
FATHER, THE HOUR HAS COME



Thank you, Brother Joseph. Thank you. Shall we pray?

² Our Father, we thank Thee, today, for the Lord Jesus, for His grace toward us, that while we were yet sinners, Christ died in our stead to justify us, ungodly people, and bring us back into the fellowship with the Father, through the reconciliation by His Own Blood at Calvary, where He so freely gave it for us all. And, today, we're enjoying these privileges, because He was willing.

³ And now, Father, may we be willing to go and share this great blessing with others. Help us to know Thee better by the gathering this afternoon, for we ask it, in Christ's Name. Amen.

Be seated.

⁴ Happy to see, today, is our host pastor (Brother James Jones) from Indianapolis, back there. So happy, and the brother from Spindale, also; Brother Winston Hare from California. I believe just as looking, I seen Brother Sothmann here was last from—from up in Canada, where we just had the great meeting up there. And many other friends that's setting around. It certainly is a privilege, today, to speak to such a host of people, who I am expecting to live an Eternity with, in Glory. And have the privilege today to be standing to speak to you and fellowship with you around the Word of God. And it certainly is a privilege to do this.

⁵ Now, last evening we had a great time in the Lord, the Holy Spirit was really poured out His blessings on us last night in a tremendous way. And tonight we're going to have the old-fashion prayer line that we used to have years ago. Because we're going to . . . It's, I was to speak to you a little while this afternoon, fellowship with you with the Word, and then, tonight speak again. And sometimes that way—the anointing of the Holy Spirit for those Divine visions doesn't come just as they should if you're kind of upset. Not at . . . I don't mean upset, I mean over-enthused or something, it just doesn't seem to work just right. So Brother Joseph, I told him I'd like to have one night of that before leaving. And he has been so gracious to give it to us and to have it that way.

⁶ And now, I am expecting God to heal many of the sick and afflicted. I'm going to ask the boys if—if they will go ahead and give out the prayer cards anyhow, a large number of them tonight, so we can keep order in the prayer line to have the sick to come through. So if you've got any loved ones that's needy of prayer, and you believe that

“by laying on hands” is God’s healing power for the sick today, why, you bring them out tonight, ’cause we expect to get a great host of them through the line.

7 And now, it’s such a short time we have to speak, and such a . . . so much to speak about. As long as we’re speaking about the Lord Jesus, we got much to speak about, how every Word is so inspired. And I’m going to ask Pastor Joseph if he’ll make ready to read a text for me, or— or, Scripture reading, being that I . . . something else come on my mind just now, and I’m just have the New Testament with me, so I want him to read a . . . for a background, from the Old Testament, Second Chronicles 18:22-27. I’m going to ask him to read this for us, and you might read it with him, if you wish to, as a background for my text this afternoon. [Brother Joseph Boze says, “Second Chronicles?”—Ed.] 18:22 to about—about 27. And may the Lord add His blessing now to the reading of His Word.

8 While he’s . . . you’re turning to it, I’m going to ask this brother here from California, have you heard anything about the meeting where we’re going, what time we’re going to be there in your city, in Oakland and through there? The brethren was making it up a few days ago, and I . . . [A brother says, “I have received no word as yet.”—Ed.] Yes, sir. [“I may have missed it on my trip here.”] Well, thank you, brother. Yes, all right. Thank you. I just wondered, it’s to be . . . I think we’re to go east after Idaho in November and December, and come there in January or February, I think is, last of January, the first of February, or either, this other part is to be up here in the east. Or either, they’re going to give that to the West Coast and then go east. But I hope to see you there, brother, hear some of that wonderful teaching. All right, Brother Joseph. Uh, 22nd to 27.

9 [Brother Boze reads Second Chronicles 18:22-27—Ed.]

[Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.]

[Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?]

[And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.]

[Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king’s son;]

[And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.]

[And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.]

10 Now, in the—the 17th chapter of Saint John, I read for a text:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour has come; . . .

And may He add His blessings to His Word.

11 Today, thinking to use this for a platform, the reading of the Word that . . . out of the Old Testament, for a platform for the text in the New Testament, and praying that God will give us the context as we wait upon Him.

12 This time in the Old Testament had been a—a . . . it was a very shaky time. Now, Jehoshaphat was the king of Judah at the time, while Ahab was king of Israel at the time; they had been divided. And any time where, when we are divided, we can look for trouble. We must be united, and then we will stand.

13 And, but Jehoshaphat was a—a righteous man, a good man. He had had some good bringing up and a lot of examples, as we've had today. He seen his father, Asa, how that when Asa served the Lord, then God was with him; but when Asa failed to serve the Lord and got stubborn, then God departed from him.

14 No matter how well the Lord loves us, and how well you love the Lord, when you depart from serving and worshipping the Lord, then just remember, you can look for trouble to start in. Because God told David one time, "Thou art a man after My Own heart." And then when David did wrong, David had to reap for what he sowed. And we . . . He's never told us that we were after His Own heart, so we'll surely have to reap what we sow.

15 But during this time, Asa got a disease in his feet, and he died with it, because he did not ask the Lord for Divine healing; he just went to the doctors alone. He wouldn't ask the Lord; he was too stubborn. And he just got to a place where he'd begin to listen to some modernistic views and didn't believe, maybe, or didn't believe the Lord healed, so he didn't consult the Lord nothing about. He thought, "Well, my doctor can't help me; there's no need of asking anybody else." So the Bible said he slept. He was taken to the tombs of his father . . . his fathers, and there he rested.

16 And now, Jehoshaphat his son, raising up to take his place, had a good background to look upon, to see that when a man will walk for

God and walk with God, God will walk with the man. But when that same individual turns his back from God, then God just lets him shift for himself. And we find out it—it's very sad thing when we have to shift for ourself.

¹⁷ I never try to trust my own wisdom, 'cause I have none. I'm so glad that I do not. If I had some, maybe I would try to trust in it. But the Lord just seen fit that I didn't have any, so I just have to trust in Him. And I believe it would be good if we all just tried that awhile, don't you think? Just don't take our own ideas about thing, but rest solemnly upon THUS SAITH THE LORD. Don't try to reason it, 'cause you can't reason it. If you can reason it out and see just exactly how it's going to be, it would not be a act of faith anymore.

¹⁸ Faith is what you do not see; it's what you believe, that you don't . . . you do not see it, but there's Something inside of you, sees it. And that's God that's inside, sees His Own Word being made manifest. But you couldn't reason it. I just . . . There's no way of doing it. God never can be reasoned, because He's beyond reason; He's God. And we just take what He said about it and call it the truth.

¹⁹ Now, in this convention today, and while this is going on, and having this great fellowship, I kind of thought, maybe, that just a few words of how to present to the people; because knowing that most of you here are far ahead of me when it comes to—to teaching Scripture. And I—I know of a positive, there's men setting here that, my, that I feel little to stand here by. But being that—that we're associated together, I would like to give my view of what it is, and—and my warning to those who refuse to walk in God's path that He's ordained for us to go in.

