
THE MARK OF THE BEAST



The Lord bless you. Good morning, friends. Happy to be in again today. And I see it's a little warm back there, and if there's any of the fans that they wish to let loose, well, it'll be all right. I was just a little late. I'm always a little late. But the phone calls and things that held me so, and especially the manager called and tell me where the future meetings was coming.

² So, next Sunday, we begin on the fair grounds at Shreveport, in a big tent, next Sunday, to run a two-week service. The first week, of preaching services only, the Gospel. And then, the second week, a healing service. And then from the fifth to the ninth, at Saskatoon, Saskatchewan, Canada, in the ice arena there, where we was at a few years ago. And then, by then, we come back and go to the California then, for the great fifty-year, Azusa Street rally. And the California coast then, up around in San Francisco, and up there. There is several meetings set up. And Brother Cox will have them pretty soon, as soon as we can get them scheduled.

³ Now, I'm so glad this morning to be a Christian. I just don't know anything greater than being a Christian. I can think of years gone by and of mis-spent life. And I was thinking, the other day, being forty-seven now, I thought, "If I could only take back those twenty-three years that I lived in the world!" I was twenty-three before I was made a minister of the Gospel, by the grace of God. And if I could only call those years back, I would like to do it for one purpose, to make that up in preaching the Gospel, for getting souls saved.

⁴ There's nothing any greater than to see a soul born again in the Kingdom of God. And I can remember the years of walking in the world, where I, seemingly, thought I was having a good time. As far as morals, I . . . The Lord blessed me so much in that, not to be immoral, and drinking, smoking, running around, immoral life. But, yet, I . . . Thinking I was a pretty good fellow, but one day, the Lord took me to the deathbed, and I realized it wasn't nothing in me any good then. That it . . . I must have an experience of being born again.

⁵ And when the Lord Jesus saved me, I don't say that everything has been real good since then, but I've had so much joy in knowing that if anything does happen, everything is all right. See there, that I have peace with God, that passes all understanding. Sometimes, I can't understand those things, but knowing His Word that He promised it, is all for good, then it's all right. That just settles it forever.

⁶ Now, today, announced the subject that I was to teach on: *The Mark Of The Beast*, which is a very vital subject. And it would, maybe, trying approach it today from a—a standpoint. . . Well, that subject would probably take. . . I could stay on it three or four months, every day, and still be in the Scriptures on that great subject.

⁷ But I thought, today, being that we were going to pray for the sick people, after this morning's Sunday school session. . . Many of the people gather in here for healing, and they wait around in motels and hotels, and wait for this morning, to when they can come in to be prayed for. And we certainly wouldn't want to take their space of time.

⁸ So if I start on the subject, and then continue on, in a few days, when I get back again; maybe between the two meetings, then back again after that. I'll try to continue on, the Lord willing, on: *The Mark Of The Beast*. And you. . . Teaching *The Mark Of The Beast*, you have to have *The Seal of God* to run with it, 'cause they run right side-by-side.

⁹ Now, in this great vital subject, before we approach it, let's talk to the Author of the Word, the Lord Jesus, just in a moment of prayer, if we'll bow our heads.

¹⁰ Our kind Heavenly Father, we now come to Thee, humbly, in the Name of the Lord Jesus, Thy Son. And asking for Divine mercy and guidance in the Scripture. Realizing myself, that here before me sits the purchase of His Blood. And one Word misrepresented might cause some soul to be turned away. But the right Word represented at the right time, and in the right place, might cause a wayward sinner to come to Christ. So, help us, Dear God. And seal our lips to anything that would be contrary to Thy Divine will. You know every heart, and You know the need of every heart. And we pray that You will let the Holy Spirit take the Word of God and direct It to every heart, just as we have need. For we ask it in Christ's Name, Thy Son. Amen.

¹¹ Now, in the 13th chapter of—of the Revelation of Jesus Christ, we want to read a portion from there, and also from the 14th chapter of the Book of Revelation.

¹² Now, there is a—a seat, setting over here, a little bench, if Brother Fleeman, if you'd want to get it, for some of them in the back, it's right extremely against the wall over here, why, you'd be more than welcome.

¹³ Our little church is not adequate, maybe, for size of the—the people, but we. . . People come and can't get seats, then they go back. But we started here, and it's a sacred little spot, and we love it dearly with all of our heart. And we—we just like to stay in these little old walls, because God has come down many times and blessed us in these walls.

¹⁴ Now, in the 13th chapter, and beginning with the . . . Let's see, we begin about the 11th verse of the 13th chapter of the Revelation.

And I beheld a beast coming up out of the earth; . . . he had two horns like a lamb, and he spake as a dragon.

And he exercised all the power of the first beast before him, and caused the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

And he does great wonders, so as . . . make fire come down from heaven on . . . earth in the sight of men,

And deceived them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image unto the beast, which had the wound by the sword, and did live.

And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause . . . as many as would . . . worship the image of the beast should be killed.

And he caused all, both small . . . great, rich . . . poor, free . . . bound, to receive a mark, in their right hand, and in their forehead:

And . . . no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that has understanding count the numbers of the beast: for it's the number of a man; . . . his number is Six hundred three score and six.

In the 14th chapter, we read this.

And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, . . . kindred, . . . tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heavens, and earth, and the sea, and the fountains of water.

And there followed him another angel, saying, Babylon is falling, is falling, the great city, because it made all nations to drink from the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast, or his image, or receive his mark in their forehead, or . . . hand,

The same shall drink of the . . . wrath of God, which is poured out without mixture into the cup of . . . indignation; and . . . shall

be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹⁵ Now, this great subject that we are approaching, has certainly caused some great controversy, and some pro and con, on the—on the subject. And I, for myself, believe that it's such a great, vital part of the Scripture. That, all the Scripture should be taught, all of It. We should not leave any of It out. And God has spoke through the Scriptures, about the mark of the beast, and how that it was to appear in the last days. And as a minister of the Gospel, believing that we're living in the last day, I believe that it's a timely Message that should be approached reverently in this day.

¹⁶ Now there has been many thoughts projected to the peoples, concerning this vital, God-sent Message, warning to the Church. It's been many things has been thought and given to the people, what this mark of the beast was. And, of course, like all other Scripture, it causes cults to rise. And, but, surely, if there is such a thing fixing to befall the people of the earth, there should be some Gospel, sensible answer to the question.

¹⁷ If God so placed it, that those who receive this would be tormented in the Presence of the Lamb, and of the Angel, and fire and brimstone, and will be an Eternal, everlasting judgment to those who receive this great mark, we ought to have some conception of what it is. And, then, it ought not to be approached by some mental theology. It should be approached by the Scripture. Scripture must answer to Scripture.

¹⁸ We realize that reading the Bible, you do not read It like you would a newspaper. Because, it's been the wisdom of the Holy Spirit to hide many things from the eyes of the wise and prudent. And would reveal it to babes such as would learn. God wants somebody who is hungry, so He can just take them over to one side and sit them down, say, "Here it is, child of Mine. This is it. The world don't understand this, but ye shall understand. See? See? Let it be this way."

Then all Scripture, given by inspiration, then It must be interpreted by inspiration. And then Scripture must compare with Scripture.

¹⁹ And I thought, perhaps, maybe, today, that realizing that through the grace of God, and the ministry that He has lotted me to bring to the people, how people fasten to the words and hold on to them, always try to approach It just as reverently, unselfishly as I know how. Because, and by the Scripture, and if it doesn't compare with the Scripture, then I just leave it alone.

²⁰ Now, this has been said many times, it's been projected here, some years ago. I remember, as a young minister, that people wouldn't put the little "N.R.A." in their window, said, "That was the mark of the beast."

It's been projected many times, that, the Vatican hierarchy, pope of Rome. And many times, to different characters that's raised, like Adolf Hitler, Mussolini, and many of those, being "the beast," and so forth.

²¹ Now, as uneducated person, I try to use the Scriptures of the Old Testament as a type, or a shadow of the New. God always foreshadows everything before it happened, all ages, never (without) one time failing, all ages.

²² Now, I thought, this morning, that it would be a good time to go back and get the mark of the beast in its amateur, or, and in its primitive, where it begin. And it's true that there is to be a certain person, a man, that it is to wind up in, in the last day. But it's foreshadowed, back in the beginning, and also foreshadowed down into your life, and foreshadowed through every church age. And then comes to a positive place, in a man, in the last day.

²³ Now, to go into this, which I say would take weeks of Bible teaching. But being, today, we just have a short limited time, we will take it in its amateur, or, not. . . I don't mean that. I mean, in it's primitive, the origin of it, and bring it, what is the beginning of the mark of the beast. How do you receive it?

²⁴ I'm sure there's none of us ever wants it. Because, those that are wearing it, will certainly never stand in the Presence of God. And it's to be in the last day, when it's to be manifested, and we certainly ought to know some reason. Or, what is it?

