

Hearing, Recognizing, And Acting On The Word

Jeffersonville, Indiana
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1 Now these tapes of this meeting this morning is not sold. It's just for the church or for someone, because it's on doctrine. And in the meetings out there it causes confusion, because hardly two of us see perfectly eye to eye—but we ought to be heart to heart, anyhow. But in the Tabernacle here, these tapes are. . . . You notice on the. . . . It's for just friends, and so forth.

2 Now let us bow our heads just a moment for prayer. How many would like to be remembered? while you have your heads bowed, just by raised up hands, saying, "Lord, I'm needy today, and I need thy grace," whatever it's for.

3 Our heavenly Father, we now approach thy throne of mercy, because we have been asked to do this. And it was told us by thy Son, and our Saviour, that if we should ask You anything in His name it would be granted. Therefore, Lord, knowing that we are living in the shadows of His coming, and now standing in the shadows of His mercy, then we would ask, Lord, that You would choose, by the Holy Spirit, those things that we should ask for. And we feel this morning that it would not be contrary to Thy Word, or to Thy great righteousness and Thy mercy and grace, that . . . if we should ask that we would have a special visitation today from the Holy Spirit; that He might come into our midst and would discern the thoughts of our hearts, reveal to us our weak places, and heal our sicknesses, and bind up the broken hearts, and save the lost, and make ready a people for his coming. Lord, hear this prayer.

4 Now we are going to read Thy Word. And we pray, Lord, that in our Sunday school lesson this morning, that You will bring forth the context of the reading, and will reveal it to our hearts, because we come here for one purpose: that purpose alone is to know You better. We who are Christians by faith want to know You better. Those who

have not yet become Christians are wanting to know You as their Saviour. Those that are sick wants to know You as their healer. And we pray that there will not be one leave this building empty, but that every request may be fulfilled to the letter, and every desire met, and every person be happy; and go from the building saying, like those coming from Emmaus, "Did not our hearts burn within us, as He talked to us along the way?" For we ask this in Jesus' name. Amen.

5 Now to you who want to turn in your book. . . . Usually, I have found out that in the evangelistic services, that just about twenty or thirty minutes makes the best impact for a throw—in spiritual message, and then an altar call. But this being Sunday school, I just don't want to do it that way this morning. I feel more led to take my time and talk on the Word.

6 Now, if anyone is uncomfortable, too cold, the only thing you have to do is. . . . My brother, the custodian, is at the back of the church there. Just raise up your hand like that, back there to him, and he'll regulate the heat. And we want you to be comfortable and feel real well, and listen to the words. For, we trust the Holy Spirit to teach us the Word of God. And can you all hear well in the back? If you can, raise your hands, if you can hear well. That's good.

7 Now I want you to turn with me. I've got some texts wrote out here, and some scriptures. So I want you to turn with me, first, to the book of Romans—Romans, the ninth chapter. And we want to read for a Scripture lesson, first, in Romans 9:11.

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth:)

It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, and Esau have I hated.

8 May God add His blessings to this scripture reading. And now for a text, to back up my lesson, I want to take this for a text: "Hearing, Recognizing, Acting on the Word of God." May I repeat that again: "Hearing, and Recognizing, and Then Acting on the Word of God."

9 Now, we are fully acquainted, we people who search the Scriptures day and night, and read our papers and hear the news

commentators, that this world is now standing in the grip of two great spiritual forces. And they are both religious forces. And I believe that these great forces are soon coming to a head. And both of these great forces was represented in these two sons of Isaac. How that God, in his infinite wisdom, has foreshadowed all things to us, that we might by these things know a-certain what lays before us. Made it so plain that God and His Word, and the nature and His universe, is so perfectly arranged together, that even the sinner can see something is fixing to take place. God has so arranged it. No one is . . . without excuse.

10 Now, we see in these two sons that when they . . . before they were even born, they were at war with one another. Even though their virgin mother. . . . For she was a virgin, the beautiful Rebekah that married the righteous seed of God's promise, Isaac—that they were two consecrated, Spirit-filled believers on God, foreordained to the very marriage that they united together by. God foreknew it. And how could such a thing come through that one mother, by one father? One, a very evil person, and another very good person; and how that the good person looked to be the evil, and the evil looked to be the good.

11 Now, that is, always has been, always will be God's program. God cannot change His program, because He makes His program perfect, because it's part of Him.

12 In the garden of Eden, sin was so beautiful until it attracted Eve from righteousness to sin. And in the same garden where there was a tree of life, there was also a tree of death.

13 We would know it today as the law of contrast: that where there is good, there is evil; where there is right, there is wrong. And we will never, no matter what our environment may be, ever be able to shake ourselves from the presence of either, because Paul said, "When I would do good, then evil is present." The sinner will never be able to shake away from the Christian, the Christian from the sinner. There will be a witness there of right, and a testimony of wrong, always, and you make your choice. You have to take one side or the other.

14 But in these two sons, it is strange to know that before they were born. . . . Both the same seed, from Isaac, which was the promise. (Now, our lesson is a little lengthy, and I want to get enough background till you can see exactly what I'm speaking about.) And the first son, Esau, that was born. . . . We find out that not only were they fussing and fighting in the womb of their mother, but they came from her fighting—Esau coming forth, and Jacob holding onto his heel. And they are still fighting.

15 And how that . . . how it could come from that perfect, pure, elected, holy, consecrated father or mother! So, to base it: that God calls by election. It must be. No matter how good your father and mother was, how nice they was, how much Christians your father and mother was, it still lays to you as an individual, your standing before God. This lesson teaches that, that they, both the children, there was . . . even by the elected and called of God father and mother, a virgin woman and a holy man, who finally was come down to be . . . even through his seed came Jesus Christ. He was born as one from the dead. He was tested, his father before him; and he was promised, through this seed of Isaac, that the whole world would be saved. And out of a man like that, and his blood so pure that God would not even let the Philistine even touch the mother, after Abraham had give her over to him. God plagued his house, and said, "You're as good as one dead," holding that bloodstream pure. And that Rebekah, a righteous, holy, God-sent and God-called mother. . . . And from that holy seed came forth a renegade, and a believer. See, so it lays within God's calling, God's election.

16 And before either one was born, God said, "I love Jacob and hate Esau,"—before either one was born. So how ought we to feel, someone who has God speak to you and invite you to come to His table and to His home, and be His son or daughter! There's nothing so great as that.

17 These two boys, if we'll notice their nature, one of them was a spiritual man. That was Jacob. And the carnal man was Esau. But they were both religious. And that same thing has took place all down through the age, the carnal and the spiritual.

18 Esau represented the man of the earth—natural, religious inclined, but never able. . . . It wasn't in him to do it. He couldn't do

it. It never was in him to be able to climb past the things of the world, the carnal things.

19 But, Jacob, it was just so easy for him to do it. Now, Jacob, one purpose Jacob had, and that was that he longed for that birthright. No matter how he got it, just so he got it.

20 And that spirit of that one birth is still represented in the world today, and it's coming to a head now—the spiritual believer; and the carnal man, carnal believer. No one could say they wasn't both religious. They were. They didn't say that one served an idol, and the other one God. They were both servants of God.

21 Now, pay close attention to the Scriptures now on this subject, because I'm sure it'll help you. Now, "Not everyone that saith, 'Lord, Lord' will enter in, but the one that doeth the will of my Father which is in heaven."

22 Now, if you notice, Jacob had one thing that he wanted, because according to the Word the blessings and the good things laid in the birthright. And Jacob, that was his only objective. The only thing he had in mind was get that birthright. And Esau despised it. The one that actually had it, despised it, or he was ashamed of it. But Jacob wanted it. Regardless of how he got it, he wanted it.

23 That's the way with the spiritual believer today. He doesn't care how much you laugh at him, how much fun you make, how ridiculous he has to act to the carnal mind. His only objective is the birthright. He wants to get to God, because it's born in him. He can't help it.

24 *Jacob* means "supplanter" or "deceiver." But after finding and coming into possession of the birthright, he was changed. That's the carnal, changed. He was then called Jacob, "a prince with the Lord," who has wrestled with Him.

25 The carnal believer today, "Oh, as long as I go to church and do what's right, what difference does it make?" That's Esau's group. He still makes fun and despises the birthright. He doesn't care for it. But Jacob loved it.

26 And the spiritual man today, and spiritual woman, that's elected, predestinated of God to come to eternal life, if they have to sell

everything they got, if they have to take their name off of every church book in the nation, they still want that birthright. It's the only thing that matters to them—just get that birthright, that's all. No matter what level they have to come on—if they have to get down at the altar and cry, boo-hoo, if they have to run through the places and go back and make things right, and sell what they got, or give away everything they have and become a pilgrim and a stranger—it doesn't matter, they want the birthright. That's all they're interested in, the birthright! Now, don't blame them people. They can't help it. They were predestinated to that, elected to it.

27 And then we see that these two, carnal and spiritual people, that's the way it always happens. That's the way it is today. It always has been that way.

28 Cain and Abel, in the garden of Eden. When Eden was created, there were two trees for a man to take his choice. One, he become of wisdom; the other, he become life. There was two boys, Cain and Abel, both of them religious. One of them desired life eternal, and he offered to God, by faith, a more excellent sacrifice than Cain. A perfect type of the churches today: the church natural, church spiritual. And there's no doubt but what I'm talking to both classes right now, and perhaps by the tape will talk to tens of thousands of them.