²⁰ Now, during this time Ahab was king of Israel, and he was a very indifferent. We have people like that today, what I would call kind of a borderline believer. He just goes any way the—the wind is blowing. I believe we, today, call it "mission trotting." And just any way the wind blows, they got their sail set to go into it. The Bible don't want us to be that way. He wants us to be stedfast, unmovable, always abounding, have our sail set directly towards Calvary. If the wind's blowing contrary, there's a way of tacking that sail, or, ship, and making that wind, though coming right in your face, you can sail right straight into the wind; it's the way you set your sail. That's it.

²¹ And we get our chartered set right towards Calvary, and no matter which way the wind's blowing, we're still looking to Calvary, whether it's opposite, or whether whatever it is, we still are set towards Calvary. That's the true believer. And then we're not tossed about by every wind of doctrines, and *this* comes in, and *that* comes in, and *this* takes place; we just got one solid course: that's right to Calvary.

22 I think that's what God meant when He spoke through Jude, and . . . over there, and said, "A cloud without rain, wandering stars . . ." just wandering around about. That's—that's not right; we shouldn't do that. We should just . . . When a Christian is first borned in the Kingdom of God, his affection, his life, everything is set right on Christ. If he's just a little bit smart, if you don't watch, he will put all of it over on education and go off to real cold, formal, and indifferent, and everything, some theology, or some great interpretation of Greek words.

23 I met a man here some time ago, and he said, "Billy, I just learned a certain Greek word. I've been on it for five years, trying to learn the real meaning of this Greek word." Said, "Oh, when I found it, is it a blessing."

I said, "You've been five years learning one Greek word?"

"Yes."

24 I said, "In that five years, by God's grace, I've won a half a million souls to Christ not knowing any Greek word." So that's, it isn't what you know, it's Who you know: To know Him is Life. And we spend so much time on those things which is foolish. Just, I don't mean foolish, which it doesn't do us any good. When you do know, what good does it do you? None. So you just might as well know Him.

25 And then if he becomes, this person that's centered on Christ, if he's just a little bit nervous or emotional, if you don't watch that individual, he will drift off to *this* side, into fanaticism. And he will become a regular . . . just every way the wind blows, here he goes. Everywhere the rattle comes, why, he will take after it.

26 But you don't want that. One's just as contrary as the other one is. But we want to be centered, Christ and there alone. Look to the Lamb of God. Look and live.

27 Now, and so Jehoshaphat had seen, when his father looked to God, that God blessed him. And he had seen that Ahab turned from God, because his wife didn't want him to go to church on Wednesday night, and so forth, you know. So they found out that he become a lukewarm, wishy-washy, kicked-about.

28 You know, I believe if I did not believe in Christ, I'd be firmly against Him. And I believe if I would express myself, and in my heart I was against Him and didn't believe Him, if I'd make myself against Him, He'd respect me more, than He would if I be a wishy-washy, tossed-about. That's right.

29 I believe that even in human life . . . You take a woman, a young lady . . . Now, we're just a school, a class. A young lady, she might not

be pretty, but if she's a real lady, and she holds her place as a lady, you know she'll be respected more than a pretty woman that doesn't hold her place. See? That's right. Cause it's . . . Any man that's got a ounce of man about him, will respect that true and loyalty.

³⁰ And then, if we become a Christian, we must put all the loyalty, and respect, and honor on the Lord Jesus Christ. And then, if we're not, and do not believe it, don't just wishy-washy about it, just let the world know where you're standing; that's the best way. And it will be a great day when the church comes to that place, its members, rather. That whether . . . It will either be for Christ or against Christ. Then the whole world will know how you stand.

³¹ I don't like anyone to pat me on the shoulder and say, "Now, Brother Branham, I really love you." When he knows that I know different (See?), he—he knows that I know different. Cause his spirit just doesn't fit right, and it—it just isn't there. And so, I—I, then, I lose respect for that person.

³² I—I like to see a man if he said, "Now, look, I—I disagree with you, with that. I . . ." Well, then he's honest about it. But Ahab wasn't that kind of a person; he was one he wanted to—to serve the Lord one time, and his wife wanted to do something else; then he turned that way, and have the prophets killed, and so forth, one of those wishy-washy, up-and-down, in-and-out; and God can never do nothing with a person like that. He couldn't in that day, or any day, could He ever use a person like that.

³³ So we notice: But Jehoshaphat had seen the results from that kind of a life; he'd seen the results from his father when he served the Lord, then when he didn't serve the Lord. So all of that together, and taking it under consideration, Jehoshaphat had purposed in his heart to serve the Lord and to cling to the things that his father, David, did at the beginning. I like that: "At the beginning . . ." the Bible said.

³⁴ In other words, he went back to the old landmark and then they clean out the rows. It would be good for Pentecost to go back to the old landmark. It would be good for all of us to go back to the old landmarks and clean out the rows. What would happen today in a . . . I'm talking to, I suppose, mostly Pentecostal people here this afternoon. What would happen if, actually, the church went back to the old landmark? You talk about a cleaning up, there'd really be one around the Pentecostal church; it sure would. Now, how many knows that's the truth? Why, sure, yes. There'd certainly be a . . . certainly, a—a reformation going on. Oh, how people would be acting different, dressing different, talking different, and it would—it would just be

altogether a different church, if we went back to the old landmark where we started from.

35 Now, so then God blessed him. God will bless anyone who will go back to the old landmark of the Bible and start from the Bible, not according to theology, but from, or, some man-made theology, but from true Bible theology, and start from the old landmark and move up, God will move with you.

36 So God begin to bless Jehoshaphat, and the first thing you know, He begin to prosper him. And he built up all the garrisons, so that the uncircumcised and the . . . could not come in. And that's what the churches needs today, is a garrison of the old-time apostolic teaching, so this lukewarm, formal, in-and-out, up-and-down, doesn't get into our church.

37 What'd I say? That's right, though. That's right. We have permitted too many things to creep in, brethren, too many things, that we left the old landmark from the beginning, to creep in; we never garrisoned the church. And now we got everything in it. That's right. All "isms" and "hism's" and—and everything else in the church, because we never garrisoned by the Word.

38 I was speaking today at lunch with Brother duPlessis and Brother Joseph, and was speaking about foreign missions and a worldwide revival, that, a worldwide mission journey that I'm fixing to take around the world, in every city a few nights, every major city in the world. Then thinking of the follow-up I said, "It's like . . ."

They said, "If you don't have the follow-up, then you lose what you—you went after."

39 Like I had a—a bullet in my hand. I told you what a famous shell that was, how the velocity of this shell will penetrate at a certain distance, and what a—a—muzzle velocity it has, it'll travel at the speed of five thousand feet per second, over the old-fashion gun that maybe travel, oh, a thousand foot per second. Now, the shell is all right, if I place that . . . the—the cartridge into your hand, but what can you do with it? You haven't got a gun to use it in.

