
CONVINCED THEN CONCERNED



Thank you very much, brother.

May be seated. I certainly deem this a grand privilege, of being here tonight with Brother Groomer, and to his church, and greet the flock that's sojourning here in Tempe, Arizona. I believe this . . .

2 Is this the city the Mormon people built here, is it? [The brethren say, "No. Mesa."—Ed.] Mesa. I know it's one of these little cities. Many years ago, when I was just a boy, at the dedication of the Mormon Temple. I didn't remember whether it was Tempe or . . . Mesa is where the brethren said.

3 And I'm always late, never on time. You know, they tell me I was just a little bit over the normal time, coming to this earth. I had my wife waiting for a long time, for when we got married. If I can just be late for my funeral now; that, that's the next thing. That's the time I want to be late, real late. But people has been good to wait on me.

4 I got in a snowstorm and was held up a couple days, before I got here, and I'm two days late on meeting here with Brother Groomer. I should have been here last Tuesday night. But we have made arrangements so we can get caught up, and, or however they got it fixed. I may be wrong on this. But they've got it fixed, so I'll catch up, anyhow.

5 Last night we had a wonderful meeting, over at the—the other church, out in . . . Brother Hatton, I believe, yea, Brother Hatton, very fine Christian gentleman. I met him yesterday, and set in the study a little while with him, and we had a time of fellowship, got to pray with each other. Had a wonderful service out, last night, but stayed a little long, kept the people up late. That's kind of a habit of me. But tonight I'm not going to do that. No. I—I don't intend to preach any longer than four hours. I—I just never expect to. So, see, that's usually about right, at the tabernacle or somewhere.

6 I see some of my friends from up around Jeffersonville, or visit us. We got people sitting out here before us, tonight, I notice, that drive all the way from Macon, Georgia, every Sunday. To have . . . That's about seven hundred, fourteen . . . That's about fifteen hundred miles, a round trip, to come to church on Sunday. And they don't do that just one time. Every day in the year that we have service up at the tabernacle, they drive from way down in Macon, Georgia.

7 I see Brother and Sister Dauch here from Ohio. Brother Dauch is well-stricken in age, but just he and his wife together, and the Lord

has been good to them. And they—they drive every Sunday, this aged couple, from way up in Ohio, down from, over icy roads. And she, a woman, drove all the way from Ohio, here, to get to be in the meeting.

8 And here the people are, from Macon and different places, that's gathered in here for the service. We're glad to have friends like that. So happy to share our privileges together, our fellowships together, for truly we profess that we are pilgrims and strangers. This is not our home.

9 I believe, I just look over and see a brother all the way from Iowa, down here, if that's right. Isn't it, brother? Over here, Brother Norman's brother-in-law from Iowa?

10 We are like Abraham. We are . . . left the world. And we are looking for a City whose Builder and Maker is God. We're believing that, someday, some glorious day, we shall see that City. My whole heart's desire is to see that glorious City.

11 Now, we are trusting to God, to bless us tonight, and to give us of His Presence.

12 And I was just only saying that for just a little change, the atmosphere, for a little smile, when I said, "Preaching four hours." Now, I'm guilty of doing that, see, and the people is guilty of set and listening that long. But that's—that's kind of hard, punishing them like that.

13 This is a nice-built little church. I can just about see everybody. It'd be a fine time, place here, for a real healing service, if we'd have one some time, to have it.

14 I notice, way back in the back, I see Sister Evans back there. I don't see Brother Evans. They're also from down in Macon, Georgia, way down in the warm country. They talked to us the other day, and said they were getting even with we Yankees up there. They had nine inches of snow. So, they, something to brag about, having all that snow. Did you have a good trip over? That, well, that's very fine, Brother Evans.

15 Just a little testimony for Brother Evans back there, that I'd like to make, if it's all right with you, Brother Evans. If it's . . .

16 How I come to get acquainted with Brother Evans, was at the—the Met, up in Philadelphia. Brother Theo Jones, many of you has heard of him, he's a Full Gospel brother, very fine preacher. And we met, and he asked me if I'd come over to the Met with him for a couple nights of service, and that I agreed to do when we was coming from somewhere. And Brother Leo Mercier and Brother Gene Goad had got acquainted with Brother Evans in some way, and they said, "There's a man wants

to meet you on one of the private interviews,” said, “from down in Georgia.”

And I said, “All right.” And my wife and little boy . . .

17 Little Joseph, as many of you remember, the Lord showing me, six years before he was born. The doctor said, “It was impossible. He couldn’t be.” But the Lord said it was going to be, so Joseph came right on, just on time. And so we . . . He was about two years old then, or three.

18 I remember the morning when we got up in the hotel. Joseph looked over to me when I was getting dressed to go to breakfast with Brother Evans. I had never met him yet. And I said to my wife, “Meda, you know, honey, that, this man that we are going to meet . . .” I described him. I said . . . He and his wife. “And I saw a vision of him this morning. He likes to fish, but he’s a violator.” And I said, “I—I—I see him doing something he oughtn’t to do.” I said, “I don’t know whether I should tell him or not.”

“Well,” she said, “you’d better be easy.”

And I said, “I will.”

19 And so little Joseph raised up in the bed. He said, “Daddy, do you know that David is going to have a wreck on his motorcycle?”

And I said, “What’s that, son?” His mother caught it.

Said, “David.”

20 David Wood lives next door to me. He was a Jehovah Witness, and his leg had—had infantile paralysis, and drew his leg up under him. And at one of the meetings, his father and mother had him there. And the Lord Jesus revealed all about him, what he was, and told him to stand on his feet. It was made well, and there his leg come right out, normal. And his father is a contractor. He gave his heart to the Lord Jesus then, and moved over next door to me, and been living there for the last several years. And the boy, ’less he’d think, he doesn’t even know which leg it was that—that was hurt.

21 There’s people sitting here, tonight, who knows the boy. How many of you here knows David Wood? There’s many of you, sure, that—that—that seen the boy.

22 And Joseph said, “I was just seen David get hurt on a motorcycle, down the lane near the schoolhouse.”

23 Well, I thought. A few days before that, he had told me that he was waiting for his little sister to come home. He was on his velocipede. He said, “Daddy, I seen . . .” Said, “Is there a Man up *there*, that’s got a— a hand about *that* big?”

And I said, "I don't know. Why?"

²⁴ He said, "I looked up." And said, "I was going out towards the road, on my velocipede." And said, "I seen a great big hand, looked like Jesus' hand, was holding me from going out on the road."

²⁵ Well, we never thought much about it. But when he told us this prophecy, that David was going to get hurt on a motorcycle, that kind of was strange to me. And you know, we was home three days . . . And he told me which leg it was going to be, "The right-hand side. It was going to tear his clothes, hurt his right-hand side."

We said, "You dreamed that last night, Joseph."

²⁶ "No, no." He never dreamed. Said. "I—I seen Da-da right now has it." See? Well, I thought he was just going on.

²⁷ Three days after we got home, David jumped on a motorcycle. A boy came from Louisville on the motorcycle. He went down the road, and right at the same place fell on the motorcycle, and skinned his leg all up, on the right-hand side.

