The Basis Of Fellowship

Long Beach, California, USA
February 14, 1961

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

2 Our heavenly Father, we come to Thee in the precious name of the Lord Jesus to thank Thee for all that Thou has done for us. This is another day that we're spared, Lord—one day this side of eternity yet. We thank Thee for it. And if we have did anything that was displeasing to Thee, we ask forgiveness. And we pray now that You'll take the service into thy hands, and continue with us, Father, as we read the Word, and begin to speak on the Word. O God, may the Holy Spirit come. May we have fellowship around the Word, Lord—just great, glorious fellowship. Grant it.

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

Speak to us tonight and through us. Circumcise the lips that speak and the ears that hear. Bless thy Word, and may it be a seed in our hearts to build faith, for we ask it in Jesus' name. Amen.

3 The Lord bless you, as you're being seated.

We are indeed privileged, we deem this, to be here again tonight. And now tomorrow, the Lord willing, we're to be tomorrow afternoon at two-thirty at the old Pisgah Home with Brother Smith, at two-thirty tomorrow afternoon. Now they'd have to tell you the directions, I guess. Anybody knows where the old Pisgah Home is, I guess—the Pisgah Church or Pisgah Home? Is that...? [Someone says, "Both."] Yes, Home and Church, it's called. I was ... Brother Smith is a very precious friend of mine. We've missionaried together in the Islands, and he's a very fine Christian gentleman. And you that live in around near there.... I don't know how far it is, but it's somewhere here in California. I wouldn't know. I'm ... just simply don't know my way around here.

And I make so many mistakes around here anyhow.

4 I had something today. I had some fellowship with Brother Arganbright. They said he just was speaking. I'd been out—some little lady outside the door there, crying, to go see her father, dying with cancer. And you don't know how many of those there is. Just everywhere. And so, I was up to have fellowship with Brother Arganbright this morning. I just almost made one of the most horrible mistakes. I was standing at Clifton's Cafeteria, where I'm to speak next Saturday morning for the Christian Businessmen. and I was standing there watching the people come in.

And I seen some young lady come in, and I was going to go over and ask her if she wanted me to pray for her. I thought there was something wrong with her eyes. And I'd seen leprosy, and glaucoma, and ophthalmia, but I'd never seen any eyes like that. And come to find out, it wasn't that, 'cause here come some more in. It was some kind of stuff she had on her eyes. It was ... I was just ... it was a good thing something stopped me. And she had some kind of a chartreuse-looking stuff down this way, and then some dark blue behind that, and I thought the poor thing was just about to die. I thought.... That's the first time I ever seen anything like that. Is that some new fad or something they're doing?

5 And I looked around, and I seen that. And I started to go over and say, "Oh, my, that poor girl. I'd just like to ask her what's wrong with her eyes." And I thought maybe I'd tell her that I pray for the sick, maybe that if.... I'd like to find out what it was. I'd been in Africa in the jungles, and I never seen anything like that in all of my life.

And I didn't think about it being make-up. You know where make-up comes from,

is from the jungle. That's right. It's a heathen trait; it don't belong to civilization. It's the heathens. Yeah, they paint themselves—take mud and.... That's exactly the truth. Sure is. It originated there. That's where it belongs. It don't belong to civilization, and a long ways from Christianity.

So then they.... I never had seen anything like that—in Africa, in United States, Switzerland, France, Germany, where I've been. About seven times around, so I never seen anything like that. And I happened to find it in California. It was a good thing I didn't walk up. She'd probably slapped me, wouldn't she? if I'd told her if I could pray for her for her eyes, you know.

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

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

Said, "You forgot your skirt." And she just turned her head and walked down the street, kind of.... It's a wonder she didn't slap him. But poor fellow. He just thought.... Oh, my. I can't believe that we come from monkeys, but it sure looks like we're going back that way.

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

The reason I haven't been doing it, when I come they told me on this meeting here, being that they throwed it all together.... I've been having healing services. No one ... there's no need of me trying to explain it—I cannot—what visions does for you; but any reader of the Bible knows what it does for you. Anyone ... if our Lord was touched by one woman—Him being the virgin-born Son of God—and one vision from that woman touching Him, said, "I perceive that I have gotten weak," what do you think it would do to me, a sinner saved by grace? One vision from the prophet Daniel—he was out of his head, troubled, didn't know where he was at, walking around for several days. No one realizes what that does to you, and it's.... You meet ... you stay in there a little while, and you meet somebody, you don't ... you really.... Is it a vision? Or where am I at, see? It's God taking ahold of you.

8 And now let me just say a word on that. Surely spiritual people would understand that, who read the Bible. Let's just take like this: poets and prophets. Let's just speak ... that's inspirational. I'll start on poets first. Poets, a real poet, is by inspiration. Let's just take one poet, that I think of. Let's take Stephen Foster. I think he was one of the greatest poets we had in America—give us our folk songs, and things. Did you ever read his life?

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

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

9 Let's take.... You say, "Well, that man was a worldly man." Well, let's take William Cowper. I stood by his grave in London, England, not long ago. Just had to weep. He was considered a neurotic. Anyone who lives in the Spirit.... To the world they're just one little shade from insanity. Science says that. William Cowper, when he wrote that famous song.... We used it in communion at my Baptist Tabernacle at home for years

and years.

There is a fountain filled with blood,

Drawn from Immanuel's veins,

Where sinners plunged beneath the flood,

Lose all their guilty stains.

You've heard it, haven't you? Did you ever hear the history of it? As soon as the inspiration left him.... When he was in there, he wrote the song and when he was up in such a high key where people don't know nothing about.... Just to sing and shout and dance, that's not in.... That's in the spirit, all right, but the spirit of joy, see.

But when you raise up into them spheres that you know nothing of, see, you can't explain it. You just ... have to know it's there, and that's all.

