
THE GODHEAD EXPLAINED



Thank you, Brother Carlson. And greetings to all you brethren and sisters serving the Lord. It's a . . . I just sometimes feel a little reluctant to get up, when I'm listening to such wonderful testimonies, and so forth, as I have been doing this morning. And then, a fellow citizen in the suffering and persecution, as our Baptist brother and sister has gone through; being formerly a—a Baptist, myself, a Missionary Baptist, and—and knowing what it means when your people . . .

2 I had the same thing. My own people turned me out, and they thought they would send me away because I had gone crazy. And I found out, and I've usually said it in a little kind of a roundabout way, "If I'm crazy, just let me alone, 'cause I'm happier this way than I was with my right mind." So that's kind of a little philosophy that I hold, my own. And—and I certainly have been enjoying this—this time of being this a way.

3 And the little Church of Christ brother here, as we usually refer to it, or Campbellite. And I remember they were certainly hard hitters against the meetings when we first started. But, you know, we had one named Paul one time was the same way, and he become one of us. So, that's true. I think what usually they look for is the life you live. You know, it's better to live me a sermon than preach me one, anytime. I'm . . .

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

5 I said, "That's true, Brother Booth, but I know the Author real well." So, so I—I want . . . You know, not to know His Word is Life, but, "to know Him is Life." That's right. See? Whether I know His Word; if I'd just know Him! And that certainly is the Truth.

6 I was, this morning, shaking hands with this fine fellowship here, of ministers. And sitting down here there was this . . . I don't mean to make anybody conspicuous. But this colored man come in, brother, sit down there. I said to my secretary here, "There is a real Christian."

7 You remind me so much of Elder Smith that used to be a Church of God in Christ, I believe. I used to preach so much for them down there, and—and I can just see him yet. He looked something like the brother here, only he had a kind of a gray mustache. I'd come in the back door, and I never forget the expression the old man used to say; look up, and all the saints would be singing, you know, and there was a little girl, used, sit over in the corner. My favorite song was *Lift Him Up*. They'd all clap their hands, Pentecostal fashion, you know, *Lift Him Up*. They'd loved me, and I loved them. And when we walk in (He used to sit over there, with his head like *this*, on the desk, and just watch them, you know.), he say, "Come in, elder. Rest your hat." Not, "Rest yourself." "Rest your hat."

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

9 Well, aren't you the sister that sang—sang that, *Ship Ahoy*, one morning at the Christian Business Men, now? [The sister says, "Yes, sir. Yes."—Ed.] I hope my wife gets up this week, and I want her to hear you, because I've bragged so much. And if you miss that on the tape, we're going to settle it. I love that good singing.

10 And, I used to tell the people, I—I never could sing. Oh, my, I was a million miles from that. But I said, "If you ever get over in Heaven and live in your big palace, you know, up There," I said, "way down at the bottom of the hill, back in a woods back there, there's a little cabin sets there. That will be mine. And one of these mornings when you walk out on the porch and hear somebody standing up there, singing, 'Amazing grace! how sweet the sound, saved a wretch like me!' You say, 'Praise God! Old Brother Branham finally made it.'" It will be me over there listening, trying to sing.

11 To my Christian brethren, and to... I believe one brother introduced him to us, this morning, as a Buddha minister, over here. Greetings to you, my precious friend. And I have had much dealings, not too much, but with the Buddha people; and especially in Canada, amongst the Chinese people, and found them very loving and sweet.

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

13 Now, I haven't had this opportunity before, in Chicago, to try to speak . . . Which, I would not try to bring any certain message, because of ministers here are so much more abler than I, to bring a message. But, and after all, you are not here to hear a message. But I thought that it might be a most glorious time that I could meet the ministers of Chicago, this district in here, and get more acquainted with them, and we be more acquainted with each other. And I certainly thank the Lord for this opportunity. Because, I have come into this city many times here, under one church sponsorship, and under the Christian Business Men sponsorship; therefore, with not an opportunity to express myself to the association of brothers.

14 And—and then I thought, and there's so much that always follows a ministry like this, of ins and outs, and ups and downs, till sometimes it's easy for someone to draw a wrong impression. And I want to take this next few minutes to try to explain and—and make it clear to my brethren, as clear as I know how to make it.

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

16 I'm not superstitious. But I always, before opening the Word, I like to speak to the Author a little bit. And could we just bow our heads again for a moment.

17 Our precious Father, Thou art our God, and we are approaching Thee in behalf of the Gospel. I am here before Your children, Your pastors, and brethren of like precious faith. And how it thrills my heart to hear these men who have been misunderstood, and sent into institutions, for the Kingdom of God's sake; see how You're calling Your children in the last days.

18 And we truly believe, Father, that we are living at the end of the race. As the prophet said, "It shall be Light in the evening time." And believing today that we are the couriers of this great Gospel Light that, by Your grace, You have permitted us to pack to the ends of the earth, where this revival has gone.

¹⁹ And I pray, Father, that, from my heart, that Thou will let me express to my brethren, this morning, the motive and objective of my life to You, that they might understand. Grant it, that we might have perfect love, and fellowship, and co-operation, in all the working of the Gospel. For we ask it in Jesus' Name, Who prayed that we might be one, as He and His Father was One. Believing this, that, "This will all men know that you are My disciples, when you have love, one for the other." Amen.

²⁰ Now just . . . And I hope and trust that I do not bore you brethren and sisters, upon this. But I think I would like to make myself clear, so that you won't have to hear what someone else has said. And I have explained, many times, in other ministerial meetings, but this is my first time to the Chicago group, and I'd like to make myself real well known, that of what I am trying to do.

²¹ In the blessed old Gospel here, the 26th chapter of the Book of Acts, we read:

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

²² This is, of course, Paul speaking. Which, we all, as ministers, like to refer back to him, because he . . . We, in one accord, believe that he was the apostle to the Gentile church, that God called him to be a—a witness to the Gentiles. And his ministry had been called into question.

²³ And usually, anything that's unusual springs up, it is called into question. It's, and I think it's no more than right; it should be called into question. And I think that pastors sometime are suspicious of—of things that they hear, and I think they have a right to be. Because, if I understand the translation of the word *pastor*, means a "shepherd." And, therefore, he is a—a—a feeder, or a herder, of a group of men and women of which the Holy Spirit has made him the overseer of. And he has a right to know what kind of a food his sheep is getting, and where it's coming from. I think he has a right to that.

²⁴ And if a pastor, or sometimes people, would seem to be just a little bit suspicious, that doesn't, never, should not bother anyone. It should only bring a respects to a man's heart, for a man of them, that standing, that would question it. And, after all, if you're not sure that you're lined up right, how can you ever walk by faith?

²⁵ If you put upon your mind . . . Now, this seems to be psychology; which it probably is, and it is, but it's all right. But you just really, from your heart, would think you'd never raise from the table, you probably wouldn't. See? You've got . . . It's just that simple.

²⁶ You've got to believe. You've got to have faith. You've got to have confidence. And how can you have confidence in anything that you—

that you don't even know where you're going? How could I travel down a road that I never been before, with a breakneck speed, and all around curves, not knowing what the next curve holds? You've got to see where you're going, or you don't know how to walk. And that's the way everyone should be. And then when you can, you see it, it's revealed to you, and you know where you're going, then nothing is going to stop you.

27 And that's, I think, Paul, what he was trying to get to Agrippa here. That, he—he told them that, "Once I was one of you."

28 And I suppose, maybe, if—if this Baptist brother, and could go to the Baptist church this morning, he and his wife, that would perhaps be their testimony. "I—I was once one of you."

29 Or, the Church of Christ, or the—the Campbellite brother here, would go to—to his people. I believe it's called a better name; Disciples of Christ, they call it, but it is really for the Alexander Campbell doctrine. And then the Church of Christ pulled out of you, on account of music. That's right, isn't it? And if he could go back to them, he would say, "I was once of you."

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

31 And I've always thought that the death of Stephen's must have got onto Paul, because when he seen that glorious look on Stephen's face. When he looked up, and the clods a beating him to death, and he said, "I see Jesus standing at the right hand of God." And you know, you can kill a messenger, but you can never kill his message. And the message, though Stephen was gone on to stand with Jesus, yet, his message lingered on, 'cause Paul kept talking about it, and, what, he's "least" of them, and wasn't worthy to be called one, because he had witnessed and—and give his consent to rid this godly person.

32 And therefore, Paul, like all men before men should do, Paul takes his—his experience, back, from the beginning, to what he was; and then places it and bases it upon the Scripture, to show that what he was doing was Scriptural. Though it was contrary to their belief, yet he was showing them that it was the Scripture.

33 Therefore, I think that we . . . Anything, as I've often said, brethren, you who have been in the meetings, that, if I'm ever found speaking things that's not Scriptural, then I think it's true that . . . or any other

brother, we ought to come to one another and say, “That’s not found in the Bible,” you see. If it’s in the Bible, you might have a different interpretation; but, it’s, if it’s in the Scripture, all right.

³⁴ Now, Paul was giving his interpretation of what the prophet said, and what Moses said, was coming to pass. And he met Jesus on the road, in a vision. And this Jesus called out to him.

³⁵ Which, it should not have been a hard thing for those Jews, as he said, “Most noble Festus,” and—and so forth, that it . . . “would it be a strange thing to you, that God would raise the dead?” See? “Because if you know what God was back there, by the—the Scriptures, surely you would know that He is able to raise the dead.”

³⁶ And then he said, he had give them the experience of on his road to Damascus, of what happened, that, to let them know that this Jesus that—that they were causing so much commotion about him preaching It, was the very God that they had served all the time. Because, He was in the wilderness with them, Who led them, being that Light; the Fire, Pillar of Fire that led them. And He appeared to Paul in the same thing, the Light again, that blinded him. And he asked, “Who are You, Lord?”