²⁸ And that's just the—the day that I met Brother Evans. So after talking to him, and seen he was just a good Southern brother, I said, "Want to ask you something." I said, "You go fishing down in the bayous down somewhere. Looked like Florida, to me."

He said, "I do."

²⁹ I said, "Just recently you had a sack full of fish. You oughtn't to have had that many." I said . . . And he said . . . Kind of, his face got red; dropped his head down. And I said, "You were coming out, you and your boy, and you hid those fish three times, 'cause you seen the game warden out at the end. You thought it was."

³⁰ He said, "Yes, sir. That's right." His face, real red, he and his wife.

I said, "There's just . . ."

He said, "I—I—I'm sorry. I—I shouldn't have done that."

I said, "But I sure would like to go fishing down there."

Well, he took me. I went down.

³¹ And on, way back, there is just very bad snakes back in those, alligators, and crocodiles, snakes, and everything, back there. It's worse than Arizona Gila monsters. They have what they call the ground rattler, little bitty fellow, and he's—he's a mean fellow. And his brother had got bit by one, about three or four months before that, and was still with a cast on his leg, and a hoop over it, for months. And laid in the hospital, didn't know whether he was going to live or die; his younger brother.

32 So Brother Evans and I had gotten back there, and I was fishing. Oh, I'd had a great day.

33 I just love to fish. I, I'm the poorest fisherman in the world, but I've got a good guide: Him. And He tells me where they're at, and usually I get them.

34 And I got some nice ones that day. And I'd hung one so big, a great big bass, about ten or eleven pounds, I guess. I couldn't hold him. And the little bumblebee popper he had got out of his mouth. And his mouth about like *that*, and the little bumblebee about like *that*. He could get up, just shake it out of his mouth. But he was so angry. I threw it back, and he got on the third time.

And Brother Evans said, "Oh, get him, Brother Branham."

35 So I was popping along there with this pole, trying to get this bass to strike it again, and another one, and oh, something, great big fellow hit it, and I got him kind of worn down. Kept him out of the pond lilies till he was coming up close the bank.

36 Brother Evans setting there, had got his feet wet. He just rolled up his trouser legs, and was barefooted. He said, "Just a minute." The tules and things was up, out like that. Said, "I'll get him."

37 I said, "Never mind. I'll drag him in, though. He gets off, we got plenty."

38 So started to pull in, like that. Said, "I'll get him." As he stepped out, a little ground rattler got him, just as he stepped out, right through the top of the foot, right above the anklebone.

39 I never heard such a—look on a face, or heard such a holler. Got out of there, and holding his hands like *that*, and gritting his teeth. Looked, and there was just a little, about that far apart where the snake's fangs had hit right into his leg.

40 Now, you're the sickest person in the world, in just a few minutes. And you better get to aid or somewhere, 'cause you'll die. And that—that—that venom is really poison on a ground rattler.

41 Well, he's a great big man. And I was too little to pack him about two miles to the car, through those swamps. And we was watching alligators everywhere, and I'm not too brave around them, anyhow. So I thought, "What can I do?"

42 And just then something seemed to speak to me, and I seen the Scripture of the Lord, said, "And they shall tread on the heads of scorpions, and on the heads of serpents, and nothing shall harm them." Then I thought of his brother, but his brother isn't a believer. He isn't a Christian. But this man is a Christian. So he was just gripping and holding his leg.

43 I laid hands upon him. I said, "Heavenly Father, we're in a state of emergency, and I'm—I'm unable to pack my brother. And besides, he'd be so sick, time I got him out of here, I don't know whether we'd get him to aid in time or not. But it's written in Your Word, that, 'Nothing shall harm them.' And this is a believer."

44 And I noticed he quit suffering or making noise. And when I quit praying he was setting, looking at me, laughing. He said, "All the pain is gone."

45 "Well," I said, "shall we go on?" We went on fishing, fished all that day. That night, about eleven o'clock . . .

46 We got so many big bass till, when we got out to civilization again, why, they were out there taking pictures, looking at them, way up in the night, about eleven o'clock.

47 And his brother, the one that was bit by a snake, was running a— a bait shop. And he came over, and we told the story, showed the place. And his brother said, "It's all right to be religious, but not foolish." Said, "You get to a hospital as quick as you can, and get first aid."

48 Brother Evans said, "If God Almighty has protected me since eleven o'clock this morning till eleven o'clock tonight, that settles it." Never even had another pain.

49 Would you just stand up, Brother Evans, so the people can see who I was talking about? This is the brother right there. Brother Dauch . . .

50 And, oh, He is God wherever you are. He's the never-failing Presence of Jesus Christ. "Lo, I am with you always, even to the end of the world." And He's a challenge, to put your faith, any time you want to, in His Word, and He will bring it to pass. Now I'm . . .

51 It's a privilege to be here tonight with our good Brother Groomer. And I've . . . He's been after me for a long time, come up here. And I just think it's wonderful to be here tonight, and with these other fine brothers, get to meet Brother Ballard over here, and many of you. And then we're all expecting to be at the Business Men's breakfast. And down at the—at the . . . What is the name of that? Ramada. Did I say that right? Ramada. Is that Spanish?

52 I remember one time I learned one word in Spanish, "Oye." I don't say that right no more. I better quit that. I mean, "Do you hear me?" Or something like that, "Oye." [Someone says, "Oye."—Ed.] "Oye." That's it. "Oye." That's it.

53 And then that, "Gloria a Dios," glory to God. That's it, "Gloria a Dios." . . . ? . . . "Gloria a Dios." I remember that from long ago, so I'm still hollering, "Gloria a Dios."

54 So now, tonight, so you won't stand very long, and—and I just a little time of fellowship.

55 And excuse me, standing here on the platform, speaking this and rejoicing, because I'm so happy to be here. I think that God wants His children to be happy. I—I believe we can run it to extremes, and—and just get insincere about it. But I believe that God wants His people to be real happy, and sociable, friendly from our hearts. "Loving each other as God, for Christ's sake, or Christ loved us." I think that's why we ought to be happy Christians.

56 Now let's, just before we read the Word, let's just speak to the Author just a moment, as we bow our head. And now with our heads bowed, as we, laying aside our little time of fellowship together now, to get acquainted and renew our fellowship. I wonder, in this visible little building tonight, either outside or in, if there be any requests to be made mention, and you'd let it be known by your lifting up your hand. Just God knows your heart. God be merciful. God be merciful. Now He knows your need. How many has a spiritual need, that you'd lift up your hands? God bless you. And now for healing of your body, raise up your hands, see if there any sick people. Oh, my! It's a sick old world, isn't it? Let us talk to Him Who can make all the wrongs right.

57 Almighty God, as You appeared to Abraham in the Name of the Almighty God, Thou art from everlasting to everlasting, Almighty God. And we're so glad tonight that we have the privilege of coming to Thee. Knowing this, that if we come in on the invitation of Jesus, that there we have the assurance that You're listening in. For He said, "Ask the Father anything in My Name, I'll do it." Now, we believe that, because it is a Word of God. And we have so many needs tonight, Lord.