When he come out of that, he tried to find the river to commit suicide. How many ever heard the story? Sure. See, he tried to find the river to commit suicide. It was too foggy. The driver couldn't find the river. He was going to plunge beneath the river. He thought he was still in the song. Now he was going to plunge beneath the river, lose all his guilty stains, see.

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

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

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

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

And the mighty rushing wind went by, and God wasn't in the wind. The thunder went by, and He wasn't in the thunder. After awhile a still, small, voice spoke to him. Wanted to know why he was back in that cave. See, beside himself, wandering around in that wilderness, and was found pulled back in a cave.

Now you have some conception what's the Son of God?

12 That's the reason, friends, it just nearly.... You don't realize. I stood here, the other night, trying to stand as long as I could for you people, because with the gospel I'd cut it just as hard, and slammed at your denominations and everything. Not at your denominations, but the way that they're getting so loose, you see. And then I thought, "God, I love them and I've hurt them. Let me stand as long as I can."

And when I started off this platform I found myself in the arms of a minister. When I got in yonder.... I'd run into some woman out in the room out there, where there was some more people standing. I didn't know where I was at. Then Billy got me by the arm and led me out. And the next thing I knew, they was taking me up the steps down at the place where I stay, see. And then all night long I didn't sleep at all. I didn't tell you about it, see.

Next day, looked like everything I'd look at.... The maid come in to make up the

rooms, and I stood there. And just as soon as she come in, I knew right then what was wrong with her. I went out on the street and walked down the street, and here come a man, coming down the street. Right there I just.... First thing you know I slipped myself standing there, seeing about something he'd done; was trying to tell him, right there on the street, see.

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

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

13 And so, that's what makes it hard. Until I cross the border on the other side, and meet you people again, face-to-face, there's no need of trying to explain it. You just believe me, as your brother.

I try to work everything I can in love to you. Wouldn't I love tonight to take every sick person and say, "I can heal you." Oh, if I could take a quarter and put it on the street, and push it across Hollywood ... to Hollywood from here, to get you healed, I'd do it. I'd sure do it. But if I could get the Bible built around faith enough to ... just a couple of things that you could see and recognize, see.... We're so earthbound, all of us (I am too, see), so earthbound till we don't realize that it's Jesus Christ standing there, see.

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

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

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

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

15 He come to my house. He was up here....

What started his ministry, he was up there when that maniac run out to kill me (you've read it many times) on the platform. And then he stood out there, with his shoulders back, and spit in my face, and everything else, and said, "You deceiver," before sixty-some-odd hundred people. He said, "Up here imposing yourself as a servant of God." Said, "I'll break every bone in that little body of yours." Great big two-sixty pounds. Well, you better know what you're speaking about. You better not speak at all. Just let God do the speaking. I knowed He'd led me there.

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

Now I'll tell you, if you ever get one speck angry, you better walk off the platform. There's only one thing that'll conquer any devil or anything else—that's love. That's the

only way I can ever help anybody is when I love them, and I can feel the love of them to me.

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

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

And I looked around. I thought, "Well, poor fellow. Now look, there's the devil got that great big fine specie of a man all bound like that. Isn't that pitiful?"

17 And I turned around. I didn't say one thing, just kept still. And I heard myself tell him.... See, that was the Spirit. The Spirit told him.

You ought to see it in the jungles in Africa and like that, how it works. You see it here amongst the Americans. But to see it out there, where you come before witch doctors.... And it said, "Because you have challenged the Spirit of God tonight, you'll fall over my feet."

He said, "I'll show you whose feet I'll fall over, you imposter, you snake in the grass, you hypocrite." Walked up and spit in my face. I never said one word, just stood and looked at him. He got right up close to me. He drew back his great big arm, like that, his teeth set together and his eyes just glistening. He raised back to hit me, and I said, "Satan, come out of the man."

He went, "Uh, uh, uh." He begin turning around and around, like that, and fell down and pinned my feet to the floor. There both spirits had challenged one another. He had challenged, and the Spirit of God accepted it, see. And there he fell on my feet. And them little police run out, said, "Is he dead?"

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

"Well, is he healed?"

I said, "No, sir. He worships that spirit. He's not healed." I said, "I wish you'd roll him off my feet [because he was pretty heavy]."

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

I said, "Look, Tommy, after this revival starting like this, there'll be so many divine healers in the land," I said, "it'll be pitiful. It'll be so that people won't even want to have a meeting unless they got a divine healing."

See, divine healing is a minor. You can never major with a minor, see. Salvation is the main thing to the soul. Divine healing is just a minor thing. But I said, "It'll come to pass, because when the phenomena's done, there's always a mixed multitude, like it was in the days of Moses, like always."

Luther—I was taking the history of Luther here not long ago, and it said the phenomena of Martin Luther wasn't that he could protest the Catholic church and get by with it; but hold his head above all the fanaticism that followed his revival. So that's right.

19 So I said, "It'll follow the same here, see." So I said, "You was called for the ministry. You know that, Tommy."

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

And I said, "Well, if I was in your place.... If you was called for the ministry, you was called to pray for the sick. So forget about gifts of divine healing and things. Just

pray for the sick." I said, "I'd go up under that old oak tree there, and learn something about the Word of divine healing."

He said, "What old oak tree?"

I said, "That bald-headed one sitting on my front porch, Dr. F. F. Bosworth." I said, "There's not a man in the land that knows any more about the word of God on divine healing than he does."

20 I was going to Africa just ... here some ... here a few years ago, and I was in Madison Square .... No, what is that place where you visit there in New York? St. Nicholas Arena. And he had flew all the way back, and he flew all the way up there. And one night I walked out on the platform. He seen me. He started crying, like that, and I run behind the screen and hugged him.

And I said, "Tommy, you just come from the Islands."

He said, "Yes, Brother Branham."