Now, last night, in the basement. . . while studying and going through the Scriptures, searching, as I have, weeks after weeks, on this subject.

²⁵ Now, sometimes, in speaking in a mixed audience as we have today, both men and women, sometimes, using parables to get the point in, it would seem like that maybe I might say something that wouldn't be just appropriate among a mixed group of people. But, if you were sitting in a doctor's office, they would. You would listen to him, no matter, if you're teenage girl or boy, or whoever it was. And we're in the house of God, where we're to have clean minds, and clean hearts. And if we haven't, it's our place at the altar. That's right.

²⁶ So in these words, and I don't mean to use anytime, anything, to throw off on people. If I do that, then I need to be at the altar. But it's to bring Gospel Truth, to know This. That, if you fail to tell the Truth, God will require it at the pastor's hand. Then, if it's off of the pastor, onto the congregation, then the congregation will answer for themselves.

²⁷ Now, all the Old, the types, the shadows, Christ in the shadow of the Lamb. God, in the beginning knowing all things, nothing has ever

been predicted, or put in the Scripture, but what God already spoke it before the foundation of the world. The whole plan of God was laid out. You believe it? Saint John, the 1st chapter, about the 7th verse, It says, "In the beginning was the Word, the Word was with God, and the Word was God."

²⁸ Then what this Bible was, is God, before the foundation of the world. The only reason It's written in Here, is prophets receiving, from God, foreknowledge of His predestinated plan of the ages.

A lawyer studies the books, to find out all the knowledge that he knows how to find out, so that he can give it to his—his client.

Oh, that's the way the prophets are, the teachers are. They study the Word.

²⁹ First, the prophet goes to God, and the Word comes down, and he wrote It in the Bible. And, now, that was God's foreordained plan the prophet saw. And he wrote It in Word, so that the people following would be warned of situations and things to come. See? Now, by inspiration that Word was spoke by God; by inspiration the prophet brought It; and by inspiration we have to receive It. It's not a material. It's not a natural thing. It's not a . . .

³⁰ The carnal mind. Listen. The man in his carnal condition can never understand It. No way at all. It's impossible. "For the spiritual things, to the carnal mind, is foolish," says the Scripture. And vice versa. Now we must be spiritual-minded.

³¹ Now approaching this, let's get something of the Old Testament that even the newborn babe, the children in Christ, might be able to comprehend It, to understand, as we show it by parables, how it happened.

³² As I say now, remember, all the things of the Old Testament was a shadow of the things to come. Hebrews 11:1. "The law having a shadow of good things." A shadow! Hebrews 10, rather, 1, "The law having a shadow of good things to come." Therefore, they offered a lamb in the Old Testament, as a shadow of God giving the Lamb of God. All the things being a shadow.

³³ Then, if this great, vital prediction here of the Scripture, surely God will give us a foreshadow of what, how it is done. Now, I think it's so beautifully typed in the Scripture, and given by inspiration. And we could go back into the—the Exodus. And we could go back into Leviticus, the 21st, find the jubilee year. And go over into Exodus, I think, about the 6th chapter, and so forth, and many places, pick this up.

34 But, now, how are we saved? “By faith are you saved, and that by grace.” Nothing you can do, not one thing you can do, to be saved. If you can, then Christ’s death is in vain. It isn’t what you eat, what you drink, how you dress, *this, that*, or the *other*. But, “You are saved by grace, through faith.” God, by His sovereign grace, foreordained, spoke your word, your life, into existence before the world was ever formed; and by His infinite mind, knewed what you’d be in the final end.

35 Then, grace constrained Him, love constrained Him, to project sovereign grace to the earth, to make a provision to save you. If He seen you desired to be saved, then God, through His love, His great attributes, would not permit Him to do nothing else. If God is love, and seeing a group of people before Him that was going to be lost, it’s up to love to take the place, to make a way of escape. He must do it. It would be against His nature not to do it, so He makes a way.

36 And then, as He makes a way, He also has set many milepost, warning, red lights, and so forth, as we journey on down through life. Why, even the law of the land, fixes stop signs, red light, go light, to help save our mortal life. And that’s just a feeling of mankind, one for another. How much more has the God of Heaven fixed warning signal, sign, to let us bypass these things! And, today, we’re approaching on the subject of one of the vital signs, great barricades dropped across.

37 Now, “a mark.” The Bible speaks that the mark of the beast would be known by the hand or the head.

38 I’ve heard it predicted by many different ways, that they would tattoo a sign in your hand, a sign on your head. Now, I do not believe that that’s correct with Scripture.

39 And there’s going to be a group of people that’s going to be marked for destiny in hell, and there’s going to be people marked for their Eternal destiny in Heaven. And these two marks run side by side. And it’s going to get so great, listen, so pinching, that just before the Coming of the Lord, that you’ll have to have one mark or the other one, or there will be a boycott; you can’t buy nor sell.

40 Notice. Now, how does this begin? Now, these two great things has been working in the churches for years.

41 Now look. Judas was the antichrist. We know that. He was the one. He was not seemingly against Christ. Seemingly, he was for Christ. And the Bible said, that, “In the last days, them two spirits will be so close to each other, that it would deceive the very elect if possible.”

42 And as the Spirit of God, from the beginning, finally worked down, down, through Moses . . . You believe Christ was in Moses? Certainly.

43 Was Christ in Joseph? Why, he portrayed—portrayed Christ just perfectly. Born, loved of the father; hated of his brothers. Sold for practically thirty pieces of silver. Put into a ditch, supposingly to be dead; taken up, sitting at the right hand of Pharaoh, the greatest nation in the world. When he went forth, they bowed the knee, “Joseph is approaching.” Perfect type of Christ. How his brethren was made known to him, how they wept and said, “This is our sin.” And how that was portrayed, letter by letter, of Christ.

44 Look at David; the Son of David. Christ was the Son of David. Christ in David, hated, despised, rejected of his own people, dethroned; went up over the mountain, looking back, weeping, because his own, even beloved children, had turned him down and dethroned him. And he wept over Jerusalem as he went up. Perfect type of Christ, the Son of David, sitting on Mount Olives, rejected by His Own beloved. And set up there, weeping over Jerusalem, said, “How oft would I have hovered you, as a hen does her brood, but you would not.”

45 Now, what was it? The Spirit of God, working down through the prophets, till It come to full manifestation in Christ Jesus, and He was God made manifest in flesh.

46 And the spirit of antichrist come down through the religious teachers; down through Cain, Nimrod, and on down through each one, until it finally made itself manifested in a character called Judas Iscariot. And just about the time that Christ was made manifest, Judas come on the scene. And just the time that Christ went off of the earth, hanging on a tree, Judas went out of the earth, hanging on a tree.

47 And just about the time the Holy Spirit come forth on the Day of Pentecost, to the Church, the antichrist spirit followed It. Saint John . . . Or, First John 1 says, “Beloved . . .” First John 1:4, “Believe not every spirit, for that spirit of antichrist which was to come, is already in the world, working among the children of disobedience.” Now, as they begin anew, they come and manifested in A.D. 1. In the beginning, they went out at the same time. And both spirits is working through the church, calling out a—a church on either side. And both of them . . . Oh, don’t fail to get this. Both of them are religious. Both of them are very religious.

48 Let’s travel back, way back at the first. Cain and Abel, Judas and Jesus, both of them religious, both of them worshipping. You get it? As Judas killed Christ, or . . . As Cain killed Abel at the altar, Judas deceived and—and delivered Christ, and He was killed at the altar.

49 And here comes the two spirits, moving along. And they’re religious, both of them. Oh, I hope you get it. “There is a way that seemeth right.” God give me grace to always stand by It! As down

through the age, here at the tabernacle, regardless of what people thought, I've tried to stay right straight on the Scripture. I love people, but sometimes you have to hurt them, because the church is the house of correction. The judgment seat of God is at His church.

⁵⁰ Notice, religious. Jesus said to the Pharisees, the religious leaders of that day, "You are of your father the devil. If you would have known Me, you would have known My day, also."

⁵¹ Now, get back to our type. Now, there was a beautiful type given, that I—I wish to start with today, of "the marking of the beast." Now, in the Old Testament, the Bible said that there was to be a fifty-year jubilee, that was seven times seven years. And in the forty-ninth year, that it was to be made ready, and the fiftieth year was the jubilee year. *Fifty* means "jubilee." It was. Fifty is God's jubilee number. The word *Pentecost* means "fifty." It was the outpouring of the Holy Spirit, at the end of the fifty days. It was also the end of the fiftieth year.

⁵² Jesus come to foreshadow . . . or, forewarn, rather, the people, of the coming year of jubilee. He went into the synagogue at Capernaum, and sat down, and taken the Scripture and turned over to Isaiah 61:1, and read this Scripture.

The Spirit of the Lord is upon me, for he has anointed me . . .