58 We thank Thee for this church, and for a nation that we can still have this type of meeting in, for a city that would not close the doors. We thank Thee for its pastor, our precious brother, and for all the board, the deacons, the trustees, and all the members. And, God, above all this, we thank You for every pilgrim here tonight, those who are sojourning with us here on earth.

59 We've come together, Father, in the sincerity of worship, and believing that Thou will meet with us, and not fail to bless us, and give to us the very least of our desires. And Thou did see the hands of this people for spiritual conditions. O God, move back every fear and doubt, tonight. May the Holy Spirit have preeminences.

60 God, we pray for those who are in physical condition, interrupted, that they cannot enjoy life, that the devil has done evil to them and made them sick. Let them know, tonight, that by the stripes of the

Lord Jesus we're every one healed. May we have courage tonight to climb into the Presence of God, by faith. For truly, God is our Father, and faith is our mother that brings us to Birth, to God. So may we, by mother faith, be brought into the Presence of Father God Who gave the promise. And deliver us from all evil, as He taught us to pray, "Deliver us from evil."

⁶¹ Now, Lord, bless these visiting ministers. The Christian Business Men's gathering coming up, we pray for that, that many souls may be saved. And when we leave tonight, may we be able to say like those coming from Emmaus, "Did not our hearts burn within us as He talked to us along the road?"

⁶² Bless Thy Word as we read It. "Thy Word is a Lamp," a Light that gives Light from earth to Glory. And may we climb a little higher on the ladder tonight, Lord, as because of our fellowshipping together in the Presence of Christ Jesus. Now, Father, from this hour, walk into our presence. Take the Word of the living God and give It to every hungry heart. We ask in Jesus' Name. Amen.

⁶³ Now, you that like to take the texts, or wants to read in the Scriptures with us, if you will turn in your Bibles to Saint John, the 1st chapter, I want to read quite a portion of the Word, out of Saint John, the 1st chapter. And now we're going to begin with the 15th verse of Saint John the 1st chapter.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

And of his fulness have all we received, and grace for grace.

And the law was given by Moses, but grace and truth came by Jesus Christ.

No man has seen God at any time; but the only begotten Son, which is in the bosom of the Father, . . . has declared him.

For this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No.

*Then said they unto him, Who art thou? that we may give an—
an answer to them that sent us. What sayest thou of thyself?*

*And he said, I am the voice of one crying in the wilderness,
Make straight the way of the Lord, as saith the prophet Esaias.*

And they which were sent were of the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, or Elias, or—or neither that prophet?

John answered them, saying, I baptize with water: but there standeth one among you, whom you know not;

He it is, who cometh after me is preferred before me, whose shoe latches I am not worthy to unloosen.

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day . . . (Pardon me.) . . . John seeth Jesus coming unto him, and said, Behold the Lamb of God, which take away the sin of the world.

This is he . . . whom I said, After me cometh a man which is preferred before me: for he was before me.

And I knew Him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon—upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples;

And looking upon Jesus as he walked, . . . said, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

And then Jesus turned, and saw them following, and said unto them, What seekest ye? and they said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

And he said unto them, Come . . . see. And they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first finds his own brother Simon, and said unto him, We have found the Messiah, which is, being interpreted, the Christ.

64 May the Lord add His blessings to this reading of His Word. And now, with the deepest of interest, may I call your attention just for a few moments to a—a little text, that if I'd call it that. Setting at the desk, a while ago, about three or four o'clock this afternoon, reading, this struck me. And to draw a text from this, I want to take this, these two words: *Convinced Then Concerned. Convinced Then Concerned.*

65 Now, we are living in a terrible time. We're living in a time of a great falling away. We know that. We are aware.

66 Last evening I was preaching on the subject of *Presuming*, down at the other church. People taking some kind of a something, and just presuming they are Christian. And the word *presume*, as we explained last night, means "to adventure without authority." And too many people are presuming today. "Well," they say, "I did *such-and-such*. I joined church. I—I was immersed in water. I presume I am a Christian." That won't work. That, you can't presume on it. You got to be sure you are. See? You, you got to really know that you are a Christian. So, today, I feel, in the face of . . .

67 Our nation has more membership Christians than the nation has ever known of. But did you know, last year, according to the statistics, that there hasn't the . . . no seminary. One just barely compared with the year before. But every other seminary, or school, or Bible school, fell under its quota of ministers. Where young people, with calls in their life, to go out into the field and so forth, that goes for their training, and so forth, how they used to stand in line to be enrolled in the schools, and now you can hardly persuade them in. There is something wrong somewhere. See? I believe, with all my heart, without any, hoping not to be saying anything wrong, but I believe it's because of a lack of interest, concern, not enough concern. There's too much concern about making atomic bomb, too much concern about who is going to get on the moon first. And—and I ain't caring about getting on the moon. I want to get in Heaven, is where I want to get.

68 You know, they're always hollering about "We got a man in space first." Russia keeps hollering to us, "We put a man in space."

69 Why, we've had One in space for two thousand years. Sure. We, they . . . ? . . . They're—they're so far behind, they're two thousand years behind us. We had a Man in space way back yonder, now, two thousand years ago, rose up out of the grave, and is in space, and all over, everywhere. Certainly. So that's the One that we are looking to. He will take us to where He said. "In My Father's house are many mansions, and I'll go and prepare a place." Somewhere beyond the space yonder, I do not know, but He will come back to receive us. That's the thing. "Let not your hearts be troubled, neither be afraid." Oh, I

love that. That just lets me know, that, “There’s a home in the Rock somewhere, way beyond the mountain top,” as the poet said.

⁷⁰ Now, this falling away is a lack of concern for the Body of Christ. I believe that maybe the right thing hasn’t been presented. So many young students that would take a call in life, sees so many failures out here, and really see that the order and program of the day has failed. Not . . . Christ hasn’t failed, but the system that we have created has failed. Christ’s program hasn’t failed. But the people’s system has failed. Now, Christ has a program that we must enter in.

⁷¹ Now, we could stay a long time on these few little Scriptures and things I wanted to refer to. But to hurry along, let’s begin now and start back in the Book of Isaiah, and begin with John’s first being called “a voice of one crying in the wilderness,” some seven hundred and twelve years before his birth.

⁷² And when Zacharias, his father, a priest in his day, was a minister in the temple of the Lord. And he and his wife, Elisabeth, was well-stricken in age. And the Holy Spirit came to Zacharias and blessed him, and told him about the child, as we all know. But it must have been a strange thing, and a feeling in the heart of that aged couple, when this promised son arrived. And, his speech, he had been dumb until the time that he gave his name, according to God’s Word. See?

⁷³ God’s Word is so perfect. And because that one little jot or tittle can in no wise pass out, it cannot pass away until it has been fulfilled. Jesus is coming, and He’s coming for a Church without a spot or a wrinkle. And not one Word or one iota of That will ever fail. The Church will be in that shape when Jesus comes. They’re waiting on us.

