
*EARNESTLY CONTENDING FOR
THE FAITH THAT WAS ONCE
DELIVERED UNTO THE SAINTS*

 Thank you very much, brother. Good evening, friends. We're happy to be here this evening to minister to you, in The Name of The Lord Jesus. We deem it a great privilege to be here. Just thinking that how good that the Lord Jesus is to us, the things that He has done for us. We undeserving people are—are not worthy of the blessings that we receive from Him.

And tonight, as we've got a little more room than we had last evening and if . . . I'm glad to see that everyone can be seated that wants, desires a—a seat.

[Brother Branham coughs—Ed.] Pardon me, I haven't got a bad cold but I'm just on the go all the time, keeping me constantly everywhere. And I just get so tired sometime my voice just gives way on me. And if it's just one meeting it would be different, but I'm just one meeting after the other meeting. And then this country and across the seas and everywhere, outdoors and indoors and . . . Just anywhere that the Lord provides for me to go, I go. I can't go to all the places. My secretary . . . just some of the places is . . . four hundred major cities of America calling right now, some of them with signed petitions. With four hundred major cities and so we couldn't get to them all. But we just have to do just kind of the way the Lord leads. So we're happy to be here to minister tonight.

2 Tonight, has been given for prayer for the sick. And just before we do it, I would like to explain some things to you. Of why, as we pray for the sick and—and our set up, the way we pray for the sick. And then we would know the instructions and how to follow them.

It's just like anything else, you've got to play the game fair or right or you—you can't win. Just like the game of life we play, you have to be fair to your neighbors, treat people right, and live like a man ought to, like a neighbor ought to, if you ever expect to get anywhere. That's to consider each other. And the thing of it is, when we're praying for the sick, we've got to come the provided and appropriated way; we've got to know how to approach it.

³ You know, by the grace of God, I prayed for several kings: King George of England, Gustaf, and many different high monarchs and potentates. Each one was to be received a different way. One place we taken the cuffs out of my trousers. Of course, you all know, never turn your back to a king, back away from him. There are different ways that you have to approach different dignitaries, and so forth. Now for your court down here, if you were having a—a session of court, and you'd raise up and say, "Hey, judge, wait a minute, there old fellow. I want to talk to you a little bit." They would set you down right now, see? Because that's not the way you approach the judge. And you've got to have a more of the—the way to approach.

And just for a night or two meeting, it would certainly be unjust to the, to the people, and discrediting the cause of Divine Healing, to try to express feelings that two or three nights that would take weeks to do.

⁴ The first thing we want to settle the folks is this: that anybody who believes the Bible, knows that Divine Healing comes from God. And He—He . . . His attitude has to be the same, to the people.

There is some scripture here that's open—all about it. Because tonight, I thought it would be more appropriate praying for the sick tonight, that I would explain how to—to get healed.

Now, the first thing, if you would want to know how to get healed . . . if someone would say, "Well, there's somebody in town, that's got a gift of healing." Now, that doesn't mean that that person by this gift of healing, can heal you. But only means if you have faith in healing and from knowing it by the Word of God, because healing has already been appropriated.

⁵ Now, if preaching Divine Healing, makes the man who preaches it, a Divine Healer; then the man who preaches salvation, it makes him a Divine Saviour. But no one would want to be called Divine Saviour. But preaching salvation, you preach it by the atonement of what the finished work of Christ has already appropriated for the people, that's the same way you preach Divine Healing. And you cannot deal with sin in any manner without dealing with sickness. You have to deal with it because it's an attribute of sin.

Sickness come from sin. Disobedience brought sickness. Maybe not your disobedience, but it's inherited and—and through the weakness of the races, as the Bibles said, that they would get weaker but wiser.

⁶ Now, I believe we all believe in that. All churches: Methodists, Baptist, Presbyterian, Roman Catholics, all believe in Divine Healing. Many times it is so hard for them to see, the restoration of the gifts . . . ? . . . the . . . they accept the . . . ? . . . restoration of—of the

preachers, of evangelists and pastors the same burden as apostles or missionaries, prophets and . . . You can't accept part of Christ without accept—accepting all of Christ and if you would accept one thing would be good for us, you have to accept all things be good for us. And you cannot deal with anything that sin brought; but when you deal with sin, you deal with everything it brought. So, we know Divine healing is of God.

Now, it's all limited to your faith, so is salvation limited to your faith. He was wounded for our transgressions; with His stripes we were healed. There's nothing. . . I hope I don't cross up somebody's theology in this, but if I do it's crossing up the Bible if it's any other way. No man on the face of the earth has power to heal. It's not given to man, to doctor's or no one else. God's. . . ? . . . heal. There's never one dose of medicine ever healed a person. And no—no doctor ever claimed to be a healer.

7 I was interviewed at Mayos' Clinic, they said, "We don't profess to be healers. We profess to assist nature; God's the Healer." Certainly, that's right. What if you broke your arm cranking your car and then you'd say, "Hey, Doc, heal my arm right quick. I want to finish cranking my car"

He'd say, "There's something's really wrong with you." Well, that's right. He might set your arm, that's his duty. That's what he studies, that's what we have doctors for, they study the make up, the anatomy. There's only two senses they can work by; what they can see and what they can feel, and none of them claim to be healers. No. Doctors don't claim that. They claim to assist nature. They can cut out a growth, sew the place up, but they can't heal the place that's cut out. They can pull a tooth when it's bad but they can't heal the spot that it come out. They can't build tissue. They can set an arm, but they can't produce calcium and what it takes to heal the arm, takes God to do that, see, knit the arm together: nature, God. So, then healing only comes from God alone.

8 Now, in the services, there's many of the people who pray for the sick on the field today. As was a special Presbyterian; they've got a woman that goes about having healing campaigns, and she uses . . . lays hands on them and prays for them. In the full gospel ranks, with Pentecostal and so forth: Nazarenes, Pilgrim Holiness, many of those, they lay hands on the sick. Laying hands on the sick is a tradition, a Jewish tradition.

In the Bible there was a man by the name of Jairus, and when he had, his little daughter was dying, he said to Jesus, "Come lay Your hands on my daughter and she'll live."

But the Roman and he had a servant dying, he said, "I'm not worthy that You would even come under my roof. Just speak the Word, and my servant will live."

⁹ See the difference? The Jew had been taught laying on of hands, the Roman had been taught authority. The Roman said, "I have. . . I'm a centurion, I have men under me, I say to this one do this and he doeth it." He recognized the supreme authority that Jesus had over sickness and diseases. See? So he said, anything that was under Jesus, Who had the authority to do this . . . ? . . . just speak the Word and my son will live, or my servant.

And, but the—the Jew said, "No, You come lay hands on my child, see?" And now, many people lay hands on the sick, which is perfectly all right. I have nothing against it of laying hand on the sick. My ministry isn't that; laying hands on the sick.

I try not to get the people trying for touch me, or me touch them, but their faith to touch God. That's what brings the results, after all.

¹⁰ As Brother Oral Roberts says . . . ? . . . Pentecostal brother, he says, "Make a point of contact." Well, that's—that's fine. That's all right, see. God blesses him and works wonders and we are thankful for it.

But, the way we do it. . . Last night I asked how many wanted to be prayed for. Sometime if it's just a dozen or two, why we can just bring them out and pray for them, get back and . . . ? . . . But when there's three or four hundred, we have to give out prayer cards to the people. They'd be lined up and numbered so we can . . . ? . . . not shoving one another, pushing one another, and arguing who's first, and who's second, we give them prayer cards. We give out every day a prayer . . . ? . . . person whether you come to a meeting the first night or the second night or the third night, there's given every day new prayer—prayer cards.

¹¹ And in there, wherever we feel to start from, I start from . . . ? . . . many of them like that, these prayer cards were given right at the meeting. They're inexchangeable. Anyone who exchanges their prayer card, they'll be put out of the prayer line, they lose their place. Because we want each individual to bring their own prayer card, you can't take them out and give them to someone else and bring them in. See, the person's got to come and hear the instructions themselves, when you have to leave services and so forth, and receive their own prayer card. Everyone can have one, but no one can exchange a prayer card.

And if you want one for someone else, bring the person in, say, "This person wants a prayer card." And ever who's giving them out will give them a prayer card, it will be all right. But they can't be exchanged.

Now, then each day, with new cards give out whether it's one person missing . . . ? . . . the prayer cards . . . ? . . . all doesn't get it. Some new person come in they can receive it. They have [Blank spot on tape—Ed.] . . . ? . . .

¹² Father, tonight, we come to Thee just as solemnly as we know how to come because we have been given the time by the Lord Jesus. And we come in His Name, because He said, "If you'll ask the Father anything, in My Name, I'll do it." And we're assured that we'll have a—a call and He'll hear it; if we come in His Name.

And we pray Thee, Heavenly Father, tonight that You'll look down with mercy. Not judgment, Lord, but Your mercy . . . ? . . . Look upon this little group of people, gathered out here, at this lovely little sitting, assembly. I look just back here and suffering, leaning back in chairs, can hardly breathe, men and women, serving the sick and suffering. Maybe many of them have been to Your fine servants here, the doctors, who You set in this city, and the cities around about to minister to them. And they have come to the end of their knowledge of what to do. The doctors have tried, there is nothing else can be done.