29 But, look, the church natural, it's just the church carnal. They're never able to get above that little thing of "I joined church. If I go to church, if I do the best I can, that's all God requires." Now, that's the same thing Cain done. He went and made an altar, he made a sacrifice, brought the fruits of the land, and he said, "Here it is, God. That's the best I got. Take it or leave it." That's the way the carnal believer believes today. "Lord, I'll go to church, I'll join the best group that I can find. I'll pay in my dues to the church, I'll do what's right. Now, here's the best I can do. I'll help buy some coal for the widow, or I'll give the children some clothing. [Them's all right, nothing to say against it.] But that's it, that's all. If You want it, take it; if You don't, You don't have to take it." Now, that's the attitude of the church carnal today.

30 But the church spiritual! Abel, by revelation, by grace, he seen beyond that; and by faith he offered to God a more excellent sacrifice than Cain, and it testified of his righteousness, God.

31 The same thing took place in Ishmael and Isaac. One was of the flesh, and the other one was of the Spirit. One, of the bondswoman; one, of the freewoman.

32 It happened the same thing in Israel and Moab, two great churches coming together. And when Israel was wanting to go to their promised place (church spiritual, Jacob's people, Israel on the road), Esau's people met them (Moab, church powerful). And the great leader of the church, Balaam, came down to curse his brother; but he found that he could not curse his brother. He failed, with the blindness of his eyes, to see the predestinated plan that . . . and to see the Word of God.

33 First, faith cometh by hearing, hearing of the Word of God. Then the believer hears it, recognizes it, and acts on it. The carnal man will hear it, the sound of it, but never. . . . *Hear* means to understand it. *Look at* is looking at something; but to see it is to understand it. "Except a man be born again, he cannot see [or understand] the kingdom of God."

34 Now, here come Israel, coming up with God's promise that they were headed to the promised land. Not infidels, but believers—believers in the same God that Israel had—come out to try to curse his brother, because he said his brother surely was unrighteous because he had done lots of things that was bad. But, you see, he failed to see the election.

35 Same thing with Esau and Jacob. Esau seemed like a better man. He settled down and done charitable things. He took care of his old blind daddy, got him venison and taken care of him, and was a good boy. There's many things that carnal believers do in the line of religion, helping societies, and paying off hospital bills for people, and religious things. But that's not what I'm talking about.

36 Moab was good, a great nation, a brother to him. And Jacob had done everything—he had been a renegade. But yet, he had one

thing to achieve: that was to obtain that promise, that birthright. Here come Israel, Jacob's children, with the same objective. Now, who is going to be right?

37 Balaam built seven altars; in Israel there was seven altars. Balaam offered seven sacrifices of clean beasts; Israel offered seven sacrifices of clean beasts. There—as far if they take it ritually—Moab was just as religious as Israel was, Esau just as religious as Jacob was, and Cain just as religious as Abel was. But it's the election is what holds.

38 How blind! How blind that Esau's children, spiritually speaking, the Moabites, looked down upon Israel and said, "Look at them. They're not a denomination. They're a bunch of renegades. They live in tents; and we're a great nation. They've done evil, and they have no organization among them. They're just wiggling around, following a prophet." But he failed to see the brass serpent and the smitten rock going before them. He failed to see that called-out, elected group following the divine order of God to the promised land.

39 That's the way it is today. They say, "It's a bunch of holy rollers. It's a bunch of people who's this, that, or the other." But they fail to see that it's following the direction of the Word of God.

40 Israel was on her way to the promised land. God, in His Word, made a promise.

41 Jacob, the reason that he chose to find that birthright—regardless, he wanted to get it—because that he knowed that birthright held the blessings, it held life. He didn't care how it come, just so he got it. That was the main thing. What plane it come on, didn't matter. He wanted it. He must have it. He got it. "Blessed are they that do hunger and thirst for righteousness: they shall be filled." He was on his road, and he was after it, and he received it.

42 Israel was on her road to the promised land. No matter how many Moabites and curses they tried to put on them, they went straight to the promised land.

43 Today you'll never . . . no matter how much law they get, how much prosecution, how much persecution, how many evil things they say, how many times they call "holy roller," how many times they say

those evil things, the church will move on. It's got to—it's staying in the Word of God.

44 One time two kings came together. One of them was Ahab, a bad one; the other one was Jehoshaphat. Church spiritual; church carnal.

45 Ahab was a borderline believer. He had prophets. They wasn't infidels, they wasn't idolaters; they were Israelite prophets. But they were all taught, and fed, and clothed by Ahab the king. It become like a place where they had all the political backing-up.

46 Jehoshaphat, coming down, made an alliance, which was wrong.

47 You should never hook up with unbelievers. We should never, by no means, ever put our names on books in churches that does not believe the full gospel. Never! You'll get in trouble.

48 And they got in trouble. And this righteous man said, "Should not we consult the Lord first, and find out whether we should go to Ramoth-gilead?"

49 Now look how perfect the set-up looked. "We own Ramoth-gilead. It's our property, and the Syrians has took it from the living God. Shall we not go up and possess this land?" And he made the speech so pretty, and so legal, and so righteous, until Jehoshaphat fell for it!

50 Today men can stand in the pulpit with such intellectual, and speech-making, and education, until they can explain the power of the Holy Spirit away from the Bible. They can explain divine healing away, they can explain speaking in tongues and interpretation, they can explain the baptism of the Holy Ghost to another day.

51 But a man that's elected of God, a man. . . . "My sheep know my voice." If you've got that election of God upon you, it'll never stumble you.

52 Jehoshaphat said, the righteous king said, "Isn't there a prophet, that we could consult the Lord?" Ahab was going on without it.

53 That's the way the church carnal is doing today. Oh, they got seminaries full of preachers, great men, great professors, intellectual,

smart, witty, oh, my, far beyond the wits of the church natural. . . or, church spiritual.

54 In the days of Noah, in them days, look at the church natural. What were they? Scientists, builders, smart men. But the elected, Enoch and Noah, were shepherds and farmers, humble. Not educated, not smart, but knowed their God—something in them, moving, calling. We'll get to that after a bit.

Now, so Jehoshaphat said, "Isn't there a prophet?"

55 Oh, of course, the carnal has them. "Certainly, we have. I've got a seminary down here full of them."

56 Brought up four hundred. Now, these are not infidels. They are Jehovah God worshipers. Come up, and they said, "Let us have a little while and we'll prophesy." And so they all got together. And they come back with the word of the Lord, and they said, "Thus saith the Lord!" Israelite prophets. "Thus saith the Lord! Go on up, the Lord is with you. And you'll take Ramoth-gilead, because it really belongs to Israel." And one of the head men made him two great big horns out of iron, as representatives, and he went to pushing. He said, "With this you'll push Israel . . . or, push the Syrians plumb out of Ramoth-gilead."

57 But, Jehoshaphat, something in him! Oh, I hope that God gets this to your hearts. It's nothing you can educate yourself to, it's nothing you can read yourself into. It's what God, by election, does for you. "Not him that runneth or him that. . . . It's God that showeth mercy."

58 Jehoshaphat said, "They are fine-dressed men." No doubt he said something like this: "They're intelligent, and the smartest men I've ever heard. They're educated to the moment. Their stand is one accord. They have a great unity among them. And they are smart, and they have a lot of truth to them."

59 All error has truth. The biggest lie was ever told had ninety [break in tape] percent truth in it, the lie that Satan told Eve.

60 "Oh, it's a lot of truth in what they're saying, but isn't there one more?"

61 Well, what do you think that man said? "When we've got four hundred here of the smartest, the best? They're not out here in the wilderness running around half naked, a sheepskin wrapped around them, or something. They are men that I have fed, I've educated. They're not men that don't know their ABC's. They're scholars, and they know the things. They stay day and night reading the scrolls and prophecies. They know what's right. I have them ready, and they're standing here with one accord, four hundred of them, saying, 'Go on up, the Lord is with you.' "

62 But if I could read Jehoshaphat's mind a few minutes, "There's just something that doesn't register," he'd say. "There's just something that doesn't seem right. Isn't there just one more somewhere?"

63 "Oh," he said, "yes, there is one more, but he doesn't belong to the organization. He is a different sort of a fellow. He's just a renegade. [He's like Jacob.] But we might ask him. They say he's a prophet, but I doubt it, because he's always cursing me, saying that this, that, or the other, or he never prophesies good about me." How could he?

64 So they said, "Let's go get him. He's the son of Imlah." So they went and got him.

65 And somebody met him on the road, said, "Now, you say the same thing they say. You must agree with the association. If you don't, woe unto you!"

66 He said, "I'll say just what God puts in my mouth to say, and nothing else."

67 Then after he got up there, and they gave him a night, he said, "Go on up, but I seen Israel scattered like sheep having no shepherd."

And Ahab said, "Didn't I tell you?"

68 Now, there's four hundred against one. Four hundred trained, smart, educated, intellectual men against one little ignoramus (as we'd call him), Micaiah. One man, but yet that one man had the word of

the Lord. That made the difference. Every one of them was false, it proved out false. Why was Micaiah so different? Did he have to be poor to be different? No. What made Micaiah different, he stayed with the Word! The Word of God is what he stayed with.

69 Now it's promised that in these days God will pour out his Spirit. It's promised by Daniel that the people, in the days when the stone hits the image in the foot, the people that know their God shall do exploits. Prophecy after prophecy! And all the seminaries, the world, can't take it out! God's going the to do it, anyhow, and people going's to follow it, see—the carnal and the natural church, and the supernatural church. You see, the Word makes the difference.

70 That's what Jacob thought, "And no matter what, I know I can never be blessed unless I get ahold of that birthright. That birthright is what I'm going to have to get ahold of."

71 But Esau hated it, and his children does the same thing yet to this day. They hate it. It's always been.

72 Whenever there is a revival, it always produces twins. That's a rude remark, but it's true. When there was a birth from Isaac and Rebekah, it produced twins. When the world was created, it produced twins, two trees. And when Cain and Abel were born, it produced two. When Ishmael and Isaac was born, it produced two, and when Esau and Jacob was born, it produced two. One of them, natural (one of them of the earth); the other one, supernatural. One looked at the natural, intellectual; the other one walked by the Spirit. It's always been that way.