⁷⁴ Now, notice that Zacharias and Elisabeth, as they were well-stricken in age, they knew that they would not be able to live out the span of life, long enough to see their son, what God had for him in store. But they knowed that God was with him, because the Holy Spirit had promised that promise, and they knowed God would take care of their son. Now, according to the history there, they died when he was about nine years old.

And, John, how strange these fellows are.

⁷⁵ Now, it looked like that John, being out of the home of a priest, that he being a religious man, and knowing there was a call in his life, he would have went right straight down to the school and become a priest like his father. Now, that would have been the natural run of thought.

⁷⁶ When a boy gets a call in his life, the first thing they think about is run over to the seminary somewhere, see, run to the school or something on that order, wait till you get your degrees, and so forth, before you preach.

77 And, now, John did just vice versa to that, instead of going to the school that his father came out of. He knew there was a call in his life. And he knew that he was to announce . . . he was to introduce, to the world, the Messiah, because he was to go before Him. And there couldn't be a mistake in it.

78 So, instead, he knewed if he went down to the school and told them, "Many of you don't understand it here, but I'm the one that was born of Zacharias, the priest, who got his schooling here in this school of theology. And I've . . . I . . . You know my mother, a righteous woman, and you know who I am. So I come down, 'bishop, archbishop,' so forth, to—to learn what this Messiah will look like, because I'll have to know what He looks like. I'll have to be sure, because He's going to be a Man. I'm going to have to know what He looks like, so I can truly introduce Him to the world."

79 Now, that's an important office. And my brethren, you know we got that same office? Right. It's truly introducing, to the people, the Messiah.

80 So he knewed that if he went down to the school, that every man would have a different idea about it, and it would only cause confusion.

81 But John, at the age of nine years old, went to the wilderness, to be alone with God, so that he would not make a mistake. He wanted to know what this Messiah would be, how he would find Him, what He would look like, so that he could introduce Him. And we find that, instead of going to take all of his degrees and come up as a priest as his father was, and follow in the footsteps of his father—father, he went as far away from the school as he could go, plumb out into the wilderness, alone with God.

82 I have nothing against the schools. I have nothing against that at all. They're very fine. But sometimes, after you have got your degree in schools, you still have to go out in the wilderness somewhere, to find the will of God. That's right. It is true.

83 Now, John, bearing this great office, went straight to the wilderness, and was there from the age of nine until he was thirty years old, in the wilderness.

84 You can notice the way he talked; he was a wilderness man. "Oh, you generation of snakes." See? He been used to the snakes in the wilderness. See? He . . . See? "Oh, the ax is laid to the root of the tree." See? He was wilderness. See? He—he preached like he had lived, in the environment he had lived in. And he give those symbols of the things that he had learned out there in the—the wilderness.

85 Now, why was John so sure? Did you notice, he didn't say, "Perhaps this is"? He said, "Behold, this is!" How would he be so sure?

86 Now let's read another verse. The 26th verse, I got written out here. I want to see what we get out of this 26th verse here.

And John answered them, saying, I baptize you with water: but there standeth one among you, whom you know not;

87 Look. John knew. How was John so sure that right among that bunch somewhere, standing there then, was that Messiah? "There is One standing among you now, Who you don't know, and He's the One that's going to baptize with the Holy Ghost." See? He knew Him. Why? Because the time was at hand.

88 Brethren, the time is at hand. It pays the Christian, not to just join the church, or to depend upon some, a maneuver, some sensation, or something on that way, but to be sure that you're right.

89 Now, there is so much today that we have. Some allows it to schooling. Some allows it to learning creeds. Some allows it to little funny feelings. Some allows it to different things. Which, I don't have nothing against that. That's all right. But that's not what I'm talking about. You can have that without having the real thing. See?

90 And that's what we're trying to say. We must be sure, because the time is at hand, for the—the real pouring out of the Holy Spirit. He promised He would pour it out in the last days.

91 Now, there is so many people say, "If you quiver. Hold your eyes shut. Do all kinds of things, and get sensations." You get spirits, friend. But if your life don't tally up to what you're professing, then there is something wrong with the spirit you got. See? And it's true. See?

92 You, you must be sure. The Holy Spirit will bring forth a holy life, that is right. And if the desires in your heart, if you have to force yourself constantly, to try to press and do what's right, and the world is still hungering in you, then there is something wrong. See? The Holy Spirit, in you, will not hunger for the world. It'll hunger for God. If it's hard for you to go to church, and press yourself to come when the church is open, there is something wrong with that spirit. It's trying to keep you away from God. The Spirit of God will run you right straight to the church every time the door opens for fellowship. Yes, sir. See? So you've got to be sure of this now. The time is at hand.

93 Now, John knew that the time was at hand, so therefore he said, "There is One standing here, somewhere, among you, Whom you don't know." Neither did he, at that time, or he'd have said, "*Here He is, or there He is. That's Him standing there.*"

94 But John, if he'd have went to school, he probably would have pointed out fifty.

⁹⁵ But, you see, John had went to a different school. John had been before God. John had revealed to him, by God, exactly the Word of God, what the Messiah would be like. So he was waiting to see the sign of the Messiah. He wanted to see where the Messiah was. God promised, "I'll vindicate that Messiah to you."

⁹⁶ I tell you now, if you want the Scripture for that, it'll be a Scriptural sign. Verse 33, let's take the verse 33 here and read. Now watch.

And I know him, knew him not: . . .

. . . I knew Him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shall see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost.

⁹⁷ See? There was God, want, wants to make sure that there is no mix-up about it. God said, "John, I'm going to give you a sign. And then when you see this sign upon Him, that's going to prove that that is the One."

⁹⁸ John said, "He's standing out there somewhere, but I—I don't know Him yet."

⁹⁹ But as soon as he saw the—the Spirit descending and resting upon Him, nobody else saw It but John. Just think of that. The Holy Spirit came down, in a form of a Dove, and rested upon Jesus, and nobody saw it but John, 'cause the promise was made to John.

¹⁰⁰ Now, if there's an unbeliever here that doesn't believe in the baptism of the Holy Ghost, you say, "I just don't believe it," you'll never know anything about it. You say, "I don't believe in Divine healing. I can't see it's right." Certainly you can't. No, sir. But, he that believeth, It's for believers. The one that has a hunger in their heart to see God, sees it. Nobody . . .

¹⁰¹ Them men was with Paul, didn't see that Light hanging there over Paul. They didn't see the Light. But It was so—so real to Paul, till, It put his eyes out. So bright, that It put one man's eyes out, standing, looking at It, and the others standing around couldn't even see It. So, you see, It's sent to those who believe and are ready to receive It.

¹⁰² The wise men, the Magi from the east, followed the Star for two years, down across the Tigris River, and through the plains. And come from way over in Arabia, over into India, came down to Jerusalem, following that Star. And It passed over every observatory, and none of them wrote anything about It; they didn't see It. But *they* saw It.

¹⁰³ So I believe, tonight, that the Holy Spirit is here. It's here for those who are destined to receive It, who that believes it, who is awaiting on it. It's here to straighten out every one of them spiritual problems. It's

here to heal every sick person that's present. It's here. But you've got to come and get in the—the atmosphere of It, and the attitude to receive it. You got to come, not in emotional workup. You've got to come upon the basis of believing a promise that God made. That does it. That's what does it.