40 So, there you are. We've got to have a follow-up; we've got to have a garrison; we've got to have the church set in order, marching, a great front to go forward. We're just losing time until the church gets in that kind of a condition. We'll find a few *here*, that's true; but not like we would if we were all one great undivided group of people, one great big front.

41 The enemy . . . In an army if part of them . . . if the Kentuckians are shooting at the Hoosiers, and the Hoosiers are shooting at the Kentuckians, the Illinois at the Missourians, in a war, why, the armies

will just stand off and say, "Let them kill themselves." But when they all become united, that's when the enemy sticks his ears up and takes away. And when all the great host of God unite themselves together under one banner, the leading of the Holy Spirit, and moves on as the great Church of the living God, then the enemy will take flight. He's got to do it.

⁴² And we see in the Bible our example. So if you notice, after God blessing this great man, Jehoshaphat, prospered him and everything begin to go fine, one day he thought he'd take a visit down to his neighbor, Ahab. And as he went down to visit Ahab, thought, "Well, I'll have some fellowship down there." Now, there's where he made a mistake, right there, 'cause oil and water won't mix. That's right. Neither will a believer with unbelief mix together; you got to be one side or the other. You've got to make a stand, and continue to stand.

⁴³ So as he went down to see Ahab, oh, what a reception he got. Oh my, Ahab killed ox, and sheeps, and so forth, and lambs, and made a great feast and . . . Now, that's just the way the enemy comes in. That's just the way it did to you sisters. When it begin, some woman come in, and the church begin to pat her on the back, and she—she was a bobbed-haired woman, and wore make-up, and things like that. The first thing you know, it begin to gradually creep in, and now the whole church is mixed up in it. Amen. That's right. Now, you . . . Don't let it hurt you. But we need a operation. That's right.

⁴⁴ And when the man got to a place that he wasn't a man, her husband, and let her do that, that showed his weakness. That's right. He's supposed to be the head of the house.

⁴⁵ So, but today the whole nation is in that trend. And America is not no more really America; it's not no more a Christian nation; it's a woman's nation. Little ol' Jezebel go down the street all painted up, and, brother, men will fall on their knees to her. That's right. I know that kind of hurts, but that's the truth. We need the operation.

⁴⁶ Now, that's in the world, with Hollywood. That's not only in the world and Hollywood, that's in the Pentecostal church. We're not garrisoned against those things. And the pastor was weakling enough to let them get by with it. If you'd cry out against the thing, the whole church in one big, united army, then it would've ceased a long time ago. But oh, we've got it now till it's no different; they just do anything they want to: liberation of women, they wear these little ol' dirty-looking, vulgar clothes, and go out on the street.

⁴⁷ And let me say something right here, my lady. I hope you all love me, and I'm not here to criticize you; I'm only here to know that yonder, at the Day of Judgment, I will have to answer, when I know

these things and don't tell them; then if I do warn you, then the blood's off of my hands.

48 Did you know Jesus Christ said, "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart." Does anybody know that? The Bi- . . . And if you dress yourself sexy-like, no matter how modest you think it is, and go out on the street, and some old sinner looks at you to lust after you, at the Judgment Bar you'll be guilty of committing adultery with that man when he answers for it. Why is it? It was you, was the one, done it; you presented yourself that way, so you are the guilty one. And you, no matter how virgin and pure you've lived, you'll be guilty before God of committing adultery with a sinner, just the same as you went through the act. Jesus said so. That's not skim milk, brother; that's the truth. It's barbed wire. But it's what God's Word says, it cuts, and sharper than a two-edged sword.

49 I don't know whether your pastor will appreciate that or not. But I'm telling you, my sister, at the Judgment Bar I'll have to answer for it, and if I don't say these things. . . I don't care how many people say "liberation of women," that's a doctrine of the devil. And it's not in this Bible. That's right.

50 You see what happened back in Rome; you see what happened in Greece; you see what happened back in the old Roman colonies long ago, to the Christian church when they got acting like the world. You know history, or, your pastor should teach it to you. And you see in every age what happens to that crop. And you see exactly where it is right now in the Pentecostal church. So it's time to draw a line, and make a garrison, and preach the truth. You got examples, the same as Jehoshaphat had examples. So let's draw our line, straighten ourselves up, and walk like men and women ought to, and present ourselves.

51 Now, the man, of course in his dress, he's not a . . . is a . . . he is not a sacred, or, not a person like a woman's body; we realize that. Now, it's the women. And the women is marvelous.

52 I've been called a woman hater. Anybody says that is . . . don't . . . there is—there is something wrong. I am not. But I—I love them, and I want them to be God's daughters, and to act like God's daughters, just the same as men. We must do that.

53 So we see those things as an example, and while you committees here, while your convention's going on, brethren, what's happened to you? You're reading the same Bible; you know the Bible teaches those things. So let's get down to business with it. Let's either be for God or be against God. When did God answer the most? When we acted

like Christians or now? Why, John Wesley's move would raise up and condemn this Pentecostal generation, back in the old holiness time.

⁵⁴ Now, you know that's so. John Wesley was more respectable in his teaching, and in the old-fashion church long ago, than we Pentecostal have ever been. That's true. Look what they did; they did things that we know nothing about. Well, God honored them and blessed them, because they walked upright before God. That's right. And we know that to be an example.

⁵⁵ Now, but when he come down and made fellowship with Ahab, then he got in trouble. Now, Ahab . . . And when you take the world that's trying to find fellowship with you, just remember, there's a rabbit in the woodpile somewhere.

⁵⁶ When you take that little cigarette-smoking boy, that wants to take you out at nighttime, young lady, you Pentecostal girl, that little drinker, and his hair combed down, slick enough to hold his mouth open. Let me tell you something now; there's something in the making. And he says, "I'll marry you, dear, if . . . And then I—I'll join your church." He's lying to you. If he loves you and loves the Lord, he will do it then; he don't have to take you. That's right. And you men, you young boys with some of these little painted-up Jezebels, the same way. You shouldn't do that.

⁵⁷ Shame on the pastors that fail to say that in their church. We are a called-out, separated, different people, sanctified to the Lord in Israel. Yes, sir, we know the landmarks; they're wrote right down *here*, a plain view of it. But we're just tossed about. This one come in, say, "All *this*, *that*, and all *this*, *that*." We just fail, fall right with it. Sure. The Bible said the devil would be doing that in the last days. And that's exactly what he's doing.

⁵⁸ Now, then he made him a great dinner and invited him. Now, he had some motive of doing that, he said . . . 'cause he knowed he was a great powerful man, and he said, "Now, let's join our ranks together, and let's just all come in one great big rank, and then we will go up to Ramoth-gilead. And—and then when we go up there, we'll defeat the enemy, because this *certain-certain* ground belongs to us anyhow. Ramoth-gilead belongs to us. And it's actually our possession, so you help us go up and get what our possession is." See, greedy.