³⁷ And He said, “I am Jesus, that you persecute. And it’s hard for to kick against the pricks.”

³⁸ And he was trying to explain to them what it was, and—and he was trying to teach them that, what that he was presenting to the people, that was, that, “Jesus Christ was the Messiah,” and that, “He had died, and God had raised Him up.” And that was according to the Scriptures. And that, “He now had ascended on High, to God the Father,” and that—that he was a witness of His resurrection. And, that, these miracles, and signs, and wonders, which were strange before the people, were not nothing new to a real, Scriptural believer, because the Bible had spoke of it.

³⁹ Look at back in the prophets, how that it prophesied, what, at the coming of the Messiah, and what He would do, “The lame would leap like a hart,” in Isaiah 35 and different Scriptures that he could have referred to. We don’t have it written here, but perhaps going back and referring it in his short speech before the kings; because, they probably wouldn’t be as patient with him as you are with me. So, and then he—he was explaining it, and trying to tell them that the very God that they served . . .

⁴⁰ And then, again, he said, “In the way that is called *heresy*,” that’s, “crazy,” see. “The way that’s called heresy, that’s the way that I worship the God that you worship.” See, “In the way that’s called heresy.”

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

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

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

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

45 And I would say this, this morning, brethren. I altogether wish that I might. . . Implying not the life of Paul, but just in order to give a little basic talk. Cause, there is many more here that perhaps will speak this morning, but I wanted this opportunity to say this. Now I wish that every different church, as I heard you go down, Bethel Temple, Independent, Assemblies of God, and different ones. . . I wish that altogether you could see what I see; that you could. I wish you could see the vision that I see, then you would have a clearer understanding, that of the ministry.

46 When I left the Baptist church, to come over into pentecost; and Dr. Roy E. Davis, who had ordained me into the Missionary Baptist church, told me that I had a nightmare, when the vision of the Lord came and—and spoke to me. And—and you know what healing was then, it was at the low ebb.

47 And—and I knowed nothing about Pentecostals. I heard they was a bunch of holy-rollers that laid on the floor and slobbered like mad dogs, and they had to fan them and get them back to life, and all like that. That's all I knowed about the Pentecostal people.

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

48 I said, "If God is sending me, there is somewhere and somebody He is sending me to." That's right. See? "Cause," I said, "Dr. Davis,"

I said, “He was just as real; I stood and looked at Him,” I said. They told me that those visions . . .

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

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

51 And, but, when I left the Baptist church . . . which is the only church I ever come in, or was ordained in. And I was ordained in 1933, in the Missionary Baptist church, Jeffersonville, Indiana. It’s a—a . . . it’s a member of the Southern Baptist Convention. Then we, in this time, I . . . when I pulled away and just . . .

52 Now, the Baptist church is a sovereign church. We—we all know that, that it’s a—it’s a . . . You can preach about anything you want to, if your congregation will stand for it. They just . . . You want to preach whatever you wish.

53 And I like that, see, because I believe it’s apostolic. Because, the head, the highest order in the church, is the shepherd, we realize that, the pastor. And—and if the—the . . . If some bishop or somebody else is going to knock the revelation out of the pastor, then how is the God going to ever work in his church? You see, you just can’t get it. So, and I have . . .

54 When I come out of there, I met up with the first group, which was the healing of little Betty Daugherty, at St. Louis, Missouri. And it was a Pentecostal United, or a Pentecostal Jesus’ Name church, and this pastor belonged to, and his little girl was healed. Frankly, I thought that’s what made him pentecostal, was because that they called themselves, “Jesus Only.” And I thought that’s what made them pentecostal, was ’cause that was what they called themselves, and that was the difference. So, well, then from there I went to . . .

55 And a fine man; had a great meeting in St. Louis, which the picture appears in there. And we had the Kiel Auditorium; and the first night,

or two, there was fourteen thousand packed it out, and we couldn't even . . . had to put police around the doors, to keep them away.

56 And then from there, on down to Richard T. Reed, of the blessed ol' Bible Hour Tabernacle, at Jonesboro, which was also of the same organization. And from that, to Dr. G. H. Brown, same organization, at 505 Victor Street in Little Rock, Arkansas. And, from there, to the West Coast.

57 And then when I gets to the West Coast, I hit the fire. Then I found out that there was as many divisions amongst the pentecostal people, in their organizations, as we Baptists have. See, they were—they were so many difference, there was had, they had different. There was Assemblies of God, and the Church of God, and the something else, and the something else, and the something else, and the—and the difference. And they had separated themselves, and had drawn little boundary lines. And all the other brethren begin to come to me, and tell me, "Why, you're a Jesus Only, with this group over here."

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

He said, "Why, you're associating with them."

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

59 And he said, "Why, they're a bunch of . . . Why, they don't have nothing but a bunch of buzzard roosts and things, around, like that. Where . . ."

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

61 Well, then I tried to hold it off just as long as I could, without expressing either way. Well, I began to study what their ideas was, and what their separations was, and what made them separated. And I found that two of the great groups, one of them, was called Jesus Only, and the other one was called Assemblies of God. And they were called out, or separated, on the count of the issue of water baptism; one using "Father, Son, Holy Ghost," and the other one using "Jesus" Name.

62 Well, I looked, and on both sides there were great man, servants of God. And I thought, "O God, if I could see all them emerge in to . . . just go ahead and have . . . but do not just draw their lines, and saying, 'We won't fellowship one with another.'" But I found out, in this, the evil spirit had got among them and had caused hatred and malice, over issues that had come among them. I thought, "That's just exactly as good as the devil wants. That's just what he wants." As long

as your guns are trained on one another, he doesn't have to fight a lick. And I . . .

⁶³ And so then, finally, it come to a showdown. And that showdown was at Seattle, Washington, about 1946. And one morning I was brought to the hotel lobby, something like this, with a—a breakfast of some ministers. And I had to talk to two main men.

⁶⁴ And one of them was Dr. Ness. I suppose you Assemblies of God brethren remember him. He was in northwestern territory; a great man, smart, scholar. And he represented the Assemblies of God.

⁶⁵ And then, Dr. Scism, of the United Pentecostal church. I guess you United Pentecostal brethren remember him. He was also of the northwestern territories up there, that he was over them and the districts up there.

⁶⁶ Well, these two men met. And I was to be brought before them, because the—the edges was getting sharp, and it was cutting at me from every way. And I thought, "What must I do? What can I do?"

⁶⁷ Now, well, they said, "Well, you must take sides with one or the other. If you're going to go with the Jesus Name, you have to be Jesus Name. And if you go with the Assemblies of God, you have to leave away from Jesus Name, and be Assemblies of God, or so forth." It come to a place where I had to make a showing of some sort.

⁶⁸ I prayed much that morning 'fore going down. I said, "God, help me. Because, there is two great men; there is thousands of servants. And You have sent me out here with a ministry. And they're both Your servants. And should I throw what little influence I have to one organization when it's fighting the other one?" See? "I—I just can't feel right in doing that. I do not think that it would be the will of Christ for me to do it." And I said, "God, help me and give me something to do, or give me something to say."

⁶⁹ And then I had no one. I just had to stand there, just the Lord Jesus and I, that morning.

⁷⁰ Well, the great debate come up. "What are you going to do? What—what—what decision you're going to make?"

⁷¹ I said, "My decision has already been made. That, my decision, is to stand between both of you, and join neither organization; and say, with arms around both of you, 'We are brethren.'" See? See, we are brethren. See? And I said, "I have tried to read all the books that I could, how this come up, what was called this 'new issue,' and how they separated themselves, and how that *this* one begin *this* way and *that* way." And I said, "In arguments between you," I said, "that's the same thing that broke up the pentecostal move, on the day . . . after

Pentecost. They begin to argue among one another.” And I said, “The thing separates again.”

72 I said, “Is there a possibility that there could be a medium between you, you brethren? Is there anything that—that could stand?”

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

74 So I said, “Well, brethren, here is what I’m going to do. I’m going to . . . God never sent me to baptize, anyhow. He sent me to pray for His sick children.” I said, “So, I am going to—to pray for the sick children, and you ministers do your own baptizing,” I said.

75 I said, “Now I want to ask you something, just so that you will understand.” I said, “Brother Ness, the . . . these Jesus Name people, do you believe that they have received the Holy Ghost when they speak in tongues and do the same thing that you in the Assemblies of God does?”

Said, “Certainly.”

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

He said, “Sure, I do.”

77 I said, “Now, the Bible said, ‘God gives those the Holy Ghost who obeys Him.’ Now, who obeyed Him? Who obeyed Him? Which one of you obeyed Him? And God gave you both the Holy Ghost.” See?

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

Said, “No.”

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

80 “No.” See? That, they both believed each other had the Holy Ghost.

81 But, you see, it just doesn’t make sense, brethren. It doesn’t make sense. And I heard, a little later from that . . .

I’ll come back to my point in a minute.

82 The Finnish brethren over here, after I had left Finland; where God gave us, what I thought, one of our greatest meetings. There where the little, dead boy was raised, and many things. I met in Stockholm, Sweden, with Lewi Pethrus of the Filadelfia church there which is a great man of God, and the Filadelfia church. Brother Gordon Lindsay,

which was now . . . I think. I don't think he belongs to it now, but he was belonged to the Assemblies of God.

⁸³ And the Assemblies of God is one of my great sponsors, internationally. And the Foursquare, which was a pull-away from the Assemblies of God, is one of my great sponsors. The Oneness is, internationally, is one of my great sponsors. See? And I just took that stand, only leaving sharp edges, and then took a stand, that I will not take stands on either side of that fussing. Until we can see we are brothers, and come together, and then we'll—we'll all see that same direct point there, that we're coming to, the motive and objective of doing so.