73 When the Lutheran church came forth. . . . Let's take Pentecost first. Look at the Pentecostal birth. It brought forth a great, powerful revival that swept the known world, Pentecost. It wasn't long after Pentecost till even Paul said that there would be men rise up among them with perverse things, and would turn the people away from God. And that's just exactly what they done. It produces two.

74 When the Lutheran church was born, Martin Luther brought forth a spiritual revival. It wasn't very long till here come Esau, right behind him, and organized it down, and it produced two.

75 Then after that come the Methodist, John Wesley, a spiritual revival. And after that come the organization, organized it down. It had produced two.

76 And after that come Pentecost, a revival. And now they've organized it, and now they've settled down to organization, and it produces two.

77 But that spiritual seed of the living God, though it has to be a sojourner, though it has to be a rambler. . . . It always causes separation. Esau didn't last very long with Jacob. As soon as Jacob obtained the birthright (praise God), it called for separation. And when a man—I don't care what church you belong to, if it's carnal, and your associates that you run with, the people you play cards with, and your literature societies, and so forth—when you obtain the birthright, that something that's down in your heart that's hungered for God, when you receive that, it calls for separation! "Come out from among them, and be ye separate, saith God." Separation!

78 The church settles down. See, it cannot go on. Esau is a very good type of the carnal believer today, never able to overcome the world. He don't overcome the things of the world. They still like their carousing, their dancing, their manicure, makeups (the women) on their faces, and cutting their hair, and wearing these little old short clothes; and men likes to go out to the poolrooms, and smoke cigarettes, and tell little dirty jokes—and still belong to the church! They're never able to overcome those things. Neither could Esau. But yet, to be religious he had to settle down to an intellectual conception. That's the same thing the church does today. "We'll become an organization. We'll put ourself together. We'll make a clan, or a clique, or something like that."

79 And that's the way the church moves today, the spiritual and the carnal, still the same. It hasn't changed, and never will change.

80 God's holiness . . . God, being God, projects that Himself. If there was not a sinner, there would never . . . He would have never been a Saviour. But He was a Saviour at the beginning. So, there was nothing lost, and his own attributes as being a Saviour projected a sinner. There had to be something to be saved. And before there could be anything saved, there had to be something lost. And His righteousness and His holiness. . . . If there had never been a sick person, He'd have never been a healer. But from the beginning of the

beginnings, He was . . . before the beginning, He was a healer. So, there was nothing sick, so it projected a sick person that He might heal them, to make Him a healer.

81 Out of that same holy realm yonder that come salvation, come curses. Out of the same mother and father that projected Jacob, projected Esau. See, it's God. He can't change his plan. They have to go just the same. All nature will cope right into it. It has to. You get what I mean? Moves it right in. There has to be somebody lost to be saved. And if there wouldn't have been, Him being a Saviour made that. The deep calls to the deep.

82 Like the little boy that I always speak of, eating erasers off the pencils, and the pedal off the bicycle. He needed sulfur. And as long as there was something in there to crave for sulfur, there had to be a sulfur somewhere, first, made. There had to be a sulfur before he had the crave. And the sulfur projected him, then he went back to the sulfur.

83 That's the way God is a Saviour. There had to be something lost for Him to save, to make Him a Saviour. That's all it's doing, is playing up God, everything. All is in Him. Not in a preacher, not in a church, not in an organization, but in God, that the election might stand perfect, see. It's in Him. Yeah, the Lutherans. . . .

84 And then we see another separation. That was Abraham and Lot. They were brethren, but Lot was a carnal thinker. He was always out for some big thing, something with a lot of tinsel on it—just like a monkey, as I'd say, always reaching for bright things. That spirit hasn't left people today. They'll reach for the. . . . They go to the city, and they wouldn't come to a little shack like this, see. They want the biggest church there is in the city, the most intellectual pastor, where the best-dressed people go, where the mayor goes, to the city. It's still that Esau spirit! Really had the birthrights, to begin with, call themselves the church; but they lose it because they despise it. You can't get them people to get down on their knees, and cry and beg out to God, and go out and have healing service, and stand the persecution of the world, receive the Holy Ghost. They won't do that. They despise it. They call it a bunch of holy rollers. Just what the Bible said they would do, they do it, because that's their nature. It's the nature, like the crow and the dove, the two natures. They crave it because that is what they are. They will never see the other, because they're not born to see that.

85 And the other one, you couldn't keep him away from it, because it's the election of God. He's born to be a spiritual man or a spiritual woman. Something in him calls for it. Oh, I hope this gets down to a place to where we can . . . you can see what I mean, by capping it off now. Now, Abraham. . . .

86 Remember, as long as they were associated together, the church natural and the church spiritual, they never did get the blessing. Jacob was never blessed until he separated himself from Esau. And Abraham was never blessed until he separated himself from Lot.

87 Lot had his own little prayer meetings in his church down there, taught his sons and daughters and them. But he lived such a life that when he went to talking about the end of the time they laughed at him.

88 Same thing today! You talk about divine healing and the power of God, and so forth, they laugh at it. It's the same spirit. That's the two great spirits, religious, that's got the world in grip—the believer and the unbeliever, the believer and the make-believer, the one impersonating the other one. Now, when Abraham separated himself. . . .

89 Did you notice Jesus, in his speaking of the coming, second coming, He said as it was in the days of Noah, they'd be eating, drinking, marrying, and giving in marriage. But when He spoke of the days of Lot, He never said nothing about it. "As the days of Lot," that's for revelation.

90 Watch what happened in the days of Lot. There was Lot down there in Sodom, well settled down, intellectually become one of the big men of the city, the judge, sat in the gates and judged the people. His wife belonged to all the societies there was of the city, and his daughters, and all of them; married amongst the celebrity, intellectual, highly educated, smart, witty. And Abraham lived in a tent under an oak tree. But one day they both got a visitation.

91 And there was an intellectual preacher went down and preached, and called them out. Look at the message. "Come out!" he said to Lot.

92 And he would have never been called out if it hadn't been for the mercy of Abraham. Said, "Can I find fifty men, will You spare it?"

Can I find thirty men? Can I. . . . If I find ten?" That's as far as He would go. And He couldn't even find ten among them.

93 No wonder, "As it was in the days of Noah." Remember, Noah wasn't the type of the church. Enoch was, that didn't go through the tribulation, but was translated before the tribulation set in. Enoch went home, he didn't go through the tribulation. Noah carried through.

94 Now, watch closely now as we move up into this. Watch what kind of a sign that Abraham and his family got. They got the supernatural. "Abraham [How did He know he was Abraham?], where is your wife, Sarah?" How did He know he was married, or had a wife, Sarah?

"She's in the tent."

95 Now, a man sitting there, eating meat, drinking milk, and eating cornbread. "Where is your wife, Sarah?" How did He know that thing? How did He know it? Think of it. You call. . . . You spiritual people, let this get into you. How did He know that? when He acted like a stranger, dust on his clothes. And when Abraham said, "She's in the tent behind you". . . .

96 And He said, "I'm going to [I, a personal pronoun, I. This man, God making Hissself known in flesh. God! Abraham called Him Elohim.] . . . I. I'm going to visit you. I'm going to keep my promise. And, according to the time of life, I'm going to visit you, and you're going to have this boy that I spoke to you about." And Abraham, a hundred; Sarah, ninety.

97 And Sarah, way back in the tent (about four of the little tents, the main tent), sitting in the back, behind the flaps, she was listening, she heard it. And down in her heart, she smiled, said, "Me, an old woman of a hundred years old, and my lord [her husband], my lord old, and think that we would have pleasure together again, as young married people? Oh, how could it be?" And she kind of smiled.

98 He had his back turned to the tent. And He said, "Why did she laugh?" Oh, brother, there you are!

99 Look at the church carnal getting the gospel preached to them. A modern Billy Graham and them down there preaching the gospel, "Come out of it!" But did they come? No. Very, very, very few.

100 Watch the group of Abraham, the called-out. Now notice. And he give him this sign, and he believed Him. And He vanished before him, and went away. Oh, how it has always been the separation, the called-out!

101 Now, these two spirits (to hurry up with you, to hurry up now to get to my spot to where I want you to see), these two groups has associated close together, all down through the ages, since the very beginning of time—the church natural, the church spiritual. They've been through the Old Testament, they was through the New Testament, and they're down yet today.

102 Now, about two thousand years ago it came to a head, and it headed up in two men: one of them, Jesus Christ; the other one, Judas Iscariot. Now, Jesus associated the coming of his second coming that these two spirits would be a lot different than what they was back there. Now here is where I want you to put on your glory garments. These two spirits are going to be different, because. . . . Satan come and lived in a man that was a church member, Judas Iscariot, lived in the carnal church, and was a friend to the church all the time. But he come in and deceived—or thought he was deceiving—his brother. He come in and pertained to be one of them—tasted the good things of God, moved right along in the Spirit (seeming to be), went out and preached the gospel, and cast out devils. But down in him, all the time, he was Judas to begin with. The Bible said he was born the son of perdition.

103 Now, remember, there's church carnal back there under Esau, the Pharisees and Sadducees.

104 But watch this guy who thinks himself just a. . . . He'll go along with the message for a while, but he just don't want to put his hands too much on it. See them spirits? Jesus said, "It'll be so close to the real thing it'll deceive the very elected [elected, if you'll notice it] if it was possible." But it ain't possible. It'll deceive.