To preach the acceptable year of the Lord.

. . . to set the captives at liberty, . . . and to give sight to the blind, . . .

And when He got through reading, He set down and hand the Scripture back to the priest.

And he said . . . This day this scripture is fulfilled in your ears and eyes.

⁵³ You see it? For He was giving forth the warning of the coming forth of the great gusher of Pentecost, to set at liberty everyone that was slaves to sin, and bound.

⁵⁴ Now, at the going forth of this jubilee year, it was to be sounded throughout all the lands. A trumpet was to sound, and this trumpet would make the distinction. Or, the trumpet was the fiftieth-year sound that let . . . Every slave that had been bought, or become poor, poor and could not care for his own, he had fell beneath the load. And his master, for his debt, had bought him, and had placed him into the field as a slave. And he had to serve him, for he was too poor to redeem himself.

⁵⁵ But God said, "Remember, you were one time slaves, yourself, and down in Egypt. And I have freed you. Therefore, at the sounding of the trumpet, every slave, no matter how long he's been in, or how short a time, he is at liberty to return to his family, to return to his people, and

be free of every debt, for it is a time of jubilee. Even you wasn't to plant any corn. And ever what the field produced, you was to live on it. You shouldn't trim your vineyard, or anything. The poor of the land was to eat of it. A very beautiful type of the Millennium.

⁵⁶ Notice. Every slave, when he heard that trumpet sound, he could throw down his hoe or whatever he's working with, and say, "I am a free man. I couldn't redeem myself. But God, through His grace, has declared a year of jubilee. Therefore, I believe God, and I don't have to work anymore." And the laws of the land claimed him free. What a beautiful type of today!

⁵⁷ We, poor, aliens, nothing we could do. If we kept every sabbath, every new moon, quit eating meat, if we kept all kinds of days and done all kinds of religious sacrifice, we are under a load. We are sold in sin. Our parent sold us out, to sin, in the garden of Eden. And we are laden under the bonds of sin, as a slave to the devil. "We were born in sin, shaped in iniquity, come to the world speaking lies." There is nothing we can do to help us, 'cause our whole make-up, our whole nature, and everything we are, is sin.

⁵⁸ But when the jubilee time come, that we are free! And the Trumpet is the Gospel, the good news. The trumpet was the Gospel then, good news. You're no longer bound. You no longer have to live in sin. You can go home and be free. You don't owe any debts at all. The whole emancipation of proclamation is done signed, and you are free.

⁵⁹ And, today, when a man hears the good news, "Christ died in your stead; nothing that you can do about it. Christ paid the price," the Gospel sounds.

⁶⁰ You can drop every cigarette, every chew tobacco, every whiskey bottle, every—every thing that's binding you, and say, "I am free. This is the good news, Christ hath made me free." You are a free people. You don't have to go any longer. You don't have to serve the devil any longer. You can be free if you desire to be free. Now you don't have to drink. You don't have to run around. You don't have to mistreat your wife. You don't have to curse. You don't have to lie. You don't have to steal. You don't have to be weary. Why, you got the resources, up yonder, that's never been tapped, of the bountiful blessings of God, that the world knows nothing about.

You say, "I must have a little pleasure."

⁶¹ Why, brother, if you ever hear the good news of the trumpet, the worldly pleasures seem so little, they're a sounding brass and a tinkling cymbal. You don't need it no more. So much greater is this news, than the old boundaries of slavery, the old marks of sin, that caused you to be batty-eyed wretches, by smoking cigarettes; alcoholics on the street,

with trembling. You don't have to go that way. The Gospel trumpet is a sounding, "Whosoever will, let him come and drink from the fountain of the waters of Life."

⁶² But to reject that, if a man said, "I want to stay the way I am. I don't want to go. I just want to stay right here." That man was taken to the temple, with his slave master. He must put his ear against a post, and an awl was bored in his ear, and it was a sign that he could never be free. He had to serve his master, as long as he lived, because he rejected the news of the good news.

⁶³ If that isn't a perfect type of the marking of the beast! The good news is the Gospel. To reject to hear the Gospel, your ears is sealed up, that you'll always call It, "Fanaticism, and there's nothing to It." And you'll be serving sin in forms of godliness, as long as you live. No matter how religious you are, you are sealed off from the Presence of God.

⁶⁴ Listen. What was it? About fifty years ago, on Azusa Street in California, a bunch of people were worshipping God. Methodism had got so formal and indifferent until they didn't want none of what they call fanaticism; no shouting, no amen, no nothing in the church. They thought that education and reformation would reform the people to a place that they didn't need this stuff anymore.

⁶⁵ Let me tell you, my friend. Education as good as it may be, reformation as good as it may be, will never take the place of the baptism of the Holy Spirit. It's God's Eternal plan, to Seal His Church away. And they went forth on street corners. They walked railroad tracks and picked up a grain of corn at a time, and mashed it in a platter, and made corn cakes to feed their babies. They preached the Gospel across the country. They were throwed in jail. They were made fun of. They were rejected, called, "Holy-rollers! Pentecostal fanatics!"

⁶⁶ And the world, America, rejected It. And when she did, her ears has been sealed to the Gospel ever since. What did they do? They refused to drink from the fountains of living Water. What makes all these things in the world today? What makes these ladies wear little shorts? What makes them wear those blouses that you can see their clothes through? What is it? It's hungry children. That's right. Thirsty!

"Blessed are ye when you hunger and thirst after righteousness."

⁶⁷ Jesus said, "You will not come to Me." Listen. The reason they do it is because that they have rejected the fountains of living Water, and have drunk from a Hollywood, broken cistern. Exactly right. They have received it through old vulgar televisions, and so forth like that. And the very plan that they done, they've went right straight back to Eden, where it begin from.

68 America has refused Christ as their God, and received women as their god. What have they done? They strip their clothes. And put . . . Oh, it's a disgrace for a decent person to walk the streets of any city. What does that show? That shows just exactly what's in a woman's heart. Jesus said, "By their fruits you shall know them." They have disgraced womanhood. Why? Because that a woman has become a goddess.

69 In the garden of Eden, there was two trees. One of them was the Tree of Life, the other was a tree of death. And man refused the Tree of Life and accepted the tree of death.

70 And that's what the world has done today. It's—it's refused the Tree of Life, which is Christ, and has made a woman their god. She is American goddess.

71 That sounds hard. But I'm stripping down the women, and I want to tell you. After all, a woman . . . Let me burn you up on this. And, men, you are coming next.

72 Look. A woman is not even so low . . . She's not even a creation in God. She's a by-product. After God made the whole creation, He took a piece off of a man, and made a woman. She wasn't even considered in the original creation. Correctly. She become a helpmate to man, and through there she's supposed to live for that.

73 But, today, men are turned around and made her a god, like Eve was in the garden of Eden. Adam turned his back on God and went with Eve. And America and the rest of the world has turned their back on God and went with the women. That's scorching, but that's true. Look around.

74 Why, you men, what's the matter with you? Any man that'll let his wife wear clothes like that, and smoke cigarettes, that shows what you're made out of. Men, do you know you are the sons of God? Do you not know? God isn't . . . You don't fear God; you fear your wife. That's right. Broken cisterns! Hollywood nonsense!

75 Now, that's not only in Presbyterian and Catholic, that's in Pentecostal and Holiness. That's true. Years ago, when the trumpet was beginning to sound, you women wore long hair, you dressed like ladies, but you Pentecostal women are getting just as rotten as the rest of them. That's right. Chopping off your hair! And the Bible said, "Any woman that cuts her hair, her husband has a right to give her a divorce and leave her." First Corinthians, the 11th chapter, see if that's not right. She even dishonors her husband.

76 Why do you want to wear clothes like that? Now, I'm talking to you women, 'cause I see you letting your kids on the street act like that, and you yourself are. What in the world do you want to wear clothes

like that for? It's . . . I don't care how much religion you're supposed to have. That shows, in your heart, what's coming out. That shows exactly what you are made out of. Why? You deafened your ear to the real Gospel of liberation. That's right. You are marked by the antichrist, acting like him, the fruits of your life proves what you are. And you men, because you let her do it, it shows who your god is, and shows what you done. That's Gospel. That's the Word. Now who has got the mark of the beast? "So close that it would deceive the very elect if possible." Can't you see, friends, that apple trees bear apples, pear trees bear pears? What in the world does a woman, that's supposed to be a child of God, want to dress like that?

You say, "Well, they don't make blouses and clothes." Oh? Oh, they don't? You got a sewing machine. Surely, you have.

⁷⁷ It's because that down in your heart, trying to hold it over with the religious crust, you've listened to the devil. That's right. And maybe your pastor is guilty for not telling you the truth. That's right.

⁷⁸ "You are a peculiar people, a separated people, a holy people, a royal priesthood," altogether different from the world. You don't act like them, dress like them, talk like them. You are a called-out, separated! That's right. Now you see what I mean?