¹³ Father, we pray, while we speak to You; for the doctors. Give them great things, Lord to help Your poor suffering children, everywhere. Bless the hospitals, every doctor's office. God, we pray that the Angels of God stand near . . . ? . . . giving wisdom to know what to do, every operation. Then Father, when it comes to the place where he's at his wit's end, just being a man, as we are here; then we have a right to come to You, great Creator of our bodies; we're Your workmanship.

And we are coming, Lord, for these who are hopeless of the doctors, and we are asking for Divine mercy for them, tonight, Father. That You'll stretch forth the hand of Your holy Child, the Lord Jesus, and heal the sick tonight.

Help us in speaking the Word. Bless every church that's represented here and all these very fine churches You have around the country here. You know how pretty they are and we're so happy to see the house of God looking that way.

I pray that You'll bless every pastor. Grant, Lord, that because of this revival, may it start a revival in every church here, which be an old fashioned revival sweep the little city and across the country. Help us now tonight; circumcise the lips that speak, and the hearts that hear, for we ask it in the Name of Thy beloved Child, the Lord Jesus. Amen.

¹⁴ In the blessed old Bible; which the foundations of all Christendom was laid; we are going to read from the book of Jude, for a few verses. Give to me your undivided attention for a few moments. What I have is some serious questions and you answer.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, preserved in Jesus Christ, called.

See where he's directing it, first as a servant.

Mercy be unto you, and peace, and love, be multiplied.

Beloved, I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

May I just read those last oh, about 3rd verse.

. . . That we should earnestly contend for the faith, that was once delivered unto the saints

May the Lord add His blessings to His Word.

¹⁵ What a solemn Scripture we got here under consideration. No doubt setting in here is clergymen from different phases of faith. Usually an evangelistic stir causes many to come. And I am speaking to my brethren and at first, I want to say to you that, "I represent this church." If you're a Methodist, Baptist, Pentecostal, Nazarene, Pilgrim Holiness, whatever you may be, I represent this church. For we preach Christ, and Him crucified, that's what we believe.

Today, I been there; an evangelistic missionary, I seen great strange things. I was entertained a few weeks ago, in Bombay, India, by seventeen different religions and every one of them against Christianity. When you get on the battleground, it doesn't matter what . . . you're Methodist or Baptist or Presbyterian, or what you are. It's getting poor mortals away from idols to the living God.

¹⁶ But my brethren, perhaps tonight, you're coming here who doesn't understand. I wouldn't say you wouldn't believe. No minister that's ever come in contact with Christ would be daresn't to say that he wouldn't believe that Jesus Christ was the same yesterday, today, and forever.

The Scripture in Hebrews 8 declare Him to be that: 13:8. "Jesus Christ, the same, yesterday, today and forever."

But my brethren, the one thing that you can rest assure of: if you're just only taught, through your culture and educated American, you got a lot to learn yet, when you come to the battleground.

Our theology and all of our book writings, and education, will never hold a straw with them. They can produce just as much psychology as we can. You've got to have the goods of what the Bible says or they won't believe you. And it should be that way.

¹⁷ You come against Mohammedanism, Buddhism; you see all the different kinds of religions. They have bibles: Koran and so forth that they read from. They're just as happy and rejoice in their religion, as we are now, but their religion never promised nothing but life after death. But our religion promised the same things that Christ did, we'd do till He come again. And when they read This they expect It to be manifested. That's where we fail.

We have done everything but what Christ told us to do. We've built churches, seminaries; that never was ordained in the Bible to do so. Preach the Gospel, was what Christ said do. The Gospel wouldn't come in Word only but through power and the manifestation of the Holy Ghost. Right afterwards, He said, "These signs shall follow them that believe."

I want to ask you something. In the solemn Writings here tonight, we are constrained or commanded by the apostle or by the writer to "Earnestly contend for the faith."

¹⁸ Can you hear me on the right side, over there? Don't hear good? I just thought that . . . Can you hear over here pretty good, on the left side? Is this better over here now, can you hear this better? I was too close. I'm sorry.

We are commanded by the Bible to contend. The only place in the Bible I ever found that we were to contend. We're not supposed to have contentions, but this one place we are commanded to "Contend for the faith that was once delivered to the saints."

Now, if I say to our Methodist brethren, "Do you contend for that?"

They'd say, "Yes, sir."

My Baptist brethren? "Yes, sir."

My Pentecostal brethren, "Yes, sir."

Nazarene, Pilgrim Holiness . . . ? . . . whatever, "Yes, sir."

I believe you're right. I truly believe that you do, in all the measure that you've been taught to.

But now in doing so, there's got to be . . . Because there is so many, too much differences among us, there's got to be somebody right and somebody wrong. So, to make this thoroughly understood, there's only One who has the supreme authority and that's God, to answer this question. Do you believe that? So, we ought to know that we know what the faith is that we are supposed to contend for and rightly so. Now, there's none of our faith: our Methodist, Baptist, Presbyterian, Pentecostal and all—denominations was organized this side, the days of the early saints.

¹⁹ None of our organizations originated in the New Testament . . . ? . . . The Catholic was the first, three hundred sixty something years after the death of the last apostle, the Catholic Church was born. After fifteen hundred years of dark ages Martin Luther came out, first reformation; fifteen hundred years this side of the death of Christ; after that came Calvin, Zwingli, then John Wesley, Calvin, Knox, so forth, Alexander Campbell. And on down to these last days, comes in Nazarene, Pilgrim Holiness, and Pentecostal, and so forth on down; just continually following the same pattern of organization, everyone.

But now, in the conglomeration of nine hundred and sixty some odd different denominational churches, we . . . ? . . . them that they are contending for this faith. We all know that there is a question though, is to go back to the Bible and find out what type of faith they had and then compare it with what we are taught: and find out whether that would be the faith that we are to contend for, yes or no. That ought to settle it, don't you think so, everywhere?

²⁰ If we could only find out what kind of a faith they had. If we could find out they were Presbyterian, Baptist, Methodist, Lutheran, Catholic, whatever it was, then we could contend for that. So the only just way to do it is to go back and find out what it was. That gets every man; and asks every man a chance and gives God a chance, and gives me a chance tonight to defend what I am standing for, by the Scriptures. For I truly believe that any doctrine that is not based upon this Bible is a heretic. It's not right. It must come from this Bible, not from one Scripture but from every Scripture completely through the Bible, or it's not right. God doesn't make mistakes. He's infinite and He cannot make mistakes. He's infallible, omniscient, omnipresent, omnipotent; He cannot make mistakes. And He does not write one thing, one time and something to contradict it over here. There's no such a place in the Scripture.

²¹ Now let's go back to the beginning and find out what kind of a faith the saints had. And then compare it with that, with what we're taught then we have some general conception. Then if we can find out what the faith was and that faith becomes a living article right here, not in 1956, but this night, here in Spindale, then it becomes the same faith that was back there, living, acting, everywhere like it was then, we'll really contend for it then, because the Scripture says.

The first time we were called saints, of course, when the New Testament terms. We'd have to go back to the first of the New Testament. John the Baptist stood between the law and the grace. He was a prophet, the forerunner of Jesus Christ, Who was the—the bridge between the law dispensation and the grace dispensation.

He was the greatest among the prophets because Jesus said he was, and he never done no miracles. Only, the reason he was the greatest, he was given the privilege to introduce the One that the other prophets had spoke of was coming, that's what made him the greatest. He introduced to the world the Son of the living God. And the way that he introduced Him was by a sign, did you ever think of that?

²² John said, "I didn't know Him, but He in the wilderness told me to go baptize, said, 'Upon Whom thou shall see the Spirit descending and remaining, He's the One that will baptize with the Holy Ghost and fire.'"

John knew . . . ? . . . no one else seemed to see it, but John saw the Holy Ghost like a dove coming down upon Him, a Voice saying, "This is My beloved Son, in Whom I . . ." God bear record.

Many people that see, sometime like this Angel here on the picture, been seen by millions of people. Some of them say, "Well, all of them ought . . ." Oh no, it's just given sometimes to certain people. The wise men, you believe they saw a star? None of the observatories, they even kept time by the stars, nobody else saw nothing about it, but the wise men; it was just given for them.

²³ When Paul was stricken down a light blinded him, the same light, the same Pillar of Fire that led the children of Israel, said, "It's I, Jesus, Who stand before."

But the men with him, they heard nothing, and they were right with him, soldiers with him, guards from the temple, going down. They never heard. It's just given to some people, to see and to hear things.

Not all are prophets, not all are apostles, not all are this or that, but it's given. Those things are born in us by election. Gifts and callings are without repentance, how many Scripture readers know that, let's see? Gifts and callings, not what you want to be, it's what God makes you, see. You are because God has chosen you to be, not because you chose to be, God chose you. And if you're trying to make yourself something that God hasn't chose you to do, you're only a mimic, and it'll never be a success. You've got to be what God chose you to be.