104 He was waiting to see that sign, and then he was . . . he could announce Him. And he did.

105 Now, the second day, John saw Him again, and he said, "Behold the Lamb of God." He was positive. He knowed that was Him.

They said, "How do you know?"

106 He said, "He that sent me in the wilderness to baptize with water, said, 'Upon whom thou shall see the Spirit descending, and remaining, He's the One that'll baptize with the Holy Ghost and Fire.'"

107 There was two of his disciples standing there, and they followed Jesus. And when we . . . Was Philip, Andrew. But when they got to . . . They said, "Rabbi, where dwellest Thou? We'd like to know where You live. Now, we have been listening to a prophet standing down here on the river. And he's been telling us now, for six months, that there was coming a Messiah, and he would recognize Him. Now, we know that prophet to be a just man. We believe him to be a prophet. He's—he's a vindicated prophet. We know he is. And he says that You are the Messiah. Now, we would like to know where You live."

And He said, "Come, see."

108 And they went in and stayed all night with Him, because it was late in the afternoon. Did you notice, they stayed with Him that night. And the next morning, Andrew was so completely convinced till he wanted to find his brother. See?

109 Now, that's the only way that I see for there to come a concern in the church, and back among the people, is to stay long enough until you're convinced that the program is right, and it's God; and not some mental illusion, or emotion, or—or psychology, or some workup. It's absolutely the baptism of the Holy Spirit that God promised to pour out in the last day.

110 That's the reason the seminaries are dropping off. They are seeing that all that they get, somehow or another, it doesn't . . . It's always promising something that you never get to. Something they promise, and just keep promising, and promising, and promising. You never get to it.

111 "But the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call," Peter said on the Day of Pentecost. Now, it just isn't for a group way back, some

other age. It's today. How far? "As many as the Lord our God shall call." The signs was to follow the believer, so that they would know who they were; giving a vindication of them, that they were.

¹¹² Now, Andrew become very, very concerned, because he stayed with Him all night and was convinced. And then when he become convinced that He was the Christ, then he was concerned about somebody else.

¹¹³ And I believe that every man, every woman, every boy or girl, that ever stays long enough, that you're convinced that It is right, and It is the Holy Ghost, you are burdened so hard in your heart, that you can't stand still and let these people die like this in shame and sin. It'll grind the very heart out of you, to get out here on these streets. It does, any Christian, to see the people wholly given over to sin: drinking, gambling, cursing, swearing, smoking. Every car you pull up behind, is a woman with a cigarette in her fingers, with one of these waterhead haircuts, that they're—they're using now, and all this common nonsense. And thousands of those profess to be Christians.

¹¹⁴ Don't you realize, friend, being that I'm on that, that like the first lady of the land, did you know Jezebel was the first lady of that land too? See? Certainly. But Elijah called her out. She hated him, but he told her where she belonged. Actually, he was her pastor. She didn't want to admit it, but he was. That's right. He told her.

¹¹⁵ Now, we see all sin, and the things the way they are, and it grinds into the heart of anyone. See little children. . . My wife was telling me this morning. We went up to the little church up at the other place. Brother Williams taken us up there, yesterday. And she said, "Bill, it was thrilling."

¹¹⁶ After coming on the streets and seeing little girls, not over twelve years old, walking along with cigarettes in their hands, and boys coming from school, with their arms around them, wrong place. Children, why, the policemen ought to pick up something like that. Well, that's corruption. What? That poor little kid, what will happen to her? Out in honky-tonks, and everything else, drinking, and gambling, and carrying on with these boys, and not over twelve, fourteen years old, and their mother just as bad. That's right. And all of them belong to church.

¹¹⁷ She said, at this church out there yesterday, "It was sweet to see a bunch of little children, about eight or nine years old, all come in and go to the altar and pray, and then grab rags and go to shine off the seats so the people could come in that night."

¹¹⁸ Blessed be the Name of the Lord! There is still a branch left, somewhere. There's a remnant that God will call together. All right.

119 Convinced and then concerned. Now, Andrew was concerned about his brother, as soon as he was absolutely convinced that that was the Messiah. How did he do it? He stayed with Him all night.

120 The trouble of it is, we can't stay with Him five minutes. "Oh, got to get home. Some television program is on. We just got to see that play. I just can't stay no longer. That's all. I haven't missed that in a long time. It's a serial they're running, you know. And so I—I can't. . . ." Yeah. That's it. Uh-huh. "I tell you. I—I just got to do *this*, or *that*. I can't do *this* and do *that*." No time.

121 Oh, brother, "Seek ye first the Kingdom of God and His righteousness." See?

122 But the thing, then, that loses concern, and after while you've lost the whole. You've lost everything. You're not concerned about anything then but just your own self. That's right.

123 We're con- . . . so concerned today about filling our churches up. We want to see if we . . . the . . . if we Pentecostals can't get more than the Baptists. The Baptists wants to get more than the Methodists. And they're gladly hollering they're getting more and more all the time.

124 But what have they got? They haven't got nothing but just the riffraff from the streets in there, when there shouldn't nothing be brought in the church but the holy and sanctified and set aside. No wonder the sinner has an awful time. Why, the people, even our Pentecostals, presuming that they are Christians, going around and dallying in the world, running to picture shows and parties and dances, women cutting their hair and wearing immoral skirts.

You say, "They don't do it."

125 Come down to the Business Men's breakfast and find out if they don't, or not. Come in any Pentecostal church, nearly, on a Sunday morning, and find out if they're not—not. Women squeeze themselves in little old dresses and—and things, and acting so nasty, and everything like that. That's a shame. You know it is.

Why, you say, "Well, you oughtn't to say that." I . . .

126 O God have mercy. God give us somebody that's got nerve enough to say it. It's the Bible. Yeah. That's the thing that's got to be said. Sure.

127 Well, the man, a—a—a man that'll let his wife do that, I—I've got little respects to him either. How would he be a Christian, when he's supposed to rule his own house, keep it in order? Why, it's a shame. We ought to go back to holiness, go back to the right, go back to God. It's so.

128 But when you see, the world sees the church, just we Pentecostal people profess something, the world says they haven't got it. See? You

say, "They haven't got it. They're no different from the rest of them." Well, that's just exactly right. They are right, just exactly.

¹²⁹ You know, we're always trying to cope with the world. We're trying to outshine them. As I said the other night, you're—you're—you're trying to meet them on their ground. Let them come over on our ground. See? We don't want to try to get what they got. We got something that they can't have unless they become one of us, that we, that's right, be a vessel of the Lord, have Christ.

Christ said, "If I be lifted up, I'll draw all men to Me."

¹³⁰ But, see, when the church don't do that, they lifted up. . . You ought to lift Him up, as the song said, by living as Christians ought to do. See? But instead of that, we start right off, the very things we do and things, proves that we haven't got it. See? So you, they're just presuming that, as I said the other night. Don't you do that. Come back. Don't take a substitute, 'cause you're going to die.