⁵⁹ And there's where Jehoshaphat made his mistake. Then being a spiritual man though, he said, "Yes, I'll go with you, but first, let's consult the Lord." There's a good thing: pray in everything.

⁶⁰ And then, he said, "All right, we'll just do that. Now, I've got a seminary down here; I've got some of the best prophets there is. Oh, they're educated to the moment. They're the smartest men there

is in the country, 'cause I've seen to it. I've taken care of them. I support the seminary. And I've got some of the best, so I'll call for the elect to come."

61 So he went and got all the fine scholars and brought them up there. And they all got together: four hundred of them. And he said, "Shall we . . .?" I can see the king. And everybody, just going right the way the . . . whatever the king says; whatever the bishop says, they all do, you know. The general overseer, you know, what he says, they all do. See? Hand in his coat, you know, and said, "Now, gentlemen, shall I go up to Ramoth-gilead or shall I forbear?"

62 One said, "You know who that is, don't you? You know where our meal comes from; we'll be excommunicated; we won't have *this*, and we won't have nothing to back us up. Um-hum, now you'd better watch."

"What do you say about it, pastor?"

"Well, I tell you; I believe we better."

"Yep, I think so too. What about the superintendent, what does he say?"

63 "Oh, he passes the word right along; we all better say good about the king." Oh, my. We better say, "Oh, this is the greatest denomination there is, and none like it; nothing can do it but this. We're the only ones that has the say-so over it."

So they all come out with one accord, said, "Oh, the Lord says, 'Go up; He's with you.'"

Ahab said, "You see, sure, we're going up."

64 But you know, there was something about a spiritual man, when it's . . . no matter how many says "yes," if it's contrary to the Word, that man don't believe it. Jehoshaphat said, "Well, how many you got out there?"

65 Said, "Four hundred. And they're all seminary student; they're great men; and with one accord they're giving us the right; oh, we've just got to win."

And he said, "But—but—but—but—but haven't you got one more?"

66 "Well, what do you need one more for? Here's four hundred, the best; what would one more make any difference, if you got four hundred saying, 'Yes'? Well, why ask for one more?"

He said, "But you know, haven't you just got one more?"

67 He said, "Yes, I got a little holy-roller down here, but he . . ." Well, he's a holy-roller; he was an outcast, you know, he said. He said, "I got one down here, but I hate him." Oh, yeah, sure, got to, he stepped on his corns all the time. He's kind of rough; scuffed him around a little bit.

He said, "I'll tell you before he comes, I hate him," he said, "because he's always saying evil against me." Sure, what else could he do? The Word said evil against him.

⁶⁸ So how could I hold my peace about Christian women painting up? How do I hold my peace of the weakness of the Christian church when the Word is against it? Sure, it is; the Word is against it. I don't care what the pastor says; the Word says so; let's stay on the Word. Four hundred was giving one consent, that it was all right to go ahead and do it. "Yeah, that's all right; ah, ain't going to hurt nothing; don't believe him, he's—he's weak minded."

⁶⁹ But Micaiah had the truth. That's what we want, is the truth. Regardless of where it hurts, circumcises, or who It cuts off, we want the truth. "You shall know the truth, and the truth shall make you free." Amen. Oh, sure.

Oh, he said, "They . . . Look who they got; they got that group of holy-roller up there now. Listen to him now."

⁷⁰ But I want you to notice, before he got there, they sent a committee to meet him, and said, "Now look, all the theological seminary boys are up there, and they've every one told the king it was all right for him to go do what he wants to do. Now, Micaiah, don't you say anything contrary to what they say. Now, he'll want to unite together now. You want to say the same thing he says."

If it would've been according to the Word, it would've been right; but it was contrary to the Word. That's right.

⁷¹ Like a minister here not long ago was saying; he was going . . . evangelist, going to a church to hold a—a meeting. And I hope you don't take this for a joke, because it's no place for jokes; it was absolutely told to me for the truth. And it was supposed to be in a fine denominational church.

And the deacon board met him down at a certain place on the train, and got on, and said, "Are you the evangelist?"

He said, "I am." He was reading his Bible, writing down some notes as he studied and prayed.

He said, "Now, we were sent, as a committee from the church, to tell you now, a few things about our church."

⁷² He said, "All right, I'd like to hear them before I get there, I know more how to approach the church and the people." He said, "I want to be a blessing to you while I'm there."

⁷³ Said, "All right, that's what we want you to be. Now, we're just say to you, evangelist, that, don't say anything about horse racing," said, "because the pastor owns a racehorse," and he said, "and he bets on

the races all the time. And we would not have you to hurt our pastor's feelings, no."

74 And said now, "Usually evangelists are them fiery fireballs," and said, "we have better thoughts than that of you, so, or, don't say nothing. . . Usually they're always kicking about these here Bunco games in the church." Said, "Now, the Women's Aid Society always has a Bunco game every Wednesday night, after prayer meeting, in the basement. So be sure, don't say nothing about that." And he went on with a whole list of things, what he could not do, could not talk about.

The evangelist said, "Then what will I talk about?"

And he said, "You might speak about the Jews, because we only have one of them in the church."

75 Now, there is such evangelism as that today in Pentecost. They're afraid to speak the truth. Right. I don't care if it hurts the pastor or who it hurts; it's God's Eternal Word. And we're responsible for it, the preaching of it. We must tell the truth; I don't care how bad it hurts.

76 But you know, they'd spoke to the wrong man when they spoke to Micaiah like that. Oh, no, he wasn't one of these compromisers with his wings set to see if he'd get a good offering or not. Oh, no, no, no. He was a man of God.

77 Why, I could imagine, the Scripture doesn't say so, but maybe perhaps they'd said, "Now, if you'll say the same thing, what these prophets say, from the seminary, you know what? They might give you a degree from that college. You know, they might absolutely, after a while, after you learn to speak a little better grammar, you know what? They might actually make you one of them, if you'll say the same thing they say." Oh, yeah, they'll do that yet today, too. Sure, they will.

78 But what did this little holy-roller say? He said, "I'll only say what my God puts in my mouth to say." Amen. There's the kind of a man to have.

79 No wonder the Holy Ghost down in Jehoshaphat's heart, said, "Yet there's one more; he will tell you the truth; he will tell you the truth. Just one more, but he will really be honest with you."

80 So then, little Micaiah comes over, after praying and seeing a vision. And Jehoshaphat set, with all of his four hundred preachers around him, the Dr., Ph.D., and all the rest of them, you know, around there, and the general superintendent, and the—the bishop, and the . . . all of them, you know, was all around there. Oh, great fellowship, eating lamb steaks and so forth, having a wonderful time. And they were all dressed just right, their collars turned around, and their long robes flowing, you

know, with “holy father” wrote on them, and everything like they do, you know, all dressed up.