²⁴ Now, in the beginning, we find out that John preached and said, "There's just coming One after me, and as soon as He comes," he said, "He must increase, I must decrease. I must get out of the picture, and He must take over."

Immediately after He was baptized, He went into the wilderness and was there for forty days, fasting. Came out, and now the first sign of His ministry was healing the sick. First thing . . . ? . . . His fame began to spread abroad. And if Jesus was the One Who introduced the faith, and He started His ministry with healing the sick, and commanded His

apostles. . . The first commission was ever give to the apostles was ‘heal the sick, raise the dead, cleanse the lepers, cast out devils, as freely as you received, freely give.’ That was the first commission to the church when He sent them out.

The last commission He ever give to the church, the last words that ever fell from His lips, “Go ye into all the world and preach the Gospel. He that believeth, and is baptized shall be saved. He that believeth not shall be damned. And these signs shall follow them that believe. In My Name they shall cast out devils, speak with new tongues, take up serpents or drink deadly things it will not harm them. If they lay their hands on the sick they shall recover.” The last commission given was heal the sick; the first commission given was heal the sick. Now, that was by the One Who introduced the Christian faith, none other than the Christ, Himself.

²⁵ Now, let’s follow Him and see what He did. Now here’s where it stumps you just a little bit. Now, listen close. Did He claim to be a healer? Be careful. Did He claim to be a healer? No, sir.

He claimed not to be a healer. He said, “It’s not Me that doeth the works, it’s My Father, that dwelleth in Me, He doeth the works.” So, if a man today would say he was a healer, he’s taking more authority than the Son of God ever had. So he can’t be a healer. If Jesus; and God did not make the flesh of His own Son glorious, no flesh can glory in His sight. Neither will He divide His praises and glory with anything.

Praise is to . . . ? . . . and God alone. Jesus said, “It’s not me that doeth the works, it’s My Father that dwelleth in Me.” Well then, if the Father dwelt in Him, being the virgin born Son of God, none other than God Himself made manifest; now Christ was God. He wasn’t just a—a prophet, or a good man, or something like that. He was none other than Jehovah God, Himself, manifested in the flesh. The Bible said, “God was in Christ reconciling the world to Himself.” That’s Scriptural. Anything less than that, He was a deceiver. He was either God, or the greatest deceiver the world’s ever had.

²⁶ And in this day, when people try to allow Him to be no more than a prophet, I tell you, it spurs a person; especially anyone’s got the message and the world on his shoulders, to try to preach the Gospel to, and try to allow Him to a prophet.

He was Emmanuel, the Bible said; God with us. God, Jehovah, dwelt in His Son, without measure. We are sons by adoption, Jesus had the Spirit without measure, we get it by measure. Now, Jesus was like . . . the Spirit of God that was in Jesus was like the ocean . . . ? . . . up to Him. You and I have the . . . ? . . . just like a spoonful out of it, but

the same chemicals that's in the spoonful is in the whole ocean, is in the spoonful, only just it's not as much of it.

So, you and I being the sons and daughters of God, we derive the same . . .? . . . and the same things that Jesus did, we should do them also 'cause He said so.

Now, watch Him when He was here. Let's follow Him. And you that like to follow the Scripture turn with me now to Saint John the 1st chapter. We find His ministry just in the . . .? . . . He come down and prayed for the sick and many things had happened. And there was a fellow by the name of Stephen, or not Stephen, by the name of Philip, pardon me. He got saved. And as, and as soon as he got saved he went and found somebody else, his friend.

That's a good sign he got saved, when you go to hunt somebody else. Christianity's not a selfish thing, it's a thing that they want everybody to come join in, Christianity. Like a pool of water, where everybody will come in.

²⁷ He went and found his friend. If you was ever in the Holy Land, mark the place where Jesus was standing there ministering to the sick, and where Philip left him and went and, around several miles, back around the bend in the road; behind the mountain. And he found a fellow over there who was just as orthodox and as gun-barrel straight as he could be. A real Israelite, belonged to the good church, and he found him under a tree praying, and Philip being all excited, he said to Nathanael, his friend, "Come see Who we found."

Listen now; we're talking about the faith, "Come see Who we found, Jesus of Nazareth, the Son of Joseph."

And Nathanael raising up, said this, "Could there be any good thing come out of Nazareth?" A wicked city.

And he gave him the best answer that any man could give him? "Come see." That's the best way to find out, "Come see for yourself." Said, "Come see."

They walked on with each other and went around the bend. That evening . . .? . . . come in, and there stood Jesus praying for the sick. He walked up in the audience about like you're sitting, and when he did, He looked at him, and He said, "Behold, an Israelite, in whom there's no guile." Jesus said to Nathanael, the first time He ever saw him in His life. What? Listen now, "Behold an Israelite in whom there is no guile."

If I'd say it today, I'd say, "There is a Christian, a honest man."

And he looked at Him, and said, "Rabbi, (or teacher) when did You know me? How did You know anything about me?" Now He said,

“Before Philip called you, when you were under the tree, I saw you.” Is that right?

²⁸ What did the church say? They . . . ? . . . all the priests, the scholars, they said, “This Man is the chief fortune teller, He’s Beelzebub, the chief of the devils.”

All fortune telling is of the devil, we know it. He said, “He’s the chief fortune teller.” Not spiritual enough to understand what He was, he said, “He’s the chief fortune teller, the Beelzebub.”

What did Jesus say? He said, “All manner of blasphemy will be forgiven. You speak against the Son of man will be forgiven you, but when the Holy Ghost is come and does the same thing; to speak a word against That will never be forgiven in this world, or the world to come.” So you better be careful now, for . . . Now His Blood hadn’t been offered yet see. But “I’ll forgive you for that, for saying that, but when the Holy Ghost is come, you will never be forgiven.” How many knows that Scripture, say, “Amen”. Amen means “So be it.”

Now when the Holy Ghost is come, you say, “Well, it isn’t the Holy Ghost,” when He’s doing the same work, it’ll never be forgiven.

But what did Nathanael say? He was standing beside Him. How did this little Carpenter standing here, just a common Man, dressed like ordinary man. He didn’t, wasn’t dressed any different, any clergy clothes, He didn’t wear them. He didn’t talk unknown language to the people, He spoke plain, everyday common language, ’cause the common people heard Him gladly. He wasn’t real educated, that—that’s the reason they can’t translate the Bible. They’re trying to bring it up into another category, when He spoke down here.

The worse place I ever needed an interpreter was in England. Those cockney speaking there yonder, they spoke; I didn’t know what they was talking about, speaking English . . . ? . . .

²⁹ Well, I didn’t know what he was saying, I said, “Sir.” I was trying to ask him which way to the Abbey, he couldn’t tell me. He was trying to, but I needed an interpreter, worse problem anywhere.

Well, that’s what they call correct English. Try to . . . ? . . . to my old sassafras, southern . . . ? . . . corn bread, black-eyed peas, and hit, hain’t, tot—tote, fetch, carry. What would they know about it over there?

Well, that’s the way they try to translate the Bible, some high . . . ? . . . Hebrew and Greek, when it was spoke in everyday language on the streets. He hid it from the eyes of the wise and prudent, and revealed it to babes such as will learn.

That’s the reason we’re all mixed up. This Greek word means this and this means that, only one way to know, go to the Author, Christ.

³⁰ Then, when they . . . This Man, standing there . . .? . . . he was, He said, “Before Philip called you, when you were under the tree, I saw you.” Now, how’s He going to see around, behind this mountain, several miles, about fifteen miles, how’s He going to see around, behind this mountain, through this mountain, where that man was going to be, when He was standing right here, here at the platform, speaking to the people all the time?

Said, “Before Philip, called you, I saw you.”

You know what he said; the man the miracle was performed on? He said, “Rabbi, (teacher) Thou art the Son of God, Thou art the King of Israel.” He recognized by that that He was the Messiah. To the Hebrews, the Jews, the elect, the honest people recognized Him to be the Son of God, because He did that.

Now, let’s follow Him a little farther. A little farther on we find out in His ministry, things kept happening, He was standing right in the people. And the Bible said, “He perceived their thought—thoughts,” is that right? Now, you tell me the difference between perceiving a thought or reading your mind. You write out the difference and lay it up here on the platform; no difference.

³¹ But the devil, the only thing that he can do is mimic what God created. That’s the only thing he was anyhow, is perverted. He’s a mimic.

And as sure as there is a mimic dollar or I—I say a bogus dollar; the bogus dollar only speaks of a real, genuine dollar. If the bogus dollar, if it’s the—the original, then it’s genuine, but if real is bogus, it shows that it’s the real. If there’s an old fortune teller somewhere, or soothsayer or something another, that only speaks there’s a genuine Holy Spirit, too. If it isn’t, that’s the genuine.

So, you pastors here, who try to get the Divine cut out of the Bible in America, you see where you’re lying the minute you do? You get it? There you are. You’re only trying to make the wrong, the bogus, the right, giving the devil credit. There is a real, living God.