I said, "I guess you're so tired, Honey. Why did you ever fly up here?

He said, "I'm not a bit tired." Said, "I'm on a honeymoon."

I said, "A honeymoon?"

He said, "Yeah, me and my wife. We just have a great time." He said, "You see, Brother Branham, I'm glad the Lord didn't give me any discernment or anything." He said, "You know when you told me to sit under that old oak tree?"

I said, "Yes."

"That bald-headed one?"

I said, "Yes, sir."

He said, "I learned something there." Said, "I just go and take the Word, and take about thirty minutes, and tie Satan in such a knot he can't get out of it. And then just offer prayer, and say, 'You all that's healed come on up.'" Said, "Let the first one rise up and give the other one courage, and the other one...." Said, "Me and my wife just sits back there and claps our hands and have a big time. Shout till about eleven o'clock, then we let the rest of them take it over, and we go home. Walk in the moonlight and have a great time." he said.

I said, "Yes, and that same old oak tree is sitting right out here tonight, waiting to go to Africa with me." Bless his heart. He's in glory tonight, enjoying the pleasures of eternal life on the other side. That's it.

O God, I'll be so glad when we all get over on the other side, won't you? and it's all over with. Now if you're not the seed of Abraham tonight, come, be the seed of Abraham through Jesus Christ.

21 Now I want to read just a verse of Scripture. I believe there's somebody reads this Bible for me tonight. Brother Roy. I want to read some ... just one more, because if my words fail, his won't. And I want to read this from St..., or I John and the first chapter and the seventh verse.

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

I'd like to take a text, if it would be called a text, for just a little bit now on this subject here: "The Basis Of Fellowship."

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son cleanses us from all sin." Now I'd like to speak on the terms of fellowship.

Now, why are we here together? We are here perhaps with different organizations. Different denominations are represented here. Probably Methodist, Baptist, Pentecostal, Oneness, Twoness, Threeness, Fourness, what all goes together. We're sitting here. Now some day God's going to drive us all together. He'll have to, see, to make....

22 Right over here in Houston, Texas, not long ago, when the angel of the Lord had his picture taken, when Dr. Best that night, of the Baptist church, was holding a debate there.... And when they put it in the paper that the debate would be held between

Brother Bosworth and he at my meeting over there, that the Lord had sent me, why, there come.... They didn't pay any attention to what.... There was one thing in common. Divine healing was at stake, and so every one of them come and fellowshipped together then.

And so then it'll be that way some time. Communism will finally root itself around here, and we'll be glad to fellowship with one another when we find brethren of like precious faith. Whether they're riding a one-hump camel, or two-hump camel, or whatever there is, we'll be glad to be riding with them anyhow, join their fellowship. I hope I live to see it.

23 Now, fellowship is when we can come together. Now you can't make.... Like crows and doves, they can't have fellowship with one another. Their diet's different, and their habits are different. You have to have fellowship as long as you're in an agreement.

Now what makes men long to have fellowship? What makes us come together and want to fellowship with one another? It's because that there has to be some kind of a strain from that.

Now I was some time ago in a great museum where there was a Greek artist had painted a picture of Adam and Eve. I never seen such a hideous looking sight in my life as that Eve looked like, and Adam. Well, now, if Eve looked like that—hair sticking out like this, and the jaw sitting sideways, and one arm this way and the other one that way, and one limb about that big around and the other one like that—oh, it was an awful looking, brutal looking, thing. Well, if that was the way Eve looked when Adam woke up and seen her, that would be the desire of a man to his wife today to look like that. It was a strain. That's right. Now we know better than that.

Now, God doesn't make nothing unless it's perfect. It's right and good, precious, perfect.

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

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

25 But now, we find out that what makes man long to fellowship is because that he once had a fellowship, and his fellowship was with God. A man today is trying his best, no matter what he is.... If he's an Indian.... When we come here, we found an Indian worshipping the sun, worshipping a totem pole. We go into Africa, we find them with their little idols and things. There's somewhere he's trying to find his way back, because his origin was to fellowship with God. That's where it come from. He knows that he come from somewhere behind the curtain, and he's only trying to look back behind there to see where he come from, and where he's on his road back.

That's the reason the supernatural attracts the attention of the people so mightily, is because men are looking from where they come from and which way they're going. There's only one book in the world can tell you that—that's the Bible. Who you are, where you come from, and where you're going. That's exactly. Tells you your destination, right here in the Bible—where you come from, and who you are.

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

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

And that's the way the human race is. We can no more save ourselves than a leopard could lick his spots off of him. He just brightens it up as he licks. So ... but it

shows his strain. He tried to find his way back. He's still taking that same attitude of trying to find his way back.

27 We find the first thing he tried to do was to try to cover hisself up with fig leaves, to make hisself.... Now, religion is a covering. We know that's what it is, is a covering. The first thing he tried to do was cover hisself, make hisself some aprons out of fig leaves. He found out that they wouldn't work in the presence of God. God condemned the works of his hands. He just wouldn't work.

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

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

29 Now we find out in this age.... Let's take some of the ways he tries to get back yet. He tries in this age to bring himself back through his intellectuals. He tries to educate himself back. We had a program here not long ago, if we could educate the world. Here about seventy-five years ago the world taken upon itself to educate itself back into fellowship, make all nations.... When we civilized the world, brought the liberty monarch, and brought the heathen and everything, we started out in our churches making programs to teach reading, writing, and arithmetic. What did we do? Made him a two-fold more child of hell than he ever was to begin with.

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

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

30 I tell you, in their own living over there they could teach this Christian world over here morals that they wouldn't know nothing about. Why, there's a tribe there, if a girl waits till after a certain age until she's married.... And if she doesn't have someone or doesn't marry someone by that time, well, she has to take off tribal paint and go into the city and just be a roustabout, like them that's in the city. Go in the compounds. She's no more fit to stay amongst the society of that tribe. Now, and if she is married, before she can be married, she has to be tested—her virgincy. If she be found guilty, she has to tell the man that done it, and they're both killed together.