¹³¹ And remember, when you die and that soul leaves you, it never changes. No, sir. Death doesn't change the soul. It changes its dwelling place, but it's still the same soul. So if it isn't born again, and a part of the Eternal Spirit of God, it had a beginning. Anything with a beginning has an end. That's the reason God is the only thing is Eternal.

¹³² Unless you're born again and have Eternal Life (the Greek word *Zoe* there means "God's Own Life" in you), you'll perish. But where God's Life is in you, you can no more perish than God can perish, that's right, because you are a son, an offspring of God, and have Eternal Life. Oh, that's the thing the church needs. Then when God is in you, then He lives His Own Life through you. See? And that's how we—we know that we're Christians. Then you're concerned about your brother, if the Spirit is in Christ.

¹³³ That, He was so concerned, that He came from Heaven, give up Heaven, came down here on earth, and become born in a manured stable with a bunch of bleating cattle, with not even clothes to put on Him. He—He associated. Not a place to lay His head; not a tomb to be buried in; smitten and stricken, the way He was. He was concerned enough, and God so loved the world, till He give His only begotten Son.

¹³⁴ And all those things there, that that Spirit that was in Him in you, and then we're not concerned about one another and about the church?

¹³⁵ People is telling me, all the time. A man said, not long ago, said, "Brother Branham, quit picking on the church. Quit saying these things. That ain't for you to say it."

I said, "Who is going to say it then?" See? That's right.

136 That, sure, it's—it's our duty. It's our duty to people, to really tell the Truth, 'cause you're going to meet it again. This is just a little stay; that's Eternal there. Let's stay with it, tell the truth and be truthful about it. Yes, concerned.

137 First, before you can get concerned, you have to be convinced you're right. Then when you are convinced that God is right, and God is in you, and God did such great things for you, then you're sure. You see your brother in error, you're going to tell him about it. If there isn't, there is something wrong. That's the truth, now.

138 And if you see that the church is wrong. You, no matter, you love the church. And—and you're . . . Christ loved the Church and He gave His life for It. And we're supposed to do the same thing. Not only supposed to, but we will if we got the love of Christ in us. It constrains us and behooves us to do so, as Christians. Yes.

139 As soon as Andrew got convinced that that was Messiah, what did he do? No doubt that night, setting there in the meeting, where him and—and his companion. Christ set in the house there, no doubt but what Jesus went right back in the Scriptures and begin to tell him.

140 Now, Andrew was a scholar, because his father was. He, him and Peter, was. His father was a Pharisee, and he was a good, trained man. And so he knowed what Messiah would be like.

141 And when he seen the Messiah doing the things that Messiah should do, he saw the way He lived and everything, he was convinced that that was the Messiah.

142 Now, when you see God get a hold of you, and change your life, to make you from what you—you . . . what you're not, to what you ought to be, then you're ready to tell somebody else about it. You're convinced.

143 But the trouble of it is, we walk up, we have a short, quick bypass. We just, "Oh, we can't stay there very long. No, don't talk ten days to us, or all night." No, we got to go up, and maybe we'll shake hands with the minister, or put our name on the book, or go through some little sensation. "We got it." Out, night, one night in the barroom, the next night preaching the Gospel. See? See? Oh, my! That's what, where the trouble is. That's why we get so mixed up about, see, on those things. Let a man prove himself.

144 I remember the first sermon I tried to preach. I appreciate that old Missionary Baptist preacher. I got up there. And I seen the way he preached. I just a—a lad, been in the Way about six months or a year. And he called me over, said, "Now, want you to preach tomorrow, or Wednesday night."

¹⁴⁵ I got up in the pulpit. I thought I done just like a preacher. I thought I done fine. The old mothers, afterward, they patted me on the back and said, “Brother Billy, that was just wonderful!” The old mothers, you know, around, crying, said, “And God is going to make a preacher out of you.”

I thought, “Oh, I hope He does.” I thought I done great.

¹⁴⁶ I went over to old Dr. Davis, sitting there, his lip hanging down. I said, “How did I do, doctor?”

Said, “The worst I ever heard.” See?

¹⁴⁷ I thought, “Oh, my!” I thought I went through all the emotions and everything I was supposed to do, swinging your hands and everything else, you know, like the preacher does. I thought I had done just every one of them. I had watched him and done just what he did.

He said, “Worst I ever heard.”

I said, “Brother Davis?”

¹⁴⁸ He said, “I never heard such in my life.” He said, “Young man, I want you to meet me in my study, tomorrow afternoon, at two o’clock.”

¹⁴⁹ I thought, “Oh, my!” So at two o’clock I went down, my feathers all pulled over, you know. I said, “Good evening, Dr. Davis.”

Said, “How do, Billy? Set down.”

I said, “Yes, sir.”

He said, “I guess your feelings is hurt.”

¹⁵⁰ I said, “They’re just stepped on. That was all.” I said, “Well, what, what’d I do wrong?”

¹⁵¹ He said, “I want to tell you a little story.” Said, “You know, I studied, was a lawyer before I was a minister.”

I said, “Yes, sir. I know that.”

¹⁵² He said, “Billy, one time I studied the law, and I did it just the way you did the Bible, or way you studied about the ministry.”

¹⁵³ He said, “I thought that I was a lawyer when I was sworn in to the bench.” He said, “I got up there and pleaded a divorce case one time, my first case.” And said, “I’d see those lawyers beat on the table like that, and holler ‘Your honor, sir, Judge!’ And cry and wipe their face off, with tears. ‘This poor little woman, she is *so-and-so*,’ and like that.” Said, “And after while, the old attorney, was my opponent, on the other side,” said, “he just set and watched me for a long time.” Said, “I cried. I beat the desk, and done everything just like the lawyers did.” And said, “My! The old opponent set over there, the other lawyer on the other side, the man’s lawyer set there. Directly he said—said, ‘Judge,

your Honor, how much more of this nonsense can this court of yours stand?”

154 Said, “I lost the case.” And said, “I was really whipped out.” He said, “I learned something then, you see.” He . . . And I asked the judge. He said, not . . . Said, “The attorney, too, was a friend of mine. But,” said, “he come down there, and said, ‘Roy, I did that purposely.’ Said, ‘You see, you were going through emotions. You were crying, shaking your head, and beating it.’

“Said, ‘I do just like the other lawyers do it.’

155 “He said, ‘But you wasn’t putting one iota of law into it. It’s not your emotions that wins the case; it’s the verdict of the law. You got to know what the law says about it.’”

156 “And that’s the same way it is today, about you.” Said, “Billy, you shook your head, and you cried and jumped up-and-down, but you never preached one word out of the Bible. You went through all kinds of emotion.”

157 It’s God’s Word that counts. It’s God’s Word that tells it. Exactly right. It’s got to be the Word, exactly the Word.

158 And when they seen that Word made flesh there in Jesus Christ, Andrew was thoroughly convinced, and then he was concerned about his brother. He went right quick.

159 Did you notice? He never said, “Come over, Simon. I—I—I want you to come over and sit in the meeting with me. Perhaps maybe we could discern the spirits, and we could find out whether this Man really is the Messiah or not.” He never said that.