Notice, for time’s sake, let’s speed up, just a little.

³² Let’s watch him, now this real, straight Hebrew, a man with no guile, a real orthodox. He recognized Him to be the Son of God, because He could do that. The church people of that day believed that miracles was past, they said, “That’s a fortune teller, the devil, Beelzebub.”

And Jesus said, “Now, because you said that, I’ll forgive you. But when the Holy Ghost comes, He will never forgive you.”

We see Him one day going up to see a sick girl, and there was a little woman who had a blood issue for several years. And she said that, "I believe that He was just what He claims to be, and if I can only touch His garment, I believe that I'll be made well." And the woman pressed through the crowd of all the unbelievers, until she got to where Jesus was, and she touched His garment.

He never felt it, physically. The Palestinian garment is loose, more than our clothes are, you never touch . . . Somebody touch your coat, you'd never know it, like that. She touched His garment, and that satisfied her, so she went out of the crowd and stood out in the crowd.

Jesus turned and said, "Who touched Me?" Everybody denied it.

She denied it. "I never done it," nobody done it.

He said, "But somebody touched Me, because I perceive that I have gotten weak. Virtue's gone from Me." One touch did it.

Now, watch Him. He looks over His audience, until He found the woman. His eyes looked on her and said, "Your faith has healed you. I never done it, your faith did it."

She was pulling from God through Him, her desire. So, it's by faith that healed this lady. When she seen she couldn't be hid, she come and fell down and confessed it all, what she done it for.

"Thy faith has saved thee." Saved, we call 'saved', salvation, but the same word, saved or healed is the same Greek, is "Sozo" the same word, every time . . .? . . . saved physically or spiritually, either one. "Thy faith has 'Sozo', saved thee."

³³ Now, notice, you say that was Jesus, yesterday. If that was Jesus yesterday, that could understand the thoughts of the hearts of the people, and God was still Him, that'll take the place, it's got to be Jesus today, or He isn't risen from the dead. He isn't the same, your faith's in vain. He's a dead Man.

If a woman touched His garment, and He felt virtue go out of Him, and He doesn't the same today, then He's not the same.

Now, you say, "Preacher, He was . . ." that's all right.

The Bible said, "He a high priest, that can be touched by the feeling of our infirmities." How many knows that's true? That's right. He's got to be the same. You can still touch Him with your faith.

What do you touch Him with, is the faith. That's the way she touched him. He said, "Who touched Me?"

Peter said, "Lord, who touched You? Why," said, "the whole crowd's touching You." See, a lot of them are touching like that today . . .? . . . that don't do no good.

Oh, get the great big degree, B.A., and D.D., and L.D., and double L.D., and sometimes they know no more about God than a rabbit would know about snowshoes, if you'll pardon that expression.

And, look . . .? . . . comes along and Peter said, "Why the whole crowd's a touching Thee. And why sayest Thou, 'who touched Me?'"

He said, "I got weak. Somebody touched Me with the right kind of a touch." That's what done it.

³⁴ Now, if that was the faith that was introduced to the Christian, by Christ Himself, that's the faith we're to contend for. Amen.

Now, notice, just a little farther. We'll go just a little farther.

You say, "Did He heal everybody?" No, sir. When the disciples was given power to heal the sick, raise the dead, cleanse the leper, cast out devils, they were given it. Did they heal everybody they come contact with? No. Did they heal everybody they prayed for? No, miserably failed, after they was given power. There's where it laid; the church has the power, but not the faith to operate it.

Jesus give the disciples power to heal the sick, and cast out devils, and he can raise the dead, and—and do all kinds of miracles. Ten days later, He found them miserably failed on epilepsy. When He come down off the mountain, a father had his child there, they were probably screaming, hollering, and jumping up and down, anointing with oil, shake him around. They saw Jesus coming, the father ran up and said, "I brought my child to Your disciples, and they couldn't do nothing about it."

Jesus said, "How long will I suffer you. Bring him here."

But when He healed the boy, the disciples said, "Well, why couldn't we do it? You give us power to do it, why couldn't we do it?"

He said, "Because of your unbelief."

That's still the same thing today. Christ don't change; people changes, your faith changes. But now Christ is the same.

³⁵ Now watch just a little farther, if you will. One day, He was going down to a pool called Bethesda, and the Bible said, great multitudes of impotent folk laid there. Watch what kind of people: lame, blind, withered; waiting for the moving of the water. We're in Saint John 5 now.

Great multitudes, many times as what's here tonight, maybe ten times what's here. They were all lame, halt, withered, blind waiting for the moving of the water. And just a few days after that woman touched His garment, here He come right down through that same pool, walking by the blind, walking by the lame, walking by . . . Was He full of compassion? Yes, well why didn't He have compassion? You

mean to tell me the merciful Christ, the anointed Emmanuel walked among lame, halt, withered, and blind and never healed them? The Bible said He did . . . ? . . .

³⁶ Now watch, hold that in your mind. Sometimes you don't know what compassion means, friend. The people are so . . . ? . . . bound, they don't understand heavenly things. We don't. See, compassion is to do the will of God, not—not sympathy. There's a lot of difference between sympathy and compassion. Now watch Him.

Just like love. Love comes in two categories. We know it: one. The two Greek words, one of them is—is Agapao, and the other one is Phileo. The Phileo love is earthly; like friendship. Agapao love is of above. Just listen to this. Phileo love is what you have for your wife, your children: that's Phileo. Now, if someone insulted your wife, that kind of a love would make you kill him, the man that insulted your wife. That's Phileo. But Agapao love would make you pray for his lost soul. That's the difference.

That's the way with human compassion, and Godly compassion. Compassion in the realms of Spirit, means to do the will of Him that sent you. Jesus passed through this crowd of all these little, blind children, withered, halt, lame, (Saint John 5) and passing through there and never healed a one of them. And went over to a man laying on a pallet; you southerners know what a pallet is. I spent the biggest part of my life on one, that and a straw tick. But, laying on a pallet.

³⁷ Now watch. The Lord knew he was there. I got to watch . . . ? . . . and He searches through this crowd, till He found . . . Here's a man withered, He looks at him, that's not him. Here's a man blind, that's not him.

Someone hollered, "Oh, someone help me in the pool when the Angel comes." The Angel would come on the water and trouble the water. God's always had a way of healing for the people, never left without healing. So he . . . The first one stepping in, with faith, all the virtue of that Angel went down to that person. They have to wait for a month or two before He come back again, another season.

And every time someone would scream and holler, "The—the water's troubled, the Angel's here." Everybody would grab, and jump, and push together and everything, trying to get in there, the first one to touch their faith with the Angel. And you know historians that we're told by historians that they stabbed one another even, trying to make their way to the pool. And Jesus among those people with faith in Him, they wouldn't have laying there, if they didn't have faith in Him; and He passed through and never touched a one of them and went over to a man laying on a pallet, who'd had some kind of a retarded disease,

maybe prostate trouble or—or TB, he had it thirty—eight years. It was retarded, it wasn't going to hurt him, or kill him. And Jesus went to where he was and said, "Wilt thou be made whole?"

Why didn't He say it to the cripple, the blind, the withered; who will die? Get it?

³⁸ Now, we're going to hit this to climax in a minute. Why did He go to this man and not them? That would be far bigger miracle, why didn't He go to them? He said, "Wilt thou be made whole?"

He said, "I have no one to put me in the water."

He said, "Take up your bed and go into your house." And He walked right out of that pool, He didn't . . . ? . . . the poor, lame, halt, blind, withered laying there. What if He'd done that in Spindale tonight? He'd have the same kind of criticism he had back there. They criticized Him. They found the man with his bed on his shoulder. Now in Saint John 5, the nineteenth verse, when Jesus was questioned, here it is, listen. When Jesus was questioned, what did He say? "Verily, verily," that's absolutely, absolutely, "I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." How many ever read that in the Bible, let's see your hands? Everybody that ever read the . . . ? . . .

Then He couldn't do nothing in Himself, He absolutely told us there that the Father showed Him a vision first and what to do, and He went and done just what the Father showed Him. That's the reason He passed by all these other people and . . . 'cause the Bible said, He knew that this man was there and had been in that shape a long time. Is that right? It's exactly. See, you read over it.

Many times in the schools and seminaries, you read over the principle truths of the Bible. You get one set doctrine, and then you hang right with that. That's the reason the Jews didn't recognize Jesus. They had their own set way He was going to come. We got our own set way, and He will, He will probably fool every one of us when He comes. He will come in a way that you're not even thinking of, and it'll be purely Scriptural.

³⁹ Now, one more statement, before we close; let's stop back one page. I missed one I wanted to get to you. That's the fourth chapter of Saint John, you who are turning to it.

Jesus was going down to Jericho. How many was ever in the Holy Lands, probably, maybe not any. But Jerusalem sets on a hill, Jericho sets in the valley. Jerusalem's one of the highest cities, Jericho's one of the lowest cities. And to go through from Jerusalem to Jericho, there's a direct road right up there on the mountain. But now watch, He had need to go by Samaria; did you ever read that? And Samaria's up on

the hill this a—way. Why? Why go up that way, to be going down this way? Now watch the Scriptures.