What if they'd do that in Hollywood, or Los Angeles, or over the United States tonight? There'd be a lot of killing done. No night life in Africa like that. No. They live higher, cleaner morally, than we do that calls ourselves Christians. Yes, sir.

If that girl is found guilty.... If a woman's ever found guilty of running, or dishonorable to her husband, she's killed right there with the man that lives with her. Yes, sir. There's no immoral among them. I never in all the discernment of cases never found one case of venereal disease among them. That's right. Not in any of them. I found TB and other things, even leprosy, but no immorals, any venereal.

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

When ... this country here used to be beautiful. The Indian lived here by himself.

He had very little sin, little tribal war. But when the white man come, what did he bring? Women, whiskey, killing, murder. Look where it's at now, see.

Civilization brings sin, always. When man began to multiply upon the face of the earth, violence set in and God destroyed the world.

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

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

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

33 Now, when that has failed.... Now they're trying to bring the people into a fellowship. After that, they thought they would denominate the world. The Methodist would have their denomination, the Baptist would have theirs, and the Catholics would have theirs, and the Pentecostals would have theirs. And that was another fatal mistake. You can never do it. You'll never do it. You're just fighting as much air as they was on the educational program. You'll never be able to do it. It's not God's plan in the beginning.

You say, "Well, we have a great program. We have...." That may be so, but the church is programmed to death. That's right. We don't need programs; we need prayer meetings. That's right.

We don't need education; we need ... salvation is what we need. Salvation doesn't lay in education, salvation doesn't lay in denomination. Education plays its part. Denomination plays its part. But that ain't the fundamental reason for.... That ain't the way we'll ever get back to fellowship again.

34 Now sitting here ... and here's a man who's a Baptist, and here's one over here is a Pentecostal. They're sitting at one another's edge. Then the Pentecostal Oneness, and the Pentecostal Threeness, and the Pentecostal how many, you know, all like this—and the Church of God, Foursquare; every one, see, right at edge with one another. If the Assemblies would bring you into a city, then the rest of them has nothing to do with it. If the others bring in, none of the rest of them has nothing to do with it, see. That's the way it seems to be. You'll never be able to denominate people to fellowship. You cannot do it. It just won't do. It just won't work. It's not God's program.

35 Now, do you see the great thing they're doing now? God never destroyed anything; but man destroys himself by his own wisdom. There were two trees in the Garden of Eden. One of them was the tree of life, the other one was the tree of knowledge.

The first time a man taken a bite from the tree of knowledge, he separated his fellowship from God. Every time he takes a bite he destroys himself. He bit off gunpowder; kills his comrades. Next thing he bit off was automobiles; kills more than the gunpowder.

He's got himself an atomic bomb now. What's he going to do with that? See, he destroys himself all the time through his knowledge. He's.... Why don't he come back to this simple tree of faith here and believe, see? That's all he has to do.

36 Now watch now what taken place.

Now we find out that man now has got a program (They got it in Russia. They're adopting it in the United States), till through science they're going to find their way back. Now, science took a bottle to Russia not long ago, till they could put muscles back on a man that had had infantile paralysis. He could make the muscles grow. They took a

little bottle and shook it. "We got healing in this bottle. We got healing in this. We got ... here's salvation in this bottle." See, science.

They're trying to go to the moon, and that's another tower of Babel. So there's just all these different things. The sputniks ... in a race to get up there on the moon. Why, brother, I'm not in a race but I'm telling you one thing, I got a program here—not I have, but God has. I'm his salesman for it. And I tell you, now, it's a program that'll take you a hundred billion, billion, million light years beyond the moon. That's right.

And there, if you go to the moon you couldn't sit down, because, say, you'd jump right back up unless you had some magnet to hold you there. You couldn't stay overnight; you'd freeze to death. In the daytime you'd burn up. What're you going to do when you get there? I don't want to go there. I want to go where I'm at home. That's on the other side. That's right. A flight, in a moment, in a twinkling of an eye, be caught away in the rapture, and go to be with the Lord Jesus where we live forever. Not something trying to stick yourself on something; something that you're already there to stay forever. What a glorious thing that is.

37 Now, you see, all these denominations, separations, scientists, and all their ... all the education, all the denominations, all the separations and segregations and everything.... We have left off the main principle, and the only way that God can bring man into fellowship. We cannot do it through racial ... separating the races. We cannot do it that way. We cannot do it through national. They're wanting one flag, one nation, one language. Well, it'll be that way some time. Now, the only reason that man wants it....

Germany wanted it. It wanted all of them to speak German, all nations to speak German. If they don't speak German, they're not in it. I was in Africa, and the Boers think.... They've got a illegitimate language anyhow—a few ... a little French and a little English and a little German, and all of it mixed together. They say, "Oh, the Millennium has got to use that language when the Millennium comes on." The Christians think that.

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

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

But I'll tell you, you're going to be surprised. There's going to be a heavenly language that you never heard before, that we're going to speak that language. And it ain't going to be the Star Spangled Banner neither, the swastika, or circle of ... the half circle, sickle and hammer. It's not going to be any of those flags. But it's going to be the old rugged cross stained with blood so divine, an emblem of suffering and shame. That's the flag. One flag, one King (Christ Jesus), one nation, one people, one language—all Christians borned again. That's going to be the time.

38 Now, God laid down the program right in the garden of Eden, and condemned man's work of his hands to begin with. As soon as man made his first mistake, trying to find his way back through his fig leaf religion to get back again, God condemned it.