⁸¹ But you know, that just didn’t please the man of God down in his heart. He thought there was something different from that. I do too; I really do. Puts me in the mind of Saul trying to put his ecclesiastical vest on David; it just didn’t work on a man of God; that was all. Just don’t fit him right, said, “Take this thing off of here, I’ve never proved it.”

⁸² Now, that’s what we need today, is take off some of our ecclesiastical vests and put on the righteousness of Jesus Christ, try and quit speaking great big words where they all, congregation don’t know what we’re talking about anyhow. That’s right. Just plain old sassafras preaching is what will save them. It’s the truth. No matter how flat-footed it is, it’s—it’s the Word anyhow; they understand it that way. We’re not rich and up to date in all these great big things; we’re old fashion, or we should be. Now, we don’t have to learn how to use great grammar and do all these great words and things, just speak it plain.

Then what taken place? What a time. The next thing we find out, that these great classicals standing around . . .

⁸³ And let me speak this just a minute. Did you know where class come from? Class is of the devil. Now, that’s THUS SAITH THE LORD of the Bible. Class and pomp came from the devil. In the very beginning when Cain and Abel come up to worship, Cain come before the Lord in class. Abel came in righteousness by revelation.

⁸⁴ Now, look, when Cain came, he brought the fruits of the field, everything that grows, the flowers and everything, and decorated his altar, and he worshipped God; a true picture of the carnal church member today, and the carnal-minded pastor who wants a church that sits higher than the rest of them in the city, and—and their seats all pushed, and million-dollar pipe organ. God don’t care [Brother Branham snaps his fingers—Ed.] *that* for that. Right, don’t have a thing. . . You build all those great big places like that and strain your people until they’re just about poor paupers and everything else with all your stuff to put in the church, and thousands of heathens dying on the mission field without knowing Christ one time. Right, it’s a disgrace to Christianity. Yes.

⁸⁵ Oh, if you only could see one time, you’d know what I was speaking of. Building a million-dollar church, and two-thirds of the world never heard of Jesus Christ; what a pity.

⁸⁶ Now, watch him. Then it was class, and Cain came anointed with Satan and made a great big classical thing. But now, Abel, when he came, he never come in class, but he come in revelation. The Bible said in Hebrews 3 that, “Abel by faith offered to God a more excellent

sacrifice than Cain.” And the only way he did it was by faith and faith in what? The Word of God, ’cause that’s the only thing you can have faith in. God had revealed to him that it was the blood. And Cain had a beautiful offering, yet not covered in blood. And Abel didn’t have a beautiful offering, but it was covered in blood, and it was according to the Word. And God recognized it, because it was His Word.

87 And today, God is not watching the great big church, how build . . . its biggest builder, how well the—the choir can sing, or all *this*, the *other*, or what class of people, whether they’re well-dressed, or not well dressed, in your church. He is not looking for such things as that, no, not by a million miles, He’s not.

88 He’s watching for someone to come the way of the Blood, revelation. And Abel, by faith, he heard the Word of God, and took God at His Word; and by faith in the Word of God, God received him. That’s the only way God will ever receive anybody, is by taking God at His Word by revelation that God will keep His Word.

89 God said the Holy Ghost is good for this day; that settles it for me. If God put the power in the church to heal the sick and cast out devils; and the prophets and so forth, set them in the church, and promised it, that they would be to the end of the world; that’s satisfies it to me. Don’t care what any theologian, or how much they can do like a worm in a lemon, run *here*, squeeze out *here*, squeeze out *there*; doesn’t make a bit of differen. God said so, and that settles it. Let’s stay with God; have faith in His Word.

90 Now, God told Cain, said, “If you’ll do well (See?), but if you not, sin lieth at the door.” Sure. Cain was a type of the carnal believer today, who goes down and thinks, “I’ll join . . . Look, you know the biggest church there is in Chicago, is *So-and-so* and Dr. *So-and-so*. I’ll go join that over there.”

91 Then you go to read in the Bible and you find out that none of the things that Jesus said was going on in the church, “These signs shall follow them, believe,” it doesn’t follow. Jesus said they shall follow them that believe, not they maybe will, perhaps they will, they will for a certain amount of time. He said, “These signs shall follow them that believe.” And it was promised to the end of the world. I want the page and Scripture where He said He took it away from them. Then He would contradict His Own Word. See what a mess you’d get into? “These signs shall follow them.” That was a marking, a memorial, a mark of true believers, that He was in their midst. Cause He’s showing Himself and manifesting Himself by these signs. Amen.

92 Now, to think, a church being built on that, let the world creep in? Why certainly it’ll rouse the indignation of a real true servant of God.

Sure, it's wrong; let's get the thing out of there. Get away from this old lukewarm, halfway, say a little prayer of a morning, little prayer at night, and go to bed, and get up the next morning. No wonder we're getting worldly. No wonder the world's crept into the church, because we don't stay in prayer. There's no more agonizing; there's no more staying before God; there's no more digging out, cleaning up. We need a old-fashion revival. We just pull ourself, "We're the Assemblies. We're the Pentecostals. We're the Oneness. We're the Trinities. We're *this, that*, or the *other*. We don't have nothing do with that other group."

⁹³ There's where the Holy Spirit leaves you, right there. When you get that in your mind, brother, you just might as well go back to the altar, because that's the place you belong. That's right. Amen. That's how worldliness creeps in. Let's forget about it. Let's put our affections on Christ and look to Christ and Him alone, amen, and have fellowship one with another, while the Blood of Jesus Christ cleanses us from all sin. If He'd come to mark, today, every one of us without a fault, who would He mark?

⁹⁴ If you think the next man's in error, remember, the grace of God is just as real to him as it is to you. I'd hate for Him to mark me today, whether I was faultless or not. I don't trust in that; I trust in the grace of the Lord Jesus Christ to take me through. I stand in His grace alone. Nothing in my arms I bring. I've done nothing; I've said nothing that's worth nothing.

⁹⁵ There's not a thing that I done, Lord, I just wholly depend on You, just You, and You alone. Sure, Lord, and if I love You with a true heart, I'll certainly love You, and walk, and try my best not to do nothing to hurt You. And if I do do anything to You wrong, I'll repent for it as quick as I do it.

⁹⁶ I love my wife, if I'd do anything wrong to her, I'd repent immediately for it, if I did it not knowingly. Or I'd repent, and tell her I was sorry I done it, as sure I would to my Lord. And I wouldn't do nothing to hurt the poor little thing for nothing in the world. And neither would I do to hurt God millions times more than my wife. If you love Him, you'll respect Him, you'll walk right.

⁹⁷ There, notice, but what we got off, is on our theology. Oh, my. "You know, Dr. *So-and-so*, he's such a classic man. Oh, do you know he speaks in two or three different languages? He does all *this, that*, and the *other*. You know what? He pastored the great *So-and-so* church one time." Now, isn't that something? "Oh, you ought to hear how he says, 'Ah-men.' It's the most beautiful."

