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## CONFERENCE WITH GOD

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Thank you, Brother Orman. Thank you much. Well, we are glad to get back in the tabernacle again this morning. Just a—a little bit hoarse; we've had such a wonderful time this week. This has been a great week of blessings for me. And I'm sure it has for you, also, many of you here. Many has received the Holy Ghost. That was our purpose in this meeting. And the reason we didn't advertise it, way out, was on the account of—of no place to put the people. See? We just . . . Night after night, the people just go away, that's our local people. And we just mentioned it among our folks here.

<sup>2</sup> And about the contribution just now for the baskets, that was meant for our local people. How . . . That's our church thing. This is our regular Sunday school. See? And they . . . Course, if anyone wanted to help in that manner, we'll—we'll be sure that it's taken to the needy. We have families, in the city, that don't have nothing, won't have nothing for Christmas. They're depending on this church. And so, that way, why, it'll—it'll go for that purpose. One of the deacons, just tell them what it's for, or my sister back there will take it.

<sup>3</sup> Now, I hear we've already had baptismal service this morning. They kind of beat me to that, didn't they? Well, then, we'll just have another one tonight, so, then, have two of them. So we suppose . . . Or, at least, the pool will be filled, for immediately after the service, tonight, there will be another baptismal service.

<sup>4</sup> And some of them, they said, would have to be baptized. So Billy run up, a few minutes ago, and told me, said, "Don't come right away, because that Brother Neville had to baptize, first." And said, "There were many people there who had to go, right away. And they wasn't sure we was going to have baptism this morning."

<sup>5</sup> Remember, this pool is always open. Always, any time, any hour of the day or night, ready for baptism. Other ministers come in here, use this pool to baptizing, so we're very glad of that.

<sup>6</sup> Here some time ago, the Park Methodist church, I was over there for a—a service of preaching service. And the lovely brother said, "I was over to Brother Branham's the other day, to use that—that . . ." Said, "What is it you call that thing?"

<sup>7</sup> I said, "It would be hard for a Methodist to say, 'Baptistry.'" They had a little bowl there, they sprinkle in, you know, just a little thing sitting on that. I said, "It's too hard a word for a Methodist to say, 'Baptistry,'" I said.

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8 He said, "We'd like to have one of them around here. I kind of believe in that."

9 So, remember, the Methodist, the Baptist, the Presbyterian, anybody that wants to use it, there it is. It's open, water is freely.

10 And we got a little stick, of a little, hot stick we put in there, to try to warm it. But, I'm telling you now, it doesn't warm it. That's the coldest water I ever felt in my life. And I baptized, many times, where I'd have to take my foot and kick the ice up the creek, like *that*, to baptize them. And then walk home, try to walk to where I had to stay, change my clothes. And my clothes would freeze on me, walking. I just could hardly make my steps, my pants' leg was just solid, making my steps. And it wasn't as cold as this. That's the coldest water I ever seen in my life. I just never seen any water like that.

11 Brother Kelley, it almost freeze me to death, every time I get in there. And so after . . . [Sister Kelley says, "If you're feeling good, it don't."—Ed.] That's right. When you're feeling good, it don't. Sister Kelley says, "When you're feeling good, it don't."

12 We're happy for this happy group of people, mixed up here, in all different kinds of denominations. It's just God's children throwed together. There's people in here that's Methodist, Baptist, Nazarene, Pilgrim Holiness, Catholic, Jehovah Witness, Christian Science, Pentecostal, everything throwed together.

13 [Someone says, "Even a Jew."—Ed.] Even a Jew. Praise the Lord for that. Thank you. We are very happy for the Jew. Yes, sir. If it—if it hadn't have been for the Jew, I don't know where we'd have been. That's right. Now, that's very fine.

14 That's the way Heaven is going to be, exactly, for Heaven is going to be all gathered of all different denominations. And that's the reason we're sitting together in Heavenly places.

15 Now, Doc, that was a bit of psychology. I know it was. He . . . I wasn't close enough to it. Being just a little hoarse, this morning, it'll get in second gear, after while, and get started off, you know, when I get started, I believe.

16 Now, I did have some questions come in last night, pertaining yet to the meeting. If the Lord willing, I'll answer them real quick, tonight, before we have the—the regular preaching service, tonight. And so—so be sure to come, tonight, if you possibly can. And if the Lord willing, I want to preach on a very vital subject, of the closing of the revival tonight, as far as we know, unless the Holy Spirit would lead further.

17 Many of you, of course, will have to go back to your homes, today, or after this service, maybe, this morning. We want to say we appreciate

you, so much. And we want to wish you a merry Christmas and the best of the New Year. God be with you and give you new things, more of the new Life that you're seeking and hungering for. That's what I'm doing, myself, is hungering for more of God.

18 There's several other questions. There's. . . I just got a few in the room, just then, they gave me. And some brother gave my son, last night, some questions. And I didn't get a chance to get to them, because I just stuck them in my pocket, and it was so late.

19 And some of them pertain back again to that Matth-. . . or Hebrews 6:4. Sister Mammie just said, a few minutes ago, that she was so happy to get a hold of that, 'cause she had asked the same question, some time ago. That's a very, very striking thing. But I'm sure all of you got it, what it was. I hope you did. It is not a Christian that's filled with the Spirit.

20 Now if you'll go to Hebrews 10, you'll see that he said in there, it's different, then he's talking, the unpardonable sin, *to* the Christian, but this is, or, to the *filled* person, but this is a person that's a borderline believer that's just tasted.

21 We have them in all churches. Just come to church, and, oh, they appreciate what the Lord does, but they'll never move into it. They appreciate seeing someone healed, but they'll never make the effort of going out and praying for the sick, and visiting the hospital, or doing something that's right, see, like that. You've seen them kind. They've tasted. They've seen. Just like I said, the Cain's, Canaanites, or. . .

22 The Israelites, when they was nearing Canaan, they went almost in. They went there, far enough to get the taste of fruits out of the land, but they said, "Oh, we're—we're not able. We—we can't do it." But Joshua and Caleb knowed they could do it, because they had God's promise.

23 And that's what Paul was trying to speak of, refer back there to them that have come nigh unto It, so near, but they won't put their hand on It, themselves. They just say, "Oh, I—I go to church, them churches. I go to—to a holiness church, Pentecostal church. I go to *this*."

"But have you received the Holy Ghost since you believed?"

"Oh, no. I haven't just yet did it." See? There you are.

24 But a real believer can't rest until he gets into It. He just got to get out in there in It. See?

25 Just kind of a—a borderline, now, that's the person that Paul is speaking of.

26 However, now, this morning, it's a regular Gospel Message for this morning, the Lord willing, gave me enough voice.

27 So I think that's the announcements. I'm not sure, but I think that is, as far as I know. And Brother Neville has made the rest of them.

28 And I want you all to know, if you're ever by this way . . . You that have to go home, now, and can't stay for the evening service, I want you to know. If you're ever by here, any time, I wish it was so, you come by and hear our pastor. We've got a real pastor at this tabernacle, Brother Orman Neville. I ain't saying that because he's sitting here. I've knowed him for years. And he's never changed, one bit. He's still Orman Neville, a servant of the Lord. You can depend on him. Just as loyal, faithful, a wonderful preacher. I sit back there . . .

29 And I've heard preachers, all over the world, preach. But sometimes he preaches things that just astounds me, I tell you, just carries you off, in—in those little things that he uses. I tell you, every time I come, I bring . . . I get about fifteen texts out of his sermon, when I—when I come, writing it down. Going home, "Oh, my, wouldn't that make a message! Oh, my, wouldn't that make a message!" And just write it down.

30 So come around and hear our Brother Neville, and associate with our people. They're poor people, real poor. But they love the Lord, and they'll love you. And so we're happy you were with us, and pray that God will bless you.

31 Now let us bow our heads just a moment before we approach the Word.

32 Gracious Lord, we come now just as reverent as we know how to come. We come in the Name of Jesus, believing that You have promised us, through Him, that You would hear anything that we would ask You in His Name. And we pray, God, that You will make this a visitation to us here this morning.

33 We want to thank You from the depths of our heart, for what You have did for us this past week. Many sad hearts has been made happy. Many of the people has been made to rejoice. And many who were confused, in the Word, is now shouting the victory through Jesus Christ. We thank You for these things.

34 And we pray, Lord, that today will be another time that You'll visit with Your people. And we're assembled here, of all, many different types, I would say, of denominational churches. Some with different beliefs, of maybe friendly disagreeing upon the Scriptures, but not having that to be any barrier, at all, even to a Jewish sister raised her hand. We are assembled in Heavenly places in Christ Jesus.

35 We pray, today, that Your Spirit will be poured out afresh upon us. Give us a fresh baptism, this morning, Lord, or a fresh filling. And we ask that You'll heal the sick, the afflicted, those that are needy. Here

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is a man sitting here in a wheel chair, others are out there, perhaps, with heart trouble, some with cancer. They're dying, Lord. And the precious doctors of our land has diagnosed their cases and gone down into it as deep as they could, and maybe with operations, and still that devil holds on. He's determined to take their life. And he's . . . They may cut somewhere with their knife and tender hands, to try to help that person, but that demon will slip off into another little corner and there break forth again. For he is well able to hide from the doctor. But, God, he can't hide from You. You know right where he's at. And with the Word of Your faith and Power, he'll have to move. And we pray Thee, today, God, that You'll make every evil thing leave the people, that they might have health, and enjoy the blessings of the Lord our God. For we ask it in Jesus' Name. Amen.

<sup>36</sup> Now, there is many handkerchiefs laying here. And we will pray over them. And if you don't have one here, and you wish one, well, you just write us here at post office box three two five, and immediately we will send it right to you. That's found now in the Book of Hebrew, in the Book of—the Acts, the 19th chapter, where we take handkerchiefs or aprons from the peoples, to pray over them.

<sup>37</sup> Let us turn, this morning now, in the Scriptures, to the Book of Isaiah, the 1st chapter. Isaiah 1, while we read a portion of the Scripture.

<sup>38</sup> And while you're turning to this Book, to follow us in the reading, we are want to speak something about the healing service coming up.

<sup>39</sup> Now, we do not try to say that we make Divine healing, here, a major, because Divine healing is a minor. And you can never major on a minor. But we believe that Jesus Christ's ministry, eighty-six percent of it, was Divine healing. And in catching the people's attention by Divine healing, brought the realization that He was God. And they . . .

<sup>40</sup> He said, "If you can't believe Me to be that, then believe the works that I do. For if I do not the works of My Father, then believe Me not. But if I do the works of the Father, and you can't believe Me, then believe the works."