⁸⁴ And you—you must test your motive and objective, first. First, find the will of God; and then find your objective; and then test your motive and see if your motive is right. Then, as Jesus said in Mark 11:24, "If you say to this mountain, 'Be moved,' and don't doubt in your heart." But as long as you got doubt in the heart, whether it's the will of God, or your motive or objective is wrong, how is it going to move? But when you know that your motive is right, and it's the will of God, and your objective is right, it's got to move. That's all, or God told something wrong.

⁸⁵ That's the very reason, when I go to the platform, in churches, no one has never heard me mention those things on platform, those issues. I just let them alone. See, that's up to the, you men. See? I'm here to help you win souls to Christ, by a Divine gift, you see. See? It don't make any difference . . . You do your baptizing. But then when it come . . .

⁸⁶ Course, I've been called everything. I've been called, I don't know how many, anywhere from a—a "incarnate son of God" down to a—a "devil." That's right, everything. But, at the back of it all, I'm your brother, fellow citizen of the Kingdom of God; working with you all, for the Kingdom. And that is true.

⁸⁷ Now I'll, if it's all right, and you think we have enough time, I'd like to tell you how we discussed that. Would it be all right, brethren, just for a minute, Brother, Brother Ness and them? All right. And it might be a little bit that would help you. It'd help you to understand, kind of.

⁸⁸ I wrote down, here, some of the things that I remember they took off there. And so they asked me, what did I believe about the "trinity," did I believe that there was a "trinity" of God?

⁸⁹ Now, brethren, when we approach this, I hope that, when this is over, that we'll be the same brothers that we've been all along. See? But I feel that I owe it to you, because your people comes to my meetings, and I certainly wouldn't want to send one of them away, deceived.

⁹⁰ And I have always told the people who write me questions, outside of what I preach on the platform. . . And here is my secretary, and so forth. If they ask me a question, “What about *this*, or what about *that*?”

⁹¹ I said, “Ask your pastor, see. Because, if he has led you this far, till you’ve received the Holy Ghost, he’ll take you on, you see. You, see, you ask your pastor.” Because, little things like that causes confusion, and therefore I leave away from it, you see.

⁹² Now, and I’ve been said that I was a—a fighter of organizations. Now, I am not. I think that organizations is wonderful, but when your system of your organization gets corrupt, that’s what I’m against. See? No matter whether it’s oneness, or—or it’s the trinity, or whatever it is, the system; that when you get to a spot, you now . . . and say, “We are the Assemblies of God.”

“Well, who is that across the street?”

⁹³ “Oh, that’s our brethren. They are—they are called the United Pentecostal.”

“Well, who is that over there?”

⁹⁴ “Oh, that’s the Foursquare brethren. Oh, we are wonderful brethren. We have a great fellowship, one with another.”

“Oh, you all believe the same thing?”

“Oh, yes, we believe.”

“Now, well, what makes you this way?”

⁹⁵ “Well, *these* brethren baptize *this* way. And *these* baptize *this* way, faced from us. And *these* baptize . . .”

⁹⁶ Like in South Africa there, brother, we run upon that. They asked me. One group baptizes three times, face forward. And the other one baptized three times, face backward. And they said . . . I said, “Where do you get that?”

⁹⁷ One said, “When He died, the Bible said He pitched forward,” and said, “therefore we should pitch them forward.”

⁹⁸ And I said, “Well,” to the other group, “what did . . . What about you?”

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

⁹⁹ Well, and you know what? They separated themselves and made two groups, two organizations. Oh, mercy, brethren! That’s just what the devil wants. That’s just what he wants. Yeah. Get yourself . . .

¹⁰⁰ Now, see, it’s not the Apostolic Faith Mission, or—or is it either it is the Pentecostal Assemblies, on the other side. It isn’t that. There

are fine men in both groups, like there is here. But, you see, it's the system of the thing.

¹⁰¹ It's just like the Catholic, as I've often said. If he's a Catholic, and depending on Christ for salvation, he is saved. Certainly, that's right. If he's depending on the church, he's lost. And any of you pentecostal brethren know, if we're looking to the Pentecostal church to save us, "we're, among men, most miserable," that's right, because we're lost. That's right.

¹⁰² But if we're looking to Jesus Christ, then we're saved, "by thy faith," (that, what?) a finished work. And these little working things, and brands, it doesn't make much difference.

¹⁰³ Now, I said to Brother Scism, to . . . and Brother Ness, "To answer your question," I said, "now, I do not take either sides with you brethren. And I know, as long as you fuss, you are both wrong. See? Because, I would rather be wrong in my doctrine, and right in my heart, than to be right in my doctrine, and wrong in my heart." See? I said, "After all, it's your heart's condition."

¹⁰⁴ And I made that a practice, to know this: that, if a man, no matter what he does, and how much he differens, and what he says about me; if in my heart, not from just a duty, but from my heart I can't love that man as well as I love anyone else, then I know there's something wrong in here, see. That's right, because, it's—it . . . no matter if he . . .

¹⁰⁵ A little brother come, not long ago, a little Church of Christ brother. And, oh, he stood up there, and he said, "This guy is a devil." See? He said, "He says of the Holy Ghost." He said, "There is no such a thing. They, well, only the twelve apostles received the Holy Ghost. And— and Divine healing was only give to those twelve apostles." And went on, about a half hour.

¹⁰⁶ And I said, "Just a moment, brother. I think you ought to give me just a chance to defend This, see." I said, "You said that you spoke where the Bible spoke, and was silent where It was silent."

And he said, "We do."

¹⁰⁷ I said, "Now, you said there was just the twelve apostles received the Holy Ghost. The Bible said, 'There was a hundred and twenty in the upper room when the Holy Ghost fell, women and all.' And would you mind to tell me, do you think Paul didn't have the Holy Ghost? And he received It a long time after that, see. And you said, 'The gift of healing was only give to the twelve apostles.' And Stephen went down, a few days later, and he wasn't one of the twelve. He was not even a preacher. He was a deacon, and went down to Samaria and cast out devils." And I said, "Oh, brother!" It was very silent right here, yeah, where you had to keep it.

108 And after it was over, “But,” I said, “I forgive you for calling me a devil, ’cause I know you didn’t mean that.”

109 And then when he got finished, he come up. He said, “There’s one thing I can say. You have the Spirit of Christ.”

110 I said, “Now, brother, which am I, a devil or of Christ?” See? See?

111 But I tell you, see, because that a man, he could tell that I loved him; no matter, he was disagreeing, and horribly disagreeing and lambasting. He . . .

112 I’m a hunter, and with wild beasts, all my life. And people have said, “How . . .” That time when I had to kill that bear, with a knife, see. Said, “Wasn’t you afraid of him?”

113 I said, “No. If I would have been afraid of him, he would kill me, see.”

114 But, see, you can’t—you can’t bluff them. They know whether you’re afraid of them, or not. You be afraid of a horse, and watch what a horse will do, he’ll stomp you. See? So if you’re afraid. . . You can’t bluff it. You’ve really got to have it.

That’s the way it is with Satan.

115 That’s the way it is among men. You’ve got to love men. You can’t just bluff it. You’ve got to have it, or your colors will show somewhere, see. That’s right. You really got to love people, and they know you love them. See, there’s something about it.

116 And the man now, called my wife, a few days ago, and says, “Is Brother Branham there?”

Said, “No.”

117 Said, “Well, one thing I’ll have to say. I disagreed with him, in theology, but I say he’s a servant of Christ.”

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

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

120 And that’s on the nights when I walk out on that platform, under that discernment, see. I don’t think about it. I just don’t eat through, from dinner time; and fast and pray, and stay in the room. Because, He

promised me He would do it. And therefore I go without one shadow of doubt, because He promised He would do it. Therefore, see, my . . . I know my motive is (what?), my objective is (what?), for the furtherment of the Kingdom of God.

121 If a man goes *this* way, *that* way, whatever church he goes; as long as he comes to Christ, it doesn't matter to me. And that's in my heart. See? And no matter, if we go over and join the Church of Christ, that's just all right. That's fine. If he . . . What church he joins, it doesn't matter to me. But as long as I won his soul with Christ, is the main thing.

122 So I said, "Brother Ness, not to be different . . ." Now I'm going to . . . Is it all right to use *this*, brother? [The brother says, "Sure."—Ed.] I said, "I want to say and explain." And, in this, I might say to you brethren here. Now, don't mention this amongst your congregations. If you will, and do me a favor, just—just—just let me just be your brother. You see? And I, and if—if I am wrong, then you forgive me. But I want to explain to you, being that there is both groups sitting here this morning, of both the Oneness and the—the Assemblies, also, and the trinitarian belief.

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

124 Now, some people have said, "Brother Branham, you are a Jesus Only." I want to say that that is an error. I am not a Jesus Only.

125 Somebody says, "Brother Branham, are you a Trinitarian?" No, sir. I am not a Trinitarian. I'm a Christian. See? I—I—I don't. . . The word trinitarian don't even mention in the Bible, the word "trinity." And I do not believe that there is three individual Gods.

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

127 Now, God, when He first appeared to man, He was in a form of a Pillar of Fire. You believe that, don't you? The . . . Any Bible reader that knows that the Pillar of Fire that was in the wilderness was the Logos, that that was the Angel of the Covenant, which was Christ.

128 Because, He said . . . He was . . . It wasn't . . . I believe it's Saint John 6 there, He said, "Before Abraham was," of the "I AM." He was the "I AM."

129 So, that was God, holy; even if a man touched the mountain, he must be killed, see. All right. Now, that same God was trying to work Himself back into His creature that He had created. Now, He could not come near them, because they were sinful, and the blood of goats and sheep never did take away sin. We know that. It just covered sin.