⁷⁹ If you refuse, now you'll go away and say, "That preacher is just popping off." Am I? It's the Scripture, then it's the Scripture popping off. Then if you've got your ear so bored, that you've listened to the devil, and you can never no more hear the Gospel Truth and walk in the Light, that's the mark of the beast. The Scrip- . . . You refuse to hear Truth, liberation, that Christ has made you free from those things.

⁸⁰ And you men, you poor, little, boneless-back thing, you, that'll let a woman, your wife, walk around and blow cigarette smoke through her nose, and wear shorts, and act like that around your house, and you're not man enough! You're a poor substitute, as a son of God.

⁸¹ I don't say mine will never do it. If she ever lets down, the devil gets a hold of her, she'll do it, but that's the day she ain't Mrs. Branham no more. That's right.

⁸² That's the Truth. Stand up! God don't put wishbones in men. He puts backbones in men, Gospel bones that'll stand for the Truth.

⁸³ Oh, my, what a horrible time we're living! Look around and see sin. Look at it. Oh, yes, you couldn't go to prayer meeting. "It's just too hot. It's just too cold. Well, after all, the preacher preaches too long." But you can keep your head in that old devil television, day and night. You'll look at a . . . Why, half the little kids . . .

When, you mothers ought to teach them about Christ, not depend on the Sunday school teacher, fifteen minutes, once a week.

⁸⁴ Every kid in the land can tell you who David Crockett is, where he come from, and what age he was when he killed his bear, but there isn't one time one hundred percent can tell you how Jesus Christ come to save sinners. And if twenty-four, less than twenty-four months, yeah, less than twelve months, the whole nation knowed about David Crockett, why can't Christians be on fire for God, as Hollywood is for tommyrot, and let them know who Jesus Christ is!

⁸⁵ Why? They've sealed their ears. "I go to church and I'm as good as you are." That's the attitude. Judas was the same way. The Pharisees was the same way. Is that right? That is true. Broken cisterns!

You say, "What about the pope and thing?"

⁸⁶ All those things fall in line. When you reject the Gospel, your soul becomes an open sepulcher to the devil. And all these things finally winds you up, in the great. . . And not only is the Catholic Vatican included there, but the Protestant church is also. Revelation, 17th chapter, said that the Catholic church was a "whore," and the Protestant churches was prostitutes.

⁸⁷ But God's people was a called-out, of the whole thing. "Come out of Babylon," said this last, warning angel's Message. "Be not partakers of her sin. Come out, separate yourself, and be different." Not from just a logical standpoint, not because you think it's right to do, but pray until that thing is in your heart.

⁸⁸ Cause, that's just what happened to Pentecost a few years ago, and the Nazarenes, and Pilgrim Holiness, and all the rest of you people. That's right. That's what happened to you. You said, "Well, the rest of them, they—they all. . . The sisters are all letting their hair grow out, and they're. . . Now, you know, I believe I'll do it, too." Oh, you hypocrite. That's exactly. That's the reason you turned right back around and do what you do now. You never had it, at the beginning.

⁸⁹ If It was in your heart, all devils in hell will never root It out of there. How can you ever make you anything but a human being, when you was born a human being? How can you ever be anything but a Christian, if you are born a Christian?

⁹⁰ But, to reject the Truth, then the devil seals the ear. Faith cometh by what? [Congregation says, "Hearing."—Ed.] And if your ear is sealed, you don't hear It anymore. "Ah, nonsense! I don't believe in that stuff. My pastor, he never told us that. He—he—he has got four degrees in college. I. . . He's better than these holy-rollers." Go on, your ears are sealed.

91 They said this same thing about Peter and John, said, “They were ignorant and unlearned men.” But they had power, hallelujah, to make a lame man leap like a hart. They opened the eyes of the blind, they unstopped the ears of the deaf, because they were preaching the jubilee year. Thanks be to God, for the same Holy Spirit!

92 That’s just the first step, rejecting Christ, rejecting the Message. No matter how much you try to pretend, that don’t do nothing to you. That only takes you deeper in hell. Your life proves what you are. Jesus said, “By their fruits you shall know them.” Not by their church, not by their affiliations, but, “by their fruit.” There you are. That’s the beginning of the mark of the beast.

93 Then, the next thing you know, you go out to some great, fine church, where they got a lot of theology. Dr. Ph.D. John Doe, “Oh, well, you see, those fellows are unlearned. You see, they don’t understand. We know, in the seminary, these things are a little different from that.”

94 I’m so glad that there is still a living Christ to bear record of His Word. And then, they see all the signs and wonders, they can’t hide that. They can’t put It down. God is just so, made It so real, until they can’t keep from seeing It. They’re trying to battle It with everything they can, but they’ll beat their brains out and never do it.

95 As I’ve told you. Standing in the Statue of Liberty, one time, little birds laying all around the thing, around a big light there. And I said to the one, “What did this?”

96 He said, “Last night, there was a storm, and the little birds was flying right into the light, trying to put it out.” Instead of taking the light, and as it searched out, go to safety; they tried to beat the light out, and they beat their brains out.

And I said, “Praise the Lord.”

Said, “What’s the matter with you?”

97 I said, “I was just thinking of all these infidelic, lukewarm, borderline preachers and believers, trying to put the true Gospel Light out.” You’ll beat your brains out.

98 And God’s Gospel will shine through Eternal ages. It’ll do it. Why don’t you step in the Light, and let It take you to safety? It’ll bring you right into a knothole in the Rock. That’s right.

Where there is a Fountain filled with Blood,
Drawn from Emmanuel’s veins,
When sinners plunged beneath the flood,
Lose all their guilty stain.

There you are. Look at the time we're living in. Here we are. "Signs and wonders."

⁹⁹ Look at the church, wearing shorts. Look at the women, bobbed hair; wearing manicure, ever that stuff, make-up. They . . . Let me tell you. I'm a missionary; you know that. You know where that come from? From the very depths of Africa. The heathens wear that. The African heathen. And as soon as those women get converted, they take that stuff off. You don't have to tell them nothing about it. But the educated heathen knows more about it, you see; still a heathen. The Bible said it was. "You shouldn't fashion yourself or act like the heathen." The heathen is a deaf-eared, marked, designated for Eternal hell, to burn in the fires of torment forever and ever.

¹⁰⁰ The first angel Message went forth, Martin Luther. Second angel Message went forth, John Wesley. The third angel's Message has gone forth, and they still reject It, and getting worse and worse. And the Bible said that evil doers and sin would get worse and worse.

¹⁰¹ "But they that know their God, in that day, shall do exploits. And the branch of the Lord and the daughters of Zion, which has escaped, will be beautiful in the sight of the Lord, in that day," Isaiah prophesying. Where you at? What's the matter, people?

¹⁰² And you, little old spineless men! I seen a man, a supposed-to-be born-again brother, the other day, sitting back under a shade tree, reading a magazine, and his wife with a pair of shorts on, mowing the yard; out there where men was coming by, watching her. I'm not the judge. But the Bible said, "By their fruit you shall know them."

¹⁰³ I walked into a place, the other day, coming down, coming out of Yellowstone National Park. I went into a place, and I'm cold-blooded. I can stand lots of cold. I have laid out in zero, and to twenty below; sleep, till my whiskers would be so froze with ice till I could rake them across, and you could hear them sawing, back across my camp bag; wouldn't bother me. And it was cold enough till my wife had to give me a T-shirt and a jacket. And here was them poor, little, naked heathens walking around there with little kids, with little, bitty, short clothes on. And their cigarette-sucking husband walking by, with an overcoat on, and them with little bitty shorts on.

¹⁰⁴ Brother, I believe, in the name of all righteousness, I'd have pulled a top out of one of them cedars, and I'd turned her blue. She'd have had something to have been blue about. Yes, sir. Not saying that for a joke. This is no place to joke. I'm saying that because it's the Gospel Truth.

¹⁰⁵ I went into a place. Here come a woman in, with a little child, not no more than *that*, dressed like a little butterfly, a little strap across her and around her. And the poor little thing was blue, running along like

that. And here come her sister in, about eighteen years old, nattily and neat-built, little woman; every old gazing eye looking at her. And, her, nervous little thing, sucking on a cigarette.

¹⁰⁶ And a next woman come in, well, looked like a decent woman. She had a girl, not no little girl, but had a girl about fifteen. She had on a short, chubby coat, a long dress. The mother had on a heavy coat.

I said, "Maybe I'm crazy, but how comes that there's so much different, one from the other?"

¹⁰⁷ It's because, brother, sister, the spirit of the thing! Women, you don't want to do that. But it's the devil in you, making you do that. You're a slave to it. You are drinking from the devil's stagnated cistern, because you've rejected to drink from the fountain that never runs dry. You've rejected the Tree of Life. "You are going after the way of Cain, and it'll perish in the gainsaying of Korah." Come out of it, while your ear is open to the Truth! Be ye separated, born again. That's hard, but it's Truth.