<sup>41</sup> See, as a Man, He made Himself God. On the cross, or, just before the cross, they said to Him, "We do not stone Thee for a good work that You've done. But we stone Thee because You're a man, making Yourself God." He was God. He was. God was in Him. And so, then, He said, "If you can't believe Me, believe the works that I do." See? "Just believe the works, that they're of God."

<sup>42</sup> Well, now, the same thing is today. There's no man on earth is a God. Certainly not. We're all human beings, every one born in sin, shaped in iniquity, come to the world speaking lies. But as we've been

through it so plainly this week, to show that God once lived *above* His creature, because of sin. Then He lived *with* His creature, in the form of a body, Jesus Christ; put His tent with us, dwelt with us, “made flesh,” with us, to suffer sin and pains, agony, and things that we do. Then He sanctified a Church that He might dwell *in*. So it was God above us; God with us; God in us.

<sup>43</sup> Jesus said, “At that day, you’ll know that I am in the Father, the Father is in Me; and I in you, and you in Me.” And you see there, it’s God working through. So, when a person is so completely yielded to the Holy Spirit, and speaking, it is not the person speaking.

<sup>44</sup> I know that by experience. Of my little experience with Christ, I found the times that—that He would permit me to yield myself to Him, till I didn’t know what I was saying. And I wouldn’t have said that, for nothing in the world, but He said it.

<sup>45</sup> Hattie setting back there, the lady. The other day, when this new ministry, which I trust will come in this morning. And all of you has heard about it. And when we were setting. . . And there’s at least eight or ten, right here now, was setting present at that time. And when the Holy Spirit turned to that woman and told her to ask anything that she desired, and it would be given to her. You think I would have said that? If I could, I’d say it right now. But I couldn’t say that. And I trembled, I was so weak. Brother Banks Wood, standing there, was setting next to me. And the perspiration run off of my hands, and I was so weak till I got up and left the house. It scared me so bad. But the woman’s asked for one of the greatest things that anyone could ask, and received it. See, that was God. That wasn’t a man. Men can’t do those things.

Jesus said to the tree, “No man eateth from thee.”

<sup>46</sup> And the disciples, the next day. . . How quick, it started to work right then. The next day, it had begin to wither. And they said, “Behold how quick the tree withers.”

<sup>47</sup> And He said, “Have faith in God. For verily I say unto you, if ye. . .” Not if “I,” but if “you.” “Whosoever will say to this mountain, ‘Be moved,’ and don’t doubt, but believe what they’ve said will come to pass, you can have what you have said.”

<sup>48</sup> That’s God in you. See? Who can move a mountain but God? Who could bring things to pass like that but God? So, you see, beyond any controversy, God is in His people. Then we ought to respect one another. We ought to love one another. Beyond our denominational barriers, we ought to love one another, anyhow. No matter if we cannot agree.

<sup>49</sup> Maybe, the apostles, they couldn’t agree. They wanted to know who was going to be the greatest, and many things. John Mark, and—and

Paul, there, they had a . . . And Peter and Paul had a disagreement. But, the bonds of love, that's what we're trying to contend for today, that all Methodist, Baptist, Presbyterian, Lutheran, whatever it is, we're all together, as a Christian unit. Now we're trying to get filled with the Spirit, to move up closer to God. That's the vision.

<sup>50</sup> Now have you got Isaiah 1? Let's begin with the 14th verse. And I'm going to take a text, the Lord willing, from the 18th verse, to draw my context.

*Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*

*And when you spread forth your hands, I will hide my eyes from you: yea, when you make any prayers, I will not hear: your hands are full of blood.*

*Wash you, make you clean; put away evil, evil of your doings from before my eyes; cease to do evil;*

*Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widows.*

*Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be . . . white as snow; though they be red like crimson, they shall be as wool.*

*If you be willing and obedient, ye shall eat the good of the land:*

*But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD has spoken it.*

<sup>51</sup> You know, lately, we have heard so much about conferences, people getting together. That's what God is speaking of here, a conference with His people. "Come, and let us reason together." That's what we've been doing the last few days. And so much of the nation is, and the national affairs today, is based upon conferences.

<sup>52</sup> Here some time ago, I can easily recall it, and many of the people can recall, the Big Four Conference. They got four of the great leaders of the world together, of the peace-loving world, and they had a conference. And in this conference they tried to decide what would be best to do.

<sup>53</sup> And then we had the Geneva Conference recently, where, at Geneva, the peace-loving people of the world assemble themselves together, to ask about, and confer with one another, about world peace. That was called the Geneva Conference.

<sup>54</sup> Then, if I'm not mistaken, they had a—a Paris Conference, here now, some time ago. And they all met at Paris, to discuss problems, and to try to bring about a peace.

55 And now our lovely President, Dwight Eisenhower, is touring the free world. The papers are full of it. And the radio, of Mr. Eisenhower's talks with the free people of the world, conference after conference, he's trying to—to get to. And the . . . They tell, in the papers, about how that he's—that he's welcome in so many places, and how they sing the American song, or rise the flag up, or raise the flag, rather, up, when he comes. And—and different one gives him gifts, and so forth. It's the people that are peace-loving nations.

56 And I think that we ought to pray for Mr. Eisenhower, while they're putting forth all their efforts, to try to keep this country where we can have meetings like this, to be free.

57 America, in all of its sin and all of its trouble, it's still the best the world has got. I believe that. And God help it to be, and always remain that way, for we have some dearly principles. That, this old earth has been bathed in blood, to keep these principles.

58 So I think we should pray, all the time, that God will be with Mr. Eisenhower, old and his health not too good. And—and the man in his social standing, and making speeches, and trying his best. Even if you disagree with him, in politics, pray for him now. It's your nation that's at stake.

59 What is conferences held for? What's the reason for these conferences? There has got to be a reason, or they wouldn't have these conferences. They've got to come to a certain decision of what they're going to do. That's what a conference is for, is to make a decision. Men in one place, and other place, and different minds, and little things rise up *here*, and something over *here*, and back *here*, then they've got to come together and hold a conference, and then make a decision what they're going to do about it. And that's why they're held.

60 And then after the decision, or the conference is set, they got to have a certain place to have this conference. And if you'll notice, that, they're always trying to find some place that's beautiful. I've been in Geneva, where the Geneva Conference was, in Paris, and—and different places where the conferences has been held. I've been to the UN building. And, oh, it is beautiful, especially in Geneva. And then in there they, I believe they try to select these places so that the attraction, there's something, that, if it's peaceful and—and attractive, it seems to work on the human spirit. I believe that's true.

61 Many times, for myself, to climb a mountain, watch a sunset or . . . just thrills me, and looks like all my differences is settled. A place, a place, selected place where this conference must be held. And then there's got to be decisions to be made.

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62 And then another thought I want you to get, is this, in a conference, that they never have a conference unless there is a crucial need. It's at a—a strenuous time, when conferences is held.

63 In the time of the Big Four meeting, it was a conference because that World War II was almost getting out of hands. And they had to get together and put all their strategy together, and work out something; Mr. Churchill, and Roosevelt, and the others. Trying to put their senses together, to pool it, to find out what's best, because it was a crucial moment. It was a time when the whole free world could have blowed up. And Hitler, today, would have been dictator of the world, then we'd a not had this meeting today.

64 That's why conferences is held, and the—and the reason they put them in selected places, and—and the reason that they have to have them. And if. . . And we're forced to a conference. That's the way they meet. And them has been great conferences. There's no doubt in my mind, and time would not permit me, my voice, to go on and say of the other great conferences down through the age, that I have read about, in the days of Pharaoh, and so forth. But, the great conferences of this world's system has been held.

65 And, then, God has held some great conferences. There come a time, in God's great economy, where there had to be a conference held. And the first one that I can call of, for this earth, was in the garden of Eden. When, the Angels of God came Home, weeping, saying, "Your child has fallen. He sinned, and he's broken Your commandments." Something had to be done. The creature of God had fallen from grace, and was subject unto Eternal separation from the Presence of his God and his Maker.

66 It was a crucial moment, for the King of Heaven had said, "The day you eat thereof, that day you die." And putting His trust into His son, His son had broke His commandment. There had to be something done. It was His creation. It was the work of His Own hand. It was the love of His heart, the apple of His eye. Something must be done. So there had to be a conference called.

67 God selected a certain tree in the garden of Eden. And after He had throwed out old bloody sheepskins into the . . . behind the bushes, He called Adam and Eve, and there He made a conference, talked over and made a remedy for this horrible thing that His children had done, God's conference.

68 And there was a decision made. Always, at a conference, there is a decision. And God made a decision, that, because that Eve had . . . when He held her at the witness stand, because she had took life from the world, she'd have to bring life to the world. And to Adam; and to

the serpent; and, of course, that being the head of the race, all the race under it fell with Adam.

<sup>69</sup> Then I can call in my memory, another conference, of a run-away prophet that had got weak in his decisions, and he thought the task was too great. And he had run away and married him a wife, and got back into the wilderness, and been there for forty years. A prophet, anointed of God, with a great commission; born in the world, a prophet. But, yet, at the very threat of his mistake he had did (to take it in his own hands instead of following the instructions of God, he killed a man), and at the threat and the fear of Pharaoh, he run into the wilderness, and there, was, forty years.

<sup>70</sup> And the slaves of Egypt, the task was so great, their backs was so sore, their hearts was so broken, until their cries come before God, till He was forced to a conference.

<sup>71</sup> There's a way of forcing a conference. You can do it in your life, a showdown.

<sup>72</sup> The burdens of the people, and the cries, was so great, till God had to be forced to call a conference. When God makes a decision, it's got to be that way. So He had already, before the foundation of the world, had put a man on the Lamb's Book of Life, for the purpose of delivering them people. All things was pre-planned by God. That man's name was Moses, His servant. So, before the foundation of the world, Moses was chose to deliver the people.

And Moses had failed God.

<sup>73</sup> That should give us confidence and courage. We who have failed God, we still have hopes. We fail Him, as a church. We fail Him, as a people. But let's call a conference, talk it over with Him, see what He'll tell us, see what decision we'll derive at.

<sup>74</sup> And God's man had failed, and God had to call a conference. He couldn't use no one else. He had selected Moses. So he goes down into the wilderness, somewhere in the back of the desert, near Sinai. And He selected a top of a mountain, and a bush, a certain place. He thought, "I'll bring Moses up here. This will be a good place, away from his sheep, away from his wife, away from his children, away from all the people. And I'll call a conference with him."

<sup>75</sup> There, when He spoke to the prophet, they finally arrived at the subject. "I've heard the cries of My people. That's why I called you, Moses. I've heard the cries of My people down there, and I remember that I made a promise that I have to keep. Now I'm sending you down there."