130 Now, but then that same God that was the Pillar of Fire, He became flesh, through His Son, and dwelt in a body called the Lord Jesus Christ. The Bible said, "In Him dwells the fulness of the Godhead bodily." And Jesus said in . . . Well, in First Timothy 3:16, "Without controversy, great is the mystery of godliness." And if they could call it great, why, what would we do, see? "Great is the mystery of God, for God was manifested in the flesh, and seen of angels, and received up into Glory," and so forth. Now, and He said in Saint John 14, to Thomas, "When you have seen Me, you have seen the Father. And why sayest thou, 'Show us the Father?'" The Bible said, that, "God was in Christ, reconciling the world to Himself."

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

132 Now, and now if you'll just notice, there is no place . . . If we got three Gods, we're heathens. Now, we know that.

133 Like the Jew said to me one time, when I was talking to him, said, "Which one of them is your God? Which one is your God, the Father, the Son, or the Holy Ghost? Which one is yours?"

And I said, "Why, there is no three Gods."

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

I said, "No, sir." I said . . .

135 When John Rhyn had been healed of blindness, there at Fort Wayne, you know; and this rabbi up here at Mishawa- . . . or to Fort . . . Benton Harbor. He said, "You can't chop God in no three pieces and give Him to a Jew."

136 I said, "Certainly not. I don't." I said, "Rabbi, would it be hard for you to believe the prophets?"

He said, "No."

137 I said, "In Isaiah 9:6, who was he talking about, 'To us a Child is born, a Son is given, be called Counsellor, Mighty God, Prince of Peace?'"

He said, "That was the Messiah."

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

He said, "He will be God."

¹³⁸ "That's what I thought." See? Now, you see, that's exactly right. That's what He is. And so I said, "Tell me now where Jesus failed to fulfill exactly what the prophet said He would do." And he started to cry and walk around. I said, "By That, John Rhyn has his sight." See?

And he said, "Far be it from God having a son!"

¹³⁹ I said, "The great Jehovah overshadowed a woman, as the prophet said He would, and created a Blood cell. And through that Blood cell is where come forth the body of Christ.

¹⁴⁰ "Look, in the Old Testament, Rabbi," I said, "when a man went to make an offering, he took a lamb. He knowed he had broke the commandments of God, so he took a lamb. He confessed his sins, and this lamb was killed. While the . . . his hands being on the lamb; his confession that he knowed he should die for his sin, but the lamb was taking his place. And the blood cell was broke; and he held the little lamb by his hand until he felt its little life go out of it, and stiffen out. Then the priest, course, threw the blood on the—on the fire, the brazen altar of judgment."

¹⁴¹ Then I said, "That man, then, he went out of there, knowing that the lamb had took his place, but he went out with the same desire he had when he come in, see, because it could not take away sin. See? But, then, this case, 'The worshipper once purged, has no more conscience of sin.' There, there was an offering made yearly. But," I said, "now there is this time, 'the worshipper once purged, has no more conscience of sin.' Because . . .

¹⁴² "Look, Rabbi. In the hemoglobin, that little life that begins in the cell, which it comes from the male sex, into the female. And she produces the egg; but, a hen can lay an egg, but if it hasn't been with the male bird, it'll never hatch."

¹⁴³ And I said, "Then God, the greatest that filled all time and space, became down to one little germ to the womb of a woman." And then I said, "When we are saved today . . . Jesus was neither Jew nor Gentile, because the egg only produced the flesh. The Blood had the Life. So we—we are . . . The Bible said, 'We are saved by the Blood of God.' See, He was neither Jew nor Gentile; He was God. Therefore, when we come to the altar and put our hands, by faith, upon His head, and feel the tearing and agony at Calvary, and confess our sins, that we are wrong, and He died in our place!

¹⁴⁴ "Then, you see," I said, "the blood of that lamb could not come back upon this, the blood that . . . The cell was broke, and the life that was let loose, in breaking this blood cell of the lamb, could not come

back upon the worshipper, because it was a animal life, and it would not coincide with the human life.

145 “But this time, when that Blood cell was broke, it wasn’t merely a man. That was God’s Life, was released. And when the worshipper lays his hands, by faith, upon the Son of God, and confesses his sins, not the life of another man, but the Life of God comes back into this man, which is Eternal Life. The word *Zoe*, which is translated, ‘God’s Own Life.’ And He said He would give us *Zoe*, Eternal Life, and now we are sons and daughters of God. There you are.”

146 I said, “Now what is it? It’s God, condescending. He came, first; ‘no man could touch Him,’ because man had sinned. Then He was come down in a body, ‘in order to taste sin . . . to take sin.’ See, He, the only thing God could do, to be just, was do it that way.”

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

148 And that’s what God did. He, God, is a Spirit. And He created . . . He, He changed His cast. It ought to be striking, to people, to think of little Jehovah. He could have come, a full-grown man, but He come into a manger, over a manure pile. Little Jehovah, crying like a baby. Little Jehovah, playing like a boy. Little Jehovah, carpentering, like a workman. Little Jehovah, in the teen age. Jehovah, hanging between heavens and earth, with gobs of drunken slobbers and spits of soldiers upon His face. Jehovah, dying for His children. Jehovah, dying, to redeem; not another person, but God Himself! See, God, that was His office. Why? He is trying to get back to the heart of men.

149 Now, we couldn’t touch Him, *There. Here*, we felt Him with our hands. Now what did He do, through the offering of that body? He become Jehovah *in* us. We are parts of Him. On the Day of Pentecost, the Pillar of Fire bursted Itself up, and tongues of Fire set upon each one, showing that God was separating Himself amongst His Church.

150 Then, brethren, if we can only get together, and bring That together! Then we got Jehovah in the fulness, when we come together. But how can we, when *this* one is speaking in tongues and got the baptism, *this* one; and then keeping *this* lick of Fire over here, and *this* one? Let’s put It together.

151 When God, on the Day of Pentecost, come down, and the Bible said, “Tongues of Fire set upon each of them.” And they . . . “Tongues,

like a Fire,” licks. It was that Pillar of Fire separating Itself and dividing Itself, amongst the people, that we would be brethren. “That day you’ll know that I am in the Father, the Father in Me; I in Me, and you in Me.” And, we, we are one. We are one, not divided.

¹⁵² Now, Jehovah God, up *Here*, couldn’t touch the human race, because of His Own law of holiness; Jehovah God became sin for us, and paid the price; that the same Jehovah God could come and live *in* us. God *above* us; God *with* us; God *in* us. Not three Gods; one God! Professors go crazy, trying to figure It out. It’s—it’s a revelation. It’s got to be revealed to you.

¹⁵³ Now, now, when it comes to the baptism, now, many people. . . Now, you’ve got to do that, brethren. Or, it’s like I said to Brother Scism and to Brother Ness, that if you. . . The—the argument came up. And any, many of you scholars here is more sufficient than I; but I have done a much studying upon the subject. And I’ve read the *Pre-Nicene Fathers*, the *Nicene Council*, and all the historians, and so forth.

¹⁵⁴ That issue come up at the Nicene Council. Both sides went to seed; when the Catholic church took the extreme trinitarian side, and the other one went to unitarian, and both sides went out. Exactly right, because men had something to do into it.

¹⁵⁵ You’ve got to let God do it, no need of us trying to figure it out. Let’s be brothers. Let’s just go on and let God do the thing that He’s going to do. If He is infinite and knows all things, and predicted the end from the beginning, how can we do anything about it? Just keep moving on. That’s the way. Keep in step, as I said last night, with our great Joshua.

¹⁵⁶ Now look, if there is three Gods. . . I just want to show you how ridiculous this is. If there is three Gods, then Jesus was His Own Fa- . . . Jesus could not have been His Own Father, being one. And, if there’s three, He wasn’t born a virgin birth. Now how many. . . ? I’m going to say *this* is God the Father; and *this* is God the Son; and *this* is God the Holy Ghost.

¹⁵⁷ Now, to you different brethren here, you watch this just a minute and you see what I’m trying to point at. I pray that God will let you see it. Now, look, you both believe the same thing, but the devil has just got between you and broke you up about it. It’s exactly the same thing, and I’ll prove it to you, by the help of God, and with God’s Bible. If it ain’t the Bible, then don’t receive it. That’s right.

¹⁵⁸ But now look. *This* is (what?) God the Father; *this* is God the Son; *this* is God the Holy Ghost. Well, now, let’s stop now just a minute, laying those three out there; God the Father, Son, and Holy Ghost.

159 Oh, I—I ain't going to have time to do this. I . . . [The brethren say, "Go ahead! Go ahead!"—Ed.] But, see, well, I'll hurry just as quick as I can. Forgive me, my brethren, but I—I—I've never got to talk to you, and I—I want to do this.

160 And then, look; God the Father, the Son, the Holy Ghost. Now, Who was the Father of Jesus Christ? God was the Father of Jesus Christ. We all believe that. Is that right? [Congregation says, "Amen."—Ed.] All right.

161 Now, when we take Matthew 28:19, when Jesus said, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost," ten days afterwards, Peter said, "Repent, and be baptized in the Name of the Lord Jesus Christ." There's a straight contradiction somewhere. Now, let's don't . . . there's a . . .

162 Everybody has testified, and things. Here it is. Here is my belief, and I'm just laying out before you, brethren. I don't say this out in the pulpits; it's up to you. But I want to show you what I see on both sides, so the Holy Spirit reveal it to you, see.

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

164 Now if you'll notice in Matthew the 16th chapter, Jesus gave to Peter the revelation, and give him the keys.

165 Now, remember, the Bible is not revealed by theology of some man-made scheme. It's not. It's a revelation.

166 It was a revelation, to begin with. Why did Abel offer unto God a more excellent sacrifice than Cain? "It was revealed to him," that it wasn't peaches, and apples, and oranges, and apples. If apples will make women realize they're naked, we better pass the apples again, brother. Don't you think so? Now, that, that sounds sacrilegious, but I don't mean to say that. But, it wasn't apples. No, sir. Now, and if that be so, then, "It was revealed to Abel," that he was the blood of his father. So he offered blood, because it was a revelation. The whole thing is built upon that.

