovetail together and come to that one place. And—and no matter what we do, how many miracles we can perform, how many mountains we can move, or whatever it is, until we come to a place that we love, not make-believe, but we love one another, when we love every brother, no matter what church he belongs to, we love him, not just pretend we do, ‘cause we know it’s a religious idea; it’s we’re supposed to do it, but because we do it, we love one

another, then long-suffering, bearing with one another . . . I believe in Colossians 3 about 9—somewhere along in there (I might . . . ? . . . I don't . . . I might be wrong on the Scripture), but It said this, "After we become a Christian, we should not envy." See? We can't have faith when we're trying to pay respects and honor to one another. See, we can't do that. We can't have faith. We got to honor God (See?), honor Him. Believe in my brothers, sure, is love, but the respects and dignity goes to God. Has to be led by . . . Have faith and confidence in one another, and don't lie to one another (See?); don't lie to one another. If I tell you this morning, "I love you," I must mean that. If it doesn't, I'm a hypocrite. That's exactly.

38-1 Now, brethren, along this line . . . Now, Brother Tommy, I hope I haven't held too much here. I . . . Brother Tommy's got something to say just in a second.

But I might say this: When I come into the midst of you, I believe this: I believe that God our Father overshadowed a virgin called Mary and created in her a Blood cell which brought forth Jesus Christ, which was the Son of God, the Tabernacle in which God inveiled Himself in flesh, manifested Himself among us: God was in Christ, reconciling the world to Himself. I believe that that Blood cell was broke at Calvary for the remission of our sins, and the Spirit went out of Him and came back upon the church, 'cause the Christ, the Holy Spirit—the Christ the Logos, was in us now, the Holy Spirit by baptism, making us . . . Christ separated Himself giving His Life to each one of us, that we, as a group of people, might be the church of God.

38-3 And not long ago . . . I used to ride; you know that. My father was a rider, a great shot. I used to ride. We herded the—the—at the Arapaho Valley, I mean the Troublesome River over the Arapaho range. The Hereford Association grazes that valley. And up on that valley the ranchers, they—they have so much grass that they can raise, and when a ranch will produce as much as a ton of hay, you can run a cow on the—on the pasture up below Estes Park there. And you can run a cow—and that's part of my great hunting grounds up in there, and I have ranched in there for years. I go yet in spring and fall when I am off and can, and ride the roundups just to be up there, 'cause I love to ride. And all up and down the ranch—that valley there's a bunch of ranchers that has a right into here and to graze their cattle, and in the springtime many times have I helped them get the cattle together and run them up there. And there's a drift fence where they can't drift back on private property coming down through the range, and the ranger stands there and counts those cattle when he goes in—when they go in. And I've set a many a day,

hour after hour, watch Mr. Grime's bunch go through. He had the diamond bar, ours was a turkey track, and they had the tripod just below us, and Jefferies, and so forth. Then when I'd put my leg (as many of you know) across the horn of the saddle and set there and watch that ranger as he stood there counting these cattle. I noticed one thing. He didn't pay much attention to the brand that was on it, but there's one thing he really looked for—that was the blood tag. It had to be a thoroughbred Hereford or it couldn't go behind that fence; but the brand didn't make much difference. And I think that's the way it'll be at the Judgment. He's not going to look at our brand, but He'll look for the Blood tag.

³⁹⁻¹ I have made my mistakes, brethren, and I've done so many things that's wrong. And if any time along the road I've brought, or you have heard something that I might've remarked or said that give an offense of some kind, or if I said something this morning that give an offense, I ask you as a Christian brother, sister, forgive me. I don't mean to do it. I've only expelled to you my heart so that we would know. If there's any baptizing to be done, you brethren do it yourself. See? That's. . . I don't do it. If I have, that's the way I'll baptize one, like that. Either one of you can take it. See? So you can take the person they're baptized in the Name of the Father, Son, and Holy Ghost, and they're baptize in the Name of the Lord Jesus Christ too. So if I ever baptize one. . . But I haven't done it yet. I have only baptized in my own church, and that's just the people there. And that's the way the people at my church are baptized. If you'll look back, that's the old Missionary ritual, the old Missionary Baptist ritual. And now, if. . . Now, that's that.

³⁹⁻² I believe in Divine healing; I believe in the baptism of the Holy Ghost; I believe in the—in the Holy Ghost speaking in tongues; I believe in every gift that God gave to His church. I'm for them one hundred percent, but I believe. . . I'm not in for a lot of this here super-duper healing that we have around today.