98 I read a piece in the paper the other day, about *that* long, where it said that a *certain* bishop of a *certain* church, prayed the prettiest prayer to the *certain* denomination that was ever prayed. That's who he prayed to, the denomination, not to Christ. That's right; took about a half of page of paper to write his prayer out. He prayed it to the denomination, a pretty prayer. Oh.

99 And that's coming into Pentecost too. "Oh, yes, we're getting the place so pretty, do things so pretty, and look so pretty." Sure, we get just like the rest of them. Time to shake yourself; come out of it. That's right.

100 What about the Blood? Don't be like Cain's offering. Keep the Blood over you; I don't care how ugly, and raw, and broken-language, and everything else it is; keep the Blood. That's what we need. Keep under the Blood.

101 We notice, this classical. Yes, God gave him a chance. He said, "Now, if you'll do well, it'll be all right; you'll be accepted. But if you don't do well, then sin lieth at the door. Now, you seen that I have accepted this—this plan here, and I have not accepted yours. But now, if you'll do well, you'll come over and fellowship here. 'These signs shall follow them that believe.' And if you see I have accepted that doctrine, My Bible, I have kept My Word, I have confirmed It amongst the people, now if you'll do well, come on over with them. Let's have fellowship one with another."

102 But what did Cain do? Just exactly like they do today; he sought out a way he could put him out of order. That's right. Brother, someday, don't you worry, if you're a real true Christian, your hide will be for sale. That's . . . Don't you worry about that. And right now you're hated among all people for His Name's sake, despised and rejected. See?

And He said, "Now, if you'll do well . . ." But he didn't do well; but he slew his brother.

103 Always classics; but no matter how classical all these preachers, and before these two kings, yet, Micaiah said, "I saw la- . . . in a vision, God setting upon His throne, and the host of Heaven standing at His right and left hand. And they said, 'Who can we get to go down and deceive Ahab, to get him out there to fulfill the Word of God?'"

104 If you want to see visions, if you want to be right, stay in the Word. God works right in the Word; that's the plan. See? Now, Micaiah . . . Listen, here's a secret: Micaiah was staying right with what the prophet said, the prophet Elijah, because Ahab had done the evil, he said, "The dogs will lick your blood . . ." And how . . . " . . . over the death of righteous Naboth."

¹⁰⁵ And how that the Word of God through that prophet, which was God's Word, comes to the prophet, and they stayed right with that. And Micaiah couldn't go right or left from it, because it was already confirmed the Word of God. Right. God's Word was with the prophets in them days. He had the law, but He had His Word with the prophets. And Micaiah, being a prophet, a true prophet. . .

¹⁰⁶ Now, look, let me show you something. Oh, I see it. Looky here; this is fresh. There were four hundred seminary students who claimed to know the Word and wasn't respecting It. They tried to bypass It because of pomp. They tried to bypass it because it was the king, to pat somebody on the back.

¹⁰⁷ But this little "holy-roller," as I called him a while ago, he didn't care how much patting-on-the-back went on, he stayed with God's Word. And he couldn't prophesy nothing, or preach then, but what the Word said. Amen. Glory! Stay with the Word, there it is, brother. God will back that Word up every time. He didn't care what the seminaries taught; he didn't care what any of the rest of them was; he knowed the Word of God pronounced a curse on Ahab, and nothing else could take the place of it.

¹⁰⁸ So therefore, being with the Word and lined up with the Word, the Holy Ghost lined up with him, or, he lined with the Holy Ghost and saw a vision. Well, glory! I feel real good, real religious. Get with the Word, stay with the Word. And if there ever, a true vision comes, it'll come by the Word. Amen. Never thought of that before, that's a new one. Thank the Lord. Stay with the Word, brother.

¹⁰⁹ Elijah, or, Micaiah was with the Word, because the Word had pronounced cursings on that thing. And how could Micaiah say anything else but stay with the Word? So by staying with the Word, God showed him a continuation of the Word. Hallelujah! There you are. I hope you. . . sinks into you like it does me. But, there it is. God will show the continuation of the Word. Said, "Sure, go on if you want to. It's all right, go do what the preachers tell you to do, but I saw Israel scattered like sheep that had no shepherd." Said, "I saw God in Heaven; I saw the throne, and the host of Heaven standing at right and left hand. Said, 'Who can we get to go down and deceive Ahab? Who can we get to bring him out here to fulfill Elijah's prophecy?'"

¹¹⁰ See, Micaiah was right on that Word. That Word had to be fulfilled. And a lying spirit come up, come out of hell, come up there and said, "I can do something for you." Said, "You know what? I can get in that seminary easy, because they don't have no, very much prayer meeting, no agonizing. There's nothing around there, no Blood, so I can just walk any time I want to. Um-hum, um-hum. I can take possession of

that thing, that whole denomination. I can get the whole thing; they don't even believe in the Blood. So I—I can take the whole thing.”

God said, “That’s right, you can do that.”

111 Said, “I’ll go down there and get in them fellows and cause them to prophesy a lie, all them preachers. Every one of them, all their great theology, I’ll just blind their eyes from the Word. That’s all I have to do is keep that Word so they can’t see it.”

You know, God does that lot of times. Said, “They got eyes and can’t see; ears and can’t hear.” Is that right? Sure.

112 Said, “I’ll blind their eyes, and they can’t see it. So I’ll just go down and cause them to be inspired, and they’ll prophesy a lie. Then you’ll get him up there.”

113 And so one of these preachers, oh, did his—did his great prestige become so (What would I say?), it become so degraded before the people, that he walked up and smacked him in the face. He said, “Which way went the Spirit of God out of me?”

114 Now, he thought he had the Spirit of God. But it was a lying spirit, because it was contrary to the Word. Now, if people says, “Signs and wonders don’t follow,” it’s a lying spirit; it’s contrary to the Word.

115 If, “The Bible says,” people tells you, “the Holy Ghost ain’t in this day the same as It was in the other days,” it’s a lying spirit that’s in false prophets. They’re telling you a lie. If the spirit gets. . . just says, “All liberation of women, and do all these other things, and go out, act like the world.” It’s a lying spirit. It’s not lined up with the Word, stay in the Word. Right. Stay right there.

116 Now, and you know what the story come out. What was it? Years had passed. But the time had come for that Word to be fulfilled. When the season rolls around, don’t you worry, the crop will be there. It’s right.

117 And brethren, if there ever was a time. . . For the next few minutes now, I want to talk to you, to your heart. If there ever was a time, that the time has come for the Word to be fulfilled, it’s now. This is the day. Seeds has been planted; it’s time to take the hoe and get out here, and go to cutting out some of these weeds and things we got growed up: saw briars; and stinkweeds; and everything else that’s growed up amongst the people; doubters; disbelievers; lukewarm; everything else. It’s time for us to get the hoe and chop it out. And there’s nothing any better than a two-edged Sword of God to cut it with.