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76 Moses had his—his words back with God. He was a man. He said, “But who am I? I—I can’t talk.”

77 And then in this—this conference, God said to Moses, “Who made the mouth of man? Who made man to talk? Who made the deaf? Who made the dumb?”

And Moses still complained. He wanted to see God’s glory.

78 And He said, “Moses, if you want to know Who I am, I’m a miracle-working God. Throw your stick down on the ground.” And it turned to a serpent. Then He said, “Stick your hand in your bosom.” And pulled it out, and it was leprosy. And when he put it back again and pulled it out, it was healed. Said, “You know Who I am, Moses? I’m the God that performs miracles. I’m the God that heals the sick and the afflicted. I am Jehovah God.”

79 Moses said, “I see Your glory. One more thing I want to know, before this conference is closed. Who will I tell Pharaoh that sent me?”

He said, “Tell him that ‘I AM’ sent you.”

80 Not “I was,” or “I will be.” But, forever present, “The same yesterday, today, and forever.” “I AM,” AM is present tense, now. It takes future, present’s, and—and past tense, “I AM.”

“I AM has sent you.”

81 Moses received his orders and went on down to the Egypt. Coming out, bringing the children, there come a time, then, when they were cornered. A people, a people called out, separated people from the rest of the world! Israel was the people of God, as long as in Egypt. When once out of Egypt, they were the church of God. The word “called out,” or, *church* means “called out.” So they had been called out from the rest of the world, and they are the church.

82 That’s what it is this morning, those that are called out of the world, no matter what denomination tag they have on them. If they’re called out, they are separated unto God, and they are members of His great Church.

83 So these people had separated themselves, by offering the blood of the lamb, and by putting on the—the blood, over the lintel of the door. And that was put on with hyssop.

84 Look. I want you to notice something here. It’s so striking. Moses commanded that they take hyssop, and dip it into the blood of the lamb, and spread it over the door. The blood, of course, represented the Blood of Christ. The hyssop was common weeds. You could find it anywhere, just pick up a handful of weeds.

85 It shows that the Blood is so simple to apply. The weeds represented faith, just faith in God. You don’t have to go somewhere else. Just take

the faith of God and apply the Blood to your heart. Say, "I'm separated from the things of the world, because, by faith, I apply the Blood to my case this morning. I shall be healed, because I apply the Blood over the lintel of my heart. I'll never let doubt strike me again, for I'll protect myself by placing the Blood of Jesus, by faith (my hyssop), over my door. And no enemy will enter in. I'll never disbelieve God's Word anymore." That's how simple it is.

<sup>86</sup> They were on their march, after being separated, and a called-out people. And they come to the Red Sea. And they had to call a halt. They couldn't cross over. The great general, Joshua, had to raise his hand and sound the trumpet, to, "Stop! Quit marching! There's an obstacle before us. We have the mountains on either side. We're down here in a valley, and we have to stop."

<sup>87</sup> And when that Church ever stops, that's when Satan takes over. Got to move, constantly and rapidly, marching towards Zion. Don't let the Church of the living God ever be guilty of stopping.

<sup>88</sup> So they stopped, and said, "What's the matter here?" And as soon as they stopped and pitched their tents, and begin to rest a while, they heard the rumble of wheels. And the only way of escape they had was backward. And here come Pharaoh's army, moving in to block off, or channel across.

<sup>89</sup> You soldiers, knowing the strategy, how that they shut them off. There was the Red Sea before them, perhaps two or three miles across it. Here was the high mountains; they could not climb them. They would be like sheep, scattered out there, a target for every bowman. And behind them, because they had stopped, come the enemy.

<sup>90</sup> It shows this, friends, even in the march today towards the promised Land, the enemy is just a jump or two behind us. We can't stop at this revival. This cannot be calling a halt. Just keep moving on. Go on. You got a Presence of the Holy Spirit with you, that night before last, and last night. Now continually move on into That. Don't call no halt, for the enemy is close behind you.

<sup>91</sup> And as soon as the halt was called, and Pharaoh's army was seen, coming in the distance; the—the roar of the wheels of the chariots, and the dust flying, and the screams of the soldiers. What a time! It run the people almost into a frantic.

<sup>92</sup> But there was one, among them, who knowed there was no reason to be disturbed. He had had conferences before. He knowed what it taken to get a hold of God. So up, we'll say, up on the hill, at a certain rock, Moses hid himself from the rest of the children of Israel, and there he held a conference. "Lord, I have marched to this place, but an obstacle has stopped us. We've had to call a halt."

<sup>93</sup> Like our brother here in the wheel chair. Like maybe you sitting there with a cancer, or with a heart trouble, or something that you know you're just going to die right away. The enemy has stopped you. He's brought you to a halt. Maybe you come to a halt before the enemy overtook you. Maybe there's something in your life, that's caused you to halt. Whatever it is, you're still have the privilege of a conference. Let's talk it over with Him. Let's do something about it. No matter what the enemy is, he's never too great for our God. We need a conference.

<sup>94</sup> So Moses went up, behind a certain place, we'll say, and held a conference with God. He didn't know what to do.

<sup>95</sup> Maybe you don't know what to do. Maybe you're a sinner, and have done so much sin. Maybe you smoked till you can't smoke no more, and can't quit it. Maybe you've drank till you can't drink no more, and you can't quit it. Maybe you've come to the place where you so full of sin and lust, till you have to look upon every woman you see, wrong. Or, maybe you've even perverted your own natural resources. Maybe you've come to a block. I don't care where you're at, God is still ready to come to you, in a conference, and talk it over with you. Maybe you broke up your home. Maybe you've left your husband, or left your wife. Maybe you run off from your children. There might be many things in this life, that the enemy has trapped you into, but, remember, my brother, sister, you still have the rights to have a conference with God. Yes, sir. Talk it over with Him. "He's a very present help in the time of trouble."

<sup>96</sup> Then we see that Moses had a conference. And perhaps this was the conference, "O great Leader of Israel, I have done all this at Your command. I have—I have led these people just as You told me to do it. I've covered the people by the blood. I've brought down the plagues out of heaven. I've done everything that You told me to do. And here we are, trapped. What must I do, Lord? I must have this conference with You." And perhaps sitting on top of the rock, or standing near, by the cleft of the rock, where Moses was praying at this certain, selected place, in this crucial moment.

<sup>97</sup> Something had to be done, or they would be crushed beneath the wheels of the chariots. They would be pushed through, every little Hebrew children. Every one of the little babies would have been bursted, their heads on a rock. And their mothers would been cut open, and their . . . and ravished, and their—their fathers would been massacred. There was a crucial moment.

<sup>98</sup> There may be that same type of crucial moment, maybe just not that way, but maybe a cancer has took a hold of you. Maybe some

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other disease. Maybe sin has took a hold of you. And it's going to crush you right down into a devil's hell, a separation from God. Hold a conference, quickly.

<sup>99</sup> And when this conference was held, God stood on the rock, by the side of Moses. And He said, "Go back down in the camp, Moses. Go right back where you started from. I'm God. Go down there and speak to the people, to go forward. I'll make the way when it comes time to make the way. I'm the way-making God."

<sup>100</sup> Moses, after the conference was over, and was dismissed from the Presence of God, with an order to go forward, walked down and said, "Fear not, Israel. Stand still, this day, and see the Power of our God. Go towards the sea. Don't move from the commandment. The command is, 'Go forward!' The promised land belongs to us. This enemy is in our way, has got us cut off. But God said, 'Go forward!' Keep moving."

<sup>101</sup> That's what's the matter with the church today. God calls you, and He wants to give you gift after gift, and power after power, and grace after grace. But you organize yourself, then, "I can't go any farther, because the church won't let me." See? There's no halting place in God, no place for denomination. There's no place for any certain standards. The thing of it is, is go forward. Speak God's Word and go forward. Just keep on going. Keep moving. God says it's right, it's right. You've got your commission.

<sup>102</sup> If they say, "Well, I went to my church, and they told me I oughtn't to have went up to that tabernacle. I'm all confused now, about whether I should have the Holy Ghost, or not."

<sup>103</sup> The promise is yours. "It's to you, and to your children, and to them that's far off, even as many as the Lord our God shall call."

<sup>104</sup> What? Speak the Word of God. God said so. Go forward. Watch the enemy scatter. Watch the Red Sea open. Have a conference. Go forward. Sure, it'll open. God is the way of escape. He made a way, right straight to the promised land. Anything got in His way, He moved it out of the way. If anything gets in your way, then have a conference with God. Talk it over with Him, and go on.

<sup>105</sup> That's what God is saying to Isaiah here. "Oh, you're sinful. Your sins are like scarlet. Why don't you come and let's reason it together? Why not come and talk it over with Me? My grace is sufficient."

The Red Sea conference.

<sup>106</sup> Many years ago there was another conference, I'd like to speak just a moment of. That was the Yuletide season that we're now entering, whether there would be a Christmas, or not. But there was a conference made in Heaven, what this plan of redemption would be. And it was

decided by God, that He would become a Man, that He would come down and take His Own curse upon Himself. It would not be fair for Him to send an Angel. It wouldn't be fair for Him to send any other person. Even if He had a boy, it would not be fair for Him to send His boy.

107 It would not be fair for me to make Joseph suffer for the things of my judgment. I wouldn't be just, in doing so. If I passed my judgment, want to redeem it, the only thing I can do is suffer for it, myself.

That's the sign. That's the death stroke to Satan.

108 Now, my Catholic brother, and also many of my Protestants, I'm not hurting you. But when you try to make Jesus a little lesser God than God, make Him a lesser God, you cut His feet off, bring Him down just a little bit under the head of God and make Him a lesser God. You are so wrong.

109 Jesus was Man. He called Himself the Son of man. That was a death blow to the devil.

110 The devil is high, built himself a kingdom more beautiful than Michael's. Cain, his son, wanted to make a pretty altar, all out of fruits and things. God doesn't dwell in that kind of beauty.

111 But, God, to strike the death blow to sin, look how He come. How did He chose to come? There was a conference in Heaven. "How You going down? How You going to do it, Father," said the Angels.

112 "I'm going to become one of them. My law of redemption, is, 'A near kinsman.' And I'll have to be Man, Myself." That's the strike that knocked Satan. Born! He could have come down with Cherubims. He could have come down the golden ladders. There could have been anthems sung through the heavens, and He could have walked to the earth, and expel everything. But when He held the conference, He decided to come as a Babe.

113 In Isaiah 9:6, we find it. "Unto us a Child is born, a Son is given; and the government shall be upon His shoulders; and His Name shall be called the Counsellor, Prince of Peace, The mighty God, The everlasting Father. And of His dominion there shall be no end."