160 He said, “We have found Him.” There was no stuttering about it. “We found the Messiah. Come, see Him.” He was thoroughly convinced.

161 Moses, likewise, when he thought to take over, down in Egypt, and killed an Egyptian, he had got unconcerned. He didn’t . . . He wasn’t concerned about it. If God was going to be with him, why wasn’t He with him?

162 So he went out and married a beautiful woman. And so he had a baby by her, Gershom, and—and they were settled down. And he was going to inherit a big flock of sheep out there from Jethro, the—the Midianite priest. And he was, everything, was on easy street. He would live with his wife, and have a little home, and, you know. Just, he was doing fine; a good job, was going to fall heir. Everything was all right.

163 He was unconcerned. He didn’t feel the taskmaster’s whip no more. He—he wasn’t concerned about his brethren down there: about the

poor midwives; and—and the women having their babies, that had bursted their heads and throwned them into the crocodiles; and—and, they, how they had made them serve hard down there; he wa- . . . and in slavery and bondage. He wasn't interested.

¹⁶⁴ He had his home paid for, just like we do today. That's the first thing we think about: pay for a home. That's good. You ought to. That's right. But there is something ought to become before that.

¹⁶⁵ It's God, first, the going-on of the church. It's every man's duty in this church right here, to see that the thing goes on right. And you put your force to it, to bring every man and woman, boy or girl, that you can, in the street and hedges, and byways, to bring him into the church.

¹⁶⁶ Moses had set back. "Let them. I guess, if that's the way they want to do it, all right." See? He had never had a personal experience yet.

¹⁶⁷ So, one day, back on the backside of the desert, there was an old bearded-herdsman went down across the hill there, with a stick in his hand. He come in, face-to-face with God; Jehovah God setting up there in a bush, and it burning. God attracted his attention enough to get him up there and get his shoes off of him. And he heard the Voice of God. He was convinced, that, "I AM THE I AM. I never fail. I'm the One that was with Abraham, Isaac, and Jacob. I'm still the same God." [Blank spot on tape—Ed.]

¹⁶⁸ Then when he found out that God wasn't a bunch of creeds, God wasn't a bunch of doctrines; God was a real, live, living God, his heart was on fire. Nothing is going stop him now. And he found out it was God's purpose to deliver Israel, and he was called for the job.

¹⁶⁹ O God, give us preachers like that. That's what we. . . That's what we need, brethren. Don't we, brethren? [The brethren say, "Amen."—Ed.] That's right. Instead of running off somewhere else.

¹⁷⁰ All of Moses' seminary experience was gone then. See? He—he was a smart man. He was taught in all the wisdom of the Egyptians; he could teach them. But it didn't do no good. He had to have a personal experience with God. And met Him there, face-to-face, and talked with Him. And as soon as he talked with Him, found out what His idea was, and what His program was, he was right then concerned about his brethren that was in bondage.

¹⁷¹ And any man or woman that ever meets God, face-to-face, and can walk away and take it a light thing, to see people on the streets, carousing in sin, it kills you.

¹⁷² I said to my wife, some time ago, and some of my brethren. I said, "Have I gone insane? Am I a madman? Why do I keep bawling the people out? Why do I say this? And I fast," I said, "fast and pray, to

get away from it.” More I fast, the uglier sin gets. See? It just makes it worse, till, honest, you can’t even go out.

173 My wife wanted me to go with her to some kind of a store, the other day. I went to the door, and here come a lady through there. And I know where the woman goes to church at. And, she, it was horrible. I hollered, “Go back, boogeyman. I’ll be good.” I seen that great, big hair fuzzed out like *that*, with blue-looking green paint around *this* way, and down *that* way. Come staggering out through there, looked like a tightened, skinned wiener, out there in them clothes. I’m telling you, oh, it was terrible. Right.

174 I was in a Business Men’s breakfast recently, over in Los Angeles, and I was standing there waiting for Brother Arganbright to come in. And a lady walked in. I never seen anything like it. I thought, “Oh, my, look at that poor thing! She, something wrong with her.” So I start, I—I started to walk away.

175 I said, “No. I’m a minister. I ought to speak to her. I—I—I’ve seen I—I have seen cancer. I’ve seen leprosy. I never seen anything like that. She’s all green under the eyes.” I started. I walked over there. Now, human beings don’t look like that, ’less they’re dead or something, or cankered. So, I went over there.

176 And I thought, you know, I was going to walk up to her and say, “Sister, excuse me. I—I’m a—I’m a minister, and my ministry is praying for the sick. I—I—I don’t know, but would you like me to have a prayer for you?”

177 And while I was thinking, here come another one up, and then another one up. First time I’d ever seen it, real funny color over *this* way, you know, and—and—and blue up *here*, and green down *here*. And it was the funniest-looking sight. And, honest-to-goodness, a head *that* big around. I—I never seen anything like it. I felt real ashamed of myself.

178 Why, it’s a disgrace! Certainly is. And with little old clothes on, like, you know, the slacks, they call them. When, the Bible said, “A woman that puts on a garment pertains to a man, it’s an abomination in the sight of God.” Oh, the whole thing must be a stink before God. And how can your heart look upon that, and not be concerned? When, you see your own nation, your own people, human beings shaking in the torment, going into hell, and you can’t do nothing about it. Let me scream as long as I got a voice to scream. I don’t care what anybody says. There’s right and wrong. I want on the right side when I stand before God. I want to stand. Yes. Sure.

179 Moses was concerned when he really found out that God was God. He was concerned.

180 Jacob, one night, you know, he had left Laban, and he was on his road over. The desire come in his heart to visit his homeland. And now we find out that he was afraid. He wasn't . . . He was afraid to meet his brother. So he got down to business, before he crossed Jordan, and he prayed all night. And he wrestled with the Lord, wrestled all night. Oh, he said, "I'll not let you go."

181 I like that. Hold onto Him. Right. Stay all night with Him. Andrew did. Stay all night with Him.

182 And he wrestled with the Angel, all night. And the Angel said, "It's coming daylight. I must leave."

183 He said, "I'll just not let you go. I want something in me that's different. I want something in me that'll change me."

184 And you notice, as soon as the Lord blessed him, the blessing that he asked for, he was ready then to cross the river and go see his brother. See? Why? He wrestled all night. He stayed with—he stayed with the . . . with God, all night long, and wrestling with God.

185 Now, if he just said, "Hey, leave me alone now. I'm tired." See? The blessing would have never come. See? He'd never—never been there. See?

186 But he stayed all night. See? He wrestled with Him all night, then was ready to go meet his brother the next morning.

Little David, one time . . .

187 See, first thing, you've got to be convinced. Then, the next thing, you're concerned after you're convinced. Now, Jacob knew. (Fore I go to David.) Jacob knew that the God that had separated him from his brother, the God that had sent him over into another country and had been with him, and blessed him and give him all he had; and had made him a promise, that He would take care of him, multiply him, if he'd go back to his own country. He knew, if he could only get in contact with that God, then he would be concerned, so he did. All right.