Why did He do it? The Father had told Him to go up. He goes up and arrives there about noon. He sets down by a well. If you was ever in the Orient, this Bible becomes a new Book to you, all the oriental customs. See, we're a western people, this is an eastern Book, and oh, how different.

We'll get into this week, between here and Charlotte and somewhere . . . ? . . . When I come back with a tent, next year the Lord willing, we'll have plenty of time . . . ? . . .

⁴⁰ Now, in the orient, if you ever see their customs, then that Book just lightens up to you. We western people, we set up and what we call work, but what it is there is different all together. But now He said . . .

A well is usually a place with some vines growed around it, there was like a arch in there. Jesus goes over and sits down and sends His disciples into the city to get some food. And while they were gone, a woman of Samaria, come out to get water. Now we know her as a prostitute, ill-famed, you're not trained to that . . . A—a woman that was a bad character, and she came out to get water.

Now, it's about noontime, maybe because she couldn't come out there when the other women was there. There was a difference in it then, they're all together now. But a woman with a bad character, she couldn't even associate with other women. She can't yet, in the Orient. They separated them, and she had to come some other time. Now, after all the virgins came and got their water packed in, she could go out, because she had a bad name. And it might have been because she was up all night, and just got up. However she went out there to let down the pot for some water, and when she did, Jesus, a ordinary Jew . . . ? . . . sitting on the well, against the wall. He said, "Bring Me a drink."

Now, listen closely now. She said, "It's not customary for you Jews to ask Samaritans such. We don't have any dealings with one another." Just like between the colored and the white today, so forth, the racial problem that's up now, segregation. Said, "We have no such customs, for you Jews to ask a Samaritan such a thing."

He said, "But woman, if you knew Who you were talking to, you'd ask Me for a drink. And I'd give you Water, you don't come here to draw."

She said, "The well is deep, and You ain't got nothing to draw with, how You going to get any water?"

He said, "The Water I give is Water in your soul, springing up to Everlasting Life."

She said, “Well, our fathers worship in this mountain, You say Jerusalem.” The conversation went on at length, now you have to take my word for this now, here, this part. He was contacting her spirit. The Father had sent Him there, but He didn’t know yet what was going to take place. And when He finally contacted the woman’s spirit, He went right straight to her trouble.

He said, “Go get your husband.”

She said, “I don’t have any husband.”

He said, “That’s right, you got five.”

Now, listen close. She said, “Sir, I perceive that You’re a prophet. Now, we know” (Who? Samaritans. Watch the Jews now, in Nathanael.) She said, “We know that when the Messiah cometh,” (You believe Jesus was the Messiah? Sure He was, Son of God.) She said, “We know, we got a sign we’re looking for. When the Messiah cometh, He will do these things. He will tell us all things. But Who are You?”

⁴¹ Now, if that was the sign of the Messiah, Jesus, then; and if Jesus is not dead and is living today, raised from the dead; then it’s got to be the sign of the Messiah today, if He’s the same yesterday, today, and forever. Is that right?

She said, “We know when Messiah cometh He will tell us these things, but Who are You?”

He said, “I am He That speaks to you.”

And she went into the city and said, “Come see a Man Who has told me the things that I did. Isn’t This the Messiah?”

That was the sign of the Messiah to the Samaritans . . .? . . . the Scripture. That was the sign of . . .? . . . Messiah to the Jews. Is that right? Now, they were too stiff and orthodox, to accept it.

But Nathanael said, “I know Who You are. You’re the Son of God, the King of Israel.”

But the Jews said, “Nah, He isn’t. He’s Beelzebub.” But that was still the sign. The Samaritans read the same Bible in the Old Testament. We’ll get into this week and prove, that’s what He was supposed to do.

She said, “We know that’s . . . We know that the Messiah will do this, but You must be the prophet.”

He said, “I am the Messiah.”

⁴² Now, just a moment, do you believe He raised from the dead? Are your works than a dead . . .? . . . or our risen Lord? our risen Lord.

Now watch, in His going away, in Saint John the—the fourteenth chapter, the twelfth verse, He said, “He that believeth on Me, the works

that I do, shall he also. More (He used the word greater there, to you who are taking notes . . . ? . . . Greater: couldn't be any; greater in quantity not in quality.) More than this shall you do, for I go to My Father." Is that right?

Jesus said, "A little while, and the world will see Me no more." Is that right? "Yet ye shall see Me, for I will be with you to the end of the world. The things, the works that I do shall you do also." Is that true?

Now, that's what He introduced to His church. I think, He knew . . . ? . . . for the—the church, when He said in Acts 2, "Ye men of Israel, Jesus of Nazareth, a Man approved of God among you by signs and wonders, which God did by Him in the midst of you all, as you are witnesses." Is that right?

I think Nicodemus expressed it for the Orthodox Church, "Rabbi, we know" (Who? we the church. He had to come by night 'cause he'd be excommunicated, see.) "We know that You're a Teacher, come from God, for no man can do the things that You do, except God be with him."

And when the faith was given to the church, Peter was on the housetop and God was going to send him to . . . ? . . . Cornelius' house, and Peter saw a vision of the Gentiles coming in, is that right?

⁴³ And then, when Paul was on His road down to Damascus to arrest those who were making too much noise, and to put them in jail; there was a man down there, by the name of Ananias who saw a vision of Paul, what street he was on, what position he was on . . . in. And the Lord told him to go lay hands on him and he would receive his sight and be filled with the Holy Ghost, and he was a prophet. So he said, "Now, Lord, I've heard of this man."

Said, "Behold, he prayeth."

And Ananias come down by the city square; saw what the vision told him. He went down to this little street called 'Straight.' Walked in and laid his hands on Paul, and said, "Brother Paul, the Lord Jesus appeared to you in the way, didn't He? And He sent me to lay hands on you, that you might receive your sight and be filled with the Holy Ghost."

If that isn't the faith that was once delivered to the saints, I don't know it. That's right. Peter was in prison and the Light shined in on him, the Pillar of Fire was the Light, come into the prison and delivered him from the prison.

Paul was stranded fourteen days and nights on the ship, without any moon, stars or any . . . All hopes was gone they'd ever be saved. He went down in the bulkhead of the ship and prayed, come back up,

the shackles on him, still preaching the Gospel. Shaking the chains on his arms and say, "Be of a good courage, for the Angel of God, Whose servant I am, stood by me last night, saying, 'don't fear Paul, thou must be brought before Caesar, and lo, God give all those that saileth with you, to you.' And I saw in the vision the little ship is to be wrecked on a certain island. So, therefore brethren, I believe God that it'll be just exactly the way He said it would be."

44 That was the faith that was once delivered to the saints, and unless that same kind of operation and works are in today, we are failing to obey what God sent us to do.

Yes. [Blank spot on tape—Ed.] . . . ? . . . "lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good."

You say, "Brother Branham, them's communists." Them's church members. What did He say? "Heady, high-minded, lovers of pleasure more than lovers of God, despisers of those that are good, having a form of godliness, but denying the Supernatural power thereof; from such turn away."

The Scripture for that, the Holy Ghost spoke it for this day, so no wonder communism has a—hold, is because the church has let down on the message of the Lord Jesus Christ, to represent.

45 Dr. Morris Reidhead, famous . . . ? . . . who was the president of the great Sudan Missions, the biggest in the world, come to my house and said, "Brother Branham, I have enough degrees to line your wall." He said, "I know that you was a Baptist, but you've been dealing with those Pentecostals." Said, "I've seen them kick over chairs and tear up the furniture." He said, "Is there anything to it?"

I said, "There's a lot of fanaticism, but there's a real genuine Holy Ghost, also. When you hear a pretender, you know that there's somebody he's pretending to be like."

And he said, "Brother Branham, I was totally defeated no more than a few weeks ago, and I purposed myself to see you here today . . . ? . . . a friend and some other man." Said, "I wanted to ask you a question." He said, "Now, I started studying when I was seven years old." And he's about forty—five now. He said, "I got B.A.s and D.D.'s and L.D.s and everything. I don't even . . . ? . . ." But said, "Where's Jesus in all of it?" Said, "Have the teachers been wrong?"

I said, "I wouldn't say that, Dr. Reidhead, certainly not." I said, "They were right, but to know . . . Having a degree is not to know Christ. You've got to know Him, the Person."

He said, "I was defeated . . . ? . . . Brother Branham, that's why I'm here," said, "One Mohammed was educated here, at school." Said, "When he went back, I said, 'Why don't you—you reject your old, dead, prophet, Mohammed.'" [Blank spot on tape—Ed.] And to see that white horse like that stand there and wait for him to raise from the dead. He said, "Why don't you reject your old, dead prophet, and receive a resurrected Lord Jesus to go back home with?"