"This will be a sign unto you, a Babe," not a God, "a Baby."

114 Look where He was born. It had to be decided, in the conference, where He be born, to make it sure He was Man. He was born in a stable. He chose, instead of the—the ivory palace guard to bring Him, instead of an Angel escort, instead of rolling Cherubims, with the—with the fineries of Heaven, He stuck Hisself, put Hisself in the stable, over the manure of the animals, the dirt and filth of the world. He was Man. He was no lesser God. He was a Man. Born like we are, through the mess

of birth, come from the womb of a woman. Not a God; a Man! He was nothing, and, no wonder, the greatest sign.

<sup>115</sup> You see in the meetings, the sign of discernment, the Presence of the living God. You see the signs everywhere, of Him. But let me say this to you, my brother, my sister. There never was a sign, so striking, as the sign that the Angels told the shepherd, "You'll find Him in the stable, wrapped in swaddlings cloth." You can see what God is. That's what. It startles me, today.

<sup>116</sup> Why is it a revival can come to town, of some great noted evangelist, and the great up-and-up's go, the mayor of the city, and all the up-and-up's, or the fine dressed, and the poor is kind of looked down on? And you talk about some minister who has got some great education, that he can speak the most fluent words that just tickle your understanding, with great words that the poor would never understand, and you all call that great.

<sup>117</sup> Don't you see that God is in humility? "This will be a sign. The Baby shall be wrapped in swaddling cloth, and be laid in a manger, over the manure of the cattle and sheep." Oh, my! That's a sign. "This shall be a sign unto you. You shall find the Baby there."

<sup>118</sup> Many times, people think, "In a little, old tore-up tabernacle, some preachers that hardly know their ABC's, gangsters and bootleggers, and everything else, converted, no education, and use their southern expressions as his, 'hain't,' and 'carry,' and 'tote,' and 'fetch,' you'll never find God there."

<sup>119</sup> But that's where you find Him, wrapped in swaddlings cloth, humility. You think it comes in some great way. If you want to hold your real conference with God, get a bunch of people like that, then talk it over. You can see the work of God, how He didn't take some sculptor, some great artist and something, and give him an intellectual speech. But He took something that was nothing, come down just like He did at the first place.

<sup>120</sup> Someone said, not long ago, "If this discernment and this healing, and so forth, was of God, the Catholic hierarchy would had it."

<sup>121</sup> Why didn't the Jewish hierarchy have it? It wasn't born in the palace. It was born in a stable. He didn't have needle-work garments to put on, but the rags off the back of a yoke of an ox. Laying over a pile of manure; the Son of God, the tabernacle in which God lived in. That's how He decided to come. And we have to have turned-around collars and frock-tailed coats, and big, fine churches and golden steeples. "This will be a sign. You'll find Him in swaddlings cloth, wrapped in swaddlings cloth, and laid in the manger. There's a sign unto you."

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122 God dwells in humility; not in pomp, that's always been the devil's idea. God comes in humility. "That'll be a sign." Not a lesser God, but a Man. A Man! He cried like a baby, when He was a Baby. He played in the streets, like a boy, when He was a Boy. He worked in the carpenter shop with Joseph, as a Man at work. He eat when He was hungry. He sweated when He was hot. He cried when He was sorrowful. He was a Man.

123 "This will be a sign to you. God will dwell with you, in a humble . . ." Not a great, big uppity-up man, but a little, low Man with no background. A sign! That's a death stroke to the devil, right there. That's a death stroke to every denomination and pomp, and all pomp and glory of this world. It's a death stroke, that the God of Heaven chose to come that way.

124 That's what happened at the conference. It had to be decided. That's the way He chose to come. He didn't have to come that way. He was the God of Heaven, but He chose to come as a Baby. He chose to come that way. That's what happened at the conference in Heaven.

125 Let me just call another, or two, conferences. Let me call this one. There was a time . . . after a perfect life of thirty-three and a half years had been lived. A Man who wanted to live as much as I want to live, as much as you want to live. A Man Who had something to live for, brethren that He loved, people that He loved, sunsets that He liked to see. Remember, Jesus was a Man. God was in Him.

126 There come a time, where the Spirit that was leading the Lamb, the Dove, there had to be a conference between the Lamb and the Dove, and They formed a place to set it.

127 After the supper that night, they crossed over a little brook, Cedron, and, or, somewhere, and went across the brook, and went into a garden called Gethsemane. They had to have a conference. God and Christ had to talk it over. The Lamb and the Dove had to sit together. It was the Dove that had to talk to the Lamb, and it was the Lamb's death.

128 Now, when They sit by that rock, and all the Angels come down from Heaven, to listen in to this conference. Oh! There was Gabriel, Michael, Woodworm, all the thousands of them, sitting around the rock.

129 He said to His disciples, wearied, they had had lots of big meetings, was tired, perhaps like you are this morning. But He said, "Will you just watch with Me an hour? For I've got to go yonder and have a conference. I have to go alone." And when they . . .

130 The conference was set. And the Lamb, young, a beautiful life, never a life like that. Never was, never will be, a life like that the Lamb had. But now the Father said, "Are You willing? Is Your love for Your

brethren great enough? Is Your love for that sinful, stinking world that You were born in, do You love them enough to forfeit Your life? Do You love them enough to take their place, to bear their sins, to the hardest, crucial death?" You . . . There could be nothing die that kind of death but Him.

<sup>131</sup> And in that conference, such a decision was made, until Blood dropped from His brow. He was under a strain. The sins of the world was upon Him. And then He looked into the face of the Dove, and said, "Not My will, but Thy will be done."

<sup>132</sup> Oh, can we have that decision in our hearts this morning? Can you forfeit that little, filthy life of yours? Are you willing to look into His face and say, "Not my will"? "I'm a drunkard, but I'll drink no more. I'm a gambler; I'll drink no more. I'm immoral, but I'll be that way no more. I'm a liar, but I'll stop it today. I'm a foul person. But in this conference, this morning, I'll look into Your face, and take, like my Master Who died for me, to make my way clear, 'Not my will; Your will.' If it cost me my home. If it cost me my husband, my wife, my father, my mother, my fellowship, my church membership, whatever it cost me. In this conference, this morning, I say I want Your Holy Spirit to live in me. I've heard about It. I want You in me. Not mine, but Yours. That's my decision." God has called the place, not upon some high, pinnacle place, but a humble little tabernacle about to fall in. We're having a conference.

<sup>133</sup> Let me speak of one more conference here, just a moment. Many could be taught of. There was a conference after His death, burial, and resurrection. Something had to be done. They were men that had an intellectual conception, so there was another great conference set. We know it, in the Bible, as Pentecost.

<sup>134</sup> They had to have a conference. And something had to be done, for Jesus said, "Don't preach no more. Don't sing any more. Don't go out and minister any more. But I want a conference with you. And in this conference, I'm going to bring the Holy Spirit. But go up to the city of Jerusalem, and there you wait until I get back. I've got to go up to Heaven, to let them rejoice. And I've got to go up to the—the Throne of the Majesty," the body, Jesus, "but I'm going . . . We're going to have a conference up There. And the God that dwells in Me has promised that I could return back again, and I'd be in you; with you, in you, even to the end of the consummation, the world. Until it's all over, I'll be with you. And the works that I do will you do also."

<sup>135</sup> So they didn't know how they'd ever do this, so they went to Pentecost, and a hundred and twenty went in the upper room and closed the door, and they waited and they waited.

136 The trouble with us, if we don't get a—a audience with God in about ten minutes, we're tired, our knees are hurting. We want to leave. If He doesn't answer us just according to what we want, the way we think, we're disgusted with Him. "Oh, come, let us reason together."

137 "Go up to Pentecost, I want to reason it with you. Just go up there and wait."

138 Ten days, they had been sitting, standing, praying, everything, waiting for the promise. "And all of a sudden, the results of the conference in Heaven came down, the Holy Ghost, like a rushing mighty wind, and It filled all the house where they were sitting. They were filled with the Holy Ghost." And they went forward, preaching the Word.

139 When we have world conferences, they usually have their selected place. And what do they do at this conference? They drink drinks, cocktails. They smoke cigars and cigarettes. They lie to one another, and deceive one another, and peace talks of the world.

140 But when God calls a conference, it's fasting, cleaning up, prayer, receiving orders, and going forward. That's God's conference. Not feasting, but fasting. Not indulging in filth, but separating, cleansing yourself from all unrighteousness, when you go before God. Cleaning yourself by faith, through applying the hyssop to the Blood and cleansing your heart, and walking before God, for a conference. That's the kind of conferences when you meet with God, then God gives you orders. Then you go forward, He goes with you.

141 There's many great conferences we could think of. But the time won't permit. There has been a conference lately.

142 There was a conference in the days of Martin Luther, at the reformation. God called Martin Luther, to go preach justification, and he did it.

143 There was a conference held in the days of Wesley, in England, to preach sanctification, and as Wesley testified . . .

144 I wore his coat, the last coat he had on, a robe. I stood in his pulpit where he preached to fifteen hundred every morning at five o'clock. Knelt in the room and thanked God for his life, the very room that he died in. In there, the Spirit upon me, I thought, "Yes, Wesley was true."

145 God's holy Angels, and God, held a conference, that it was time to preach sanctification, and they selected Wesley. And he was true to it.

146 Then along come the Pentecostal. It was time for a Pentecostal restoration. There was a conference held in Heaven. "Is it time to pour out the fullness of the Spirit?" And It fell, and they preached It. And we got It, and received the Holy Ghost.

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147 Now I believe that we're at another conference, that's, the Coming of the Son of God. He said to His disciples, "I do not know the minute or hour; no one knows, not even the Angels. But there will be a conference some day," in otherwise, "and the Father will decide that moment that I'll come back." I believe that conference is going on. The decisions is being made.

148 His Spirit is coming to the earth, so strong, till It'll stand in the congregation, discern the thoughts of the mind. As the Bible said, "The Word of God is quicker, more powerful than a two-edged sword, piercing even to the marrow of the bone, and a Discerner of the thoughts of the heart."

149 When Philip come and was converted, and went and got Nathanael, and Nathanael was brought, the Jew, up before Jesus. And he had been telling him about Him, say, "Well, Nathanael, why, a few days ago, an old ignorant fisherman come to Him, and He knowed. He called his name, told him who he was. Don't you know, that Messiah that our prophet said would come, don't you realize that that Messiah was to be a prophet, a God-Prophet? There He is. That's Him."

150 Nathanael must have said, "I don't believe that. I'll go see for myself." But when he walked into the Presence of Jesus, Jesus said, "Behold an Israelite in whom there is no guile."