105 Now, watch. Not just the carnal church, the one out there, the regular routine carnal church, the Esau group.

106 We got now the Judas-tarian group, which is far more treacherous. Far more treacherous, coming right up into the very hands of the blessing. Just like in Hebrews 6 and 10, how he said, "Having once made partakers and have tasted the powers of the world to come, and have done all these things; and then if they have received the knowledge of the truth, and then if they *willfully* turn away [willfully, what is that?], counting the blood of the covenant wherewith they were sanctified an unholy thing."

107 Let me give you an illustration. Here it is. Here's a man, he's a good fellow, nice boy. He's called. He feels in his heart he wants to be a minister. All right, he accepts Jesus as personal Saviour. He's a nice boy, nobody can say nothing against him. After a while, the subject of sanctification. The man lusts when he looks at women. It's in him, see. And then, the next thing, maybe he has smoked and he wants to smoke. Maybe he wants to gamble. Maybe he wants to do some bad things. He knows he oughtn't to do that, so he says, "O God, apply the blood of Jesus to me, and sanctify me."

108 And he gets sanctified. He can shout, praise the Lord, and do some things, too, go out and do things. Remember, Jesus said that type would be there at that day. "Many will come and say, 'Lord, have not I prophesied [preached]? Have not I cast out devils in your name?' Jesus said, 'I didn't even know you, you worker of iniquity.' " See, there they are.

109 Now watch this now. We're coming to making the hundred millionth of a hair, right down to the sharp edge of the gospel, "Sharper than a two-edged sword, cutting even to the asunder of the bone, and a discerner [Hallelujah! God, let it go through.], a discerner of the thoughts of the mind." That's the gospel, the power of God. The Word of God made manifest is the gospel.

You say, "The Bible said that's the Word of God."

110 Well, the Word made manifest is the gospel. The gospel came to us not through word only, but through power and demonstrations of the Holy Ghost, to demonstrate the power, make the gospel live.

111 When I went to India, the archbishop of the Methodist church come out, said, "Mr. Branham, we don't want to know anything about a missionary. We know more about the Bible than you all ever will know." Said, "We was a church, and settled here two thousand years before you was a nation." That's right. But said, "We hear that God has visited you and brought a gift that can make this Bible live." Said, "That's what we're interested in." Oh, my! See, that man was a son, not a grandson, as David said. "We want to know. Is it true?"

112 I said, "Certainly it is true. 'Jesus Christ the same yesterday, today, and forever.' "

113 Now, notice him, the church natural persecuting the church spiritual. Now, we find out then that Judas pretending to be a brother (a brother!), and then headed up and finally come to a climax.

114 Now watch this young preacher. He comes to the place he says, "Lord, I've been looking upon women. I oughtn't to do that. I've been, you know, kind of doing the things of the world. I shouldn't do that. I've been spending my money on horse races. I shouldn't do that. I've been going every night to picture shows. I shouldn't do that. I enjoy even vulgarity pictures and things like that, I got pin-ups in my room. I shouldn't do that. That's things of the world. Sanctify me, Lord!"

115 And the Lord said, "All right, I'll do that." He applies the blood of Jesus Christ and sanctifies him.

116 Then, when he does that, one night he passes by and he hears something. He goes over and listens. He hears of the baptism of the Holy Ghost, the filling of the Spirit. Then he looks over into it, "Oh, my, isn't that wonderful! But, say, that would ruin my ministry if I preached that. That would make Mommy run me away from home. They would turn me out of my church if I ever went into that. Oh, I better leave away from that. Well, let me look through it. Yes, that's the truth, the Bible."

117 Well, like a certain famous minister, world-wide known, was found recently (by a man that was with me in Puerto Rico) on his knees, speaking in tongues, in London, England—a powerful man, one

of the greatest evangelists in the world today. And this man (his brother being with me here), a Spirit-filled man, run to him and said, "Oh, brother, that's it!"

118 He said, "I know it. I know it. But, look, let me tell you something."

119 He said, "Preach it now! Preach it! This is the hour. With your influence, you could shake the world."

120 He said, "No, I can't preach it. See, the church would turn me down. I couldn't preach that. I couldn't do it." Oh, brother!

121 "Have once been sanctified and has come up to receive the knowledge of the truth [look into it, see that it's right], and turn away, seeing that they crucify to themselves the Son of God, and put Him to an open shame." Ashamed of the gospel.

122 Paul said, "I'm not ashamed of the gospel of Jesus Christ, for it is the *power* of God unto salvation." It's the power of God working among his church.

123 But he said, "I couldn't do that." This man said, "They'd think me Pentecostal. They'd make me. . . ." He said, "My reputation would be ruined." Oh, brother!

124 I ain't got no reputation. I'm thinking about His—His reputation, that's the one.

125 But see how close they can come to it, you know. And count the blood of the covenant wherewith he was sanctified with—a thing that sanctified him and took him out of the world, and tried to put him over in here—and then he looks upon it and has the knowledge of it, to turn away from it, "there remaineth no more sacrifice for sin," said the Bible. "But a fearful looking for the judgment and the fiery indignation, which shall devour the adversary. 'For vengeance is mine,' saith the Lord. He that despised Moses' law died without mercy under two or three witnesses. How much more punishment, and sorer punishment, though worthy [a minister], who has trod the blood of Jesus Christ under his feet, after receiving the knowledge of the truth, and counted it an unholy thing." Whew!

126 See where're we at? Jesus said, "Be careful." See how Judas was? He was right with them. He was the Esau, made greater for this age. He was the deceiver, the impersonator, made greater for this age. Here he come right up to, again, a brother of Jesus, a pretended brother. But in his heart, he was with the old carnal church all the time, because that's where he sold Jesus to. He sold Jesus, his birthrights, just as much as Esau did, for a mess of pottage. He sold his birthrights for thirty pieces of silver.

127 Many a man and woman today has sold out their spiritual birth-right for some popularity, some little thing of the world you never overcome. Some women, wearing of make-up and bobbing of hair, wearing short clothes; men, for little dirty jokes and smoking cigarettes. Something of the world. "If you love the world or the things of the world, the love of God is not in you," said the Bible.

128 I don't want to hurt you, but we're up to the end. We're coming up now, we're coming up the ladder quickly now.

129 See how it is? They do it. They're predestinated. They might impersonate, and be just as sweet and humble, just as close, like Christians, so close that it would deceive the very elect; but by their fruits you shall know them.

130 A woman with shorts on never looked like a Christian to me. The Bible said it's a sinful and a shameful thing for a woman to cut her hair. Only one woman in the Bible ever painted her face—was Jezebel.

131 How about men, you men that's supposed to be Christian men, and let your wives do that? when God will hold you responsible for it! Not men; carnal! "Oh, I'll go out then and join this church [break in tape] you think about it." That's just exactly what the Scripture said they would do, and that's just exactly what they done. And that's what they will do—compromise.

132 Someone said, "Billy, if you don't stop that, you'll run everybody away."

133 There's one thing that won't go, the Holy Spirit, because it's His Word. And the real predestinated believer won't go away, because it's food to his soul. He loves it, and nothing can keep him away from it.

He'll do anything, like Jacob, but he wants that birthright! He'll stand there. I don't care if it costs every friend he's got, if it costs his job, if it costs his church membership, if it costs everything, he'll still do it, because he can't help it. There's something in him, moving him, the deep calling to the deep. Oh, there you are, something in him.

134 Look, anything you want to find in the Bible, pick it up here, go back to Genesis and see where it hatched out of, see where it come to. All the spirits and moves today go back to Genesis. That's what we done, to prove to you these things that you're seeing, friends. Don't forget that. Don't let it go over top of your head. Let it soak into you. That's the things of God. It come to a head, and Jesus predicted it would come to a head again in the last days, and it would be by this: the seal of God, and the mark of the beast, two spiritual powers working together.

135 Now, anyone knows that the seal of God is the birthright, the baptism of the Holy Ghost. Ephesians 4:30 says, "Grieve not the Holy Spirit of God, whereby you're sealed till the day of your redemption." When they were born again, they were filled with the Holy Spirit. The Holy Spirit is the new birth, we know that. You're begotten of the Spirit, I'll admit that, but until you're born. . . .

136 A baby is begotten in its mother's womb, it's got one kind of life. That's life in its little . . . the little cells in its body is twisting and kicking and jumping like that. But when it's born, it has a [Brother Branham claps his hands, imitating a spank] like that, and then he squeals out, and becomes a living soul.

137 And the baby can go to church and say, "Oh, I believe in church. I'll go, I'll do this. And I'm a good . . . I want to do right, I want to do right." But what it needs is a gospel spank to wake it up, to squeal to eternal life; and the Holy Spirit screams in it, like it never screamed before, and it's a new creature, it's born of the Spirit. Then it begins to grow, move, and have its being in God, see, just as a baby, natural baby, has its being in the world.

138 Then if this earthly tabernacle be dissolved, we have one waiting. Just as sure as the natural body was coming forth, there is a spiritual body to receive it when it dropped from its mother. And when it drops from the mother, earth. . . . Which, it's in the womb of

it now, groaning, crying (O God!), groaning, laboring, getting old, and sickness, and everything besetting it, and the spirit on the inside of it looking for a land beyond the river. It's groaning, twisting, jumping (yes, sir), because there's a life in there that lives forever. It's in a body that's got to die. And sometime—just as a mother dropped the natural baby, and the spiritual body got it—the earth will drop, and the body of the natural will drop, and the physical body . . . or, the celestial body will grab it yonder. "If this earthly tabernacle be dissolved, we have one waiting." That's the reason you forget the things of the world—they're dead to you. There's the Spirit.

Now watch it as we move on now, the two spirits.

139 The Holy Ghost is the new birth, we know that. It's being born again of the Spirit of God. That's how you're born, by the Spirit. Born by the Spirit, that's the new birth. All right. You're begotten of the Spirit; then when you're born of the Spirit, you're filled with the Holy Ghost. All right.