And what did He do? He killed some animals and got some sheepskins (I believe it was), and throwed it in there, so it showed through that it takes the blood. Has always been God's program, and always will be God's program, that through the blood there is remission of sin. And without the shedding of blood there is no remission of sin. Whether ... you take it any way you wish to. All other programs will fail, but that won't. Without the shedding of blood there's no remission of sin. God in the beginning back there laid down the program. And the only way there is for fellowship back with God, and with one another, is through the blood of Jesus Christ, his Son.

And He ... killing the lamb, or the sheep, brought the sheepskin. Something died to cover them up, and that's exactly.... You can't organize it, you can't educate it, you cannot scientific it. You have to accept it on the basis of faith that something died for you. That brings the fellowship.

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

Let's take Job just for a moment. We see that he had made that offering. He'd put a sin offering out for his children. Said, "Peradventure they might have sinned. They might have sinned against God, so I'll offer a burnt offering for them." Isn't that lovely? If we had people today—if our mothers and fathers was that concerned about our children, instead of turning them out here on the street with some little cigarette smoker; and out to these rock'n'roll parties and things, the way they go.... If we'd have them at home and praying for them in prayer meetings, it would be a lot different world. That's right.

Job said, "Peradventure.... I couldn't say my sons and daughters have sinned. But if they have, I'll stand on a burnt offering. I'll offer a burnt offering.

40 And when the trials and temptations come...."

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

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

When they come down.... His comforters, the church members come down, and accused him. He knowed that he was righteous because he wasn't trusting in his own merits. But he'd met God's requirement because he'd stood on the blood sacrifice. Yes, sir. He knowed that he was righteous because he was meeting God's requirements. And then you notice, if you'll just keep holding out.... Stand on the blood. Don't take nothing else. Belong to your denomination, that's all right. Have education, that's fine. Science, that's all right. But first, place yourself on the blood. That's the only place of fellowship, is the blood.

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

Then Elihu came down. Eli, El, means "God's strong one." Break down his name and you got God, and Christ—represented Him. Come down, and he did not accuse Job of being a sinner. But Job wanted to know where a God was that he could go knock on his door and talk to Him, and where....

There would be one, a righteous One, Elihu told him, that could stand in the breach; put his hand on a sinful man and a holy God and would bridge the way between a sinful man and a holy God; where the real true blood offering would come some day.

42 Job, being a prophet, when the Spirit come on him, he got in the Spirit. The thunders began to roar. The lightning began to flash. He stood on his feet and said, "I know my Redeemer liveth, and at the last days He'll stand on this earth. And though the skin worms destroys this body, yet in my flesh shall I see God."

He was taking this blood offering here until that real one came. He looked at this one and seen it was a shadow of one to come, because God back in Eden had required this. And Job was staying on that sacrifice. Yes, sir. It was the only place that God promised to meet man, was under the blood.

Israel, in the Old Testament—the only place that God ever met Israel was under the shed blood. They come from all over, the nations, where the lamb was killed, but God only met under the shed blood. Under the blood of the Lamb is God's meeting place. That's where He meets his people. That's where He meets his church. That's where He meets your needs, is under the blood. And outside of the blood there's no remission or no hearing. Only through the blood.

43 Now, and we take over in Numbers, the nineteenth chapter of Numbers, when they were in their journey God told them to go and get a red heifer. Now watch this just a

moment, this symbol here. Now, "Go get a red heifer that never a yoke has been on her. She's not yoked up, never been in her yoke. And she's red, has to be red all over."

Now, red is a bad color to some. Red means stop at the stoplight, and so forth. But red also is the sign of an atonement. Now, did you ever scientifically take red and look through red? If you take red and look through red, red's white. Take red through red, looks white.

And so when God looks through our sins.... Be as red as crimson yet they shall be white as snow. When He looks through the blood of his own Son and sees us, He cannot see us as red crimson sinners. He sees us white as snow, washed in the blood of his own Son when we're under the blood. Oh, how beautiful the Bible and its illustrations. Red through red looks white. I noted that it's a great sign to us, a sign of an atonement.

The red heifer, now, she was to be killed in the evening time—type of Christ. Now, when Christ come He never yoked with the Pharisees or with the Sadducees. He only yoked with one, and that was the Father. Him and the Father were yoked together. They were one. And that's the way the Christian has to be. Whether you're Methodist, Baptist, Pentecostal, whatever it is, you have to yoke first with Jesus Christ. "Take your yoke upon me and learn of me, for I am meek and lowly." Therefore it brings you back into relationship and fellowship with God, as long as you're yoked together with Christ.

44 Now, we notice that when ... the heifer was to be killed in the evening time before all the congregation. So was Christ killed in the evening time. Now when she was to be killed, her body was to be burned and ... with the hoofs and all. It was to make a water of separation. Now we get that over in the book of Ephesians, where we're washed by the water of the Word. The waters of separation is the Word of God.

And it was to be kept in a clean place, that Word, that when any wayfaring man or any sinner came by to enter into the congregation of the Lord, this here was kept in this clean place. Then they was to take seven stripes of blood and stripe it over the door with the finger of the high priest, Eleazar; that is that enter into the congregation. Now look how beautiful that is. Oh, I hope you don't miss it. Watch.

What's the first thing? Now, my brother Baptists, Methodists, and Pentecostal, I hope you just take your jackets off for a few minutes. I want you to see this, if nothing else.

45 Here not long ago I was speaking on this at a fellowship meeting, and one of the great rabbis of the United States met me back behind back there, and said, "I never heard that like that in my life." Been a rabbi, and come from a generation of rabbis, rabbi after rabbi after rabbi; and now he's a Pentecostal rabbi with the baptism of the Holy Ghost.

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

He said, "Not television; hellevision. Take them out of there.

And she said, "Why, aren't you a rabbi?"

He said, "I'm a Pentecostal rabbi, bless God," he said. "Yes."