151 And when He did that, he said, "When did You know me, Rabbi?"

152 Said, "Before Philip called you, when you were under the tree, I saw you."

He said, "You are the Son of God. You're the king of Israel."

153 When, the woman of Samaria, having five husbands, come to Him. And she said . . . When she started to get her water, she seen this Jew, setting. He said, "Bring Me a drink."

154 See, He thirsted, like a Man. He was a Man. In His body, He was a Man. In Spirit, He was God. "God dwelt in Christ, reconciling the world to Himself."

Said, "Bring Me a drink."

155 She said, "Why, it's not customary." In other words, "We got a segregation. Shouldn't ask me that."

He said, "But if you only knew Who you were talking to."

156 Oh, I wonder, this morning, if we know what's in this room. If we only knew that the Holy Spirit, Himself, the One that'll witness for us or against us, at the Day of Judgment, is right here in the room, and knows our thoughts.

157 “If you only knew Who it was that speaks with you, you would ask Me for a drink.”

She said, “The well is deep.”

158 He kept on talking to her till He caught her spirit. And He said, “Go get your husband and come here.”

She said, “I have none.”

159 Said, “You said well. You’ve had five, and the one that you’re now living with is not your husband.”

160 She said, “Sir, I perceive that You are a Prophet. Now we know, when the Messiah cometh, He’ll do these things. But Who are You?”

161 Jesus said, “I am He.” Oh, my! “I am He, that speaks with you.” A mere Man, asking for a drink, not a great flowery something out of Heaven. Not the White Throne setting there, but a Man asking for a drink of water, to quench His thirst! “I’m He that speaks with you.”

162 And she run into the city and said, “Come, see a Man Who has told me the things I’ve done. Isn’t that the sign of the Messiah? Isn’t that He?”

163 That same One is prophesied, with the prophets back in the Old Testament. Said, “It’ll be a day that when they’ll otherwise just join church, and go to church and be pretty good people. And they’ll have organizations and things. And it’ll be a dismal day, neither dark nor Light. But in the evening time, it shall be Light.” Them prophesies must be fulfilled.

164 You remember, last night, our conference in Heaven? God had brought up all the Angels, around, to hold a conference, who He could make the prophet’s word come to pass, bring Elijah out. . . or I mean Ahab out there, to kill him.

165 Now there’s a conference going on in Heaven. The evening Lights are here. Atomic bombs and things are hanging everywhere, and we’re at the end time. World conferences has come to an end. God’s conference time is coming. These Words must be fulfilled to the Gentiles. “The works that I do shall you do also.” The time is here. The conference has been held. The Spirit is here.

166 Now, friend, in closing, I say this. You’re at a conference, this morning. You are. And your case is ready to be pleaded. Your—your case of sickness is ready to be pleaded before a merciful God. Your sin case is ready to be pleaded before a merciful God, and be sure that you accept it.

167 For, let me tell you, I’m going to speak of the last conference will ever be held. God be merciful. Only one thing will stand there, reconciled. That’s the Judgment. And the only thing you’ll be

reconciled by, is when you've accepted the Blood of Jesus Christ, as your pardon, and been filled with His Spirit. There's a conference where every man will meet, every woman will meet, every child will meet. There is a place selected where that conference will be held, and there will be a great White Throne Judgment set. God has permitted His prophets to look in, and said, "The Books were opened, and another Book, which is the Book of Life. Ten thousands times ten thousands of ministers and Angels minister to Him."

<sup>168</sup> Then, it was written, "If the righteous be scarcely saved, where will the sinner and ungodly appear?"

<sup>169</sup> What will be your stand at that conference? You might have bypassed all of them, down through your life. You may walk out of this door, this morning, and bypass this one. But, my friend, you'll never bypass that one. You are going to be There. "For it was once appointed unto man to die, but after that the Judgment." There will be the great conference where we'll all stand together. And we'll give an account for this morning, of this earthly conference that we've held this morning.

<sup>170</sup> If you are a sinner, accept His mercy while we pray, as you bow your heads.

<sup>171</sup> Just before we pray, and you with your heads bowed, I wonder, this morning, setting in this conference, if the Holy Spirit hasn't said to you, "You are guilty."

And maybe you say, "Holy Spirit, You see, it's like *this*."

<sup>172</sup> That's what Moses said at the Red Sea conference. "It's like this, Lord. I've come this far, but I can't go any farther. There's something in my way."

<sup>173</sup> There may be something in your way. But, remember, God told Moses, "Go, speak to the children of Israel, and go forward."

<sup>174</sup> If you'd like to be remembered in a word of prayer, would you just raise your hands and say, "Pray for me, brother." God bless you. My! All over the building, dozens of hands.

<sup>175</sup> Heavenly Father, with this broken voice rather shattered, from preaching, but somehow, another, the great Holy Spirit has give the people the thought that was meant. When, the prophet said, "Come now, let us reason together, saith the Lord."

<sup>176</sup> "Now come, let us hold a conference with each other, right in the seat where we're setting. I'm setting here, by the side of you. I'm talking to you."

<sup>177</sup> "But, Lord, I've sinned," says the sinner. "I've done so much. I—I don't believe You could forgive me, Lord. I'm a drunkard. I'm a

prostitute. I'm, oh, an ill-famed person. I don't believe, Lord, there'd be any chance for me."

178 Then we hear the beautiful Words come back, "Though your sins be as scarlet, they shall be white like snow. Though they be red like crimson; taking the life of many little babies before they're born, and—and things that's been horrible. Though they be red like crimson, they shall be white as the wool of a lamb." What mercy! "Let us reason together," saith God now.

Let us come, hold this conference, Lord.

179 And—and You're speaking to Your people. They raise their hands, that shows that You're setting by them. For it's written in the Scripture, "No man can come to Me, except My Father draws him first. And all that the Father gives Me will come to Me. And I'll give them everlasting Life, and raise them up at the last Day."

180 Now grant, Lord, that each one that raised their hands, and those who did not raise their hands, wherever Your little individual conferences are being held in this building just now, with the people, may they accept Your pardoning grace and be filled with Your Spirit, and washed in Your Blood. And at the end of the road, may You say, "It is well done, my good, faithful servant. You were faithful that morning, at Eighth and Penn Street, now enter into the joys of the Lord, that's been prepared for you since of the foundation of the world."

181 Lord, my God and my Father, I commit them to You. I can do no more. I'm just Your preacher, and I can do no more. They are Yours. Deal with them, Father, according to their needs, of their heart. We permit them. . . or commit them to Thee, in the Name of Thy Son, Jesus Christ. Amen.

182 If you have ever noticed, at the tabernacle, I do not permit people to go pull people to an altar. I don't believe in that. If God don't bring you, it won't do no good for somebody else to. "No man can come except My Father draws him. And all that the Father. . ." And the Father draws you because your name is on the Lamb's Book of Life. "And all that He has given Me will come to Me." Whether you're in your seat, at the altar, wherever you're at, you'll come. That's exactly true. Jesus said so.

183 So now, you dear people that raised your hands, the next step for you to take, if you haven't been baptized, is to be baptized in the Name of Jesus Christ for remission of your sins. That's the doctor's prescription, Doctor Simon Peter, who had the keys to the Kingdom, and to tell you how to enter.

184 On the Day of Pentecost, they said, "What must we do to be saved?"

<sup>185</sup> He said, “Repent, every one of you.” That’s what you just done. “Then be baptized in the Name of Jesus Christ for the remission of your sins,” to show to the people, and the world, that you believe (death, burial, resurrection of Jesus Christ) He took your sins. “Then you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, to them that are far off, even as many as the Lord our God shall call.” Follow that instruction.

<sup>186</sup> If it’s not at this tabernacle, at the tabernacle where you go to, the church where you go to, wherever it is, don’t stay out. Get right quick to a body of spiritual believers. Go to the Assemblies of God, the church of God, the Pentecostal Oneness, the Pentecostal Twoness, Threeness, whatever it might be. I don’t care where you go, but get quickly to a church. Put your fellowship in there. If they teach little things, maybe, that you don’t; you don’t say, “Well, Brother Branham didn’t teach it like that.” Well, don’t make any difference, anyhow. If you got the Holy Ghost, move on. Get with them. Push on. We’re—we’re all going to come to one, anyhow.

<sup>187</sup> When Solomon’s temple was cut out, across the world, it was cut from all over the world, different funny-looking stones, and everything else. But when they begin to come together, there wasn’t a buzz of a saw or a sound of a hammer. Forty years in the erecting of the temple, they never heard one hammer beat, or one saw buzz. They were all cut out just right.

<sup>188</sup> All these great churches, that’s got the Holy Spirit, will move right together in their fitted places, at that Day, in the Body of Christ, for the Rapture. So just get to where they believe the Gospel.

<sup>189</sup> Now, my precious friends, I didn’t know that I had took that much of your time. I don’t know what time I come on. Was it nine-thirty or ten o’clock, or something? Ten o’clock. I can’t. . . Is it that, really that long? I couldn’t hardly believe it.

<sup>190</sup> We have time for just a prayer for the sick. We promised them that. Now, just one minute. If you’ll just give us fifteen minutes. Just. . . I believe it’s fifteen minutes till, so we’ll just take that fifteen minutes by my watch. Listen. There is nothing. . .

<sup>191</sup> Your first duty, when you get sick, of course, you go to your doctor. He does all he can do. If he can’t do no more, you have a right to go to the great Specialist then. Now, we’re not against doctors.

<sup>192</sup> I have many precious doctor friends who are my buddies, fine men who believe in God. And I pray for them, and they even pray for me. That’s right. They get a patient they can’t do nothing with. Many fine doctors, course, I hold back their name. Maybe they’re not filled with

the Holy Ghost and things, but they're good men. They say, "Brother Branham, there's nothing I can do with that case; if you'll take it."

<sup>193</sup> I say, "Send it over. Let me . . . I can't do it. I'll permit it to Jesus, commit it to Jesus Christ, let Him do it." See? So that's fine.

<sup>194</sup> But, look. If there is ever any healing takes place, Christ will be the One that does it. The doctor can move an obstruction, pull a tooth, or—or cut a place off, take appendix out, take, cut a cancer off, cut a wart off, or operate; or for something else, put poison in you, to kill germs. But there's nothing can heal besides God, 'cause it has to be a creation, grow it back. And no medicine will create. See? There's only one Creator, that's God. Then, Psalms 103, see. All the Scriptures are true. "I'm the Lord Who heals all of your diseases." That don't say the doctor hasn't got a part in it. Yes, he has. If I break my arm, my duty is to go to a doctor that knows how to set that arm, but he can't heal that arm. He can only set it, place the bones back in a place. And then God furnishes the calcium and so forth, and creates the material, that inside my arm, that grows it back together. God is the healer. See?