140 Then when these two are in the earth, the natural and the spiritual, sometimes the . . . I've seen this. Now in closing, I want to come to a close now, by saying this, for a few minutes. In the natural or in the spiritual, either one. . . . Now, I hope that everyone catches this. Now be just as quiet and reverent as you can.

141 Now, have you ever seen this? You see in our churches today, even in the groups where we have separated ourself and made organizations, we've seen all of this. And you've seen a man pick up a certain scripture, and, brother, that man can take that scripture and make it live new, make it live just exactly what it promised here in the Bible. And the next man will see him do it, and he'll come around and try to do it, and fail. I hope you're reading now. He'll fail. Why? The Scripture is not inspired to him. He's only trying to impersonate it. He's trying to act like something. He wasn't. . . . Well, maybe he was sent by man. Maybe some man said, "Well, you can do the same thing." Just like Jesus said it would be this way. The Bible predicts that in the last days that as Jannes and Jambres withstood Moses. . . .

142 There stood Moses, and there stood Jambres. And Moses threw down his rod, and it become a serpent. "Why," Pharaoh said, "come here, Jambres, you can do the same thing." And he did, see. But

what happened? Then Moses' rod ate up the rod of his. See, it was made manifest. Where was his rod?

143 Just like supersensory perception. It's like some of this spiritualism. It's like some of these churches that they believe carnal, way away, the things of. . . . They say, "Why, that was for another day." They're altogether out. But watch this spirit in the last days going to impersonate the real Spirit, see. There's where your trouble is coming. Just exactly like the one that's real, see; but he couldn't make it manifest, he couldn't make it hold, he couldn't make it last. O God!

144 People come up and say, "I got the Holy Ghost too." Look at the way they live. It don't last from one revival to another, from one meeting to another. It's made manifest they haven't got it. If a man's born of the Spirit of God, or a woman, they have the fruits of the Spirit, they walk godly, they live that life, see. They keep away from the things of the world. God moves in them and makes Hissself manifest, and proves that He's God working in there. The other is impersonating, see.

145 Impersonation, that's what's been all the way down, impersonating. Look at Ishmael and Isaac, and all down, see, impersonating. Look at the prophet Moses, and look at the prophet Balaam, see. See how they come down? Look at Judas, and look at Jesus.

146 And Jesus predicts that this Holy Spirit in the last days would be the seal of God. Now, what would be the mark of the beast? Would be to reject the seal of God, for all that didn't have the seal of God had the mark of the beast. And if it's two spiritual marks, one of them will be a true mark of God, the other one will be apostasy. Can you see it?

147 Look at the mark in the Old Testament. When the trumpet blowed, the jubilee, every so many years, the slaves went free because the trumpet sounded. Well, every one that wanted to be free could go. But some of them, they loved to be slaves, so they took them to the altar and in the post of the church, and bored their ear with an awl, and they were marked forever. They always served that master.

148 And today you'll hear a gospel message on truth. Now you can be free if you want to. God speaks to you. But when you get up to that borderline here, and look over and have a knowledge of truth, and then turn away, he bores you in the ear and you'll always be an intellectual believer. You'll be religious and go to church, but never receive the Holy Ghost. See, then you serve that the rest of your days. Now, the mark of the beast or the seal of God. And we're getting so close.

149 Now, look, the Word has to be inspired—hearing, recognizing, and acting upon it. Many people will hear, but won't recognize it.

God will say, "This is the hour for you."

150 "I wouldn't be a holy roller. I don't want none of that." See, they don't recognize it.

151 We'll go to meetings, the great Holy Spirit will move down. I was sitting there the other day, when a vision came forth and predicted just exactly what. . . . I said, "Here comes a young man." "Come here," motioned to that waiter, "you have heart trouble and you're looking for. . . ."

"Yeah, that's exactly right."

152 "See that woman coming there? Come here. You got tumor on the breast, and it's on the left breast, and you're in a very bad shape. And you're a sinner and don't. . . ."

"Exactly right."

153 Those men sitting there, looked around, preachers and all, say, "My." Go to a meeting and watch the Holy Spirit go right out through the meeting, and tell the secrets of the hearts, things like that; say, "Wonderful—I guess." Oh, brother! See, it's on the other side, there's something happened. Women will continue to go right on, do the same thing. Men will go right on back, like a hog to its wallow, and a dog to its vomit, just the same. Don't you see? Now I'm talking to the. . . .

154 See, you must realize then, friend, what condition you're in. That's the reason this tape, I said to church only, see, to church only. If you've been called from light . . . from darkness unto light, from death unto life, from a formal, intellectual conception of Christ, to a born-again experience; and watching your life, that it lays the things

of the world aside, you stand for Christ, regardless—then something's happened. There's something in you hungering and moving, like it was Jacob. You wrestle with the Lord, you walk different after that. Something's different in you, you've changed.

155 Now it has . . . before it can be done, it has to be inspired to you. I don't care, I could stand here and preach till I got . . . what hair I got left fell out, till my shoulders stooped down and I was ninety years old, and you listened every day—until God quickens that to you, you're still in the same shape.

156 Two days I've been studying and praying on this. I said, "Lord, should I say that to the church?"

157 Something said, "Say it. The hour's at hand. Say it!" I feel He'll be pulling me away pretty soon, so I want you to know it.

158 "No man can come to me," said Jesus, "except my Father draws him first. Oh, I know you say you have God, and Abraham to your father; but I tell you this, you're of your father the devil," said Jesus. Religious men, priests, and great men, "You are of the devil, your father," see.

159 And notice, the fruits of the Spirit. Now, see, it has to be quickened to you.

160 I couldn't imagine Noah saying, "You know what? It just must be it might rain someday, so I'll just go out and build me an ark. If it rains, well, I'll get in the ark and move right away. And nothing will bother me, because I'm going to get in the ark and move away." Could you imagine? No, that wasn't it. If that had been it (oh, may the elected hear it now), if that would have been it, the first scoffer come by, as the Bible said there was, scoffed at him, he would have laid his hammer down and walked away.

161 Like men does today that starts out with Jesus, and when they look over and see the truth, they back away from it. They can't stand it.

162 Like that noted evangelist said, "It'll tear up my ministry." I don't care for a ministry that the Holy Ghost would tear up. It ought to be tore up. Now, but see, it's pride—so much man, so much person.

163 Oh, notice, in this now. Noah was out in the field, and he heard, and he recognized, and he acted. No matter how many scoffers come, he built right away.

"Noah, you're a holy roller."

164 "It don't bother me a bit." Building away. He had heard, he had recognized it to be God. He judged it by the Scriptures, and it was so. He built right away on the ark, regardless.

165 Could you imagine, could you ever imagine this? that Moses, on his way to Egypt, got out one day and said to Zipporah, his wife, "Zipporah, you know what? I've polished up some on my grammar. I have got a little of my mathematics all straightened up, and some of my geometry and, oh, many other things, and my education. Since I've been herding sheep back here, I've polished up on some of that. I made a mistake down in Egypt. I think I'll go down and correct it. I think I'll go down." No, the first wave come against him, he'd have fell right there.

166 What did he do? He forgot all he ever knowed about geometry and about his intellectual. It was the one got him in trouble.

167 That's what's got the church in trouble today, is too many educated preachers without being born of the Spirit. Men and women like to listen to intellectual speeches, instead of preaching the power and the resurrection of Jesus Christ. That's what's got us in trouble today. We don't need any more high schools and education for preachers. We need God-called men that's filled with the Holy Spirit, and not some man-made theology of some denomination. We need God-called men.

168 Moses was herding sheep, settled down and forgot. He knowed his intellectuals had failed. He knowed his education had failed him. He was herding sheep. But he had heard. Oh! "Take off your shoes, Moses, the ground you're standing on is holy." He listened to it. What was it? The voice the angel had spoke was scriptural. He had promised Abraham, his father, "I'll visit the people after they have been down here for four hundred years, and I'll take them out with a mighty arm." He recognized that that was God's Scripture being made manifest.

169 Let me stop a minute. Let this sink in. Can you see what I'm talking about today? God's Word is being made manifest right before

you, and you don't realize it. Think now of Sodom and Gomorrah, think of the promise of Christ for the last days.

170 Moses recognized it. It was scriptural, it was a promise. He heard, he recognized. Something come in him. Brother, he could go do it then. He acted! He could go down and stop every Pharaoh, he could call plagues when he wanted to, he could open the Red Sea—because he had heard, he had recognized, he was acting in God's stead.

"I'll be God to you, you be prophet to me," He said.

And he said, "I can't do it."

171 He said, "Well, then, you be god, and let Aaron be your prophet. You must go, anyhow!"

172 He never just said, "Well, maybe I ought to go down and straighten the things up."

173 Could you imagine Elijah on Mount Carmel, said, "You know, this land is awful sinful. Perhaps maybe I ought to go out and tell Ahab he ought to be ashamed of himself. Maybe I ought to go up on the mountain there and sit down, and just fast so long, till them people get so sick and tired of seeing me up there starving to death"? No. No, that wasn't it.

174 But he heard, he recognized, and he acted. "I have commanded the ravens to feed you. Get up there, by Cherith."

175 When it come time for a showdown between Baal and God, he said, "Go get your sacrifices, do anything to them you want to, and call upon your god." When they cut themselves, and had a lot of flesh, and jumped up and down, and had a lot of noise, he said, "Holler a little louder, maybe he's gone, pursuing somewhere. He might be asleep." Oh, brother!

176 "Well, you know what?" he said. "I'm a believer in Jehovah, so I can do this anyhow." Oh, no, don't you impersonate that! No, don't you try to be Elijah till God calls you to be. Yes, sir. "I'm a servant of Jehovah!" There was seven hundred of them down there, too, but none of them dared to do it.