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

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

47 Now, my Baptist brethren, I want to ask you something. If justification is all God requires, I'd like to ask you this. When the man was separated by the waters of separation, sprinkled, then he could not yet enter into the worship of the glory of the Lord. He could not do it because he was only sprinkled from his sins. It separated him from his sins, but did not put him in fellowship. That's right. It only separated him from

his sins.

Now Ephesians said we are washed by the water of the Word. Now hearing the Word, and being just as religious as you want to be, and your pastor a scholar, and your doctor of divinity a scholar, still that don't put us in fellowship. No, sir, it will not do it, because they were only separated from their sins. Now that's.... Justification was Martin Luther's doctrine. We know that—being justified by faith. And still it didn't bring a fellowship.

48 Now we know the next thing the believer had to do. After being separated from his sins, then what did he do? The next thing he'd do, he was turned towards the court, and as he went.... (Notice. Oh, my, I feel religious when I talk about this.) Look, the next thing he had to look at, he had seven stripes of blood before him to show that.... The seven stripes meant the seven church ages, or the seven thousand years; and every age had to be represented by the blood. Nothing else, no other way, from Genesis to Revelation, from Eden to the Millennium, is the blood, and nothing but the blood.

Another thing, the believer had to recognize this. The believer coming in towards.... Now, he's not in fellowship yet. Yet he's separated from his sins, but he's not in fellowship. He had to recognize that the blood went before him. Something died to go before him, and Hebrews 13, 12 and 13, said Jesus suffered without the gate that He might sanctify the people with his own blood. That brings you Methodists up. All right, brings sanctification. Still not in fellowship. Still didn't do it.

But when they went.... He was inside, inside the building. But you could fellowship with one another, greet one another, but not to fellowship with God yet.

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

Now, you see, he had to make a noise. The only way the congregation could tell he wasn't dead is because they could hear that noise. I tell you, when a church lets off its noise, there's something happened as sure as the world; 'cause everywhere the Shekinah glory is, there is a noise. Watch. The man that's anointed.... And Aaron went in, packing the blood before him, going in. "Holy, holy, holy, unto the Lord. Holy, holy, holy, unto the Lord," them bells chiming out, anointed, going into the Holiest of Holies. How the congregation used to admire that man!

How he went in there one day, and left his old staff that he had in his hand. And when he went back in again, that staff that was dead—nothing but an old stick—it had come to life, bloomed and had blossoms on it (yes, sir), laying in the presence of the Shekinah glory. Whew! I tell you, it'll do it as sure as the world. It'll take an old dead church that come to that Shekinah glory and bloom it out into a church of faith and....

Yes, sir.

50 Notice what taken place. Here he was, anointed, went in behind that place so they could just listen, hear them bells. Aaron, standing in the Shekinah glory by the mercy seat, where the cherubims had their wings tipped over, the guards of the mercy seat; and they could listen in there. Oh, how their hearts longed to go in there! "Holy, holy, holy, unto the Lord," and know that what it did to Aaron.... Oh, he lived from year to year to go in. And how the regular congregation couldn't go in, yet they were living under the blood, but yet not into the Shekinah glory.

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

God did the same thing on the day of Pentecost. When He had saved the church through justification (Romans 5:1); sanctification (I believe it was St. John 17:17), said,

"Sanctify them, Father through the truth, for thy word is the truth"; but on the day of Pentecost the middle wall of partition had been torn down, the curtain was rent from top to bottom at Calvary, and the believer entered into that Shekinah glory, and the power of God fell upon them. "Holy, holy, holy, unto the Lord," went the praises and glories in unknown tongues, and out of there they come shouting and rejoicing.

51 That's the only place of fellowship. Brother, that's the only place that'll make the Jew, the Greek, the white, the black, the yellow, the brown sit together in heavenly places in Christ Jesus, is when they've entered into that Shekinah glory. There's no shame left in them.

That's what I think's got the matter with the Pentecostal church today, brethren. We find out that the people's getting so ashamed. They're ashamed to say "Amen." They're ashamed to even glorify the Lord. Some of the preachers stand up and say "ahhhmen" like a calf with the cramps. And they go ... up like that, kind of go.... I hate that thing! I like to.... Stand up and sing with some great big classical song, without.... Great big, trying to put on like the rest of the churches. That's not fellowship. If anything I hate.... (Excuse that expression a few minutes ago. I didn't mean to say it like that. Forgive me.) But when I think of the way the church has got so starchy and indifferent, oh, my! What's the matter?

You see them get up there and try to sing.

52 I stood in a Holiness church not long ago, where a choir stood back there. I wanted to say something so bad. They didn't know I was sitting down in the pastor's study. And here come that choir up there, and David DuPlessis taking up an offering for foreign missions. And if them boys, with great big robes on and things, walked out there with them girls, carrying on and telling jokes.... And one started and said, "Now, here, I'm blind. I'm in the foreign missions. Let me tell ... you put something in for me," and up and down like that.

And walked out there and tried to ... with an overtrained voice, trying to ... squeak and holler like they were trying to sing. You could tell they wasn't singing in the Shekinah glory. I do hate an overtrained voice—stand up there and hold their breath like they're ... get blue in the face. That's not singing. But if anything I like, is good, old, free, Pentecostal, borned-again [unclear words] singing in the Spirit. It shows they haven't got it. They're leaving that Shekinah glory. That's the only place you can ever do it.

That'll make Methodists, Baptists, Presbyterians, Lutherans, Catholics, Oneness, Twoness, Threeness, and all together come into the Shekinah glory. That's the only place of real fellowship. A man and woman that's ever walked in behind there, there's no difference in any person then. They're all brothers in there, because they don't.... They only know one thing—that's the blood—and they know they're brothers. Amen. (Whew! I wish I was twice my size now. Maybe I could enjoy it twice as good.)