<sup>195</sup> Now, we been preaching this week. The Jewish custom for people, in the Jewish time, was to go, lay hands on the sick. That's what they did. Everything was laying on of hands. It was a Jewish order. But it never was that way with the Gentiles, never. When Jairus' daughter (a Jewish priest), when she died, he said to Jesus, "Come, lay Your hands on my child and she'll live." Lay Your hands on it.

<sup>196</sup> But when He went to the Roman centurion, he said, "I'm not worthy You come under my house. Stand out there where You are, and just speak the Word." He realized the authority that Jesus had. He said, "I'm a man under authority, I've got a . . ." He was a centurion. It meant—it meant a hundred men under him. He said, "If I say to this man, 'Do *this*,' he does it. And that man, 'Do *that*,' he does it." He said, "And You have the authority over every disease, and every affliction, and everything. They're all at Your command. You're the great Commander." Oh, I like that.

<sup>197</sup> That even touched the heart of Jesus. And He turned around then, to the Jewish people, and He said, "I've not found faith like that in Israel."

<sup>198</sup> The Syrophenician woman, a Gentile Greek, come to Him and said, "Lord, I've got a child laying down here, that the devil is variously bothering her." She probably was an epileptic or some type of insanity. Said, "She's in a terrible shape. Would You heal her?"

<sup>199</sup> And He tried her faith. "Why," He said, "it's not meet to take the children's bread and give it to the dogs." Calling her a dog. And in them days, a dog was one of the . . . about like a hog, the lowest thing there

was. Said, "It's not meet for Me to take the children's bread, and give it to you dogs."

<sup>200</sup> She said, "That's the truth, Lord." Oh, I like that. "That's the truth." Said, "But, You know, the dogs, under the table, eat the children's crumbs." That touched Him.

She said, like you did the other day, Hattie, the right thing.

<sup>201</sup> He turned and He said, "For this saying, the devil has left your daughter." Didn't have to go to her and lay hands on her.

At the Day of Pentecost, when the Holy Ghost fell . . .

<sup>202</sup> Philip went down to Samaria. They were half-Jews, so, when he went down, he had to lay hands on them, to receive the Holy Ghost. The Holy Ghost hadn't come upon none of them, yet, so they sent up and got Peter. They had been baptized in the Name of Jesus, so they went up and got Peter and John, at Jerusalem, at the headquarters. And they come down and laid hands on them, and they received the Holy Ghost. Then Peter went up to house of Cornelius . . . See, he had to lay hands on them. Look, Acts 19, when that bunch of Jews at Ephesus, he had to lay hands on them, that they receive the Holy Ghost.

<sup>203</sup> But, while he's at Cornelius' house, "While he spake these Words, the Holy Ghost fell on them." No laying on of hands. The Holy Ghost fell when they heard the Truth. They were hungry and waiting for It.

<sup>204</sup> Are you that hungry for healing, this morning? Then let the Holy Spirit speak, if Jesus is the same yesterday, today, and forever. You believe that? Did He say, "The works that I do shall you also"? How did He declare Himself to the people, to be their Messiah, the Jews' Messiah? How did He do it to the Jews? By telling them the secret of their heart. They recognized Him, the Messiah. How many knows that's true? Sure.

<sup>205</sup> When the Peter come, and He said, "Your name is Peter." And said . . . Or, "Your name is Cephas." Said, "You'll be called Peter. Your father's name was Jonas." That settled it. He knew that was the Messiah.

<sup>206</sup> When Philip went and found Nathanael, He said, "You're a . . . You're a good, honest man."

He said, "Now, Rabbi, when did You know me?"

<sup>207</sup> Said, "Before Philip called you, when you were under the tree, I saw you." Fifteen miles around the mountains, a day's journey, "I saw you."

He said, "You're the Son of God, the King of Israel."

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208 He went down to the Samaritans. He had need go by. Why? He went down to the Samaritans. And there was a Samaritan woman, and so He thought He'd just give her the sign of the Messiah. And He said, "Go get your husband and come here."

She said, "I have no husband."

He said, "You said well, 'cause you've got five."

209 She said, "Sir," in other words like this, "we been looking for a Messiah to come, and He's going to be a God-Prophet. And we know, when He comes, He'll tell us these things. So, You must be some sort of a prophet."

He said, "I'm the Messiah. I'm He that you're speaking of."

210 She left that waterpot, a prostitute and desperate, how condition she was, and run into the city, and said to those men, "Come, see a Man Who told me what's in my heart. Isn't that the Messiah? Isn't that the Messiah?"

211 Not one time was it ever done to the Gentiles. No, sir. This is their day, when the evening Lights.

212 The Jews are in a nation now, to control the world. One time they did. They're coming back. Watch that fig tree putting forth its buds, yonder. You watch the Jew, wherever he is, God's calendar, you'll find out. He'll never forsake Israel. But Israel had to be blinded. I'm not saying this in behalf of this Jewess setting here. But Israel had to be blinded, in order to give us a chance. Love them. Don't you worry, they'll blossom again. "What the palmerworm left, the caterpillar eaten. What the caterpillar left, has the locust eaten. But I will restore, saith the Lord." That was just eaten, for a spell, so that we could be brought in. Our eyes are open.

213 Now what is it? Our day is ending. The Jews are beginning to assemble again, together, like God said. And the evening Lights is shining, on what? Where's the Lights in the evening shine? On the West. They shined on the East, at the Jew, the eastern people, at the beginning. It's been a dark day of denominations and so forth, but the evening Light shall shine on the Gentiles, the western hemisphere. Here we are now, at the end. We're—we're at the West Coast. If you'd go any farther, you're going back East again. Civilization has traveled that way. So, the evening Lights are shining, "Jesus Christ the same yesterday, today, and forever."

Let us pray.

214 Now, Lord, these are all Yours. "Word faith cometh by hearing, hearing the Word of God." And, God, You make Your Words manifested, to prove to the people that You are God. Now let it be

known, this morning, that You're God, and I'm Your servant, telling them the truth of Eternal Life. Through Jesus Christ our Lord, we pray. Amen.

215 I believe, Billy told me out there, that there was a—a great bunch of prayer cards, many people here. We cannot bring all of them up, you know that, for it to—for it to prove that, or just that you might see. Now, God don't have to do this. And everyone know that?

216 Jesus didn't have to heal anybody when He was on earth. Did you know that? But He did it, that it might be fulfilled which was spoken by the prophet. Is that right?

217 He does this, that the Word might be fulfilled, "As it was in the days of Sodom, so shall it be in the Coming of the Son of man."

218 You notice, they had Billy Graham and Oral Roberts, them, in the day of Sodom. Men like them went down and preached to the Sodomites in the city.

219 But the elect Abraham and his group was the called-out group, out to one side. What kind of an Angel stayed behind and preached to them? Watch. The Man set there, said He was a Stranger from a foreign country. Dust on His clothes. Had just eat part of a calf, drank the milk from the mother, eat some corn cakes, with Abraham. While, perhaps he had the fly bush, shooping the flies away, while He was doing it, setting there, eating. And after He had left . . . Abraham called Him, "Elohim, the Almighty." But He was a Man; God in His people. Now look what He did, how He know. He set there and talked to Abraham. He said . . . Now, first time He had met Abraham, first time Abraham had seen Him, and knowingly.

220 And these other men was going to go on in to Sodom. And they went down there and preached, and blinded the people. Isn't that what the preaching of the Gospel does, blinds the unbeliever? Notice.

221 But this One stood back there with the elect Church, Abraham and his group, the circumcised, the real ones. He said . . .

222 Lot was the—the one that lives in the city, and has big times. And see how his daughters was, and how his sons was, and everything. That's just like the world today, Sodom, sin and everything. That's the church, nominal.

223 But the Church, spiritual, is the called-out group, separated. What kind of an Angel come to them? Now let's watch it. Now, remember, your Lord said, "As it was then, so will it be at the Coming of the Son of man." Jesus said so. "Heavens and earth will pass away, but My Words will never fail." Now listen close, and be quiet.

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224 Now, this Angel has talked to Abraham. He said, “Abraham, where is your wife, Sarah?” How did He know he was married? How did He know he had a wife? And how did He know her name was Sarah? Strange, wasn’t it?

And Abraham said, “She is in the tent, behind You.” Uh-huh.

225 He said, “Abraham, seeing that—that you believe God, and you’re going to be heir to the world, all the Gentiles and all will be brought into the Kingdom by your Seed, by your . . . the promise is made to you, I’ll not keep any prom- . . . anything hid from you, Abraham.” Oh, I love that. “I won’t hide this from you, Abraham. But you’ve believed Me, for that baby, for twenty-five years. Now you’re a hundred years old, and she’s ninety. But, Abraham, according to the time of life . . .” In a mixed audience, you know what I mean, the twenty-eight days. She had stopped, fifty years, or more, yeah, sixty years before that. Said, “According to the time of life with Sarah, I’m going to visit you again, and you’re going to bring that baby.”

226 And Sarah, behind Him, in the tent, flaps closed, laughed within herself. Just . . . [Brother Branham illustrates—Ed.] And said in herself, “Could I have pleasure with my lord?” What do you call your husband? “Will I have pleasure with my lord again, seeing that I’m old, and he’s old, too?”

227 And the Angel, with His back turned, said, “Why did Sarah laugh? What made her laugh?” Don’t you see? What kind of a Spirit, what kind of an Angel, was that, visiting that elect Church there?

228 Now, Jesus said that same thing will take place just before His Coming. That’ll be a sign of His Coming.

229 Let’s call a prayer line. He made the promise. He keeps it. Now, there, somewhere along there, I’ve got to call up five or six people, as many can stand here. The rest of you all just believe. Watch. If you don’t have a prayer card and get up here, that don’t mean one thing. I challenge you. Here’s what . . .

230 Here’s what the Seed of Abraham did, Jesus, when He was on earth.

231 One day, He was passing through a crowd of people. And all of them was saying, “Hello, Rabbi. Good morning, Doctor. How are You, Reverend? Glad to meet You, Reverend. Glad to have You over here. Going to hold a meeting while we’re over here?”

232 And a poor little woman had a need, so she slipped through the crowd and she touched His garment. For she said within herself, “If I’ll just touch that holy Man.” See? Her faith. See? “If I touch Him, I’ll be made well.” So she touched Him, and she went back out in the crowd. She said, “Oh, I’m sure I’m healed, because I believe that. I believed

it. I know I'm healed. I—I just believe the blood issue is stopping right now. I just believe it.”