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

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

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

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

¹⁶⁹ He said, "That's not the question. I asked *you*. Who do you say that I am?"

¹⁷⁰ And Peter stayed right out, and said, "Thou art the Son of God."

¹⁷¹ And He said, "Blessed art thou, Simon, son of Jonas." Now watch. "Flesh and blood has not revealed this to you, but My Father which is in Heaven." See?

¹⁷² Now watch, now, the Catholic church says that He built the Church upon Peter. That's wrong.

¹⁷³ The Protestant church says, "He built It upon Himself." But now watch and find out, see if it is.

¹⁷⁴ He built It upon the spiritual revelation of Who He was, see, because He said, "Blessed art thou, Simon, son of Jonas. Flesh and blood has not revealed this to you. I say thou art Simon; upon this rock" (what rock? the revelation) "I will build My Church, and the gates of hell cannot prevail against It."

¹⁷⁵ Then, when Peter standing present when Matthew 28 was quoted, and turned around and, ten days later, with that revelation, and baptized in the Name of "the Lord Jesus Christ." Why did he do it? With the revelation of God; and had the keys to the Kingdom, brother.

¹⁷⁶ Now I might hurt you for a minute, one side of you, but stop just a minute. There is not one place in the Bible where any persons was ever baptized in the Name of "Father, Son, Holy Ghost." There's not one place in the Scriptures. And if there is, produce it. And if you can find anywhere in the sacred history, until the forming of the Catholic church, I want you to produce it. There's no place, now, and that's true.

But now wait a minute, you Oneness, just a second.

¹⁷⁷ Now, there's no place where . . . If any man can show me one text of Scripture where that ceremony was used in the Bible, of "Father, Son, Holy Ghost," you're obligated to come tell me where somebody was baptized like that.

¹⁷⁸ And some of them say, "Well, I'll take what Jesus said, not what Peter said." If they were contrary, one to another, what are we going to do? If it all ain't God, what part of the Bible is right?

¹⁷⁹ It's all got to coincides and come together, and only the revelation of God. Our schools will never teach it. It's a revelation, that you must see It.

¹⁸⁰ Then, if them two men were contrary, one to another, then what kind of a Bible are we reading? How do I know whether John 14 is right,

or not? How do I know whether John 3 is right, or not? How, how, how do I know? See?

181 But the only way that I can have faith in God, is to know that that Bible is right, and believe It's right, and stay right with It. Though I don't understand It, I move It, anyhow.

182 But when these contradictions comes up, then I go before God, to find out. And the same Angel that meets me in the meeting, and at night, is the same One Who taught me This. See? Now see if this is, how this is now.

183 Now, Matthew 28:19, let's watch just a moment now. And now I'm going to take Acts 2:38 right here, where Peter said, "The Lord Jesus Christ." And Matthew said, "Father, Son, Holy Ghost."

184 Now listen. He said, "Baptize them . . ." Not "in the name of the Father, in the name of the Son, in the name of the Holy Ghost." He never said that. There's no "name . . . in name . . . in name."

185 He never said, "Baptize them in the *names* of the Father, Son, and Holy Ghost," 'cause it's not even sensible.

186 He said, "Baptize them in the Name (N-a-m-e) of the Father, Son, and Holy Ghost." Is that right? ". . . of the Father, Son, and Holy Ghost," the conjunction, "and, and, and."

187 Not, *names*. Not, "in the name of the Father, name of the Son, name of the Holy Ghost." Not, "in the *names* of the Father, Son, and Holy Ghost." But, "in the Name," N-a-m-e, singular, "of the Father, Son, and Holy Ghost." Now, which one of them is the right name to baptize in? It's one Name. Which one is? Is "Father" the right name, or is "Son" the right name, or is "Holy Ghost" the right name?

188 It's a "Name," somewhere. Is that right? [Congregation says, "Amen."—Ed.] Well, now I want to ask you something, then. If the "Name," then, if Jesus said, "Baptize them in the Name of the Father, Son, and Ghost . . ." How many believes that Jesus said that? ["Amen."] That's the Scripture. It's Matthew 28:19, "In the Name of the Father, Son . . ."

189 [Brother Branham sees a distraction—Ed.] Is something that we . . . No, it's, I thought . . . All right, sir. [A brother says, "Excuse me, Brother Branham?"] Yeah. ["I want to change this tape over, and I don't want to miss it."] All right. [Blank spot on tape.] . . . ? . . .

190 Now, "in the Name of the Father, Son, and Holy Ghost." Now listen, brethren. There is no such a thing as name of the "Father," because *Father* is not a name. It's a title. There's no such a thing as the name of "Son," 'cause *Son* is a title. There's no such a thing as name of "Holy Ghost." That's what He is.

¹⁹¹ I was saying that at a ministerial breakfast one morning, and one woman . . . Out of order, of course, anybody would disrupt, anything like that. She said, “Wait just a minute! I beg your pardon!” Said, “Holy Ghost is a name.”

¹⁹² I said, “That’s what It is. I’m a human, but my name is not ‘Human.’”

¹⁹³ It is the Holy Ghost. That’s not a name. That’s what It is. It’s a noun, of course, but it’s not a . . . It’s a—it’s a . . . It’s not a name.

¹⁹⁴ Now, if He said, “Baptize them in the Name of the Father, and of the Son, and of the Holy Ghost,” and neither Father, Son, or Holy Ghost is a name, then what is the Name? We want to find out.

¹⁹⁵ Now, we can get it all in one place here, if you’ll just watch and—and—and serve a little time now, or conserve a little time, I meant to say. Now notice Matthew 28:19. Now, I don’t say that . . .

¹⁹⁶ You may, you might have done it, some of you sisters or brothers. You might have picked up a book, some day, and looked at the back of it, and said, “John and Mary lived happy ever after.” Well, who is John and Mary? What is . . . who is John and Mary that lived happy ever after? There is only one way you’ll ever going to know who John and Mary is; that, if it’s a puzzle to you, go back and read the book. Is that right? Go back to the first and read it through, and it tells you who John and Mary is.

¹⁹⁷ Well, if Jesus said, Jesus Christ the Son of God, which said, “Go ye therefore, teach all nations, baptizing them into the Name of the Father, Son, and Holy Ghost,” and neither *Father*, *Son*, or *Holy Ghost* is a name, then, if it’s a puzzle, we better go back to the first of the Book.

¹⁹⁸ Now let’s turn back to the 1st chapter of Matthew, and we’ll start there, gives the genealogies, till it comes down to the 18th verse.

¹⁹⁹ Now watch, now watch just a minute. *This* is Father, on my right side; *this* in the middle is Son; and *this* is the Holy Ghost. Now, *this* is the Father of Jesus Christ. Is that right? God is the Father of Jesus Christ. We all believe that? [Congregation says, “Amen.”—Ed.] All right.

²⁰⁰ Now Matthew 1:18 said:

Now the birth of Jesus Christ was on this wise: When . . . his mother Mary was espoused to Joseph, before she . . . they came together, she was found with a child of the . . . [Congregation says, “*Holy Ghost*.”—Ed.]

²⁰¹ I thought *God* was His Father.

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

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

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

202 I thought God was His Father. Now, has He got two fathers, brethren? [“No.”] He can’t have. If He was, He was a bastard child, and what kind of a religion have we got there? You’ve got to admit that God the Father and the Holy Ghost is the same-self Spirit. Sure, It is. Sure, It’s the same-self Spirit. Now, we got done, and see that.

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

. . . this was all done, that it might be fulfilled . . .

203 I’m quoting Scripture. You ministers know, as I go.

. . . that it might be fulfilled . . . spoke the prophet, by the Lord, saying,

. . . a virgin shall conceive, and . . . bring forth a child, and they shall call his name Emmanuel, which is by interpretation, . . . [Congregation says, “God with us.”—Ed.]

204 “God with us!” Is that right?

205 Then what is the Name of the Father, Son, and Holy Ghost? [A brother says, “Jesus Christ.”—Ed.] Well, certainly. That’s the reason Peter baptized them in the Name of “Jesus Christ.”

206 But, I don’t care, if you’re baptized in the name of Rose of Sharon, Lily of the Valley, the Morning Star, that’s titles, too. If your heart is right towards God, He knows your heart.

207 But now, now, I expressed that. Now, now I said . . . Now Brother Scism said, “Now!” Course, sure, that looked like Oneness, so he was right in for that.

208 Now I said, “Now here I want to say something to you now.” See? I said, “Now I want to prove to you that these, both men, said the same thing.”

209 Now, Matthew said, “In the Name of the Father.” Is that right? [The congregation says, “Amen.”—Ed.] All right. And Peter said, “In the Name of the Lord.” Matthew 28:19 said, “In the Name of the Father,” and Acts 2:38 said, “In the Name of the Lord.” David said, “The LORD said unto my Lord.” Who was It? Father and Lord is the same Name. David said, “The LORD said unto my Lord, ‘Sit Thou

on My right hand.” See, “In the Name of the Father; in the Name of the Lord.”

210 And Matthew said, “In the Name of the Son,” and Peter said, “In the Name of Jesus.” Who is the Son? Jesus.

211 “In the Name of the Holy Ghost,” was Matthew; and Peter said, “In the Name of Christ,” the Logos.

212 *Father, Son, Holy Ghost*, “Lord Jesus Christ.” Why, it’s just as perfect as it can be. See?

213 Brother Scism said to me, or, Brother Scism, the Oneness brother, he said, “Brother Branham, that’s right, but,” he said, “that is *this*.”

214 I said, “Then, this is *that*.” That’s right. See? I said, “If that’s *this*, this is *that*. So what are you fussing about?”