Now, brother, "How can I escape it?" you say.

The time is gone. We'll pick up from here, from the sealing of that ear.

¹⁰⁸ You see how it makes them act? When a person comes to the altar, and say, "Brother Branham, oh, hallelujah, I got the Holy Ghost. I got *this*." They might speak in tongues. They might jump. They might shout. If their life don't change, there is something. . . no Life happened in *here*. It's the same old life. If you could transfer the life out of a pear tree, into an apple tree, it would bear pears as certain as I'm standing here. Its Life shows what It is; decency.

¹⁰⁹ And God has worked miracles. I'm looking, sitting there, at Brother Coat's sitting there, right there. And when . . . He don't know this. But a *certain-certain* person told me, "That man ain't got but just a few days to live, with a cancer." There he is sitting there, healed, this morning. Around in the building, different people across the nation! What is it? It's God working signs and wonders.

¹¹⁰ Go into Africa, preach, thousands of them take off their paints, and put on their clothes and things, and start acting like ladies and gentlemen.

¹¹¹ But, America, oh, no. You got a television to look at. You got the old vulgar programs, not censored, on the te- . . . radio. Radio and television is all right, if they had the right thing. It could be a means of the spreading of the Gospel. But, you sit, and you take your kids and stick their head into it. And the first you know, here they are out, little neurotics and everything else, acting, impersonating. Why, it's a

shame. That's your cistern that you're drinking from. Why don't you close your eyes to that, look up towards Calvary and say, "O God, fill my perishing soul"?

¹¹² Listen. You can do without food a long time, but you can't go without drinking. Eighty percent of your body is made of water. The first thing God ever moved on, the Spirit of God ever moved on, was the water. And you can't go without water. And if your soul is hungering to worship; listen, mister, Pentecost, and Pilgrim Holiness, and Presbyterian, Baptist, whoever you are. See? If you are hungering, and you are thirsting, satisfy your thirst with Christ, and make Christ your God. Don't turn around and drink from these old stagnated cisterns. The first thing you know, you may act ever so religious, but your ears are sealed to the Truth. And do you remember? "They will be so close till it'd deceive the very elect . . ." And to reject the Gospel, is to be sealed with the mark of the beast. God marks you.

And now, what does it mean, it was in—in your "head"? Your ears on your head, too. What is it? Your head is your knowledge.

¹¹³ "Faith cometh by hearing," hearing not some church rule, but, "the Word of God." [Blank spot on tape—Ed.] Then, if you reject That, what happens? You're sealed; you don't hear It no more. "Oh, That's nonsense," and you're marked. And then the fountain that's in your life will produce just what you really are. Do you see what I mean? Come out of it, folks. You men, you men and you women, shame on you!

"How can I escape it, Brother Branham?" Now here you are. Just for the next few minutes, let me tell you.

¹¹⁴ In Revelation, the 7th chapter, the Angel went forth to destroy, four of Them, and would bring the whole world to destruction. God said, "Just a minute. Hold the four winds till we seal the servants of our God in their forehead." And He carried the Seal of the living God.

¹¹⁵ The Seal of the living God is the baptism of the Holy Spirit. Ephesians 4:30 said, "Grieve not the Holy Spirit of God, whereby you're sealed until the Day of your redemption." Is that right? "Grieve not." Don't try to act like the world. Don't wear those . . .

¹¹⁶ I've got inside scale. Let me tell you something. I'll bring them here and read them to you if you want me to. I've got the inside. Captain Al Farrar is one of my converts, the head of the F.B.I., on the juvenile side. Many great men has come in. And he said, "Brother Branham, if that type of Gospel would be preached, we would be without a job." Certainly, if the people would receive it.

¹¹⁷ But they've already had their ears marked off by some of these slaves of denominations, and they're drinking from them old Presbyterian, Lutheran, Baptist, Pentecostal cisterns, that's all, and

they don't know God. They're not open, to their hearts. Their life proves what it is; enough temper to fight a buzz saw, and cuss you at the drop of your hat, and tell you to shut up your mouth.

118 Well, the other day, some crazy woman driver drove right in front of me, come pretty near killing two of my children. I said, "Lady?"

She said, "Now you shut your mouth. I'm the one that's driving."

119 And before I got back, twenty-six women drivers almost caused us to be killed. We kept count of it. They made a mistake when they give her driver's license.

They put her out here to voting. They put her out to these public works.

120 And during the time of the war, right in New York City, more illegitimate children was born in the city of New York, of prostitute women, and their husbands overseas, than there was soldiers killed in the four years of war.

121 When a woman gets out of the kitchen, she's out of her place; whether she's preaching the Gospel, or whatever she's doing, she's out of her place. "Man was not made for woman, but woman was made for man." Man is not a by-product of a woman, but the woman is a by-product of the man. I know that scorches, and, but, it's Gospel pill that'll open up your spiritual digesting tract and let the Holy Ghost sweep through and make you a different person if you'll believe It. Amen. What the Bible said!

122 Now can you hear, or is your ear already stopped up? Now if you doubt this, read First Corinthians the 11th chapter, when you go out, find out if it's not. Find out if that's not true. Other Scriptures, Isaiah 6, Isaiah 5, oh, my, all through the Scripture; Colossians, Galatians, Paul speaking, saying, "You obey your husband." Just like you . . .

123 But your husband is so pantywaist, such a sissified substitute as a Christian; he's a disgrace to mankind, let alone the Kingdom of God, that will let you do such a thing. Because, he fears you more than he does God; you'll kick him out. He don't care if God kicks him out; he can go to the Presbyterians or the Methodists. But if you kick him out, "Oh, my, what's going to happen?" You goddess, and you goddess lover, why don't you get a backbone in you!

124 I don't know why I'm talking like this. Something making me talk It. I don't know. That's right. I'm not scolding you. Women, men, I'm only warning you. THUS SAITH THE LORD, "Get right with God."

"How can I escape it, Brother Branham?"

125 Never by joining church. You might be baptized in the Name of "Jesus," in the name of "the Father, Son, Holy Ghost," three times

forward, three times backward, up side down, anyway you want to be. You might be sprinkled, poured, put your name on a book. But until you are born again of the Spirit of God, that life of the devil still remains in you. That's right. Do you understand?

¹²⁶ Now listen closely, before closing. "How can I escape it, brother?" Neither male or female is accepted or dispelled. You're all one in the sight of God, when it comes to this. How do you do it?

¹²⁷ Your heart is a womb. You know what I'm speaking of, women and men. Your heart is the womb. And the womb holds the Seed, and the Seed is the Gospel. Now, the Seed, alone, in its heart; no matter how many Gamaliels you sit under, no matter how great your pastor is, and how much you've read the Bible; It'll never take Life until the germ of Life has come to It.

¹²⁸ A woman's seed is a wonderful thing. It's the building of the body, but it has no life. It can't. It's impossible. It has no life, to begin with. So, no matter how much you know the Bible, and how well it is in your heart, you're still a sinner.

¹²⁹ Now what happened? The heart is the womb, and faith cometh by a open ear that's not been sealed by theology. Faith cometh by hearing, to hear. The Word comes into the mind. You make up your mind about It. "Is That right? Could That be right? Well, the Bible said so. I believe It." Whoosh! Down in the heart It goes. Then, It's a womb. Then the Male sect . . . We are the Bride, the woman. The Seed goes into the Church.

¹³⁰ Then the Male sect, which is the Blood cell, the Blood of Christ is applied. And in the Blood comes the germ of Life that goes into the Seed and brings forth a newborn baby, crying, "Abba, Father! Abba, Father! My God! My God, why did I ever do those things? My God! My God!" There you are.

¹³¹ The little womb here in your heart, with the Seed, this morning, falling into It, won't you open your eyes, won't you let It fall (not from your mind) down into the womb of your heart? Men and women, alike, there is neither male or female in this kind. Both of you has got a heart. Let It fall down *here*, and say, "Well, sure, that's the Truth."

¹³² Look, the Bible said, "Don't act like the heathen, the unbelievers. Don't yoke yourself with them. Come out from among them. Don't be this way." "If you love the world, or the things of the world," the fashions. That word comes from the Greek word *kosmos*, which means "the fashions of the world." "If you love the world, or the things of the world, the love of God is not even in you, yet." You've never been born.

¹³³ Then let the Male, Christ Jesus, our Lover, with His Seed in your heart, He comes to His Seed to make It alive. "The Word, the letter, killeth. The Spirit giveth Life." The letter, alone, kills. But when the

Holy Spirit comes down through the cleansing Blood, into this womb, a germ takes on.

¹³⁴ What is it by a mother? The little egg lays there, the little seed, lays there waiting for the male. And as soon as the male germ comes, the male germ rushes quick. And what is it? A blood cell. It opens itself. (O God, can you hear and understand what I mean, God?) Then it opens itself, and around this forms a little pocket of blood. On the inside of this, puts this little egg to life. And, in there, begins to come forth. In there, brings life.