233 Jesus stopped, said, “Say, who touched Me?” What a question!

234 Peter said, in other words, “Lord, what's the matter with You?” The Bible said he rebuked Him. Said, “What do You mean by that? Why, everybody is touching You! How You come to say . . . You, being the Messiah, aren't You afraid You're going to dispose Yourself here before these people, 'Who touched Me?' And I bet there's been five hundred touch You in the last minute. What would You say, such a thing as that?”

235 He said, “But this was a different touch. I perceive that I got weak.” Virtue, anyone knows virtue is strength. “I got weak. Strength went out of Me.”

236 And He looked around, looked around. See, there is faith out there, somewhere. He looked around, and He found the little woman. The Holy Spirit that was in Him, in the fullness, directed Him right to the little woman. That blood issue she had had, He said, “Your faith! Now, I never healed you. I never had nothing to do with it, but your faith,” (in Who?) “in God, Who I am representing, your faith has made you whole.”

237 Now, the Bible said that He's the same yesterday, today, and forever. That's, the same in principle, the same in power, the same in attitude. The same God that lived in Christ, lives in the Church, not as much of It. He had without measure, we have It by measure. But if you had a spoonful of water, out of the ocean, the same chemicals was in the whole ocean, is in the spoonful. Remember that. That's right. It's the same God.

238 Now, the Bible said, in Hebrews, he said that, “Jesus Christ right now is the High Priest that can be touched by the feeling of our infirmities.” How many knows that? Well, if He is the same High Priest, wouldn't He act the same way if He was touched?

239 What are we? His mouthpiece. We submit ourselves to Him, and our words are not our words. “Take no thought what you shall say, 'cause it's not you that speaks. It's the Father that dwelleth in you. He speaks.”

240 Somewhere, where was that, Billy, one to fifty, or one to a hundred? [Brother Billy Paul says, “Hundred.”—Ed.] One to a hundred.

241 Usually, people rally for that first card, so we'll leave that alone for a minute. Let's start at a funny number, let's say, thirty. Who has prayer card thirty? Raise up your hand.

<sup>242</sup> What's—what's the letter? [Brother Billy Paul says, "B."—Ed.] B, B thirty. All right.

<sup>243</sup> Look in your pockets, pull out your prayer card. And if there . . . [A brother says, "Right there."—Ed.] Well, listen, if there's no thirty, why, we'll start somewhere else then. We'll—we'll begin at . . . [Brother Billy Paul says, "Right there, in the back."] What say? [Brother Neville says, "There he is." Brother Billy Paul says, "Back, on the left."] Oh, I'm sorry. I'm sorry. All right. Come here, sir.

<sup>244</sup> Thirty-one. Who has prayer card thirty-one, would you raise up your hand? Thirty-one. Come right here, sir. Thirty-two. Who has prayer card thirty-two? You, young lady? Thirty-three. Who has prayer card thirty-three? Would you raise your hand? This lady, here. All right, sister. Thirty-three. Thirty-four. To prayer card thirty-four? You, sir? Thirty-five. Thirty-six. Thirty-six. Who has prayer card thirty-six? Did I miss it?

You have thirty-six, young lady? Thirty-seven. This lady was confused here. Find out . . . What's your prayer card number? See where she's at. [The sister says, "thirty-five."—Ed.] Thirty-five. I'm sorry, lady. All right, get your place. The boys there will place you where you're to be.

Thirty-seven, thirty-eight, thirty-nine, forty. Let's see them raise up. There's three now. Thirty-eight, thirty-nine, forty. Thirty-nine, forty. One, two, three, four, five, six, seven, eight, nine, I guess that's it. Forty, forty-one, forty-two, forty-three, forty-four, forty-five. Let them prayer cards come forth: prayer card, up to forty-five, from thirty to forty-five.

Now, if you can't get up . . . Have you a prayer card, sir? You do, all right, go over there. I don't see but one crippled man. He's setting here in a wheel chair. Now, if there is anyone without any of them prayer cards, now, we don't know . . . I guess I'm getting a jam there, so I . . . Okay. All right. I'll—I'll—I'll stop, in just a minute. All right. We don't have no room here, see, to have it done orderly.

<sup>245</sup> Now, how many in here does not have a prayer card, and yet, you're sick, and you want God to heal you? Raise your hand. Well, it's practically everywhere, I suppose, just about everywhere.

All right, now, I'm going to ask you, if you will, for these next few minutes . . . Which, I've took over my time now.

But, here is the showdown whether this Word is right or not! This proves it!

Now, let me have your undivided attention.

Anyone here knows, that, if I could, I'd heal every one of you. But the Bible said, that, "I'm the Lord thy God Who heals all thy diseases."

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It's based upon a Faith. All of these things that I've preached this week, up to this time, and down through my life, has been based upon the finished works of Christ at Calvary. If you believe it, that's all God asks: "If you'll believe it, you shall have what you ask for."

Now, as far as signs and wonders to appear, He promised that. First, He set in the church (What?) apostles, prophets, teachers, evangelists, pastors. That's God's order set in the church, to perfect the saints.

Now, I want each one of you to give me your undivided attention.

Now, there's just about one person in that prayer line that I think that I know. And that's the man with the white suit on. I can't call his name. But I—I believe he is from somewhere, about, up around Carolina, or something. I. . . He's a car dealer or something. I've had words with him. I don't even know his name. But I. . . And frankly, I—I don't know what's the matter with him. I. . . God knows that. I couldn't tell you what's wrong with him. But I think the rest of them are all strangers to me. I don't know them.

<sup>246</sup> How many out here that knows I don't know nothing about you? Raise you hands. Yes, sir. Now, the Bible said, "When the Holy Spirit is come, He'll. . ." (First thing, the Holy Spirit will do what?) ". . . reveal these things to you, that I have taught." Is that right? Then what would He do? "Show you things to come, be a Revealer of the secret of the heart." He would do the same work that Jesus did.

<sup>247</sup> Now, how many believes that Jesus completed the plan of salvation and healing, at Calvary? Certainly. So, as far as that, it's all over, isn't it? It's all over.

<sup>248</sup> But the only thing that He can do is to shock you, or to bring you to an understanding that He is still God and keeps His promise. So, in doing so, He anoints preachers. That's these fine men standing around here, and many back there. He anoints them to preach. I'm a poor substitute for a preacher. He give me *this*, for my preaching, you see, instead. Cause, I'm uneducated and don't know nothing, you know what I mean, to be a scholar or anything, or a student. But He give these men opportunities to do that, and they get up there under inspiration and preach. Oh, they could say more in five minutes than I could say in an hour, because, under the inspiration, just like a cannon or a machine gun rapidly driving It right down, like a trip-hammer driving. See?

<sup>249</sup> Me, see my gift is something else: I have to take my time and study what. . . and wait and see what the Holy Spirit tell me next. And see, it's not exactly in my line. But yet I do it, in order to build the congregation, to let them know what my conception is of Christ.

Usually in meetings, I have some good preacher preach for me. But now, now is the time; this is the hour, after the Word's been preached:

Then what about it? If it's just preaching, you walk away, well, you don't know it. But if He comes around, and proves that what He said is the Truth, then, brother, it's on your lap, then. That's right, it's you.

Now, if the Holy Spirit will come this morning in the audience, and do exactly the way He did when He was in Jesus Christ, how many in here will believe that God was once over us; then with us, in Christ; now in us, in the Church? Sure.

Now, if you can see now, you don't have to have hands laid on you, if you're a real believer. "While Peter spake these words, the Holy Ghost fell on them." See? "I do not need, come lay hands on my servant: just say the Word, and that's all You have to do." See whether you're a seed of Abraham now. Let God do the rest.

Heavenly Father, as a man, as a servant, that's my finished word. You speak from hereafter, Lord. Let it be so, that they'll know that You are God in the midst of the people. In Jesus' Name, Amen.

<sup>250</sup> Now, as a man, here's a man just like, well, I'd say, that, when Nathanael came before Jesus. As far as I know, we've never met; we're strangers to one another. But God knows the man, I do not know him. In my memory I've never saw him, unless it just happened to be on the street somewhere, and met him out here, shook his hand, or said, "How do you do, sir?" or something-another, of a morning, is all I know. But God knows the man. Now, if Jesus Christ is the same yesterday, today, and forever, then He has . . . if this man is sick, then, as far as healing, He has already done it. Jesus has already finished that. But just some way to get him, believe, to know that Jesus is right here.

<sup>251</sup> Now what did Jesus say? "The sign, like was at Sodom, so will be done in the last days." "The works that I do," showing that He was that very same One that was with Abraham. "Before Abraham was, I AM." He was that Angel. And here He . . . Here He is, here this morning, the same Angel, dwelling in us.

<sup>252</sup> Now, the man may be a—an impostor. He may be a hypocrite. He may be an infidel. He may be a— a saint. He, I don't know nothing about him. He's just standing there. But if the Holy Spirit will come and reveal, to him, let him be the judge from then on. He knows. If the Holy Spirit can tell him what has been in his life, surely he, if that's true, he could believe what will be in his life. Is that right? If He could tell what has been, what about what will be? Now, he'll know whether it's right or not, whether it has been.

<sup>253</sup> Doctor, you believe this. You and mother, both, you believe it. And the other doctor sitting back there, also, from Springfield, Missouri. See? The Holy Spirit is in here now.

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254 Gray-headed man there, staying out at the Alben Motel out here. You're suffering with something in your side. You're not from here, to begin with. You're from Canada. British Columbia. Vancouver. You come from Finland. Kiitos.

255 [The brother says, "Kiitos, and God bless you."—Ed.] God bless you. Go home; you're well. Jesus Christ makes you well.

256 You believe? I don't know the man. I don't know now what I said to him. That was the Holy Spirit speaking.

257 Another stranger. I don't know the man, never seen him in my life. I suppose we're strangers. Is that right, sir? [The brother says, "Right. That's right."—Ed.]

258 I've never seen the man, know nothing about him. Now be real reverent. And if I don't know nothing about the man, and the Lord will tell me something about him, then surely that would confirm that it takes something more than man to do that. Is that right? Now if you'll just be real reverent, and watch, and be careful. And when the Holy Spirit brays over you like that, accept It. Believe It, with all your heart.

259 A stranger. First thing, you're seeking salvation. You're an alcoholic. That's exactly right. You're not from this city. You come from another city, an Indiana city. Yes. I believe it's New Castle, something like that. That's exact. Um-hum.

260 You're with, *somehow another*, I see somebody's. . . you're with a woman, it's connected. . . Where is Lyle Woods? It's his wife. She's here now. She wants to be prayed for, too. Yes, sir. You believe God can tell me what your trouble is? Heart trouble. She'll believe with all of her heart, she can be healed.