The time had come in the antediluvian world for God to show His Word made true to the antediluvian people. And He respected Noah.

118 The time had come in Babylon, where that they'd laughed God to scorn. They made fun of—of the Hebrew children. They'd laughed at them, told them they was “old fogies,” and everything. “They ought to be modern.” But they stayed put. God respects that staying put. And they had laughed at them, throwed them in jail, done everything to them. But finally, the time come for God to speak. And He showed His power. He was able to deliver them from a fiery furnace. He showed His power when the time come.

119 When Daniel was throwed into the lions' den, the time had come for God to move out and to speak. And He closed the mouth of the lion by sending an Angel into the den with Daniel.

120 Jesus, just before Calvary. . . The time had come when the proclamation must be signed. It come a time where Adam's race was at the end of the road; something had to be done. It was at that time that Zacharias, standing in the temple, saw an Angel of God, who warned him and told him what was going to happen. The time was at hand. And he was . . . doubted the Angel's Word and was stricken dumb.

121 The time come when Mary was coming from the well, that day, with a pot of water on her head. The time had come for the visitation of the Saviour, and she . . . that a virgin would conceive and bear a Son. The time was there, regardless of what the world didn't even believe, it was all out of line with their teaching. But the time come, and when the time has come, “It's going to happen.” Amen. The Angel Gabriel met the virgin and told her she'd be overshadowed by the Holy Ghost and would bring forth a Son, and He'd be the Son of God. Never had happened in all the world, but the time had come.

122 When every Jewish woman had waited and watched for the time for this, hoping it would be her. But the time come when God made His choice. God makes a choice.

123 The time come when John the Baptist was born as a forerunner to fulfill the Word of God. Cause he was the voice of one crying in the wilderness: in Isaiah 40, that there'd be one, several hundred years before he come. The time come for John to be born. And when the time come, John arrived on the scene. Amen.

124 The time had come after Jesus' death, after Calvary, the time come, there, that He must die for the sins of the world. And He died just according to the Scripture. Cause everybody believed that, lined up with the Word, and the time come that it must be fulfilled.

125 And He died between two malefactors. They went by, breaking their legs with hammers. And the Roman raised back the maul to break His leg, but the time come when the Bible must be fulfilled, when It said, “There won't be a bone broke in His body”; and he held his peace.

What was it? The Angel of God stayed his hand. The time had come for the Scripture to be fulfilled.

¹²⁶ They put Him in the grave. They put a seal on the grave. They garrisoned a bunch of soldiers, a century, a hundred men, armed, around there to be sure that nothing would take place. For three days He laid there, through Friday, Saturday, and Sunday. But on Sunday morning, the first Easter, no matter how many armies was there, how well they was garrisoned, the time had come for the Word of God to be fulfilled. "I'll not suffer My Holy One to see corruption. Neither will I leave His soul in hell." The time had come. I don't care what takes place, it's going to happen anyhow. The time had come. And an Angel come from Heaven, and the men fell like dead men, and the grave opened, and Christ walked out victorious over death, hell, and the grave. The time had come. Amen.

¹²⁷ After that He commissioned His disciples to go into all the world, and preach the Gospel to every creature. He said, "Before you go, I don't care how well educated you are. I don't care how much you've walked with Me. Before you can be a witness of Me, you've got to wait yonder until you're endued with power from on High." What was it? He was lined with the Word.

Joel said, "In the last days it'll come to pass, I'll pour out My Spirit upon all flesh; your sons and daughters shall prophesy."

¹²⁸ Jesus, before that, said, "This Gospel would be preached to all the ends of the world for a witness unto Me, and must begin at Jerusalem." Luke 24:49.

¹²⁹ Notice, then they went up in the room. One of them would say, "Well, how long we have to wait here?"

Other one say, "I believe I will go out."

I can hear him say, "He never said how long to wait, He said, 'Wait until you're endued with power.'"

"How long will we wait?"

"That isn't the question; that isn't the commission, is wait until you're endued."

"How long should I pray? How many more days should I wait? Should the revival break now?"

¹³⁰ Brother, wait until God pours out His power. Not until we elect a new bishop, not until we put a new pastor, but wait until the Holy Ghost comes from Heaven, like a rushing mighty wind. Not wait till we choose who's going to be the bishop of this group. Not wait and see who's going to be the overseer of this group. But wait until you've organized yourself: no, sir. Not wait until you set up a district presbyter:

no, sir. Not wait until you have enough finance to build a new church: no, sir. But wait until you're endued with power from on High. Amen.

¹³¹ And then, when that complete Pentecostal number was fulfilled, fifty days, the time had come. Hallelujah! The time had come for Joel's prophecy to be fulfilled. The time had come for Jesus to pour out His Spirit. The time had come for the fulfilling of the Word.

¹³² And there was somebody lined up with the Word to have It fulfilled. Glory! Brother! And all of a sudden, to those who were lined in line with the Word, waiting on the Promise, "There come a sound from Heaven like a rushing mighty wind, and it filled all the house where they were sitting."

¹³³ Isaiah said, "Precept upon precept; and line upon line; here a little, and there a little. Hold fast to that what's good. For with stammering lips and other tongues will I speak to this people. And this is the refreshing." Amen. This is the rest that shall come from the Presence of the Lord.

¹³⁴ No matter if they'd never spoke since Babylon. But it was, time had come for God to unite the nations together, and man together with one heart in one accord, whether what language or whatever it was. He spoke in every dialect under the heavens, one group of people, all Galilean. The time had come. Amen.

¹³⁵ Brother, the time has come. We're in the last days. We're in the atomic age. The time has come that they got a weapon that can shake this world from its orbit, in five minutes' time, into the sun, and cause a total annihilation. They couldn't have done that before. But the time has come. Amen.

¹³⁶ The time has come where there's a falling away. The Bible said, "Except there come a falling away, the man of sin won't reveal himself." The Pentecostal church is living in the falling-away time. The time has come.

¹³⁷ The time has come for the signs to follow the believers. We're at the end time. We're in the latter rain. We're at the time where men will be heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despise those that are good, heady, highminded. The time has come when they're teaching doctrines of devils, perverting the Bible teaching into theories and theologies to draw groups of people away after them.

¹³⁸ It's, time has come that God will gather His Church together soon under one great big banner, the Lord Jesus Christ, and pour out His powers among them. And great signs and wonders will take place; the time has come.

139 The time has come for the Pentecostal church to make its stand. The time has come to circumcise the church and call off this foolishness. The time has come to go back to the old landmark. The time has come for the outpouring. The time has come for the gathering of the people. The time has come for Jesus to come. The time will be here soon to give out the rewards.

140 Brother, be careful that your crown isn't set on someone else's head. The time has come. We're at the end time. If we're ever going to do anything, brethren, we're going to do it now. The time is at hand. The time has come when God is shaking every denomination under the sun.