177 Then when he cut the bullock and poured the water on, he said, "Lord, I've done this at your command." See, anybody else would have tried it would have been a total failure.

178 It's got to be inspired to you! The Holy Spirit has to bring it and make it manifest to you.

179 That's what's the matter today. You can't get up at the altar and say, "Well, hallelujah, hallelujah, Lord, I want the Holy Ghost. Hallelujah, hallelujah." No.

180 But, brother, sister, when the Holy Ghost has inspired that Word to *you*, you'll get it before you leave your seat. Something in you burnt up. Preacher won't have to tell you do this and do that; the old leaves will just drop off, and new leaves will come on. It's inspired to you. You won't get angry with the preacher when he preaches truth from the Bible. You'll love it, reach for it, it's food to your soul.

181 Even Jesus Himself, He said, "I do not what I want to do within myself. The Son can do nothing but what he sees the Father doing." The words . . . He was Emmanuel Himself. He was God on earth, Jesus was. He was the flesh that God dwelt in. He was the tent that God lived under. Amen. But in all of that, the virgin-born Son of God, Emmanuel in the fullness of the Spirit (He had the Spirit without measure), and yet in his own flesh He said, "I do nothing until the Father shows me first." Inspired to Him to do it!

182 Satan said, "Turn these stones into bread, and perform a miracle. Let me see You do it."

183 He said, "It's written, Man shall not live by bread alone. . . ." Oh, my! But when a crowd was hungry, He picked up five biscuits and two little fish and fed five thousand. Oh, hallelujah! You see what I mean?

184 Don't try to impersonate. That's what's the matter with Pentecost today. That's what's the matter with the church today. There's too many trying to impersonate they got the Holy Ghost. There's too many trying to impersonate divine healing. There's too many trying to impersonate different things of the Lord. You can't do

that. Them things comes by election, God calling. You are dropped from the mother's womb with that. "Gifts and callings are without repentance." Oh, my! That's true. You can't make yourself something you're not."

185 But if God calls you, be the most thankful person in the world because He has called you. Then it becomes real to you.

186 As I would speak, if I had time, on the squirrels the other day—about turned me around. I never seen it before, and I couldn't do it. (Hattie, sitting back there, looking at me.) How could that ever happen? It couldn't have done it, but it was inspired, quickened. The word was spoke and it was made so. Hallelujah!

187 Paul, could you imagine him saying, "I've been out on this sea for fourteen days and nights, and no stars, or moon, nor sun, or nothing. Guess I'll just go up and tell them, 'Be of a good courage, because God will take care of us, anyhow.'" Oh, God don't work like that. God doesn't do that.

188 Your faith's all right, brother. Your faith is wonderful. But until the thing is inspired to you. . . .

189 Oh, here's a red light hanging there, and if I say, "Well, I've got my foot on the accelerator. I've got a car, I can go through that light yonder, making a hundred and twenty miles an hour." That's true. "I can feel the power under my foot." But you better wait till the "Go" sign. Hallelujah!

190 Do you get what I'm meaning? When the "Go" sign comes on, all right. When the thing's inspired to you, and God makes it known like He did back there, all right. But until He does it, we've got a bunch of Judas-tarians impersonating, walking along, like say, "Well, I'm just the same as they are. I'm a Christian, too."

191 Oh, don't you remember the sons of Sceva? Went out and said, "We adjure you, in the name of Jesus who Paul preaches, come out!"

He said, "Paul I know, and Jesus I know, but who are you?"

192 The hour is coming when right and wrong is made manifest. It shows in the Christians today. It shows in the churches today. It

shows in the people today. I'm holding you long—I want this to get to you.

193 Paul never said, "I believe I'll just go up and say, 'Well, be of a good courage.'" No.

194 What did he do? He heard an angel. He knewed that was the same angel that always spoke to him—he recognized. Then he acted. Went up and said, "Be of a good courage, for the angel of the Lord, whose servant I am, stood by me last night, showing me a vision that there'll be nothing lost on this ship. Be of a good courage, go eat your dinner now, everything's all right." Amen. When it's inspired to you, when God makes it right!

195 (I got a remark here somewhere I had wrote down. Here it is right here.) We're at the end of all things. Let me just bring this in like this now, in closing. I hope that God has revealed something to you. Everything is at the end. Someone asked the other night, I believe it was Brother Fred Sothmann, we were asking about how close the end time.

196 Brother Demos Shakarian had seen that vision so manifest, and come to pass five days later, to the perfect. It just like to dropped him out of his shoes. He called me. He said, "How is Joseph?"

I said, "All right."

Said, "Does he see visions."

197 I said, "Yep." He told me of David, Brother Wood's son, where he'd fall on a motorcycle, three or four days before it happened, just exactly.

He said, "You know, those things follow families."

198 I said, "Righteous or evil does, either one. It follows families."

199 And we were talking a little bit, and Fred said to me, "Where's this drawn from, Brother Branham?"

200 I said, "Look, Fred, let's take it by nature. God works in his nature. Look, watch what happened. The sun rose in the East. That's . . . the oldest civilization we have is China." We all know that.

201 The oldest civilization we have is China. All right. And civilization has moved westward all along. And now where would you leave if you left the West Coast, going straight across? Go to China. Exactly. We're at the end. The Bible said, the prophet said, "There'll be a day when it won't be night nor day, when the sun's passing over, but in the evening time [just before it ends up over here again] it'll be light." The same. . . . Jesus said, "There will be a former rain and a latter rain. And the latter rain will produce both former and latter rain, in the same season." We're at the end time.

202 Look here, let me show you. Politics is at the end. Do you believe that? Show me something today. . . . This nation is the worst in the world for corruption, ungodliness. Who read the Courier Journal paper the other night, in Louisville, when all these women—picking out, each nation, the prettiest woman in the nation —standing them up to be Miss Universe? Everyone did but Russia. And they sent to Khrushchev and asked him why not. He said, "Russia don't strip their women down to walk before men." A heathen, ungodly nation bringing reproach upon we who call ourselves Christians. Said, "Russia don't strip their women to walk out like that." And you never see shorts or such stuff as that in Russia. That's the ungodly. And we who call ourselves Christian!

203 No wonder the Bible said, "Every table has become full of vomit. And who can I teach doctrine, and who is weaned from the breast? But precept will come upon precept, and line upon line. For with stammering lips and other tongues will I speak to this people. And this is the rest. For all this, they would not hear." We got our own intellectual conception. Oh, how good it could be to stay all day on it.

204 Politics, corrupted! Democrats, Republicans, and all, is low-down. What is it? It's a bunch of graft. Every person works in it that's not born again is of the devil. The devil said, "Every kingdom in the world belongs to me," and Jesus never debated with him. The world is controlled by the devil. And every man that works for the government, if he ain't a Christian, he's of the devil and working for the devil. These nations will all fall to Jesus Christ when He comes. There will be a millennium.

205 Look here today, what they're going on now. Hollering at me about spending some money out yonder for Christians, and wanting to

give me twenty years in state prison, for spending money to operate a religious move. And whiskey and beer and cigarettes write off tens of millions of dollars a year, to corrupt the nation. And me trying to preach righteousness, standing in the door of Jesus Christ; and send me to the penitentiary for it. And take stuff like that of the evil, low-down, smart, intelligence, and let them write it off for television programs which corrupted the world, sent women to the dogs. One of the greatest curses the nation's ever had, and they get by with it. They send me to penitentiary for preaching the gospel, taking a few dollars out here to preach the gospel, that people give me to preach the gospel with. I'm not rich, and I can't write that out. But yet they want to send me to the penitentiary, hold me two years, and got a trial coming soon. Oh, how low-down, how filthy! God, be merciful.

206 I'll say this one thing, maybe that's the way God's got before He sends an atomic bomb. You have to do something wrong, you know. You have to touch His anointed one time, for this same Scripture, lest that . . . "Touch not my elected." That's right. So if it has to take that to bring judgment, like it did in the days of Daniel or somewhere else, let it come. I'm your servant, Lord. That's right. Oh, yes.

207 Politics, low-down! Nation corrupted! Well, look what, they're going to put soldiers in shorts now. Oh, my! Politics, war. Politics is at the end. Dictators is wrong. Politics is wrong. Why didn't they stay with the godly king like God give them, David? The great lord of England said, when this democracy was formed, said, "It's all right now, but it'll come the time," he said, "it'll be nothing. It'll be all sails and no anchor." And he's right. Said, "Politicians will stand on soap boxes on every corner with all kind of crooked things that corrupt the government." And the man was right. That's exactly what's going on.

208 One man can go out here and go through here and get drunk, and tear up everything he wants to; and go down there, he knows everybody, so there's nothing said. Let a poor man, or somebody don't know, try to do it, and they're sent to the penitentiary. Corruption, low-down, filth, 40% of them homosexuals. Think of it, Sodom and Gomorrah again! There's the group, supposed to be religious.

209 I wonder what takes place next when the next president comes in? God give us one good godly man, Dwight Eisenhower. And watch what the next one comes in. And we might have a rat the next

time sure enough. But there is coming a Pharaoh who doesn't know Joseph. Remember that! I'll get to that just in a second. Politics is corrupted. We know that.

210 War is at its end. Oh, they slung rocks one time at one another, beat one another in the head with stone axes. Then they shot bows and arrows, then they got rifles, then machine guns, then eighty-eight's in Germany, and so big guns with us, then they throwed hand grenades and poison gas. But they got a hydrogen bomb now. War is at the end. Every nation's got them, so what are you going to do now? Even a little nation today, just crook a trigger, that's all you have to do, and she all goes up. War is at the end. Amen. War is at the end. Politics is at the end.