215 I said, “Let me recommend to you, brethren. If I ever baptize a person, here is what . . .”

216 I said, “Now, here is Dr. Ness.” And you . . . somebody said, a while ago, you brethren, that you knew Dr. Ness.

217 Well, I’ll say, here, Brother Hicks here, he has a . . . I think you have a Doctor Degree. Is that right? All right.

218 Now I said, “If Dr. Ness, sitting here . . .” Now I said, “If I wanted . . .” Now, when I take a person to the water, to baptize them, I recognize it just like he did, I said, “That was titles that went to His Name.”

219 I said, “Now, the Assembly brothers are using titles, and the Oneness brother are using Name.” I said, “Now I’m going to prove to you, you’re both wrong, and I’m right.” You know how you’ll have to . . . You have men under strain that way, you have to have a little sense of humor once in a while, to kind of unwind a little. So I said, “I’m going to prove to you that you’re both wrong, and I’m right.”

220 I said, “Now what if I wanted to regard Brother Ness, I would say . . .”

221 Or, or Brother Hicks here, see. I’d say, “Hicks!” Now, would that sound nice? No. Well, what if I’d say, “Doctor! Hey, Doc! What about it?” Now, that sounds irreverent, doesn’t it?

222 “When,” I said, “that’s the way you Assemblies do, see. When you Assembly brothers say, ‘In the name of the Father, and of the Son, the Holy Ghost,’ you just say, ‘in the name of the reverend, doctor.’”

223 And I said, “Then, you Oneness brethren, when you baptize, you say, ‘Jesus!’” They don’t use . . .

224 They, Jesus Only, just use the name “Jesus.” There is just many Jesuses. But, It’s the Lord Jesus Christ, you see. There is many . . .

Baptize in the name of “Jesus,” I certainly don’t go for that; there is no Scripture. You get the original, see if it ain’t “Lord Jesus Christ.” Certainly, He’s the Lord Jesus Christ. There’s many Jesuses, certainly. And the *Christ* is the “Anointed.”

225 I said, “Now, if I was going to say the same thing to Brother Ness. I’d say, would it sound right for me to say, ‘Hey, Ness!’?” I said, “That’s the way you Oneness would say it. See? Wouldn’t that be a irreverent disregards for that man who has studied, and he’s got a Doctor’s Degree? If he has studied hard for that, he ought to be titled that.”

226 And I said, “Then if I said, ‘Hey, Doc!’” I said, “Wouldn’t that sound flat, for a minister to address another one?” Or, I said, “That’s just the way that you do it, only the side by the title.”

227 But I said, “When I take a man to the water, I walk up there and ask him, and talk, and get his name and whoever he is, and his faith.

228 “Then I pray, and say, ‘Now, Father, as Thou has commissioned us to “go unto all the world and make disciples of all nations, . . .”’” You brethren know that’s the original, see. ““ . . . make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatever things that Thou has . . . all things that Thou hast taught us.””

229 “So then I said, ‘Upon your confession of faith; upon your confession of your sins, and your faith in the Son of God, I baptize thee, my beloved brother, in the Name of the Lord Jesus Christ.’”

230 I said, “That’s the way I baptize. I both recognize His titles, what He was, both Father, Son, and Holy Ghost. And the reason Jesus said that, was . . .”

231 Now look. If—if that isn’t so, you got a contradiction in your Scripture; you’ve got a contradiction. And what are you going to do when . . . What if this Buddhist brother would rise up and say that, “What about *this*?” What’d they say when they told me . . .

232 Over there, when this Indian brother challenged Morris Reidhead, and said to him, said, “What about Mark 16?” He had to crawfish on it.

233 You don’t have to crawfish on nothing. That’s God’s Word. Stay with It. Just pray. Get the revelation. It all runs the same.

234 See, they’re both saying the thing, now; not titles; not flat. I said, “Now . . .”

235 I recognized Him. He was the Father; not another God. He was the Son; not another God. The same God! You . . . It’s three offices. God in the Fatherhood dispensation, if you want to call it, of the Fatherhood; Sonship; and it’s the same God in us now, “I’ll be with you.” The “I,”

the personal pronoun, "I'll be with you." So, you see, it's three offices, not three Gods.

Now, brother, if the disciples never used it, and on down . . .

²³⁶ I ain't saying nothing against it. That's all right. I tell you, if a man come out here, was baptized in the name of the "Rose of Sharon, the Lily of the Valley, and Morning Star," and believed Jesus Christ as his Saviour, I'd say, "God bless you, brother! Come on, let's go!" See? That's right. Cause, if your heart ain't right, you're not right, anyhow. Exactly right. And your—your heart's got to be right.

²³⁷ And I said, "Now look. Now, if I was going to greet Brother Ness here, I'd say 'the Rev. Dr. Ness.' That's exactly. He is a minister. He ought to be regarded as a reverend. He has studied, and much study. He has a Doctor's Degree, so he should be called 'doctor.' That's his title, see. And his name is 'Ness,' though. Now, I wouldn't say, 'Hey, Ness! Hey, Doc!' No, that wouldn't be right. I'd say, 'The Rev. Dr. Ness.'

²³⁸ "See, that's what I'm calling, see, what He is; both Father, Son, and Holy Ghost, 'the Lord Jesus Christ.'" See?

²³⁹ And I said, "If I ever baptize one out in your all's churches, that's the way I'll baptize them." I said, "Would you receive him, Brother Ness?"

²⁴⁰ He said, "Certainly. He's been baptized in the Name of the Father, Son, and Holy Ghost."

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

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

²⁴¹ I said, "Then what's the matter with you, brethren? Why don't you accept that, and break down these walls where these poor human beings are. . . ? The Oneness wants to, really, the congregations, they want to worship with the Assemblies. And the Assemblies, congregation, want to worship with the Oneness. And brethren are that way. They are that way. But as long as the devil can make them fight. . ."

²⁴² Now you see what I mean, brethren? I'm driving towards that one thing, Jesus Christ, and the uniting of the Body of Jesus Christ. That's what my purpose is.

²⁴³ Now, I don't say nothing about, "Hey, you ain't baptized in Jesus' Name; you're going to hell." Now, that's nonsense.

²⁴⁴ I'll tell you what happened the other day. I was down in Texas. 'Fore leaving. . . And the—the brethren here are witnesses to this. The Oneness church, seventy-two churches, sponsored my meeting. And I put Brother Petty, the Assembly of God brother, up on the platform that night. Now, you know that's true. He's a precious brother, Brother

Petty, if any of you know him, from Beaumont, Texas. He's one of the finest man I ever met. His wife is a converted Catholic, a real sainted woman. He's a real man of God.

²⁴⁵ Tell me who is a finer man than Roy Wead, of the Assemblies of God. Mention any of these men, look here, all these brothers I know around here. Brother from the Philadelphian church here, and the Assemblies of God men, and who is any finer people? Tell me where. Tell me who is a finer man than Jack Moore? Tell me that. He's a what they call . . . They belong to them. He's not a radical. You find radical on both sides; and that's where the people point, and that's where the devil points.

²⁴⁶ But they're all men of God. God has give them the Holy Ghost. If it wasn't for the grace of God, we'd all be gone, with our fusses and things. That's exactly right. But the grace of God binds us together. No wonder we can sing, "Blest be the tie that binds our hearts in Christian love." That's what we need, then.

²⁴⁷ And so you know what? The General Superintendent over the—the church, called me up, and he said, "Did you know what you did last night?" My second night there.

I said, "What?" I said, "Had a wonderful meeting."

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

I said, "I didn't know it." Where was . . .

Said, "That Mr. Petty."

²⁴⁸ "Oh," I said, "a sinner? What?" I said, "He's an Assembly of God preacher, brother."

²⁴⁹ He said, "Yes, but he is still a sinner, because he hasn't been baptized right."

²⁵⁰ And I said, "Brother, pray tell me why." I said, "He's got the Holy Ghost."

²⁵¹ He said, "Brother Branham, what did Peter say? 'Repent, and be baptized in the Name of Jesus Christ for the remission of your sins.' Therefore your sins cannot be remitted until you're baptized in Jesus' Name."

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

He said, "That's the formula."

²⁵² I said, "God upset His Own applecart then, in Acts 10:49, for, 'While Peter yet spake these words, the Holy Ghost fell upon them which heard the Word,' see, and they had never been baptized, at all. Then, God give the Holy Ghost to people that wasn't even converted?" I said, "Where in the world are you standing now?"

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

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

255 And, brother, oh, in Christ's Name may I say this. I—I got . . . I know I'm holding up time here; and it's just about almost time for closing, I guess, but let me just say this, see.

256 And I said to that man, I said, "I would go with you as long as you would preach the Scriptures, and have love, and believe that—that . . . and preach and say you was baptizing people . . . not in the name of 'Jesus,' Jesus only. No, sir. I—I sure wouldn't go for that, 'cause I'm acquainted with several Jesuses; know them in Africa and different places, people named Jesus. But if you'll use the term of our 'Lord Jesus Christ,' I'll go with you on that. That's all right. I'll stick by you. I think you should put 'Father, Son, and Holy Ghost' first, see, to get it right." I said, "I think you should."

But he said, "Oh, no, no! That, that's back at trinity."

I said, "It is not a trinity. It's one God in three offices."

257 It's not a trinity, three Gods. We don't have no three Gods. Certainly not. There's no such a thing. Wasn't taught in the Bible. And there's only one God. "Hear ye, O Israel, I am the Lord your God." One God! First commandment, "Thou shalt have no other gods before Me." Certainly, He is one God, not three.

258 That's a Catholic version of it; and it was, lead off from the Catholic to the Lutheran, and on down, and so forth, and it's generally believed among people today that we have three Gods.