53 Yes, fellowship. Fellowship under the blood, God's only remedy. Denominations will separate us, education will separate us, science will separate us; but the blood of Jesus Christ will cleanse us from sin. We have fellowship one with another while we walk in the light as He is the light, the light of the Shekinah glory. Amen.

Like a man getting married. When he gets married.... You live in a three-room house. You know that? Oh, you say, "I beg your pardon. I got ten." No, you haven't. You only live in a three-room house. That's your.... You may have three or four bedrooms, and three or four pantries, and things like that; but you actually live in a three-room house. That is the kitchen, the living room, and the bedroom. That's right. You live in a three-room house. God lives in a three-room house: Father, Son, and Holy Spirit. You live in a three-room house: soul, body and spirit.

54 Now, you live in a house of a kitchen, a living room, and a bedroom.

What is it? The first thing, when you talk to your little wife, that's the kitchen part—fellowshipping. Like the man who comes into the church. He sits back. He just has a little fellowship with one another when he comes in to listen to the Word. Faith cometh by hearing. Then the next thing, in the other room is the engagement room. Oh, a lot of people think as long as they get into the kitchen, that's all they have to.... No, you're just feeding then, see. You're just getting fed.

Then the next room is the engagement room, where you make love to your wife, in the parlor. But now wait. That's as far as some people go. But remember, into the next room is where not only fellowship but relationship comes.

And that's what's the matter with the church today. They got a shamed face, if you can catch them a parable. They don't want that relationship with God. They'd rather have some stone cold, formal, starchy organization; say, "I'm Presbyterian, I'm Methodist, I'm Baptist, I'm Pentecostal," than to really come down to that relationship with God, to go out and bear forth children, crying, "Abba, Father."

They're ashamed of the gospel of Jesus Christ. Paul said, "I'm not ashamed of the gospel of Jesus Christ, for it's the power of God unto salvation to them that believe." We'll never educate them in. We'll never denominate them in. We'll never scientifically take them in. They've got to be borned in. That's right.

55 When a baby's born, there's three elements comes for the baby's life. What's the first thing? (Excuse me, sisters.) What's the first thing comes? Water. If it isn't, it's a dry birth. The baby's not normal. Second thing, blood. Is that right? What's the next thing? Life. What come from Jesus? Water, blood, and life —pierced his side. What constituted the natural birth constitutes the spiritual birth.

If a baby's born and he's stillborn, he doesn't cry, there's no emotion to him. What's the matter with him? He's a dead born baby. That's what's the matter with the churches today. What's the matter with our Pentecostals? We're bringing forth too many dead born babies. That's exactly right. Yes, sir, that's exactly right.

What do you do with a baby if he's stillborn like that? You just take him by the heels and raise him up, and give him a little posterior protoplasm stimulation just as hard as you can, and that fixes him up. And if anything the church needs tonight, is a good old-fashioned gospel spanking with the power of the Holy Ghost.

56 [Blank spot on tape.]

...don't have one thing to do with it. Separate ourselves on account of that! Nonsense. It shows you haven't been in the Shekinah glory yet. That's exactly right.

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

He said, "Yes, he is."

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

When we did, he went like a lot of these Christians, you know, so-called. He goes [shhhuup] right in the shell. "Oh, you're Brother Branham, that holy-roller. You're that guy that believes in divine healing. You're that divine healer." Ohh, you old turtle, see.

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

That's what the church has done, all got up in your Presbyterian hull, your Methodist, Baptist, and Pentecostal hull. Just, "Oh, I can't ... we don't have nothing to do with the rest of them."

You know what I said? I said, "I'll get me a switch. I'll pour it on him. I went over and got me a great big willow switch. I just whipped him for all it was, and he didn't do a thing. (You can't whip it into them.)

I said, "I'll tell you. I'll fix him." I took him down to the creek and got him by the shell. I said, "I'll drown him or he'll walk." And I put him under the water, and just a few bubbles come up and that was all. Didn't do a thing.

Brother, you can baptize them three times forward, three times backward, four, many as you want to, and you just go down a dry sinner and come up a wet one.

58 But you know how I made him move? I built me a little fire and set the old boy on it. He moved then. And what the church needs tonight is not a whipping, not a theology, but the baptism of the Holy Ghost and fire. That's what'll make the church move. Set the

church afire with the gospel. Set the fire of God down on them through the baptism of the Holy Ghost. That'll make them move. Praise God forever. That's what it takes to make the church move—under the blood and the blood brings the fire.

The sacrifice was offered by fire. The blood on the fire made the smoke, the sweet smelling savor, that went up to the Saviour Himself. The sweet smelling savor was the prayers of the people on ... the odor of the blood that went up, as he prayed under the shed blood. And today, when the sacrifice has been burnt by the Holy Spirit.... When you take your own sacrifice, by the blood of Jesus Christ, and throw yourself on the altar, covered by the blood, and the Holy Ghost gets ahold of that and sends a sweet smelling savor to God, that brings you into the Shekinah glory. That's the only place of fellowship. Amen.

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

How can we hold prejudice or racial prejudice? How can we hold denominational prejudice, and still saying we're walking in the light? How can we hold prejudice against the Word of God, and say the days of miracles is past? God's own Word, because.... We just have to meet the thing in the face and....

Say, "Well, I just can't make it come to pass. I just don't believe it?" Why don't you witness you're an unbeliever?

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

60 That's the reason I'm Pentecostal. That's the reason I believe it, because I've found them.... I've walked into places ... and great places I've went with these Pentecostal people, and where there was.... Right in Washington, DC, when Vice-president Nixon and all of them was there. It didn't stop them a bit. When the power of God fell, they shouted and praised God, just the same anywhere. They're not ashamed of the gospel, because they're into fellowship. Hallelujah!

When a man's borned of the Spirit of God there's something happens to him, and he's brought into the Shekinah glory. He's a child of God. Faith dwells within him. He's Abraham's seed then, for he's dead in Christ and take on Abraham's seed. Oh, world, if they only knew what it was!