We are conceived by the Holy Ghost. The Spirit of God comes into our hearts, brings a new Person, Christ Jesus. Old things die.

¹³⁵ And if you reject to hear It, and just keep, “Well, my preacher said *this, that, or the other,*” and you refuse to have Life, you become sterile. Then he . . . You come to a place where you can’t have no more children. You are sterile. You’re in reproach. You can’t have children. And if you grieve the Spirit of God too many times, you are sealed, you don’t hear It no more.

¹³⁶ First time you heard It, oh, my, you let your hair grow out; you act like ladies; you didn’t wear these things; you act like a lady. You act like a man; you kept your house in order. You done those things. But then, all at once, it begin to move around. What was it? You never let the Life come in and go to work. You died, prematurely. That’s right.

¹³⁷ Now let the Spirit of God come in, come through the hearing of the Word. You heard It; that’s the Bible. If you receive the mark of the beast, you’re lost forever. If you receive the Seal of God, you’re sealed forever. And there’s the two spirits that’s working.

Maybe Sunday, a week, or as soon as I can get back, we’ll finish it up and get on there and see what they are.

Will you receive It, this morning, while we bow our heads in a word of prayer?

¹³⁸ Our sister will come to the piano, at the time, if she will, while you’re making your mind up. Today, sitting in here, are people who are now making your . . . maybe your final decision. You either will be or you won’t be.

¹³⁹ Have you sinned so far, sister, brother; have you sinned so far, and crossed the separating line, till you think That’s foolish, to you think It’s not the Word of God? Have you got in that condition?

¹⁴⁰ Or, have you still got a little tinkling there, the door isn’t all the way closed? You say, “Yes, brother, I believe It’s the Truth. And, this morning, I accept It. And from this day, henceforth, I mean, by the grace of God, to make my life different. I now raise my hands to Christ

Jesus, and ask Him to be merciful to me and let the flow of His Life come into me, and make me a newborn babe in the Kingdom, so my life will be like His." Will you do it while you raise your hands to Christ? God bless you, and you, and you, you, and you, and you, and you. Someone else, will you now raise your hands, "I accept Christ. I believe It"? He hears you. He knows you.

¹⁴¹ Look what's going on in the world. We're at the end. You haven't got but a few more days, friend. You know, hanging yonder in Russia, done marked with your name on it? You know, yonder in hell, the tag is hanging on the door, expecting you there one of these mornings?

¹⁴² You better let Somebody Who can go there and take it for you, take it off. There's only One can do that; that's the Son of God. "I have overcome death and hell. I am He that was dead, and alive for evermore." All other grounds are sinking sand.

¹⁴³ There's been about six or eight raise their hand. Is there another, while you make up your mind? Just raise your hand up to God, and say, "Now I raise my hand to Christ, to be His servant from this day on." God bless you there, young lady. Someone else while we wait just a moment? "I'll raise my hand to Christ. From this day on, I dump the world from my heart. I make my heart pure and clean again. I want to know Christ."

"To know Him is Life." Not to know the Bible, is Life; not to know theology, is Life. But, "To know Christ, is Life."

¹⁴⁴ Will you raise your hand once more now? Is there another, just before closing? It's your decision. Only thing I can do is preach the Word. The Holy Spirit brought It. What do you want to do about It? Can you accept It?

¹⁴⁵ Or, is your ear sealed tight? "Oh, well, I've heard That before. I'll . . . Some other time." O God, be merciful to you, my lost brother. And not knowing, before you leave that door, your heart may stop. Not knowing that you'll ever be in another Gospel meeting. And would you sit there, my brother, sister, in that state, and not be willing to say, "Christ, be merciful to me. I've been wrong. You forgive me. I want to start new today"? Just about six or eight hands has went up. Would there be another before I close, before I have prayer? I'm going to pray with you, then we're going to pray for the sick. All right. Let's keep our heads bowed.

¹⁴⁶ Dear God, yes, as the poet wrote, "There is a fountain filled with Blood, drawn from Emmanuel's veins." We realize that the Kingdom of God is not in what we eat or drink, or wearing of apparel. We realize that, God, that we don't stop *this*, and stop wearing *this* and *that*, to

make us different. But when the Spirit of Christ comes in, It does that Itself. Not what we do, but what He does. What He does!

147 And God, I know this has been very hard, been very cutting. And I know the Gospel is, You said, “Sharper than a two-edged sword, going to the marrow of the bones, and a Discerner of the spirit.”

148 And I pray, Father, that these who were convicted, eight or ten people here in this building, raised up their hand, to know that they were in the wrong. Their lives doesn’t cope up to Your Word. And they raised their hands, to be remembered in prayer. And I pray Thee, Heavenly Father, this very day, that You will sanctify their hearts from all the things of the world, that Your Spirit may come into their life, and there give them grace. And may the newborn babe, Christ, be definite proof to the whole world, as a written epistle read of all man.

149 How, Father, could a woman, that says she is a Christian, dress to meet men? Only one did that, Father, in Your Word, and that was Jezebel; You fed her to the dogs, and give her, an example of what a horrible creature she was.

150 And how little ol’ Herodias danced with her little striptease clothes on, before her foster father! What a society dance that was! And knowing history, that seventy-two of her children following her, through the generations; died on galluses, and prostitutes. What an example! Dear John, with his head laying on a platter, testifies to the earth today, that there is righteousness in God.

151 Let it be so, today, God, with each one here that’s out of Christ; bring them to a realization, Father, that these Words are not falsely. They are Your Words. And that the Bible is true, and the hour is close at hand. Give grace and mercy to those who are seeking. We ask in Christ’s Name. Amen.

Let’s once together now, slowly, *There Is A Fountain Filled With Blood.*

152 Right after the healing service, I want each person that raised their hand to come to the altar, personally, kneel down and pray, raising your hand. “Does that do anything?” Yes, sir. Certainly does.

153 “He that heareth My Words, and believeth on Him that sent Me, hath everlasting Life.” That makes you a new creature. Now, I don’t mean just imagine it. I mean do it. Then your fruits will prove it.

154 Then, after you’ve did that, then, “By one Spirit we’re baptized into the Body” of power and service. He never said you’ll receive “new Birth” after the Holy Ghost come upon you. Said, “You shall receive power after the Holy Ghost is come upon you,” a different thing, altogether. Not new Birth, but new power. You’re born again,

by believing; you believe to Eternal Life. But you are baptized with the Holy Ghost, until power, power for service. All right, all together.

There is . . . filled with Blood,
 . . . from Emmanuel's veins,
 And sinners plunged beneath that flood,
 Lose all their guilty stains.
 Lose all their guilty stains,
 Lose all their guilty . . .

¹⁵⁵ Now you're either one, today. What? No middle ground. Either the mark of the beast, of the world, apostate church; or, the Seal of God, holy, the acceptable . . .? . . .

¹⁵⁶ Now, while, just a moment. Remember, today, that every person leaving this door, either leaves with the mark of God, or the mark of the end, the apostate church.

"Oh," you say, "Brother Branham, I go . . ." That don't have one thing to do with it. The devil goes to church; he's very religious. The Bible said so.

¹⁵⁷ Are you born again? Does your life cope with His Word? Does your action, does your life, does your dressing, does your behavior, does your spirit, does your faith, all cope with the Word of God? Then that shows the life in you, is living Christ.

¹⁵⁸ Now once more, of softly and tenderly now.

The dying thief (His last hour.) rejoiced to see
 That Fountain in his day;
 There may I, though vile as he,
 Washes all my guilt away.

All together now. And let's just kind of close our eyes and slip up our hands to God, as we sing it.

The dying thief rejoiced to see
 That Fountain in his day;
 And there may I, though vile as he,
 Wash all my sins away.
 Wash all my sins away,
 Wash all my sins away;
 And there may I, though vile as he,
 Wash all my sins away.

Doesn't it do something to you, to know that Christ forgives every sin?

¹⁵⁹ Some time ago, Bombay, India, five hundred thousand sitting there. When they seen a blind man receive his sight there, a Buddha . . . a Mohammedan. All their prophets was defeated. They stood there,

and I said, "Do you believe now that He lives?" See the thousands of hands goes up.

¹⁶⁰ Setting, Durban, South Africa, where thirty thousand at one time received Christ, after a man so crippled, that He straightened him.

¹⁶¹ Here not long ago in Winnipeg, China . . . or Winnipeg, Canada; a little Chinese boy, a little Buddha worshipper about that high, a little midget-like come up. He was blind. He had worshipped Buddha.

And I said, "If Christ will heal you, will you serve Him?"

He said, "I'll serve no other god but the One that would heal my eyes."