He said, "Kind sir," the Indian said to the Christian, the Mohammedan to the Christian, the great doctor of . . . ? . . . He said, "Kind sir, what could your Lord Jesus do any more for me than what my dead prophet can do?" Now study just a minute.

He said, "Oh well, you see," he said, "your prophet's dead and in the grave." He said, "Our Lord Jesus raised from the dead."

He said, "Did He? Prove it to me that He raised from the dead." He said, "He's just as dead as Mohammed."

He said, "Oh no," said, "He raised from the dead."

He said, "Sir, you've had two thousand years to prove it. Two thirds of the world never heard of it," said "what's the matter?" How about that? Now, you seminary teachers, you duck your head.

Said, "Prove it, that He's raised from the dead."

He said, "Well now, wait a minute," he said, "you see, sir," he said, "well we . . . other . . . ? . . . just a minute."

He said, "Your Jesus," he said, "raised from the dead two thousand years ago, two thirds of the world knows nothing about it, let Mohammed raise from the dead, in twenty—four hours the whole world will know it." Correct, right.

He said, "Now look . . ." Dr Reidhead said, "Brother Branham, I said to him, 'Oh, but we have joy, we have the Holy Spirit. We have joy and peace and we know what we're talking about tonight.'"

"Just a moment, Mr. Reidhead," said, "Mohammedanism can produce just as much psychology as Christianity can."

⁴⁶ He knowed he never met an overnight boy. He met somebody who knowed what he was talking about. He said, "We Mohammedans have just as much joy and rejoicing . . ." And they do, I've seen them take lances right here at the chin and run right through their nose and bring it back and never even bleed—bleed a drop, run in just emotional workup.

Call, "Allah, Allah, Allah, Allah, Allah," take splinters run them right through their fingers, and pull them out, never even bleed, never even feel it. Sure, one of them got a sword, pushed it right straight through him, and brought it right back out, never . . . ? . . . a drop. The

doctor grabbed it and took and pushed it back through and said, "Pour water through this man and pour it out the other end," standing right before me. Sure, they can produce just as much psychology as Christianity can.

⁴⁷ He said, "But let me tell you something, Mr. Reidhead." He said, "Mohammed only promised us life after death." Said, "Your Jesus, in your Bible, promised the same things that He did you'd do also." Said, "Let me see you teachers produce that, and we Mohammedans will believe that He raised from the dead. But," said, "until you do that, He's a dead man like Mohammed."

He said, "Brother Branham, I couldn't speak." Said, "I had nowhere else to turn." He said . . . He had nothing else to say, he was standing with a man just as smart as he was. He said, "I couldn't . . . I couldn't say nothing."

He said, "First thing I said to him . . ." He said, "Oh well," said, "I tell you . . . I tell you sir," said, "You've read the New Testament."

Said, "Yes sir, studied it thoroughly, even from a child."

He said, "You're referring to Mark 16, aren't you? Where He said, 'Go in all the world and these signs shall follow them that believe.'"

He said, "Yes sir, that's one of them."

He said, "Well, you see, sir," he said, "the—the—the illiterate type of people accept that," he said, "but in the seminaries, we learn that Mark 16 from the ninth verse on is not inspired."

The Mohammedan said, "What? It's not inspired?"

Said, "Not, from the . . ." Said, "Well, the Vatican just put that in," said, "from the . . . from the ninth verse on. That that what Jesus said, 'go into all the world, preach the Gospel and he that believeth and is baptized shall be saved, he that believeth not shall be damned,' and that's all. The Vatican just added, 'these signs shall follow them that believe.'"

"Well," said, "what kind of a Book are you reading? Part of It is inspired and the rest of It's not." Said, "All the Koran is inspired." There you are. Why don't you face the facts; ministers . . . ? . . . Jesus said.

⁴⁸ If I haven't got faith to make it come to pass I'll never stand in somebody else's way, that does have faith to bring it to pass, that's one thing sure.

It's the truth, and that's the reason the Christian church is in the defeated state it is tonight. Certainly is, because it failed to do was to represent a resurrected Lord Jesus Christ. If He's raised from the dead,

there's only one difference between Him when He's was, He's here in a Spirit body in the stead of being in a corporal body like we are tonight.

"Yet a little while and the world won't see Me no more, yet ye shall see Me, for I'll be with you, even in you, to the end of the world. And the things that I do shall you do also, more than this shall you do for I go to the Father." Is that right?

In other words, God was only working through one individual; that was Christ. Now He's in the form of the Holy Ghost, the work's universal, the world over. "More than this shall you do, for I go unto My Father." He's raised from the dead.

⁴⁹ Dr. Reidhead said to me, "Brother Branham, I heard of your meetings, I read your book, 'A Prophet Visits Africa.'" He said, "Is it the truth?"

I said, "Dr. Reidhead . . . ? . . . It is the . . . ? . . . truth, Jesus raised from the dead."

He said, "Is there something besides . . ." said, "Brother Branham what more can I do?" Said, "I'm a Baptist too, like you are."

He said, "God told Abraham, He justified him by faith," said, "Abraham believed God, and it was imputed to him for righteousness. What more can a man do but believe?"

I said, "That's the truth, Dr. Reidhead, that's all a man can do. Abraham believed God and it was imputed to him for righteousness," I said, "but God turned around and give him the seal of circumcision to confirm his faith. And when a man believes on the Lord Jesus Christ, God gives him the baptism of the Holy Ghost to seal that He has recognized his righteous faith and give him the seal of the Holy Ghost. For the Bible said in Ephesians 4:30, 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of your redemption.'"

Now, if we could bring the Holy Ghost back in, then you'll see where miracles will happen. The Holy Ghost testifies of Christ every time, see. Man can testify and their life . . . ? . . . , but the Holy Ghost will agree with the Word, because the Holy Ghost wrote the Word. Amen.

⁵⁰ Now, I kept you a long time. I didn't mean to do this. But tonight, I want to ask you something. I could stand here and preach an hour upon this; that would be the word of a man. One Word of Jesus Christ will mean more than all the men in the world could say. Now, let—let's ask Him if He will appear.

If Jesus will appear here on the scene tonight, before you right here, Jesus Christ the resurrected Son of God; if He will appear here, and everything that He was back there, besides a corporal body, will you

believe that He raised from the dead and is living among His people today? If you will, raise your hand. Thank you. Thank you.

I was surprised to see many hand didn't go up. What would it take to make you believe? You say, "Produce the works" and can't believe the Spirit, when that's the only two witnesses God has. What would you believe? You must been born to disbelieve, you've nothing to believe with.

Now, to you who believe, to you who are waiting, to you who are wondering; remember, if Christ is risen from the dead, then He's got to do the same things that He did when He was here on earth, or the Bible is wrong and Christ is dead. But if He has risen from the dead and doing the same things through His church that He did when He was here on earth and told them that the church would see it, till He come again, to the end of the world, then what joy ought we to have tonight; knowing that Jesus has raised from the dead. Shall we pray?

⁵¹ Our Heavenly Father, we're living in a cruel world, where indifference, selfishness, greediness, prejudice; fear . . .? . . . Great bombs laying yonder in the hangars tonight, three of them would annihilate the world in twenty—four hours; wouldn't even be an insect left. You said, "Just as it was in the days of Noah, so will it be in the coming of the Son of man," when the world was annihilated; except for Noah, riding over the judgment in the ark. So glad that You have a way of escape today, for those who would hear it.

Now, great statements have been made, Lord, here before seven or eight hundred people. I pray that You will manifest Yourself, Lord, knowing we're just flesh, just a man, sinner saved by grace. I commit this service and myself to You that You'll come now, Lord, and vindicate that I've told the truth. I've talked of You, Lord. Now, You come speak, that it's been the truth. Will You, Father? May we find grace with You this night, in Christ's Name. Amen.

⁵² Now, I'm going to ask you for something, if you'll . . . I don't see a clock somewhere, but usually . . . It's an anointing of the Holy Spirit, the Angel of the Lord.

Now, don't get up and move around, see. Now, if you're a critic, don't stay any longer, for I'll not be responsible for critics. Remember, diseases go from one to another. We're not playing, church. Maybe this week I'll get to you and show you statements, sealed, where great people in cities are sitting paralyzed, some in insane institutions, everything else. We're not playing church, now. The same Holy Spirit was back there, is the same Holy Spirit's here . . .? . . . can go from one to another. Sit real reverent, if you can't sit for the next fifteen, twenty minutes, time to leave now, see.

And while we sing a song, and call the prayer line. Come back tomorrow night, and I'll speak to you more on the Gospel. Maybe you'll be able to stay there and listen. It's strange you haven't been taught these things, but my dear brother, not one thing that I've said tonight, but what come right out of this Bible with a Divine promise. That the same things would take place and tomorrow night, we'll go right on in and show you that . . . how it's continues on through the Bible; lid to lid.

⁵³ Now, did you give out prayer cards? B, 1 to 100? 1 to 50.