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

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

62 [A brother gives a message in tongues and another interprets: "...this night, yea, thou has set before a servant of the Lord thy God, yea, that thou has [unclear word] in times past. Let not the spirit of doubt enter in thine heart. Yea, this is truly precious, but truly a vessel of clay, which the Holy Spirit of the Lord thy God gave, shall be manifest in thy midst. Yea, look not on the vessel of clay, yea, but believe on the Word of the Lord thy God, yea, and thou shalt see the Shekinah glory of the Lord thy God. Let not this doubt come into thy heart, yea, but turn thy faith loose, believing in Him, the holy One, the Lord thy God that shall be manifest and brought to pass in thy midst even this night if thou canst [unclear words] in the name of Jesus Christ of Nazareth, saith the Lord."]

Amen. Praise be to God our Father. Amen. Thank You, Jesus. Praise be to God. Oh,

the Shekinah. Glory to God. Send it upon us, O Lord. Send us your blessings, Father. With hungry and open hearts we wait before You. Blessed be the name of the Lord. How we thank Thee, Lord.

Oh, isn't that wonderful? Why, brother, you talk about discerning spirit, visions. Isn't that just the same? Isn't interpretation of tongues prophecy? See what the Holy Spirit has said? Perhaps them two men didn't never know one another, or see one another. Very doubtful they ever did. And here they are—one speaking, the other one giving it, and come right in with the Word. Did you notice about how long he spoke? How he brought his adjectives and how ... his sentences in? You notice how the interpretation come? Just the same thing, right back just the way he spoke it, right back.

Why, it's the Holy Ghost among us. We're just getting numb to the thing. We just don't realize, brother, what a great thing this is. Oh, how God wants to pour his blessings upon his church. Don't you believe that? Oh, my. Wonder right now, while the Holy Spirit's just spoke.... Why did He stop me from them last few remarks?

Why did He bring it down, when I had something I was going to say about the blood. Why did He? Because He spoke this interpretation so that you would know that it is Him speaking. He give witness. Said, "Don't pay no attention to the clay; but the message is true." There it is. Oh, hallelujah, praise God!

Shake off all the shackles and get loose, so you can really enter into the Shekinah glory, where the Shekinah falls. That's the fellowship—the blood of Jesus Christ, making all you Methodists, Baptists, Presbyterians, Lutherans, and all of you, one in Christ Jesus. Amen. Thanks be to God! Oh, brother.

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

Listen, so that you Pentecostal people will know, see. God honors the word of those visions because He promised it. Well, the same God that promised that, promised the Shekinah glory to his people. See, it's the same God just in another form bringing you another blessing. Whew! Amen!

Oh, if I could just ... everybody could catch it in one accord, wouldn't this be wonderful? Oh, it would be glorious! Oh, the sick would be healed, the lame would walk and leap like a hart, and the sinners would be weeping their way to Calvary, and the Shekinah falling all around. And we wouldn't even go home tonight. We'd just stay here all night long, and all day tomorrow, and all day the next day. And the streets would be piled everywhere with the power of God, who wants to break forth like a light upon us. Oh, hallelujah! How I love Him for that! His goodness and his mercy endureth forever.

He's truly, truly, the Son of the living God. Amen. Jesus Christ, there's no other. He is the true Son of the living God. He's our Saviour, our healer, our King, our Prince, our life, our joy, our health. He's all in all to us. How wonderful! How we ought to be willing to present Him to people, let Him go out to someone. How wonderful! How glorious! It's....

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

I believe we ought to call sinners first to the altar, don't you think so? Somebody go to the piano right quick. Sinner friend, I'm inviting you in the name of the Lord Jesus—upon the basis first of his Word; upon the basis of speaking in tongues and giving the interpretation; and on prophecy falling on that sweet old mother sitting over there; every one of them speaking the same thing: calling, calling, calling. There's something we ought to do. Let's sing. (What's your song, brother?) "I Surrender All."

I surrender all,

I surrender all,

All to Thee my blessed Saviour,

I surrender all.

65 While they're playing that once, are you really ... mean that with all your heart? Are you ready to give up everything? Women, are you ready to give up your fashions for Christ? Gentlemen, men here, are you willing to give up your smoking, your drinking, your gambling, give up your creed and find Christ? Church member, are you ready to surrender your creed for Christ? Your creed will be condemned at that day; your Christ will received, for it's only....

You're going to be judged by an angry God, who's not going to look for anything else but the blood of his own Son. That's the only thing that'll pass. No matter how good you've been, how loyal you've been, if you're not covered by the blood, living in the Shekinah glory, you'll be lost at that day. Live in that. Will you surrender all now? Come up here and let me shake your hand, pray with you right here around the altar. Come on. Church member, whoever you are, come.

I surrender all,

I surrender all,

(God bless you, my sister)

.....blessed Saviour,

I surrender all.

I surrender (Come on sinner friend,

come on lukewarm church member,

come on into the Shekinah glory.)

I surrender all,

I surrender (Come on now, that's right.

Come right on down. Come on, church

member, come right on down.)

I surrender all,

All to Thee my blessed Saviour,

I surrender all.

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

I surrender ... I surrender all,

(Won't you come now? Come on.)

All to Thee, my blessed Saviour,

I surrender all.

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

I surrender all,

I surrender all,

All to Thee, my blessed Saviour,

I surrender all.

I surrender all, I surrender all,

All to Thee, my blessed Saviour,

I surrender all.

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

I surrender all,

I surrender all,

All to Thee, my blessed Saviour,

I surrender all.

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

I surrender all, I surrender all,

All to Thee, my blessed Saviour,

I surrender all.

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Sermons By
William Marrion Branham
"… in the days of the voice …" Rev. 10:7