211 Education is at the end. Juvenile delinquency is at the end. Children—there ain't no hopes for children. They've done gone insane. You can't have no education. You can't go down here at the school and get a kid with education. He's a twofold child more of hell when he comes out than he is when he goes in. Let the teacher say something about it, he'll get killed. They'll form a little cluck and go out there and shoot the teacher, take him out and string him up. We lost two thousand teachers . . . oh, wait a minute, I believe it's twenty thousand teachers, just last year. I don't blame them. I wouldn't want to do it either. Now they got signs up every time, give college education to these kids. They do need it, but the devil's got them. The devil's got them. And it's not only just normal to go out and be mean, and take a gate off and hang it up in a tree on Halloween night, or do some little meanness like kids used to do, or take a farmer's buggy and set it out in the road. Not like that, but they're insane! They do things that's insanity—shoot you, kill you, murder you, poison you, anything. That's the next generation.

212 Childbearing is at the end, womanhood, motherhood. Why, birth control practiced everywhere, and little dogs has took the place.

213 Morals, there's no moral to it no more. Women, dressing evil, come through television, all kinds of impersonations of evil people of Hollywood, all kinds of stuff, fashion. All at the end!

214 Education is at the end, politics at the end, war is at the end, civilization is at the end. All those things are at the end. My, what can we do then? What is next? We're at the end of all things.

215 Now, the church life is at the end. The normal church, the church. . . . Now, this may stick just a little bit, but the church carnal, the Esau church, she's come to her end. What's she doing? Heading up in the federation of churches, which will finally join with Romanism to fight Catholicism . . . or, with Catholicism to fight communism. Pope John is calling for all the churches to come back—and they will. And they'll unite themselves together, just exactly what "Thus saith the Lord."

216 You say, "Wait a minute, Brother Branham, you're getting off the line." If I am, God wrote His Bible off the line. You have to be Micaiah on this case.

217 Morris Cerullo said to me the other night, said, "Who is the antichrist, Brother Branham? The Jew is the antichrist."

I said "Morris! And you, a Jew?"

He said, "They're the greatest God-haters there is."

218 I said, "Morris, don't . . . tell me in the Scripture where the antichrist come out of Jerusalem. The antichrist come out of Rome, not out of Palestine."

He said, "Well, look, I'm. . . . They're God-haters."

219 "Yes, didn't God say He blinded their eyes so we could have a day of seeing? But our day will be over soon."

220 He said, "Oh, Brother Branham, I never thought of that." See, there you are.

221 See, we're at the end. The carnal world, the carnal church, is at its end. Watch how it's heading up in the federation of churches. The United Brethren went into them, the Pentecostal is into them. All the rest of them organized themselves. See it down . . . them Canaanites, all the way down through those Esau spirits. Very religious, and confederated themselves with the world—not spiritual understanding, not able to overcome, not elected of God to be called out and separated.

222 Oh, if I could only make it known, if I could only push it down some way! They don't see it. They got eyes and they can't see, ears

and can't hear. Oh, why are we so dull in the Spirit? Now, listen to this. Everything is at the end.

223 And the spiritual church is at its end. She's coming to the end. O God! Look back yonder when she started with Luther, shook down, the spiritual; then, with Wesley, come to sanctification; then with Pentecost, the Holy Ghost. And now at the end time, the Spirit of Christ so in the church it's doing the same works that He did, right back to its head again, ready for the church and Christ to unite and the coming of the Lord Jesus, and the resurrection of the dead. We're at the end time. Jesus said so, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." Do you understand it?

224 Look at the carnal church. Look where they're going to, farther and farther away.

225 Look at the Spirit-filled church, shaking off all of its little nonsense, coming up in the Spirit (in the minority, of course), coming in the Spirit, but moving up into such a place till it's got there to where the Holy Spirit's moving right through it, working its way, ready to receive her Lord. Ready to receive her Lord.

226 And the rest of them organized, going back into the world, sectioned off, going back into the federation, moving up into that one great confederate head under Catholicism. "And there was an image formed to the beast." An image, something like it. A confederation of church formed with Catholicism, them two together, work together. "Who is able to make war with the beast or his image?" Certainly not. How we could go through it for hours.

227 Now let me say this to you, and then it will be time to close. I told you it was going to be long. I just feel so wound up. When God said these things, said, "Tell them! Speak it out! Don't hold your peace any longer. Show it to them! If they don't receive it, then the blood's not on your hands." The hour is here, the time it's all heading up.

228 The world's at its end. It can't stand no more. The wars is at its end. You can't have no more war. If you have war, just the first one pulls the trigger, that's it. Politics, it's rotten and corrupted.

229 The church world is Methodist, Baptist, Presbyterian, Pentecostal. It's the hogs to its wallow, dogs to its vomit. That's right, every one of them! And God calls out of that corruption a church that's elected. That's exactly. Esau, they said, "We're the church!" I don't doubt that Jacob was Esau's father, too. That's right, so . . . I mean Isaac was Esau's father, and Jacob was his brother, with him. But one had recompense to the birthright; the other one hated it. One heard, recognized, and acted; the other one said, "Oh, as long as I go to church and do what's right, what difference does it make?" There you are.

230 Now, I say this then in closing, this one more remark. The real church has so much to live for now. Oh, it should be such a jubilant time for the real church, for the true church, for the elected church, when you know in your heart you've passed from death to life. When you look at yourself and see, watch your life and see that all the things of the world has passed away, that you've become a new creature. Listen now, in closing, closely. You know that you've passed, your life proves it. "By their fruits you shall know them." Your whole objective is Christ. You're looking for Him to come at any minute. You walk in the Spirit, you love Him. You see Him working through you. Nothing that you desire to do, but He just does it Himself. Oh, what a time.

231 Reminds me of the artist that went over to Rome to learn to be an artist, a young fellow. They noticed him. He was so much different from all the other American boys and girls, and things that went over there to be artists, and from the rest of the world. This one young man was outstanding. He was a fine fellow. And they noticed. They'd have great big parties, and get down there, and how they do in Rome, just get drunk as they can be.

232 I've been there myself and seen them. Get out on the street, men and women, and carry on. Even in the parks, have sexual affairs right in the park, right out in the open, pay no attention. England, too, all the rest of them, see. That's no worse than here. Just the same thing here, just about as bad—only, just cover it up a little more here, on account of police and things. Now, but just horrible!

233 Well, this young one fellow, he kept hisself away from all of it. When they'd go on their parties, he'd let them go, but he was learning to be an artist. So, one day an old caretaker, which was a Christian

that was around the museum, the art gallery, he said, "Let's take a little walk, son. Let's take a walk, I'd like to talk to you a while."

He said, "All right."

234 So they went walking up a hill. And both of them with their hands behind them, walked up the hill. The sun was setting. And so the old man said to the young artist, he said, "Son, you're an American."

He said, "I am."

235 He said, "You come here to get your education in art. I suppose you're aiming to make your life's work an artist."

He said, "I'm planning on doing that, sir."

Said, "I perceive that you're a Christian."

He said, "I am a Christian."

236 He said, "Well, there's one thing I'd like to ask you. I've asked these others. They say they're Christians, too." He said, "What makes you so different? What makes you different from the rest of these boys from America, and these girls from America? What makes you so much different, and yet you all say you're Christians?"

He said, "Sir, you see the way that sun is setting?"

He said, "I do."

237 He said, "Way across the ocean, in a certain state in New England, in a certain city in that state, and in a certain house in that city, is a certain girl that I promised that I'd live true to." He said, "That's all is on my mind, to get my education of art and return back to that girl who's living true to me." He said, "That's the way I live, all I do."

238 Oh, brother, sister, you might wonder why that we don't care what they call us. I don't care what they say.

239 I was standing with Fred the other day down in San Juan, Puerto Rico. Was looking across the sea, and noticed that coral reef, a half a mile out, them big waves breaking. He said—flamingos walking in the garden, so forth—he said, "Brother Branham, this is like heaven."

240 I said, "But the sea will be quiet there, brother." I said, "Just across the sea yonder, there's a certain place called heaven. There's a certain One called Jesus in this heaven, that one day He took away all my sins. And I promised Him I'd live true to Him, and I would do the things that He wanted me to do. That's the reason I'm not ashamed of His gospel. It's the power of God unto salvation." That's what makes a Christian live different. He is different because he's got something to live different for.

Let us bow our heads just a moment.

241 My dejected friend, this morning have you got something different to live for, something to bring you out of the world? Something that means more to you than all the world is to live for Christ? If you haven't got that, why don't you receive it now? Just don't go to church, and say, "I want to be a good person." Don't do that. You want to be a *Christian*. You . . . if there's something always been in your heart, telling you, "You're not right, but I want you to be right," you've always longed to be something that you're not now, don't you know that's God calling to you? Don't turn your back on it! "For if you was once enlightened and had the opportunity, and turned it down your last time, there remaineth no more sacrifice for sin."

242 Don't take up with Esau; come with Jacob, regardless of what it's going to cost you. If it costs you your home, if it costs you your job, if it costs your husband, if it costs your wife, if it costs your children, if it costs anything, get the birthright! That's what counts. And if you feel that way about it this morning and would like to have this birthright, I can't give it to you; God can, and He's the One that's talking to you. Would you just raise up your hand, say, "Pray for me, Brother Branham, that birthright I want." God bless you, everywhere across. "That birthright I want."

243 Our heavenly Father, I thank Thee, most noble and holy God, for all Your goodness and mercies to the sons and daughters of men. And we realize that we're at the end time. Nothing can go much longer. We're just waiting in borrowed time, like it was in the days of Noah, the long-suffering of God, when the ark was being prepared, when only eight souls were saved. You said, "So will it be at the coming of the Son of man." God's long-suffering, not willing that any should perish, but that all might come to repentance.