141 I was reading an article where a great theologian in the Baptist church come to one of the meetings, and he seen the working of the Holy Ghost. It was in the *The Voice Of Healing*. Brother Boze, will reprint it again.

142 Where that he said, "A Baptist scribe meets a Pentecostal prophet." And he threw away all of his literature. He threw away all of his theology, got down, and said, "God, if you can do that for that man, do it for me." And his jaws locked with glory and he spoke in three different languages, and went to the platform praying for the sick and God working signs and wonders. Amen. Glory!

143 The time has come that the jewels . . . The time has come for the prospectors to go to digging. The jewels are coming out of every denomination, being polished up, and given gifts, and set out in order. Hallelujah! The time is here.

144 The time is here right now. The baptism of the Holy Ghost moves through the city again. It's time for sinners to repent. It's time for backsliders to get right with God. It's time for a cleaning up in the church. It's time for signs that God showed. Everybody waited on their sign. The signs of Mark 16 is being fulfilled, certainly it is.

145 David waited for a sign. He heard; he waited. He waited to start. Then all at once he heard the mulberry bushes rattling. He knowed God was going before him. Brother, the time has come when the Pentecostal mulberry bushes is being shook again by the outpouring of the Holy Ghost like It fell on the Day of Pentecost, that rushing mighty wind that come from Heaven. The time has come, if they ever go to doing. It's time. [A sister speaks in tongues, a brother interprets—Ed.] Amen. Amen. Amen. Amen. "So be it," saith the Lord. Amen.

146 Now, when you hear the Word, hear the Spirit, the tongues, the interpretation, line straight with the Word, how many of you solemnly in your heart say, "I know I been wrong, and from, by God's grace, from this day on, I take a stand for right and Christ"? Will you rise to

your feet? Will you come to your feet? By this, saying, "I now take my stand for Jesus, regardless. I now take my stand, solemnly."

My hopes is built on nothing less
Than Jesus' Blood and righteousness;
When all around my soul gives way,
Then He is all my hope and stay.

On Christ, the solid Rock, I stand;
All other grounds is sinking sand,
All other grounds is sinking sand.

[A brother gives an exhortation—Ed.] Amen. What? Come out from among them; separate yourself, still line with the Word. God is with us. God is showing His hand in mercy.

¹⁴⁷ Friends, I think what we need to do, is a solemn, old-fashion breaking down before God, and saying, "God, I repent for all my evil; and now forgive me and help me to be a real Christian."

¹⁴⁸ Let us not with—not with no other way, but a broken heart of our evil, while that God is in our midst maybe for the last time for a long time, if He is in our midst now to give us this time of repentance, let's us repent with all of our hearts, and give God glory, and take a new hold today and serve Him and come out. You women, clean yourselves up. You men, be Christians. You preachers, go to your pulpits preaching. God is with us.

¹⁴⁹ If there ever was a time . . . When I was in Sweden, or, Finland, they were pulling harrows and scratching the ground to get the seed in. If they didn't do it, soon the snow would come; they'd starve the next year.

¹⁵⁰ Brother, sister, the seed's being sowed on scratched ground by the Holy Spirit. Let's let It take hold, now, and grow.

Jesus of Nazareth, oh . . . [A brother speaks in tongues, a brother interprets—Ed.]

¹⁵¹ Amen. Hear that three message? The Bible said, "There'd be three messages at a time." Here it was, and the last one has went to the preachers, see, the other two to the laity, this one to the preachers. Brethren, God is in our midst; God is in our midst. He certainly is. Let us give Him praise.

¹⁵² O Jesus, Son of God, precious Lamb, let it be known this day, Lord, let it be known, O God, visit Chicago like never before. Stretch forth Thy hand of Thy holy Son, Jesus, to heal the sick and afflicted. Make signs and wonders, Lord, make paths that the people can walk therein. Bless them, Lord. "Give glory all ye people, for His Blood can wash away each stain."

153 How we thank You, Lord. How we repent of our sins. How we look to Thee, the Lamb of God, and believe on Thee, that Thou art the Lamb, the holy One, the only One, the true and living God. We give Thee praise and glory, and—and repent, and ask You, Lord, to forgive us. And to help us, O God, to be examples, not just drawing in boundary lines, only in righteousness, and to preach the Word in season, out of season, as Thou has told us to do.

154 Bless this people, Lord. Forgive every sin. Take away all of our iniquity, and remove all the stain from us; wash us in Thy Blood. And may the Lamb of God, oh, make every one of us sheep, today; shear us off, Lord, from our earthly privileges of these things of the world. Take all the things away from us, and let the Dove of God set upon each heart just now, that this will be one of the greatest times that Chicago has ever had. It is, in this room, this afternoon, because of the coming of the Lord Jesus Christ in His power.

155 O Christ, receive these people, I pray for them. And these ministers, and myself, as we stand here, Lord, witnessing, and knowing that You're in our midst, and knowing that we're to stand in Your Presence, someday, to give an account for our words, even to our thoughts. And we pray, Father, that You'll wash us and cleanse us from all sin. And to make us pure-hearted and clean-minded, and with one motive: to see souls born to the Lord Jesus Christ. Make us missionary minded.

156 O God, may we go into the streets. Oh, where is the voice in the streets? No more street meetings. No more nothing. And the world has become one stinking place, Lord, oh, because that we have let down. Forgive us, Lord. May we cry like the prophets of old. Oh, help us, dear God. We pray that You'll receive our repenting, and wash us, and cleanse us, and give us the gifts of the Spirit. And move in us, O Lord, afresh this day, and from this day henceforth. I present this prayer to Thee for the people and for myself in Jesus Christ's Name.

157 What has happened? What is this? Ask yourself that question. It's the same Holy Spirit Who knows the secret of every heart. Let's shake hands with one another and say, "If I have harmed you or done anything, God forgive me."

158 This is to you, to me. . . from me to you: If I have done ought against anyone, God forgive me. If I've let down or compromised, God forgive me. I want to be the servant of the Lord. I want to love everybody. And above all, I want to love the Lord, so that I can stand as a m- . . . between the living and dead, to minister for Him. I love Him. I'm expecting something great to happen now, since this marvelous visitation. I believe it with all my heart.

. . . I will praise Him,
Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His Blood can wash away each stain. (Oh, my.)

I will praise Him, I will praise Him,
Praise the Lamb for sinner slain;
Give Him glory all ye people,
For His Blood can wash away all stain.

I will praise Him, I will praise Him,
Praise the Lamb for sinner slain;
Give Him glory all ye people,
For His Blood can wash away each stain.

¹⁵⁹ While we bow our heads in humble worship, while Brother Mattsson, you dismiss us in a word of prayer if you will, or the words that you desire to say, while I make ready for tonight.



FATHER, THE HOUR HAS COME

56-1002A

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