All right, prayer card B's been given out. Who has prayer . . . It's a little, bitty card, you haven't got one laying here, just a small card, and it's got my picture on one side, and on the back it's got a—a letter B, and a number on it. And who has B number 1, would you raise up your hand, somebody? All right, would you come right there lady? Usher or somebody, Billy go there, Gene or some of you, help her. B number 2, would you raise up your hand? Right here.

Number 3, could you . . . number 3, look at your neighbor's card. Maybe somebody's deaf, somebody can't hear or speak, somebody can't raised up. If they are, why then that's . . . we'll help them. B number 3, would you raise your hand, please? Check some of those cards, the people can't move or something, will you, please? Is that 3 there? Are you 3?

Four, B number 4, would you raise your hand? All right lady, right here. Number 5, would you raise your hand, if you can? Number 5. Number 6, now don't raise your hand or something we'll get . . . motion somebody by you, helping you up. Number 6, all right.

Number 7, B number 7, is there? Number 8, would you raise your hand? Number 8, would you raise . . . 8, have you got it, sir? Come over here, please, 8. Number 9, would you raise your hand? B number 9, would you raise up your hand, please? Number 9, did I miss it? Who has number 9? B number 9, already in line? Let me see your hand, quick, please, before you go to the line, so I . . .

Number 10, who has B number 10, would you raise up your hand? B number 10, come, right here, all right sir, over here. Number 11, B number 11, would you raise your hand, please? Somebody help me to watch. Is that . . . is that the . . . number . . . [Blank spot on tape—Ed.] . . . ? . . . lining the prayer line.

⁵⁴ Now, Heavenly Father, we pray Your blessings upon these people. And now for Your glory, I submit myself unto Thee, knowing Lord, that all these people being strangers to me, I not knowing them, but Thou does know them. I pray that You'll help them be calm and grant

unto Thy servant, Thy Spirit and anoint me just now for Your glory, in Christ's Name I ask this. Amen.

⁵⁵ All right, you may raise your heads. Now, the reason you're to watch this, is because I don't know just how loud or how low. Now . . .? . . . the mike because, you'd be . . . if the Lord does appear, and many visions take place, I just get weak. I get depleted, that's what the boys are standing, watching. They know just when it's enough.

Now, remember friends, to you people here who wouldn't understand spiritual things, it's going into another dimension, into another world. And when the Spirit begins to anoint down . . .

Now, you see that Angel on the picture there? It's hanging in Washington, DC, where the FBI has examined it, as the only Supernatural Being ever proved to be taken. Just find out, George J. Lacy, the head of the FBI then, just find out his name and address and so forth.

Now, that same Angel isn't five feet from where I'm standing right now. Now, it's true. Now, it's not me, it's Him. There was a Pillar of Fire, Who led the children of Israel, how many Bible students knows that? A Pillar of Fire, is that right? Who was that Pillar of Fire? Christ, the Angel of the Covenant, Which was Christ. He was with Moses in the wilderness, sure. He said, "Before Abraham was I AM." He was the I AM.

Now, if He's still the same, He's still here, in the Light like the Pillar of Fire. Paul saw Him when he was on his road to Damascus, is that right? He saw Him. He said, "I come from God, I go back to God. The world won't see Me, but you'll see Me."

⁵⁶ Now, I want to talk to the woman just to contact her spirit. Now, if the Lord Jesus will do the same miracle here, between this woman and I; or any of you sitting out there, no matter who you are, if you'll look this a—way and believe that I've told you the Gospel truth; I'll assure you that the Holy Spirit will speak right back to you. Now is that a direct challenge, and I'm sure you Christians appreciate, as your brother in Christ, where I'm standing, and why I'm explaining what It is at this moment. I either told the truth or told a lie and God's got to be the One to vindicate it. Would you like to come take the place? Put yourself up here now. You have to know . . .? . . . before witch doctors and everything, the other nations.

Now, just to speak to the lady a moment, just like our—our Lord Jesus spoke to the woman. He was God, I'm just His servant. But then if He does do the same thing, will every one of you here that's sick and needy, would you believe He's raised from the dead and you will accept it, everybody? See?

Now, I do that because, see, it's putting His words in effect. I can't heal her, and I—I have nothing to do with it. It's all her own faith will do the healing, if she's sick. It's your faith. But now, as a gift, see . . . No one could save you if you're lost, Jesus already did that. No one can heal you if you're sick, Jesus already did that, it's your personal faith in the finished work that does the work.

But now, the woman standing before me, just now, she's aware that something is going on. If the woman can still . . . She knows that right between her and I stands the Angel of the Lord. Woman if your . . . the feeling that you have is . . . you've never had it before, if that's right, raise your hand, see. Sure, He will stand . . . here He stands right between you and her.

I see the woman on her road coming here, she's not from here. You come from the west and north. You come from the state of Ohio, here. You got a throat condition, cancer at that. Black, you're shadowed to death. That's THUS SAITH THE LORD. You believe now? Now, lady there's something here that knows you. Come here just a moment, I'll pray.

Now, Heavenly Father, I pray that in the Name of Your Son, the Lord Jesus, that You'll bless this woman and heal her, and may the shadow of death be taken from her, and may she live for God's glory. In the Name of Your holy Son, Jesus, I ask it. Amen.

God bless you, sister. Go happy and rejoicing, and praising God. Write your testimony, for the glory of God.

⁵⁷ Would you come, lady?

Everyone believe, have faith; just a moment, everyone real reverent, now.

Now, lady, you're standing here. I have no idea of what you want, why you're here. But God does know . . .? . . . But there's something strange about you. There's a Light around you. You have . . . you have just been healed. You're praying for somebody else. You've been healed in a Divine healing service, and you were . . .? . . . and that wasn't here. That was in my meeting in Colombia, down yonder, because I see the same platform, down at that church, that's right. And you're here for something else, and that is a man, it's your . . . not your hus . . . it's a brother, and he's got cancer, and you're here for him. And the handkerchief you're packing in your hand, go lay it on him, in the Name of the Lord, and he will recover . . .? . . . Amen.

Have faith, don't doubt, believe in God, so shall it be. Now, do you believe?

You raised up your hand, you've got arthritis, haven't you? . . . ? . . . you down, I seen you trying to get out of bed, moving sideways. You got arthritis, and are praying that God will heal you. Stand on your feet, sir. Jesus Christ healed you of your arthritis. It's gone from you. Amen. You don't have it now. Your faith made you well. God bless you.

⁵⁸ Look here, sir. You were sitting there, praying, "God let him speak to me." That's right. You were praying for me to turn and say something. Is that right? Yes, sir. It's your faith. Touch Him. Never touch me . . . ? . . . touch Him. Now you were . . . ? . . . aren't you . . . ? . . . that's the reason your arthritis is over. The Lord Jesus made you well.

Now, do you believe, all of you? Has He raised from the dead? Have faith in God.

Second person sitting in down there, you got a blood disease, haven't you? You believe that Jesus Christ will make you well? You do? The little lady kind of . . . ? . . . looking, you've got a handkerchief up to your mouth like this. You've got a blood condition, there. The examination shows that it's a blood trouble. If that's right, raise your hand, like . . . [Blank spot on tape—Ed.] Grant it, that's it, Now the next thing is . . . ? . . . Don't you see that Light hanging over the woman? She's examined, the blood flows, and she's in a . . . ? . . . condition. But sister, it's clear, go home your faith has made you well. God bless you.

What did that? She touched Christ, just like the woman with the blood issue, touched Christ. See, it's your faith. Dost thou believe? If you can believe all things are possible. Now, have faith in God, don't doubt; believe.

How do you do, lady? Is this the patient, boy? I'm not beside myself, but are visions that pull me from place to place.

⁵⁹ Now, you realize lady, me being your brother, as you are a Christian believer, and me being your brother. I'm only here to try to help you. I don't know one thing about you. You're co . . . you know that don't you? I don't know you; don't know nothing about you, no way for me to know anything about you. But God knows about you, doesn't He?

If I by the Holy Spirit, could be able to tell you what you're here for, or something about you, that you know that I don't know, then you'll have to know it comes from some Supernatural power. Now, what you determine It to be, will determine what you get. Your approach to It, but your suffering is in here. I see you're upset; you're walking back and forth. You're worried about . . . And I see you're holding your side, it's a heart trouble. You have a heart trouble, don't you? That's the truth, lady. That's **THUS SAITH THE LORD**. See what I mean?

Now watch, the more you talk to her now, the Spirit on her, more will tell her. That's how . . . ? . . . for you. One vision, made the Son of God, made virtue go from Him, made Him weak, what would a vision do to a sinner, saved by grace, like me? One vision made Daniel troubled at his head for many days.

Now there's something moving between us. It seems serious, a black shadow, I can't find it no more. You believe me as God's prophet, or as God's servant? You really believe, with all your heart? There's something else to be unloaded, you're not finished yet. There's something you've started, deep desire in your heart, and that's the reason you're so anxious, and trying to draw from the Spirit of God, isn't that right? Because it's about somebody else; and that person has heart trouble also. And it's your husband, and he's in the hospital, that is true. He is in serious condition, with a heart trouble. I see him weak, that's . . . Let's believe the Lord.