¹⁶² While he was standing there, his eyes come open. Begin weeping. Looked around; he said, "Oh, I can see." The first thing he said, said, "I see the cross where my sins were expelled."

¹⁶³ And I think, as I cross around the countries, and see the different peoples, see the great signs coming, that Jesus said would be here. Said, "Perplexed of time; distress between the nations."

¹⁶⁴ "Horseless carriages would be going through the streets," and with headlights, "jostling one against another." And there would be all these things that the prophets down through the ages have told; how they go through the air, like birds, and under water, like fish.

¹⁶⁵ "How that the great distress between the nations," and see all these things. He said, "In that day, they would raise the Spirit of God up. It would do exploits, signs and wonders. It would be the end time." He said, "There will be Light in the evening. All nations shall come."

God is calling today. I pray that you'll receive Him.

¹⁶⁶ Now, tonight is a service at the tabernacle. Our most dearly honored and beloved Brother Neville will be speaking, I suppose, tonight. I aim to be here, myself, the Lord willing.

¹⁶⁷ Junie, I'm going to try to get to your place, Thursday night, if I can, if anyways possible. And down in New Albany, I think that's your service night, is it?

And I been trying to get to the little churches. And now, dear friends, next . . .

Listen to Brother Neville's broadcast.

¹⁶⁸ I want to pick this "mark of the beast" up and show you just exactly where it's setting today; show you where every tribe of Israel is setting; show that everything is right exactly waiting for the Word to be issued from Heaven, "Behold He cometh." See? That's right. Been studying, and watching, and waiting, and praying.

¹⁶⁹ Now, my service this morning, and now, is to pray for the sick. There is some who has comes in here from different parts of the country, to be prayed for. And we sure want to pray for them. I want to assure you that God is the Healer, that He heals all kinds.

¹⁷⁰ How many in here has been healed? Let's see your hands go up. Now you can see. And if I'd ask, there is cancer, blindness, deaf, dumb, cripple. Just think what will be on that day.

Someone said, "I don't believe in healing."

I said, "You just come a little too late." That's right. "Just a little late. The Holy Spirit beat you here."

¹⁷¹ The other day, when I knew my brother dying out there, and I was in Canada, right at the Canadian border, how the Lord was merciful; with a fever, a hundred and seven, wilting away. And kneeling there in prayer. And the doctors walked in, the specialists in Louisville, and said, "Now, son, I don't know what your faith is, but," said, "there's been Somebody here besides the doctor." That's right.

¹⁷² Yesterday I took him to Scottsburg to get his car. They said he'll . . . Said, "They give him one hour to live, to get his people in. Cause, if they're longer than an hour away, they'll never see him." Well, that just shows prayer changes things. So glad that we have a living God! The millions of testimonies of His Glory.

Now, Sister Gertie, that famous old song, "Fear not, little flock, whatever your lot."

¹⁷³ He's here. And now how many is here to be prayed for? Let's see your hands. Would you raise up your hands, those to be prayed for? Somewhat, it looked like about fifteen. And we want you to . . .

Now while we're singing *Only Believe*, we want you to come to the altar, to be prayed for.

¹⁷⁴ And then when you get up here, then we'll dismiss the audience. They can stay or go, and then we'll pray for the sick. Or, wait, it might not take but just a moment. Some . . . The Lord might do something here, this morning, that you'd love to see. Maybe somebody blind, or deaf, or dumb, the Lord might heal them. So we don't know just what happens.

¹⁷⁵ The meeting here at the tabernacle, we conduct it a little different than what we do in the outside meeting. We usually bring them, one by one, for discernment, to find out what's in their life, and what they done. Here we pray and lay hands on them, 'cause it's a massive order, people are coming in from all parts of the country.

¹⁷⁶ I'll show you. Anybody here from as far as fifty miles out of Jeffersonville, come to be prayed for, raise up your hand. There you are.

How many is as far as a hundred miles? Raise up your hand. There you are. Two hundred miles? Three hundred miles? See there? See? That's what you are, see! Probably from way away, some from different parts. They come, wait here in these hotels and things till Sunday morning, to be prayed for.

¹⁷⁷ So, to get them all through, after preaching, we just come up and pray, and anoint them with oil, lay hands on them. And, oh, how God works miracles for us, and we believe.

¹⁷⁸ Now while we're singing, would. . . I wonder if they would fix a row. Brother and Sister McSpaddin, I wonder if you would come right up *this* way, a little bit, some of you there, so that they could get in here and line up right along the altar. And let them line up *this* way, over on *this* side; so they can pass right down *this* way, over on *this* side. While the rest of us sing, *There Is A Fountain Filled With Blood*. Over on my right, line up right back over *here*. And everybody be prayed for as they come through the line. Just come as far as right *here*, so they can go back. All right.

. . . a Fountain filled with Blood,
Drawn from Emmanuel's . . . (. . . ? . . .)
. . . their guilty stain,
Lose all their guilty stain;
And sinners plunged beneath that flood,
Lose all their guilty stain.

¹⁷⁹ There is supposed to be two little boys here from up north. Did they arrive? That was born deaf and dumb, two little boys born deaf and dumb. They're little twins. They come from up above Sturgis, Michigan. They're supposed to be here this morning, both of them, born deaf and dumb. Are they here? Raise your hand. From Sturgis, Michigan. If they're here, I want you to bring them up. And let's use them for an example, to show you that God can make the deaf to hear and the dumb to speak. Two little boys from Sturgis, Michigan, have they arrived? They called me yesterday afternoon.

¹⁸⁰ I see some little fellows coming in. Just a moment, we'll find out if. . . Ask *that* brother if he's from Sturgis. Are you from Sturgis, sir? [A brother says, "No, No. He's from New Albany."—Ed.] No, he's. . . Um-hum, um-hum. All right. All right.

¹⁸¹ Well, that's all right. You know God heals. You know that, so maybe your case might not be something that can be seen, but God will do it anyhow. You believe it, don't you? Whether it's seen or not, but I could just. . . God heals.

¹⁸² How many was at Indianapolis the other night when that deaf and dumb woman, born deaf and dumb, received her hearing and speech?

The lady brought her from somewhere, Joliet, Illinois, or somewhere. She had never spoke and heard in her life. That girl can sing now. See? Oh, how marvelous!

¹⁸³ The woman that was in the wheelchair, her doctor came to me the next day, and consulted me, over in the place, about that woman had been paralyzed for, I believe, for around fifteen years or better, maybe more than that. He said, “Mr. Branham, I been doctoring that woman for a year.” And he said, “I knowed something happened to her,” Said, “Here she is, walking around, doing her cooking today.”

I said, “Certainly. Jesus Christ came on the scene.”

¹⁸⁴ Now, as a preacher, I’m not—I’m not much of a preacher. I’m a spare tire in that, but God sent me to pray for the sick. And I—I know where I stand there. I know where I stand in the Gospel. I can’t deliver it like, maybe, the pastors or so forth, but I—I do know my standing in Divine healing, cause that’s what I was called for.

¹⁸⁵ Now, I want each one of you to do this. If there was one thing that I could do for you, to help you in any way, and would not do it, I’d be a cruel person.

¹⁸⁶ And God would be the same. If I would be cruel for not helping you, if I could, (and me, a man, and you’d consider me cruel, which I would be), how much more would you consider God, Who is omnipotent, omniscient, omnipresent? How could you get by without calling Him cruel, if He wouldn’t do it? But He has done it.

He’s only asked you one thing: to believe it. That’s the only basis.

¹⁸⁷ If He had put, “If you will pay so much money,” look where you would stand; you ain’t got it. What if He’d say, “If you will,” maybe do certain things that you couldn’t do?

¹⁸⁸ But there’s one thing that’s in reach of everybody: faith. Just believe it. “The prayer of faith shall save the sick. God shall raise them up.”

And if the heathen, Buddhas, and so forth, and unbelievers, raw heathens who worship idols, can accept It and be healed of blind, deaf, paralyzed.

¹⁸⁹ In South Africa, that one prayer over the congregation, twenty-five thousand people got healed. Seven truckloads of crutches and—and wheelchairs, and things that they had packed their loved ones on, was picked up off the grounds, after one prayer. Seven truckloads; to clean the grounds for the next meeting. O God!

¹⁹⁰ We, poor, educated heathens, so full of doubt and fear, why do you do it? Oh, can’t you cut loose every line, this morning? Say, “Oh, there is a fountain filled with Blood. My ears are open. My heart is open.

The Seed is here. Come, Lord Jesus, and make It real to me.” And God will grant it.

¹⁹¹ Here stands an elderly man I met just a few minutes ago, coming in the door. He was here with gallbladder trouble, years ago. God healed him, made him every whit whole. Said, “Brother Branham, didn’t know you was going to pray for the sick. So, I come. . . .” He had a heart attack. Said, “I come, just leaning on things.” And here he stands at the altar, this morning, now. After having prayer for him a few minutes ago, here he’s standing here. God is good. Isn’t He? He’s a good God. He loves.