259 And that's where you'll never . . . This Gospel will never go to the Jews . . . Which, I prophesied the other morning to a Jewish missionary there. You will never take a trinity God to a Jew. You will never do that. Which, he isn't; he's got better sense than that. See, he knows more about the Bible than that. But He's never a triune God, to a—to a Jew. If you'll let him know It's the same Jehovah, he'll receive it right now. Sure! That's it, see.

260 And I believe all this. As Joseph said, "Brethren, don't be angry with yourself, because God has did this," you see. For—for the thing

that's . . . So that it could wait till this time, that's all, because our Gentile age is just about over. Now, I believe that with all of our heart. So do you see, my brethren? I'm trying to drive at something, that, this group of people, of men who has the baptism of the Holy Ghost.

²⁶¹ Aimee McPherson's group, what did she do? She was first a Oneness, I believe; then come out and become Assembly; then pulled out and organized herself different; here not long ago, put in a little group, a little thing.

²⁶² I was sitting in O. L. Jagggers' meeting. Now, we all know O. L. Jagggers. His—his father helped found the General Council of the Assemblies of God. Now, O. L. is a great man. He's a great preacher. I told him, not long ago, I said, "Brother Jagggers, if I could preach like you do it, I'd never even have a healing service." But he had got all that blood and wine, and stuff, when he first started over there.

²⁶³ Excuse me, if I'm hurting your feelings, brethren, on that. I—I . . . That's all right. God can make blood come, wine come, or oil come, whatever He wants to, but that don't remit sins. No, sir. No, sir. No, indeedy. "The Blood of Jesus Christ shall never lose Its power, till all the ransomed Church of God be saved, to sin no more."

²⁶⁴ I said, "Brother Jagggers?" I took him; I called him up. And I was with the Christian Business Men. And I said, I said, "Brother O. L.?"

²⁶⁵ He said, "Where in the world you at?" I was in a little old cheap motel out there. And he said, "You mean to tell me they put you out here?"

²⁶⁶ I said, "That's my desire. When I come to you," I said, "what did you do? You put me over there in Statler Hotel, and I just had to stand in the corner. They set me down at the table; I didn't know which knife to use, or nothing else. And I didn't . . . Went down through there, without a coat on, they wanted to run me out." And I said, "I—I don't know how to handle myself."

Said, "I'll take you over there, if they're too poor to do it."

²⁶⁷ I said, "No, sir." I said, "What I want to do is have a steak with you, if you'll pay for it."

And he said, "All right."

²⁶⁸ So then we went out to a place, and we set down. And I said, "Brother Jagggers, I certainly admire your . . ."

²⁶⁹ And he's a very dear friend of mine, a precious brother. And I—I had his little pamphlet, and he . . . where he had that woman that just come over here from overseas, that had that blood in her hands, and things. So I had it in here. I just wanted him to deny it once, and then I had it right on his—on his paper, you know.

270 I said, "I have noticed where you're going right along, having, going to have a big revival started up." Cause, the Business Men had me over there, of course.

271 Look like people would know. If the Holy Spirit can reveal on the platform, can't He tell me what's going on in places, brethren?

272 I can tell you, word by word, and prove it by Brother Carlson, and this brother *here*. I sat at the meeting, yesterday, and told these brethren what would be here this morning. That's right. Exactly. See? Because, the Holy Spirit woke me up, and said, "Stand by the window." I looked, the window, and He showed me just exactly *this*. I said, "Now, brethren. . ." [A brother says, "That's right."—Ed.] I showed you this, exactly right. There! See?

Why, they ought to know it.

273 Here not long ago, a man got up, here at the Chautauqua, and said, "Brother Branham is a prophet." I don't claim to be no prophet. See? But he said, "Brother Branham is a prophet when he's under the Spirit of discernment, but," said, "oh, his Doctrine is poison. Be careful with It." I thought, of an educated man, would say a thing like that?

274 What does a *prophet* mean? "A Divine interpreter of the Word." "The Word of the Lord came to the prophet," you see. But, just that, that's neither hear nor say.

275 But, anyhow, Brother Jagers. And I said, he said, oh . . . I said, "I seen about that woman that's got that blood in her hand."

276 "Oh," he said, "Brother Branham, that's the most phenomenal you ever seen!"

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

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

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

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

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

281 And here is what's the matter with a lot of you Assemblies of God, and other men, on these healing services. I don't blame you. There is so much called . . . And Tommy, here, is a good brother, and we know how solid he stands. But there's so much in the land today under the name of Divine healing, no wonder you don't want to sponsor a meeting

in the city. They come and bleed the people, and go out. And what have they got? Don't give the people a bit more than you do from the platform, from your own pulpit. And you're right, brethren. I'm telling you, you're right. But it's just like . . .

282 I was reading the history of Martin Luther. It said, "It wasn't a mystery that Martin Luther could protest the Catholic church, and get by with it." You've read his history. "But that Martin Luther could hold his head above all the fanaticism that followed his revival, there was the mystery."

283 And when the phenomena is done, the uncircumcise follows, just like it was in Egypt. And it always has caused trouble out in the land. We know that, when we get out there. Which, raised up Korah, and God had to destroy it. But, brethren, I don't blame you.

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

He said, "There is Scripture."

I said, "Produce it."

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

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

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

287 I said, "I hope I never learn like that. Now, brother," I said, "I love you, and you're my brother." And I said, "Brother Jaggars, you're going to get on a limb, after a while, that you can't get back off of. Come back

to your church, and come back and stay with the Gospel.” And I said, “Don’t build it upon sensations.” I said, “The . . .”

288 Now he’s got, he’s baptizing to Eternal Life, you know, “Every time you baptize, you go back to a young woman or man. Now that’s going to . . . You ain’t going to (never) die.” So, that, it, he’s on the end of the limb right now; and them “vitamin pills out of the Dead Sea.” You see? But that’s what it is, brother, you start on those little sensations.

289 And you men here that’s got these churches, you let something like that come into the city, and, you know, the devil is shrewd, and he—he jumps in on those things like that. He fusses at it. And he—he gets people wound up, and he causes confusions in the church, and things. But that isn’t so.

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

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

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

293 And I believe in speaking in tongues. Now, somebody said, “Brother Branham don’t believe in the initial evidence.” I’d like to clear that up with you now. See? I’d like to tell you.

294 I believe that when a man receives Christ, he receives a portion of the Holy Spirit. Cause, Jesus said, in Matthew the—the 12th chapter, of the 5th chapter and twenty- . . . the 24th verse, He said. No, I believe it’s Saint John 5:24. He said, “He that heareth My Words, and believeth on Him that sent Me, has Eternal Life.” Now, there’s only one form of

Eternal Life. “And not come into the condemnation; but passed from death to Life.”

²⁹⁵ Now, I believe that no man can call himself; God has to call him. And if God really called him . . . And there’s a lot of people, we know, brethren, that’s worked up and thinks that God has called him, but their life soon . . . find, you find it out. But if God called you, why, you’re, you’ll be there, and you’ll stay there, see, know. And then if . . . Now, that’s not Baptist doctrine. You know that, see.

²⁹⁶ But, I don’t believe in shaking hands and having Eternal security, and all that stuff. I—I don’t believe in that, not at all. If they want to believe that, well, that’s all right. I still say they’re my brothers.

²⁹⁷ This morning, if I was going to ask for a piece of pie, (which is almost dinner time), I may like cherry, and you might take apple, but we’re both eating pie. See? So it doesn’t make any . . . as long as we’re eating pie.

²⁹⁸ That’s the way we believe. If you want to be a Oneness, be a Oneness; if you want to be Assembly of God, be Assembly of God. If you want to be whatever you are, Baptist, Presbyterian, be a Christian in it. See?

²⁹⁹ And—and search it out for yourself, but don’t fuss with one another. Because, these little things, they all dovetail together. That’s right. They all dovetail together and come to that one place.

³⁰⁰ And—and no matter what we do, how many miracles we can perform, how many mountains we can move, or whatever it is, until we come to a place that we love, not make-belief, but we love one another. When we love every brother, no matter what church he belongs to, we love him; not just pretend we do, ’cause we know it’s a religious idea, it’s, “We’re supposed to do it.” But, because we do it, we love one another; then, longsuffering, bearing with one another.

³⁰¹ And I believe, in Colossians 3, about 9, somewhere along in there . . . I might, I—I don’t. . . I might be wrong on the Scripture, but It said this. After we become a Christian, we should not envy. See? We can’t have faith when we’re trying to pay respects and honor to one another. See, we can’t do that; we can’t have faith. We got to honor God, see, honor Him. Believe in my brothers, sure, is love; but the respects and dignity goes to God! As for the . . . But have a faith and confidence in one another. “And don’t lie to one another.” See? “Don’t lie to one another.” If I tell you this morning, “I love you,” I must mean that. If it doesn’t, I’m a hypocrite. That’s exactly.

³⁰² Now, brethren, along this line . . . Now, Brother Tommy, I hope I haven’t held too much here. I . . . Brother Tommy has got something

to say just in a second. But I might say this, when I come into the midst of you . . .

303 I believe this. I believe that God our Father overshadowed a virgin called Mary, and created in her a Blood cell which brought forth Jesus Christ, which was the Son of God, the tabernacle in which God inveiled Himself, in flesh, manifested Himself among us. "God was in Christ, reconciling the world to Himself." I believe that that Blood cell was broke at Calvary, for the remission of our sins. And the Spirit went out of Him and came back upon the Church, 'cause, the Christ, the Holy Spirit; the Christ, the Logos, was in us now, the Holy Spirit, by baptism. Making us . . . Christ separated Himself, giving His Life to each one of us, that we, as a group of people, might be the Church of God. And not long ago . . .