I would just like to make a remark here. Sometime ago there was a brother, and it isn't my precious Brother Tommy Hicks, which I regard as a true servant of Christ. It was another man in another country, and in this country there was—he was just all the time, "God's super-duper healer, super-duper healer," you know, like that. And I got a letter after the man had the—from the Lutheran church. And my secretary here knows; we have it on file. I wouldn't call the man's name, because it is not Christian-like, although I disagree with the man's ideas; but that's perfectly all right. I love him; he's my brother.

40-1 But it just got to a place to where they just got to have some kind of a sensation, or whip it up, or something another like that. See? And that—that's no good. See? Brother, bodily exercise does very little. And so this Lutheran minister wrote this minister back a—a letter, and he said, "You American evangelists who come here," said, "with all your super-duper healing to everybody. . . ." And now, this sounds like a little bouquet to myself, but God knows I don't mean it in that way. But he said, "When little Deborah Stadslev died (that baby), and that mother had stood there that day in California where that baby had died and was cold and seen laid that baby over in Brother Branham's arms, and him stand there and pray for it, and the baby started screaming and kicking, then hand it back to her."

40-2 He also knew of the Mexican case, which we can base this Full Gospel Business Men a statement, you have to something stated from a doctor. When that little Mexican baby died that morning at 9:00 o'clock, and this was 11:00 o'clock that night. Doctor wrote his statement out. Brother Espinosa, which many of you Assembly of God brethren know, he was the one got that statement from the doctor, that he died.

And I saw a vision out over the crowd when twenty thousand Catholic people come to Christ in Mexico City. I said, "Don't you just take that. I don't know that baby." I just saw a vision out here, and Billy there was trying with thirty or forty ushers, couldn't keep that little woman out of the prayer line with that baby. She'd run between their legs and everything. So finally I sent Jack Moore down. I said, "Go, pray for it." I looked out here, and I seen a little Mexican baby smiling. I said, "Wait a minute. Bring it here." See? And when I put my hands on that blanket, just poured down rain all day, and they'd been standing there since early that morning, and this was about 11:00 o'clock that night, and put my hands over on the little baby, and it begin kicking and squealing, and they begin screaming.

41-1 So then, they taken it down, and got the statement, went to the doctor, and the doctor said, "I pronounced the baby dead this morning at 9:00 o'clock. It died with pneumonia." See? And so then those things are—are—are true. They are statements. It has to be. We should always be honest and truthful about anything. Don't make it any. . . Just let it be what it is. Let just. . . God don't need any help on anything. You see? He's—He's God.

41-2 So this. . . He said, "Now, but when this mother called up Brother Branham in America, crying to him over the phone, 'Come over and raise up my little baby,' and the United States

Government . . .” Her husband is a chaplain in the Army, and you all know Julius, many of you: wrote my book, “A Prophet Visits Africa.”

“And that poor little Norwegian mother screaming to the top of her voice said, ‘Brother Branham, I was standing there when that baby come to life.’ Said, ‘We believe you to be a servant of the—of Christ.’ Said, ‘Come lay your hands upon my baby, and it’ll live. It died just in a moment or two with pneumonia. It was sick about four hours or five. And these men had been around there hollering and screaming and jumping up and down, saying, ‘God’s going to raise it up. God’s going to raise it up.’” And said, “By that the American,” not the American Airlines; the United States Army was going to fly me over in a jet and back in a day. See?

⁴¹⁻⁴ And I said, “Before I come, let me find the will of the Lord.” So I prayed, two days, and that doctor was so nice to let the baby lay there. Then, one morning I got up and started to walk out into the kitchen; I looked standing there, over there just a light about the size of that light there circling around, said, “Don’t touch that. Don’t rebuke that. That’s the hand of the Lord.” I run right back and called the nation, and called and said, “I—I cannot come.”

And this Lutheran minister said, “Why don’t you wait till you get a clear-cut decision from God, like Brother Branham did, and then you know what you’re talking about.”

⁴¹⁻⁶ Now, that is it, brethren. If we’ll just not jump at conclusions, and wait and get a glim, clear-cut decision from God. And all of this here healing centers that don’t know nothing about God . . . I believe that Divine healing is based upon a principle that you ought to come to God first, and give your heart to Him, and wash up your lives in the Blood of Jesus Christ, and then God will go to work with you and heal you. Just like this brother said about the little woman he’d prayed for down there, a saint of God. You see?

⁴²⁻¹ In my life I made many mistakes. I’ve done lots of things that’s wrong. I’ll probably, if I live much longer, I’ll do many more. Perhaps some of them will be stumbling blocks in your way. I hope that you forgive me.