261 I condemn that devil in you, that makes you drink alcohol. Go home, in the Name of Jesus Christ, and never drink it again. Be baptized in His precious Name, taking away the sins. And I condemn the devil, may he pass from you. Amen.

262 Go on. God bless you, sir. Your sins are forgiven now. Go, and sin no more.

263 Have faith in God. Don't doubt. Believe with all that is in you.

264 We're strangers to one another, young lady. You believe Christ knows us both? Here is like the woman at the well, and our Saviour. You're not her, and neither am I He. But His Spirit lives forever. The woman, this young woman standing here, has. . . If you could see It, between her and I is this Light of the Angel standing here. But just beyond that is a shadow, and that shadow is death, darkness. It's a cancer. The cancer is located, rectum. You're not from this country,

either. You're a Kentuckian. From LaGrange, Kentucky. That's right. Miss Johnson, tell you what. If you believe, with all your heart, go back home, and Jesus Christ make you well. You believe that? [Sister Johnson says, "I do."—Ed.]

265 I condemn the devil that's taking the life of this woman. Upon the basis of the resurrection of Jesus Christ, I now challenge Satan, and tell him that he is a defeated being, that Jesus Christ defeated him at Calvary. And as God's servant, under the anointing of the Holy Ghost, that, the commission given me by an Angel, I condemn this devil, for this woman's life. Let her live, O Lord. Amen.

266 Return home, rejoice and be happy, thanking the Lord. Don't doubt now. Don't have a doubt in your mind.

267 You look awfully sincere and innocent about that, lady. If you believe, that gland trouble you're suffering with, arthritis, believe it with all your heart, it'll leave you.

268 Now, the little lady felt Something right here, 'cause there's a spirit between both of them, you see. You, yours is all right, too. Just believe, with all your heart.

269 And by the way, the little lady next to her there. Yes, that's you setting there, looking up, praying. Uh-huh. That back trouble, believe with all your heart. And you, too, you had a back trouble, also. So just go up and go home now, be well.

270 You believe, all your heart? You're here for your daughter. Your daughter is shadowed with death. It's a cancer. And her spiritual conditions is not too good. Yes, sir. She's just up-and-down, in-and-out, and washed around. You see that handkerchief you got in your hand? [The sister says, "Yes, sir."—Ed.] You believe that's the Holy Spirit speaking here? ["I do."] Let me have that handkerchief.

271 Lord, in the Name of Jesus Christ, I condemn the condition of her daughter. On the words of her mother, may it be effective upon her, in Jesus' Name. Amen.

272 Go; don't doubt. Have faith. She can go home now. Put that handkerchief on her. Believe. Have faith in God.

273 There's a woman, if you can see her. She got her eyes closed. Her handkerchief up, praying, wiping her eyes. You touched Something, sister. You didn't touch me, but you touched Him. Now, you've got varicose veins, female trouble, complications of all kinds. That is right, isn't it? Raise your hand if that's true. All right. Now go home, be made well.

274 What did she touch? I want to ask you. Who, what did that woman touch? The High Priest. Can you recognize? Jesus Christ, the Son of God, is present. "If thou canst believe!"

275 The Spirit is in the audience. Be believing. That Pillar of Fire that is on this picture here, is moving in the audience. It's a woman looking right at me. It stands over her. Hands up like *this*, with a handkerchief in her mouth. Got trouble with the head, kind of a nerve condition of the head. That is right. Do you believe me to be His prophet? You believe that to be Christ talking to you? Go home, you're going to get over it. Believe with all your heart.

276 Man sitting right behind her there, something another connected with him about Campbellsville, Kentucky. Uh-huh. You got a nerve trouble, too; prostate; high blood. You believe with all your heart, sir? If you do, raise up your hand if those things are right. What did you touch? You touched Somebody, the High Priest. Go, believe, and get well.

277 Here's a woman, kind of heavy-set, sitting here with her hand up around her. I believe I know that woman. I've seen her somewhere. She's praying. She's got trouble with her head. And immediately when I said "head," to that other woman, just a few minutes ago, it affected her. She has got a head trouble, too. I've seen the woman somewhere. I can't place her, but I've seen her. Oh, yes, I do. I know now, even spiritually. She's Rose Austin, from Louisville, Kentucky. Believe now. Go home, be well.

278 I know you. I know your . . . I know your face. I was with you, in a—a interview, in a trailer, where you received the Holy Ghost. That's right. Laid hands upon you, and received. I don't know what your name is right now, but I know you. You have a car business. That's all I know. I have no idea what's wrong with you. You, you're aware of that. That's right. No idea. If God will reveal what the trouble is, then the same One that give you the Holy Ghost, can heal you, give you the desire of your heart. Believe that? [The brother says, "Yes, sir."—Ed.] You're not here for yourself. It's not your condition. It's for a loved one. It's a sister in Virginia. Some kind of a trouble, like a back.

279 You're wife is sitting there. She's also needy. She'd believe, the old heart trouble and things will just leave her. She'll . . .

280 This woman right here is connected with you. That's your mother. She is bothered about whether she has the Holy Ghost, or not. Also, she has a bladder trouble that's bothering her, and something other. The doctor there, kind of a strong fellow, said, "It's a fallen womb." You was supposed to be operated on, some time ago. *He* was the cause

of you not being operated on. He wanted you to come here and be prayed for.

281 The one standing right behind her is some relation. That young woman is relation, somehow, but she's only by marriage. A niece, by marriage. She is bothered about her salvation, too. That's right. And she's got diabetes, a young woman. Exactly true. You believe? [The sister says, "Oh, yes, sir."—Ed.]

282 Let's just raise our hands to God.

283 O Lord, Creator of heavens and earth, Author of Life, Giver of every good gift, send Thy Presence into the midst of the people now. Give to them the desire of their hearts, Lord. We thank You for this. Praying that You'll just bless and give these people what they have need of, through Jesus Christ our Lord. Amen.

How many believes?

284 I don't remember. But, somehow, It went down this line, on somebody. Was it all true? Raise your hands. Ever who It talked to, was It true? All true. Then, it's true that the Holy Spirit is here. Is that true? Now believe me, as His servant. I know the . . . You're restless. You're tired. See? Don't doubt. Believe now that this is Him. That rushing Wind that came on the Day of Pentecost, in the upper room, that's the same thing that affected these people when that taken place, because it's the same Holy Spirit. It's moving around, over you, everyone, right now. Out, in among the crowds, is the Holy Spirit moving among you.

285 How many . . . ? I want you to be honest with me, as it would be with this Bible before me. How many feels a real strange feeling, like Something has just come around? That's the Holy Spirit. That's Him. Now believe me. My Words are true. Cause, God vindicated His Truth by the Bible, vindicated It by the Power of His resurrection, vindicate It by scientific research, then there's nothing else to prove by. He is God. It's here. Then, hear me. I'm telling you the Truth. Every one of you is in the Presence of God right now, to be healed, the whole group of you. You believe that?

286 Now I tell you what I want you to do. I want you just, wherever you are, each one of you to lay hands over on one another, so that you'll see it's not me. You're—you're just as effective. You're a believer. If you feel that Holy Spirit . . . It's on you, maybe not in a gift like this, but that Holy Spirit is on you. Someone, no matter who it is, lay hands on somebody, and then bow your head. Lay your hands on somebody, and bow your head. I feel led to do this. I feel that it's time for your healing. "If thou canst believe!"

287 Oh, the Holy Spirit moving over the audience! That little fellow yonder, from Georgia, praying for your brother sitting back yonder; have faith, believe. Oh, It's just everywhere, just everywhere.

288 Now, don't you pray for yourself. You pray for the person you got your hands on. That'll make every one of you praying for one another.

289 Now, Lord Jesus, the Son of God, Who has raised from the dead, even the threats of Pontius Pilate and the Roman government seal could not hold You in the grave. God the Almighty came down on the day of the Easter, and rolled back the stone, breaking the seal. And You rose up and was with Your disciples, forty days, commission them to go into the world and do these things that's being done now. That's been two thousand years ago.

290 Lord, You are God. You cannot fail. You're here. This conference, this morning, that we've had, we've reasoned together about these things. We've reasoned that You are God; reasoned, the reason that You are God, and the reason that You're here.

291 And now we have a commission from You, to lay hands on one another. That's what You commissioned us to do. You said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." That's our commission from the conference. Now, Lord, "Obedience is better than sacrifice; hearkening, than the fats of ram."

292 Now, Lord, as Your servant, I commission, and command every devil, every spirit, every sickness, every affliction, every contrary thing that's bothering these people. In the Presence of God, by the witness of the Holy Ghost, by the commission of an Angel sent to me, I challenge this spirit, by the Word of God.

293 This spirit of sickness and afflictions, come out of the people, in the Name of the Lord Jesus Christ, and let them be well. Let them go. Satan, you're just a bluff. We've called your hand. The time has come, when Jesus Christ has manifested Himself in the presence of the Gentiles. Now, Satan, you are defeated. One time, you held people. You have no legal rights now. Jesus Christ stripped you of every right that you had, at Calvary. He paid the full price, and said, "It is finished." Every, complete plan of salvation, all the healing, all was finished at Calvary. And you, were taken from you, everything that you once possessed, through sin and through the fall. Now we are redeemed by the Blood of Jesus. And you cannot hold us any longer. We say, "Leave us, in the Name of the Lord Jesus Christ."

294 Now, keep your hands on one another. Keep praying. Keep your hands . . . Keep praying. Each one of you just thinking, "God is near."

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God's Spirit is here. God is healing me. His goodness, His mercy, His kindness, His promise is being made real in me."

We could preach on for weeks and weeks. It wouldn't make any difference now; the Holy Spirit's here. That's all It could do any time, be right here now.

"Right now I believe the Holy Spirit manifest to me, proving to me that God is here. I believe Him. It's a finished work. I have It. It's my possession. I now am filling with the Holy Spirit. My diseases, my aches and pains are leaving. All of my afflictions are going away from me." That's the way to be praying, with your head bowed, eyes closed. (*Only Believe, now.*)

<sup>295</sup> Keep your heads bowed now. We're going to sing now, just quietly.

Only believe . . .

<sup>296</sup> Coming down from the mountain . . . An epileptic child . . . The disciples had been there, consulting with the father. The father run to Jesus, and said, "Lord, help my child." He said, "I can, if you believe." "I can, if you'll believe." That's what He's saying now: "I'm here. I just come down from Glory. I'm here, I'm in your midst. I'm holding this conference with you. I anointed the pastor. I'm here. I can, if you believe."

For all things are possible, only believe;

Only believe, only . . . 

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VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
(812) 256-1177 • [www.branham.org](http://www.branham.org)

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