Now, to all you, I’m going to pray for every one of you, right now.

¹⁹² And I want to ask how many people in here, that’s—that’s able to be up, has feeling for these sick people, will pray this prayer with me, as you raise your hand. Now, what does the Bible say? “The prayer of faith shall save the sick. And if they lay their hands upon the sick, they shall recover.” Is that right?

¹⁹³ Now you people that’s standing in the line, I want you to pray this prayer. Now I’m going to say it. You pray it. Now with our heads bowed, all of you together. The ones that stand here, I want you to pray.

¹⁹⁴ Almighty God, Creator of heavens and earth, Author of everlasting Life, I now believe on Jesus Christ, Thy Son. After accepting Him as my personal Saviour, I now come to accept Him as my Healer. I now confess my faith in Him and His finished works. That’s why I stand in this line, for Your servants to carry out the commission, to anoint me with oil, and lay hands upon me, and pray a prayer of faith. I now believe that You heal me.

Now keep your heads bowed.

¹⁹⁵ That’s your prayer. You commit yourself to God. There’s one doubt, take it out right now. And I’ll assure you, nobody will come through here without being healed, if you’ll come sincerely.

Now I’m going to pray for you.

My! I see a colored sister standing, hold a little baby, cute little thing.

¹⁹⁶ I’m thinking. The other day, up at Junior Cash’s, that colored girl that had a wreck and severed the hearing and speech, could never be spoke or heard no more. Standing right there. When I prayed for her and ask the Lord Jesus to heal her, she could speak and hear. With all the nerves cut loose, how did it do it? The Creator, God, put them nerves back together, and she could speak and hear.

¹⁹⁷ Now, Heavenly Father, along this line stands people from parts of the nation, and even parts of the world. Some of them here from Africa and from different places. Irish, English, African, all different nations, has come to the fountain. And I bring them to Thee, upon the confession of their faith. And after I've had them to repeat these words to You, praying, God, that it come from sincerity and the depths of their heart.

¹⁹⁸ I now offer this prayer, the prayer of faith that shall save the sick. God, be merciful. And I pray that You'll heal them, every one. Dear God, knowing that there is nothing in I or in Your beloved servant, Brother Neville. But Thou has commissioned us, that we should go to all the world, anoint the sick and pray for them, lay hands on them and pray a prayer of faith, and You said it'll save the sick.

¹⁹⁹ And I know that we have power. You give It to us when You give us the Holy Ghost. That's the power. And now, Lord, give us faith to operate this power.

²⁰⁰ We see when You give the disciples power, and told them to raise the dead, heal the sick, and cast out evil spirits, we find that they were defeated. And they said to You, "Why couldn't we do it, after You've give us the power?"

You said, "Because of your unbelief."

God, take away my unbelief and the unbelief of this audience.

²⁰¹ And I approach Thee, Lord, as if I were dying; and I stand in the breach here this morning, between the living and dead. And I ask Thee, Dear God, that these which are in the middle place, the breach, dying with cancer, with diseases; O living God, expel death from them, and let life take its place, for the glory of God. I believe, and pray, and commit this prayer to You, Lord. As I lay hands on the sick, in the Name of Jesus Christ, that You'll heal every one of them, for the glory of God and for the Gospel's sake.

²⁰² Now with our heads bowed. Softly, Sister Gertie, you lead the singing, *There Is A Fountain*. No, I'll change it. *Only Believe*, softly, everyone.

Brother Neville, come with the anointing oil. Everyone in prayer. Everyone holding onto God, as we go laying hands on them and praying.

In Jesus' Name . . . ? . . .

In the Name of the Lord . . . ? . . .

In the Name of the Lord Jesus . . . ? . . .

In the Name of the Lord Jesus . . . ? . . .

In the Name of the Lord Jesus . . . ? . . .

In the Name of the Lord Jesus, receive . . . ? . . .

In the Name of the Lord Jesus . . . ? . . .

In the Name of the Lord Jesus, receive your healing.

In the Name of the Lord Jesus . . . [Blank spot on tape—Ed.]

203 I trust that God don't think that I'm trying to do something evil. This poor boy's come a thousand miles. And now, friends, you see where I stand? My God's got to be right or wrong. I believe God. This is God's Word. The Koran, all other books are false. This is truth, God's Word.

204 Without a vision, without nothing, but believing that that Angel of God, Who I know is standing present, will come to my aid through the Blood of Jesus Christ, and will do this, that I've asked for.

205 And now, I say to this audience, understand clearly: If you raise your head till you hear my voice, I will not be responsible for what happens. Cause you know that these spirits go from one to another. They'll come right straight to you.

206 So, in Jesus Christ's Name, no matter how much believer you believe that you are, I ask you to keep your head bowed, your eyes closed till you hear my voice. Don't watch what I do. I'm praying, that's all I'm doing, but the gate of the soul is the eyes. And when you're looking, you think you have faith many times when you don't. You just have hope.

207 Now, please, from right now, may every head stay bowed, every eye closed, inside and out, till you hear my voice say, "Raise your head." May, in Christ's Name, you do it.

208 Dear God, standing before this brother, in Thy Name, in the Name of Thy Holy Child, the Lord Jesus. O You, Who walked down Galilee; You, Who made the deaf to hear, the dumb to speak, the blind to see; and You projected, by the Holy Spirit, this Power into Your Church. O Eternal God, Who raised Jesus from the dead, help me to have faith at this moment, because this boy, being deaf and a mute, can't hear, and don't know how to appropriate faith, may he hear, Lord.

209 And now, upon the sovereign grace of God, upon the witness of the Holy Ghost, and upon the vindication of a worldwide ministry that You have granted to Your unprofitable servant, as an unworthy person, and one who is unable, but a believer, I now challenge this mute spirit in the Name of Jesus Christ, the Son of God.

210 And with a sincere heart, I say, come out of the man. For I adjure thee, by the living God, that you depart from him that he'll be well. In

Christ's Name, I challenge thee to come out of the man, through the Blood of the Lord Jesus.

Every eye closed, every head bowed.

[Brother Branham claps his hands—Ed.] Hear me? Hear me? You hear me?

He's hearing. Now just keep your head bowed.

Say, "Praise God." [The brother says, "Praise God."—Ed.] Say, "I love Jesus." ["I love Jesus."] "Praise God." ["Praise God."]

Now, you can raise your head. [The brother says, "Raise head."—Ed.] Raise your head now.

"Praise the Lord." [The brother says, "Praise the Lord."—Ed.] "I love Jesus." ["I love Jesus."] "Hallelujah!" ["Hallelujah!"]

Let us say, "Praise the Lord." [Congregation says, "Praise the Lord."—Ed.] Let's give God praise. Let's stand up to our feet just a minute.

²¹¹ Almighty God, Author of Everlasting Life, Giver of every good gift, send Thy blessings upon this children. I pray that You'll anoint them. Give them the desire of their hearts by filling them with the Holy Ghost. Great signs and wonders might be done for the glory of God, through Jesus' Name. Amen.

Now, you be seated. He—he says, through the microphone, he can hear me a little through the microphone.

²¹² Wave your hands. Hear it? Through the microphone? Hear me a little? Hear me, now? Yeah? Praise the Lord. Let's say, "Praise the Lord." [Congregation says, "Praise the Lord."—Ed.] Amen. That's good.

²¹³ Now, what happened? The deaf and dumb spirit left him. Now, he's beginning to talk like a baby, hear like a baby, to understand like a baby. The spirit that had him gripped has left him.

Now, see that he keeps on doing it. See? Don't let unbelief settle down no more. Let it go on. Amen. And be well. Amen.

²¹⁴ Oh, you ought to see his face, how he's smiling, and looking this way. Play the music, Sister Gertie. Hear it? Wait. Yeah. He's talking to me. Amen. Let's say, "Praise the Lord." Everybody. [Congregation says, "Praise the Lord."—Ed.]

Jesus lives and reigns, doesn't He?

²¹⁵ Let's say, "I believe." "I believe." I love Jesus. "I love Jesus." Praise the Lord! "Praise the Lord!"

Let us bow our heads just moment, now. How wonderful, how glorious!

How tedious, how tasteless the hour,
When Jesus, no longer I see!
Sweet prospects, sweet music, sweet flowers,
Have all lost their beauty to me.
The fields strive in vain to look gay;
But when I am happy in Him
December's as pleasant as May.

How wonderful!

O God, how we love You, and worship You. How we praise You.
How matchless You are, how good, how full of mercy.

²¹⁶ Let's just raise our hands real slowly, now, up to Him and worship Him just a moment. If you just raise your hands, and saying, "Praise the Lord Jesus!"

Come, Brother Neville . . . ? . . . Dismiss in prayer.



THE MARK OF THE BEAST

56-0715 Vol. 27-9

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