304 I used to ride. You know that. My father was a rider, great shot. I used to ride. We herded the—the . . . in the Arapaho Valley, or I mean the Troublesome River, over the Arapaho Range. The Hereford Association grazes that valley. And upon that valley, the ranchers, they—they have so much grass that they can raise. And when a ranch will produce as much as a ton of hay, you can run a cow on the—on the pasture, up below Estes Park there, and you can run a cow on those pa- . . . My great hunting grounds, up in there. And I've ranched in there for a year. I go yet, in Spring and Fall, when I'm off and can, and ride the roundups, just to be up there, 'cause I love to ride. And all up-and-down the ran- . . . that valley, there's a bunch of ranchers that has a right into here, and to graze their cattle. And in the Springtime, many time, have I helped them to get the cattle together and run them up there.

305 And there's a drift fence, where they can't drift back on private property, coming down through the range. Till . . . And the ranger stands there and counts those cattle when he goes in, when they go in. And I've sit, a many a day, hour after hour, watched Mr. Grimes' bunch go through, he had the Diamond Bar; ours was the Turkey Track; and they had the—the Tripod just below us; and Jeffrey's, and so forth. Then when I'd put my leg, as many of you know, across the horn of the saddle, and sit there and watch that ranger as he stood there, counting these cattle.

306 I noticed one thing. He didn't pay much attention to the brand that was on her. But there's one thing he really looked for, that was the blood tag. It had to be a thoroughbred Hereford or it couldn't go behind that fence, but the brand didn't make much difference.

307 And I think that's the way it'll be at the Judgment. He's not going to look at our brand, but He'll look for the Blood tag.

308 I have made my mistakes, brethren, and I have done so many things that's wrong. And if anytime along the road I have brought, or you have heard something that I might have remarked or said, that give an offense of some kind, or if I've said something this morning that give an offense, I ask you, as a Christian brother or sister, forgive me. I don't mean to do it. I've only spilled to you my heart, so that we would know.

309 If there's any baptizing to be done, you brethren do it, yourself, see. That's, I—I don't do. If I had, that's the way I'll baptize, the one like that. And either one of you can take it, see. So you can take the person, they're baptized in the Name of the Father, Son, and Holy Ghost, and they're baptized in the Name of the Lord Jesus Christ, too. So if I ever baptize one . . . but I haven't done it yet. I only baptize in my own church, and that's just the people there. And that's way the people at my church are baptized. And if you'll look back, that's the old Missionary ritual, the old Missionary Baptist ritual. And now if . . . That's that.

310 I believe in Divine healing. I believe in the baptism of the Holy Ghost. I believe in the—in the Holy Ghost speaking in tongues. I believe in every gift that God gave to His Church. I'm for them, one hundred percent. But I believe . . .

311 I'm not in for a lot of this here super-duper healing that we have around today. I would just like to make a remark here. Some time ago there was a brother . . . And it isn't my precious Brother Tommy Hicks, which I regard as a true servant of Christ. There was another man in another country, and in this country there was a . . . He was just, all the time, "God's super-duper healer! Super-duper healer," you know, like that.

312 And I got a letter after the man had . . . from the Lutheran church. And my secretary here knows we have it on file. I wouldn't call the man's name, because it's not Christian-like. Although, I disagree with the man's ideas, but that's perfectly all right. I love him. He is my brother.

313 But it just got to a place to where they just got to have some kind of a sensation, or whip it up, or something another like that, see. And, that, that's no good, see. Brother . . . "Bodily exercise doeth very little."

314 And so this Lutheran minister wrote this minister back a—a—a letter. And he said, "You American evangelists who come here," said, "with all your super-duper healing to everybody!"

315 And now this sounds like a little bouquet to myself, but God knows I don't mean it in that way. "But," he said, "when—when little Deborah Stadskev died, that baby, and that mother had stood there that day in India- . . . in California, where that baby had died, and was cold.

And seen . . . laid that baby over in Brother Branham's arm, and him standing there and pray for it. And the baby started screaming and kicking; and hand it back to her."

³¹⁶ He also knew of the Mexican case. Which, we can base this Full Gospel Business Men a statement. You have to have something was stated from a doctor. When that little Mexican baby had died that morning, at nine o'clock, and this was eleven o'clock that night. Doctor wrote his statement out. Brother Espinoza, which many of you Assembly of God brethren know, he was the one that got that statement from the doctor, that he died.

³¹⁷ And I saw a vision out over the crowd, when twenty thousand Catholic people come to Christ, in Mexico City. I said, "Don't you just take that. I don't know, that baby . . . I just saw a vision out here."

³¹⁸ And Billy was there, trying, with thirty or forty ushers, couldn't keep that little woman out of the prayer line, with that baby. She would run between their legs, and everything. So, finally, I sent Jack Moore down. I said, "Go, pray for it."

³¹⁹ I looked out here, and I seen a little Mexican baby smiling. I said, "Wait a minute. Bring it here." See? And when I put my hands on that blanket . . . It just poured down rain, all day. And they had been standing there since early that morning, and this was about eleven o'clock that night. And put my hands over on the little baby. It begin to kicking and squealing. And they begin screaming.

³²⁰ So, then they taken it down and got the statement. Went to the doctor, and the doctor said, "I pronounced the baby dead, this morning at nine o'clock. It died with pneumonia." See? And so then those things are—are—are true. They are statements. It has to be.

³²¹ We should always be honest and truthful about anything. Don't make it any . . . Just let it be what it is. Let it . . . God don't need any help on anything. You see, He—He—He's God.

³²² So this he said now, "But when this mother called up Brother Branham in America, crying to him over the phone, 'Come over and raise up my little baby!' And the United States Government . . ."

³²³ Her husband is a chaplain in the Army. And you all know Julius, many of you does; wrote my book, *A Prophet Visits Africa*.

³²⁴ And that poor little Norwegian mother, screaming, top of her voice, said, "Brother Branham, I was standing there when that baby come to life!" Said, "We believe you to be a servant of the . . . of Christ." Said, "Come, lay your hands upon my baby, and it'll live." Just died just in a moment or two, with pneumonia; was sick about four hours, five.

325 And these men had been around there, hollering and screaming, and jumping up-and-down, saying, “God is going to raise it up! God is going to raise it up!” And said. . .

326 By that, the American Air- . . . or, not the American Airlines. The United States Army was going to fly me over in a jet, and back, in a day. See?

327 And I said, “Before I come, let me find the will of the Lord.” So I prayed, two days. And that doctor was so nice to let the baby lay there.

328 Then, one morning, I got up and started to walk out into the kitchen. I looked, standing there, over, was just a Light about the size of that light there, circling around, said, “Don’t touch that. Don’t rebuke that. That’s the hand of the Lord.”

329 I run right back and called the nation, and called and said, “I—I cannot come.”

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

331 Now, that is it, brethren, if we’ll just not jump at conclusions; and wait, and get a glim, clear-cut decision from God.

332 And all this here, healing sinners that don’t know nothing about God. I believe that Divine healing is based upon a principle, that you ought to come to God, first, and give your heart to Him, and wash up your lives in the Blood of Jesus Christ, and then God will go to work with you and heal you. Just like this brother said, about the little woman he had prayed for down there, a saint of God, you see.

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

334 I was reading of Abraham, how that the flusterations that he had. How that he, my, the things that he did; he doubted God; and he lied about his wife; and everything. But when his Divine commentary was written in Romans 4, it never mentioned his mistakes, but said, “Abraham never staggered” at the unbelief. . . through God, “but was strong.” All of his mistakes was all forgotten about, when the Divine commentary of his life was written. His flusterations wasn’t even mentioned. His mistakes wasn’t mentioned.

335 And, brethren, I hope, that when my commentary is read that Day, that He’ll rub mine out, too, and won’t think about them then. I hope you do, too. God bless you.

336 [Doctor Tommy Hicks makes the following comments—Ed.]

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

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

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

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

Yes.

[It's everything.]

That's right.

[It's everything.]

Everything. Amen.

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

Amen.

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

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

[Close your eyes, please; bow your head.]

[Our Heavenly Father, this morning, how thankful and how grateful we are that we can say from the very deep of our heart and the deep of our souls, "Christ in me—Christ in me, the hope of glory." Oh, Jesus, put Your loving arms around every man and every woman, and may our vision and our sights be raised high—high, higher, higher than the things of this world, that we may see Christ, and

others may see Christ in us. Lay Your hand upon each one of these of Thy servants . . .]

Grant it, Lord.

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

Amen.

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

Yes, Lord.

[Oh, help us, Lord . . .]

Yes, Lord.

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

Grant it, Lord.

[. . . and sweep across the harvest . . .]

Yes, Lord.

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

Yes, Lord.

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

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

Amen.

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

[I love Him, I love Him]

[Because He first love me]

[And purchased my salvation]

[On Calvary’s tree.]

[Will you just hum it please?]

[You know, fellow ministers, in Argentina we had over four hundred thousand people in one service; time after time we have seen the people. And I remember the first afternoon, we had more than four hundred thousand people who were singing that in Spanish, and I had them hum it, and outside there was more than three hundred thousand people. We asked the people inside just to keep quiet while the people outside hummed the words of that song. And suddenly, as they were singing it, there was something flooded my soul. I’d never known before in my life the revelation of Christ in me until I heard the

echo of three hundred thousand people outside just humming it *I love Him* outside . . . ? . . . this morning is a great majestic army of the King of glory, and they're singing. Who do they love? Who do you love?]

Yes.

[Christ, Christ in me.]

Yes.

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

Yes Lord.

[I love Him, I love Him]

[Because He first loved me]

[And purchased my salvation]

[On Calvary's tree.]

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

³³⁷ If I could see this happen all over the whole world, I'd say, "Lord, let Thy servant depart in peace!"



THE GODHEAD EXPLAINED

61-0425B Vol. 2-24R

This Message by Brother William Marrion Branham was delivered on Tuesday morning, April 25, 1961, at the Holiday Inn in Chicago, Illinois, U.S.A. This sermon, number 61-0425B, is one hour and forty-nine minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings.

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