244 And today in this building, there's men and women raised their hands, boys and girls, young and old, have raised their hands, and saying, "There's something tugging at me." O God, may they never turn it down. May they sell their education, may they sell everything they got, like the man who found the great pearl. It was a notable great pearl. It was the greatest pearl, and he sold all of his little ones that he might buy this notable great pearl. May they sell out everything that they got of the world this morning, all their popularity of the world.

245 These women sitting here, Lord, many of them that's heard the gospel preached so many times—and still wade right on into the world. And fashion like the world and dress like the world, and going to parties and things that the world . . . partaking of worldly things, and acting like the world, and using the things of the world. O God, may they be ashamed this morning! If there's any hope in them at all, Lord, turn it today. Let this be the hour.

246 And these men here, Lord, O God, have mercy on them. Many of them still walking out in the things of the world, still desiring and enjoying the things of the world: sin, smoking, drinking, sociable drinks—a little beer on the side, or something like that—or would lust, and hang little pinup, filthy-dressed young women. And them bodies that they're looking at on the street (and they almost run over people to look at them, calling themselves Christians), and know that that form of that woman's body, maybe in twenty-four hours, will be rotting yonder in the grave, bugs and worms crawling through them shaped and formed vessels of her body, and her soul yonder in a devil's hell, for the way she lived. Yet she'd stick up her little painted lips and snicker and laugh at you.

247 God, be merciful to them people. O Lord, don't let them be lost. Please have mercy and send mercy. Give each one of them, Lord. . . . You're the only one can give this blessing. And if You've called them to eternal life, may their hearts open up and they lay everything aside this morning, and then they will receive it. Grant it, Father.

248 And now may the Holy Spirit come into this meeting for the sick and the afflicted, and let the people see that this message that's been preached this morning, that the coming . . . and everything is at the end, and even Jesus working in His church. Let it come to pass right now, Lord, that You can take these people into Your hands. And when they see the Holy Spirit working, moving among the people, may it be

confirmed, the message that I've preached, that we're at the end time. And may they hear! They have heard. And may they recognize that that same Jesus, the way He did it in his day, He's here doing it through His church in the last day. And then may they act, by giving their lives, and bodies, and souls, and spirits, to Him. I give them to You, Lord, in Jesus' name.

249 Now, in the building where the people are, I sent Billy this morning to give out prayer cards. He called . . . [Blank spot on tape.]

250 [Brother Branham speaks to person in the congregation.] Are you sick and needy? If God will reveal to me, like He did the woman at the well, and tell me what your trouble or something about you that you know that I don't know, would it make you have faith to believe God? Would it make the rest of you have faith? Is this our first time meeting? You've seen me before, but I'm a stranger to you. Is that right? All right, may the Lord God grant your request.

251 Now is it real, or not? Oh, my! Call on your intellectual religion! "Baalam," said, "where's he at?" Elijah on Mount Carmel, said, "Where is Baalam? Wake him up." You don't have to wake Jesus. He's awake all the time. He's ever present, ever living, ever able, the same yesterday, today, and forever. Amen. God remains God.

252 Do you believe your heart trouble is going to leave you and you're going to get well? You're not from here. You go back to Lexington and tell people what great things the Lord's done to you.

253 See, it goes over the top of heads of people, they never get it. A live church would grab that, quickly, and know that the presence of the Holy Spirit is here.

254 Somebody back in here raised their hand. Was it you, lady? Do you believe God can tell me your trouble?

255 The brother out there on the end, I believe he said a while ago that. . . . Do you believe, brother? You do? Then that skin trouble will leave you, you will be all right. Do you believe it? You accept it as being healed? Raise up your hand if you do. All right. He's a stranger to me. You know that, Pat.

256 A lady looking there, praying, looked at me, said she was a stranger. Do you believe the high blood pressure is going to leave

you? That's right, isn't it? Raise up your hand if that's right. All right, have faith in God.

You see what I mean?

257 How about some of you people that know me? You got something on your heart, raise your hand. So many of you. I can't make it; it just has to come. You know, it's your faith.

258 Georgie Bruce, I see her sitting there. You're always trying to find something for somebody, Georgie. You was healed with a cancer. No question in your mind. The day that you come to this Tabernacle and walked out that door yonder, the Holy Spirit come upon me, and told you right there some act that nobody in the world knowed but you and God and another person. Is that right? That's right. You believe me, don't you, Georgie? You got something on your heart, Georgie. Do you believe God can tell me what's on your heart?

Will that make the rest of you people that know me, believe?

259 I know Georgie, but she's thinking of something. She's got two people that's away from here she's praying for. Both of them live in Corydon. That's right. Then she's got a person here, a man she's praying for, that's out here in the hospital. And you're praying, not so much for his healing, but the salvation of his soul. That's "Thus saith the Lord." That's right. Is that right, Georgie? That's exactly right.

260 Somebody way back there raised up their hand, way back in the back, back in here. You, what about you? Did you raise up your hand, you're a stranger to me? This man sitting here looking at me, I don't know you. Do you believe me to be God's prophet, God's servant? Do you believe the Holy Spirit, what I've told is the truth? Do you believe that? If you'll believe, that's the only thing you've got, because you're suffering with cancer. That's right. You're not from this city. You're from New Albany. That is right. And you got cancer. If you will believe with all your heart, you'll get well. Will you accept it? Raise your hand. Blessed be the Lord!

261 I believe that woman out there with the white-looking hat around her head, colored lady, raised her hand. I haven't had a colored person yet. Do you believe, lady? All right, sir, believe with all your heart. You got heart trouble, stomach trouble, complications. Somebody brought you here this morning. "Thus saith the Lord." That's right, isn't it, lady? If that's right, wave that handkerchief you

got in your hand, so the people will see it. I never seen the woman in my life.

262 Did you raise your hand? Am I a stranger to you? And you're a stranger to me. You believe God knows me, or God knows you? You believe He can tell me what's on your heart? You're praying for somebody. It's your father, has heart trouble. That's right. And you're seeking the baptism of the Holy Ghost. "Thus saith the Lord."

If you can believe!

263 What about the little lady with her hand up, like this? Do you believe? Your trouble is that rash on your hand, but you're praying for a grandchild. That's right. The child is not normal. That's true, isn't it, lady? You believe with all your heart for it. When I said "child," wait a minute. Oh, there you are. Your son had a car accident, crippled. I don't know you, lady, but that's true. If that's right, raise your hand.

264 Now, who's here? Who is it? It's ain't me. How can I do that? Don't be numb of the Spirit, spiritual things. It's God here! That Holy Spirit you want, do you believe it now? Do you believe it now? All right, then receive it now. Now is the time to receive it. Believe with all your heart.

265 You that's sick or needy, I can't heal. No man can heal. I can't give the Holy Spirit. But the one that can heal and give the Holy Spirit, He's here! He's the one who does it.

266 Now bow your heads. You believe right now, as I pray for you and these handkerchiefs.

267 Our heavenly Father, as far as I know, I went through every one that was strangers, as far as I felt myself weakening and giving away; felt led that this is the time maybe that the elected has seen. May each and every one of them, Lord, that was called and permitted to be called by your Spirit. . . . Something, their faith, they had more faith (some of them) than they thought they had. They just begin in their hearts, and. . . .

268 The woman touched his garment one time when He passed by, and He turned and said, "Who touched me?"

And they said, "Well, everybody's touched you."

269 He said, "But I perceive I got weak." And he found the little woman and told her she had a blood issue, and her faith had healed her.

270 And the Bible said that He's still a high priest today that can be touched by the feeling of our infirmities. The Scripture said He's the same yesterday, today, and forever; and if He be the same, and the same high priest, He'll act the same and do the same.

271 And may the people see that the Spirit-filled church is coming to a head. Christ is fixing to come and take his church. His last great signs, as it was in the days of Sodom—who spoke, knowed Sarah, and knowed he had a wife named Sarah, knowed her in the tent, laughed. . . . He said, "That will be a sign. When you see that, remember, that generation shall not pass until all be fulfilled." Here it is. We're at the end.

272 Grant, Lord, that every sick person in here may know that the living Jesus Christ is present. May these handkerchiefs be blessed to every sick body that they go to. I condemn the devil for the people. I cast him . . . by the Spirit of God, in faith, I cast away every shadow of doubt. And may every person here that's ordained to eternal life, receive it this hour. May every superstition, every little quench, every little thing of the world, every little weight. . . . As the Bible said, "Let us lay aside every weight, and the sin that does so easily beset us; that we might run with patience the race that's set before us; looking [to what? to the church? to the organization?] to the author and finisher of our faith [which is here now], Jesus Christ, the Son of God." Looking to Him who. . . . We don't have to take words that we know that's true, but yet them words is made real to us this morning! That same Jesus that died, is not dead. He's rose again, and two thousand years later He's bringing his church to a head. The spirit of Judas is working among them, but may they lay aside every tongue and doctrine, everything, this hour and receive Him.

273 May they hear, which they have through the sermon. May they recognize now that the very words that they heard has been made manifest, and they recognize it, that it's Christ! And may now they act, act upon it: receive it, rise to their feet, give testimony, and go into the kingdom of God by being filled with the Holy Ghost.

274 May the sick be healed. May the afflicted be healed. May every heart's desire be made right. Grant it, almighty God.

275 Now, with your heads bowed, your hearts open, just give yourself a season of prayer, just before, I guess, the baptismal service coming, just before this. There will be another service tonight.

276 Now, remember, don't let this opportunity pass. I've been here now for two-and-a-half hours, or more, trying to just take my time, and bring in the gospel, and laying it in just perfectly. Then we come right down to the end. And the very text—hear, recognize, act—don't let it pass over your head. You've heard it. Do you recognize that His presence is here? Do you know it's Him that's calling you? Then act upon it. God be with you. Have a season of prayer.

277 Brother Neville, you [blank spot] a little bit in prayer, just go ahead.