Heavenly Father, I pray for Divine wisdom for this case. May it be granted tonight through Jesus Christ, Thy Son. Amen.

Don't doubt, go believing all things; for all things are possible to them that believe.

⁶⁰ Howdy do, lady. I'm a stranger to you, I don't know you. Never . . . You believe? Have faith in God. Have faith in God. So can you be healed. Now, being a stranger to you, lady; never seen you in my life, never knew you, there'd have to be something Supernatural let me know about you; if there's anything wrong. That's right. Now what you determine it to be, would determine what blessing you would get from it. If you judged it, misjudged it; then there'd be no blessing for you.

There was one time a woman touched His garment, she felt virtue, but a Roman soldier put a rag around His head, His face, and hit Him on the head, and said, "He that can see visions and prophesy, tell me who hit You."

He never said nothing. He only saw visions as God give visions. And the only way I can see vision is if somebody . . . It's your own faith in God that pulls the visions, not me, I have noth . . . I just submit myself.

⁶¹ I could hear someone coughing, but I saw a vision, and looked, it was a woman coughing, and it's a different woman. The lady there, she has coughing, it's . . . ? . . . cough at night, spit up . . . ? . . . like off your . . . off your throat, that's right. Raise your hand if that's true, there, the little lady in the blue there. Lift up your hand, put—put up your hands here, the little lady here, that's right. Now do you believe? All right, if you believe, it's over. Amen. Accept it, and have faith in God. See how wonderful He is?

What do you think sister? Have trouble with your head, don't you; head trouble? Isn't He wonderful? It's all gone from you now. Amen.

What did that? Her faith, her faith touched Him.

⁶² Come here, lady; dark shadow following you. Your life has been one, up and down. You've always desired things, but you never did receive it, specially for Christ . . . ? . . . You desire a walk with Him. You've made Him promises recently; if He'd see you through this trouble that you're in, that you'd make a closer walk to Him, that's true. That's THUS SAITH THE LORD. You suffer with a tumor, growth, that's right, isn't it? And that tumor's hid from me, but it isn't hid from God. If I tell you where that tumor is, will you believe me? It's on your leg. It's on your right leg. If that's right, raise up your hand. Now, go believing, and receive it.

Let's say, "Thanks be to God . . . ? . . . our Lord Jesus Christ."

Have faith in God. If thou canst believe, all things are possible, have faith.

⁶³ You believe, lady? You believe me to be His servant, His prophet or servant? I watch that name, critics doesn't understand. But I'm a stranger to you, I've never saw you, and you never saw me. But you're aware that there's Something between us. You're in the presence of Something besides your brother, a man. If you realize that, raise up your hand. No one can stand this close to Him without recognizing It. It's not a man, you know that. You don't feel that way around men; God alone. Because It's not me, He's just here. I'm a man, you're a woman. If there's something wrong with you, I don't know. I don't know, you know, I don't. He's here as a Mediator, between you and God, now me being gifted by His grace, you could pull from Him what He wants me to say to you.

I see now you're—you're real—real worried. You're upset about something, that's right. You're scared of something. I see you've had an examination of some sort, it's for the blood. Raise your hand if that's true. It's a . . . it's an infection in the blood, and leukemia is what you're scared of. That's right, it's true, I'm not reading your mind, I'm telling you what is true.

You're not from here either. You're from a city west of here, and it's got a—a big lake in it, a funny—looking square in the . . . in the middle of the city, and it's up in the mountains. It's . . . it's . . . come to it, it's Ashville, that's where you're from. That's right. Your name's Elizabeth, isn't it? Happs. You believe now? That's right Miss Happs? That did it. [Blank spot on tape—Ed.] Is that right? . . . ? . . .

Our Heavenly Father, I bless this dying woman in the Name of the Lord Jesus, and turn darkness to day, because You give us this

authority, that she might believe on You, the Lord Jesus. And knowing that . . . ? . . . [Blank spot on tape—Ed.] Lay their hands on the sick and they shall recover. And this I do in obedience to You commandments, in Jesus Christ's Name. Amen.

⁶⁴ Now look this way, just a moment. If He knows who you are, where you come from, and all about your life, He surely knows the future, doesn't He. Now look, you're hungering and thirsting for God, walk with God. And you also are in need of a deep, deep walk with God. Now when you go, go get . . . surrender yourself to Him and do everything you can to glorify Him. The dark shadow that followed you to the platform has gone from you. Your faith has done it, now go, rejoicing. And don't be scared of leukemia any more.

Let's say, "Thanks be to God," everybody can believe. If thou canst believe, all things are possible.

I told you that trouble, in your back, left you while you was sitting in the chair, would you believe me? Would you believe it? Then it happened.

Let's say, "Thanks be to God."

⁶⁵ Come. Lady, you got a disease that kills more people than anything else: heart trouble. But Jesus Christ can heal the heart. You believe that?

Father, I intercede for this dear dying woman, in the Name of Jesus Christ, that You will heal her and make her well, for Your glory. Amen.

God bless you, sister. Go happy, rejoicing now, and praising God.

Would you come, sir? Well, insulin's a good thing, but Christ was . . . ? . . . for diabetes. You believe that He will heal you of diabetes, and make you well? Do you believe it?

Oh, God, our Father, I condemn this devil, that's killing my brother. And ask that You will heal him in Jesus Christ's Name. Amen.

All right, go believing now. Don't doubt, have faith in God. Now you believe? Was Jesus raised from the dead?

⁶⁶ Come here, lady, just a moment, stand there. You believe me to be His servant? God bless your heart, woman . . . ? . . . Look at this aged mother, anyone watch the expression of the people when they come in the presence of Him. Look at that . . . ? . . . that woman, that Christian, standing there, suffering with arthritis, weeping in the presence of the Lord Jesus. Not because of me, I'm His Voice.

Mother, you believe He will let you get well? Do you believe it with all your heart? Do you? All right, then turn and go to your home rejoicing, God . . . ? . . . God grant it in the Name of the Lord Jesus Christ, Thy Son.

Have faith in God, don't doubt. If thou canst believe, what did He say? [Congregation responds, "All things are possible."—Ed.]

Oh, what a glorious time, living in the presence of the resurrected Jesus Christ. You believe He's raised from the dead? [Congregation praises the Lord—Ed.] Then if He is Who He has promised; these things. . . He would do these things; then He promised if you would ask the Father anything in His Name, He would do it. Amen.

Every promise is true. This is God's Word, and every promise is true. To him that believeth, all things are possible. Don't doubt. No, I'm not reading minds, quit thinking that. Now, somebody pray. See if I'm reading minds, you pray. Just believe God.

⁶⁷ You're feeling better aren't you, since you're healed of nervousness. Isn't He wonderful?

All right, you two ladies on the end, standing there, both of you suffer with the same trouble, back there, the two ladies standing right back there. Both of you have tumor on the breast. If that's right, raise your hand. And both of you are wanting spiritual help. That's right, isn't it? Put your hands around each other.

Dear Heavenly Father, Satan is exposed. May he leave them both and come out in the Name of Jesus Christ. Amen.

Go back to your seats now . . .? . . . Let's say, "Praise the Lord."

Do you believe, sir? Do you believe me to be His prophet, His servant? I'm a stranger, I've never seen you. No, we are strangers to each other. Something strange about you though, I don't know you, never seen you. But you're here for me to pray for you for heart trouble, that's right. If you . . . Have you give up smoking? Quit smoking and—and—and serve the Lord, do everything you can to please Him, will you do that? Promise to do it, raise your hand, promise to do it? All right, then go, and as the Lord Jesus touch you as you go, in Jesus Christ's Name. On your road rejoicing, sir, be happy and believe.

Dost thou believe?

⁶⁸ Must be about time for me to leave; they always touch me by the side, and I know I don't have any conception of time. And, what you believe, you see this person here, Oh you was just prayed for wasn't you? Have faith and believe.

What about you crippled and afflicted people out here? Where's your faith? I'm not your healer, I'm your brother. I challenge your faith. I challenge it, 'cause Jesus Christ lives.

You, sitting in the chair over there, with your hand up; you believe it? If God will tell me what you're suffering with, what you have, will you believe Him? You have growths in the intestines; you have

trouble with your bladder, don't you? That's right, isn't it? Won't you raise up out of your chair, and go home and be well in the Name of Jesus . . . ? . . .

You believe? If God will tell me what's wrong with you, will you accept your healing? . . . ? . . . high blood pressure . . . ? . . . You believe me now, don't you? If you believe with all your heart, then Jesus Christ heals you, rise up, take your bed and go home. Be well, stand up on your feet, that way, sir . . . ? . . .

Let's say, "Praise the Lord." How many believes on the Lord? . . . ? . . . don't you? There you are, be healed. Take your bed and go home now . . . ? . . . the rest of you will be healed, if you'll believe. Will you believe? Let's raise our hands to God.

Heavenly Father, in the Name of the Lord Jesus Christ, we charge the devil to be a liar. God's truth, ever truth, and now we ask that every person in here be made completely whole, through Jesus Christ's Name.



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