I was reading of Abraham, how that the flusterations that he had, how that he . . . My, the things that he did. He doubted God, and he lied about his wife, and everything. But when his Divine commentary was written in Romans 4, it never mentioned his mistakes. But It said, “Abraham never staggered at the unbelief through God, but was strong.” All of his mistakes was all forgotten about when the Divine commentary of his life was written. His

flustrations wasn't even mentioned. His mistakes wasn't mentioned. Brethren, I hope that when my commentary is read that day that He'll rub mine out too, and won't think about them. I hope you do too. God bless you.

⁴²⁻³ [Doctor Tommy Hicks steps to the microphone to make the following comments:

I think that we can say this morning to sum up everything that's been said with these words. Christ in me the hope of glory. Say them, please. Christ in me the hope of glory.

There's ins-and-outs and overs in the life of every man. (I'm not going to speak.) I have a message. I believe that every Christian has been . . . ? . . . Jesus . . . ? . . . My heart is stirred this morning, and I believe that for many of us some things that disturb us . . . ? . . . make us better men and women of God.

Babe Ruth was known as the Homerun King. But did you know that Babe Ruth was also the Strikeout King? He struck out more times than he ever made home runs. He struck out 1,330 times; he only made 860 home runs. But every time Babe Ruth struck out, he went back to the dug out when the old umpire hollered, "You're out," he went back to the dug out and rubbed his hands and picked up the bat and pointed over the fence, and he always said, "I feel sorry for that pitcher out there."

There's nothing wrong in striking out, but remember: pick up the bat . . . ? . . . because Christ in me the hope of glory. Say it again please: Christ in me the hope of glory. It's everything.]

Yes.

[It's everything.]

That's right.

[It's everything.]

Everything. Amen.

[Hallelujah. Arguing and fighting will never get the job done. We're too close . . .]

Amen.

[. . . to the other side. We've reached the point of no return. How many times that I've heard the captain call back on the plane: "We've now reached the point of no return."

Not long ago I heard a voice from another world that spoke to me and said, "Son, you've reached the point of no return." That means I'm closer to the other side than I am from the point where I started from.

Close your eyes, please; bow your head.

Our heavenly Father, this morning, how thankful and how grateful we are that we can say from the very deep of our heart and the deep of our souls, “Christ in me—Christ in me, the hope of glory.” Oh, Jesus, put Your loving arms around every man and every woman, and may our vision and our sights be raised high—high, higher, higher than the things of this world, that we may see Christ, and others may see Christ in us. Lay Your hand upon each one of these of Thy servants. . .]

Grant it, Lord.

[. . . that may, as we go out of this place this morning that we will determine to see nothing save Christ only. . .]

Amen.

[. . . is welcome within each other. We know the job is—there’s such a big job to be done, Jesus; there’s such a great harvest to be reaped.]

Yes, Lord.

[Oh, help us, Lord. . .]

Yes, Lord.

[. . . that we’ll join hands together. . .]

Grant it, Lord.”

[and sweep across the harvest. . .]

Yes, Lord.

[. . . to win the lost and dying before it’s too late.]

Yes, Lord.

[I want you to lift your hand and just praise the Name of our Lord Jesus Christ.]

[Brother Branham and the people praise the Lord.]

[Shall we stand, please. I want you to lift your hands and sing with me “I Love Him.” Do you love Him. . .]

Amen.

[. . . this morning? Do you love Him with all your heart? Raise your hands and sing it, all together, “I Love Him.”

I love Him, I love Him,

Because He first love me,

And purchased my salvation

On Calvary’s tree.

Will you just hum it please . . .

You know, fellow ministers, in Argentina we had over 400,000 people in one service; time after time we have seen the people. And I remember the first afternoon, we had more than 400,000 people who were singing that in Spanish, and I had them hum it, and outside there was more than 300,000 people. We asked the people inside just to keep quiet while the people outside hummed the words of that song. And suddenly, as they were singing it, there was something flooded my soul. I'd never known before in my life the revelation of Christ in me until I heard the echo of 300,000 people outside just humming it "I love Him" outside . . . ? . . . this morning is a great majestic army of the King of glory, and they're singing. Who do they love? Who do you love?]

Yes.

[Christ, Christ in me.]

Yes.

[The hope of glory. Close your eyes, raise your hands, and sing it again, everyone.]

Yes Lord.

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

If you love Him this morning, put your arms around three or four different men; and women do the same; and say, "I love the Lord Jesus Christ." That's right; put your arms around . . . —Ed.]

⁴⁴⁻⁵ [Following this response of love, Brother Branham returns to the microphone—Ed.] If I could see this happen all over the whole world, I'd say, "Lord, let Thy servant depart in peace."

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