188 Now, David, one day come up to bring some—some fig cakes, and some raisin pie his father had fixed up. Jesse had sent up by David. He was a little boy, and his brothers was in a war up there with Israel. And the Philistines had backed them up, and had them on the side of a hill, and the Philistines on the other side. And little old David come up with his little shepherd coat on, slingshot rolled up and in his pocket or somewhere. And—and walked up there, and he heard a—a big old roar come out of a giant over there, challenging the armies of the living God.

189 Well, that just kind of got next to David. See? Now, David walked up to Saul, and he told Saul. After the news got around, what he said,

he'd go fight him. He went up to Saul. And Saul said, "Well, you're nothing but a boy. And you're just a little ruddy boy. And he is many times your size, has been a warrior since his youth. How could you ever fight a man like that?"

¹⁹⁰ Now watch. David, first, was convinced. Amen. He was convinced, then he was concerned about his brothers. If they were too yellow to fight him, he would. Amen.

¹⁹¹ There you are. That's the kind of Christian. If the rest of them won't do it, let's us do it. Amen. Let's. If I have to stand alone, stand there. Call out, right and wrong. Say It out there. Say It, no matter what anybody says about you. Stand on God's Word and say It's right. Stay with It. Oh, what a time!

David was convinced. He knowed God was real.

¹⁹² So Saul might have said something like this, "Son, I admire your courage. But, you, you're not a match for that man." See, they were looking at the outside.

¹⁹³ But David was convinced. He said, "Listen. One day," he said, "your servant here was herding his father's sheep." And said, "A lion come in, and got one of the lambs, took off with it." And said, "Your servant went after him, and I knocked him down, with a slingshot. Now he jumped up at me, and I got him by the beard and slew him."

¹⁹⁴ He said, "Then one day another animal, a bear, come in and got one, took off. And I—I killed him. I'm convinced that the God that could deliver me out of the paws of the lion, out of the paws of the bear, how much more will He deliver me out of that boasting, uncircumcised Philistine out there?" Yes, sir. "How much more will He do it? I'm convinced that it's right. And my brothers hasn't got the courage to fight. That's right. But I'm concerned about the armies of the living God. I'm concerned, to see them back up on these issues." Amen.

¹⁹⁵ Did I say something? All right. Yes, sir. I'm concerned that they back up on the issue of God, saying, that, "Jesus Christ is not the same yesterday, today, and forever." I'm concerned about them backing up, and saying, "Holiness don't belong into the church. There's no such a thing as sanctification of the Spirit." I'm concerned about them saying, "The days of miracles is past." What's the matter with them? What's the matter? We're concerned.

¹⁹⁶ If they're afraid to do it, we've had an experience out here. We met the devil. That's right. And the God that could defeat the devil in my life, and pour into me the baptism of the Holy Ghost, can—can slay that uncircumcised devil out there, that's trying to defy the armies of the living God. Amen.

¹⁹⁷ David was concerned. Why? He was convinced that God was God. He was convinced that a God that could take him and that slingshot and kill a lion, could also take that boasting, uncircumcised Philistine under control. Can't you see that, friend?

¹⁹⁸ A God that can fill a man with the Holy Ghost, can't He heal a man or a woman, that tries to defy a Christian? Oh, certainly He can. A hungry heart that wants to know God, the God that defied the devil and drove him out of my life, and put Christ in there, can't He do it for that man too? Sure. The God that can take the desires of the world away from you, can't He also take the desires of the world away from the next man? Sure, He can. See, the thing of it is, you got to be convinced, and then you can be concerned after you do it.

¹⁹⁹ Over in Judges we find the third judge. Many of you never did read it. His name is Shamgar. Little bitty, one verse wrote of him, at the bottom of the pages of the—of the Bible, in my Scofield Bible here. And Shamgar, he was an—an Israelite.

²⁰⁰ And during the time of the judges, the Philistines had let all of the Israelites raise up their crop. And what would they do? They'd come over, march in, after they had worked all summer, take their crop away from them, go right on back.

²⁰¹ One day, little Shamgar out there, he was standing, got his barn, got his threshing all done, had his wheat laying up. And probably his little wife, kind of ragged, his little kids, you know, pale cheek. Had to live very slim, because, the year before, the Philistines got everything. They just had to glean around, get what they could. And there they was in that condition.

²⁰² And about the time Shamgar got everything set in order for the winter, he heard a noise. He looked out the window. What coming? Here come six hundred Philistines, all in armor: spears, swords hanging on their sides, helmets about an inch thick, of brass; great, big, covered over like *this*, with metal, and coats of mail, as they call it. Here they was. "Tromp, tromp, tromp." All right, march right up. What? Take away what he had. That's it. You know what? Shamgar, I could just imagine, looked back at his family. He looked out there at them Philistines.

²⁰³ Then he looked up towards Heaven. He thought, "I am a Jew. I'm in the covenant. The God of Abraham, Isaac, and Jacob, my father, is my God. I'm circumcised. I'm not a fighter. I know nothing about a sword. But I'm concerned about my family. I'm convinced that You are God." Hallelujah! That's it.

²⁰⁴ Not holler, "Hey, Mr. Philistine, wait till I get my Bachelor of Art, you know, my Ph. D. I'll learn how to duel." No. You ain't got time for

that. Just know that He is God. That's all.

205 He said, "I know that He's God. I'm convinced that He's God. I know that I'm a Jew. I know I'm in the covenant. I know I'm circumcised." Oh, my!

206 Today we're circumcised by a greater circumcision than that. We're circumcised by the Holy Ghost, when the world is all cut off of you. Are you in the covenant? Are you a Christian? Are you filled with the Holy Ghost? Are you circumcised by the Holy Ghost? Then, brother, every promise in the Bible belongs to you. Amen.

207 God's got grace there to make you women get your hair long. Got grace in there to make you men see that she does it. Got grace in there for all these things. Got grace in there for your healing. Right. He is God.

208 If it isn't, what are we playing about, what are we carrying on about? We're a sounding brass and a tinkling cymbal, and become "the salt that's lost its savor." Certainly.

209 We are pentecostal, or are we? The next thing, if we are pentecostals, let's be pentecostal. If the Message is right, get in It. If It isn't, get out of It and find where is right. Sure. If God be God, serve Him. "But you can't serve God and mammon at the same time." Let's serve God. Be convinced, and then you'll be concerned. Then the church will really go to growing, 'cause you'll go out and get everybody you can to bring them in.

210 But as long as you just go round, say, "Well, that's the preacher's job." It isn't the preacher's job. It's everybody's job. Right. Every born-again Christian has that same Spirit in them. Preacher might be gifted, but that's just a gift of the Holy Ghost, not the Holy Ghost; the gift of the Holy Ghost.

211 Preachers are called. Prophets, and teachers, and evangelists, and pastors, and so forth, they receive the Holy Ghost, and then a gift to do these things with it.

212 But God don't have any little bitty children or great big children. They're all children, to Him. That's exactly right. And your rightly position is setting right now in Heavenly places in Christ Jesus, with every power.

213 You say, "Brother Branham, I'm the least in the church. I'm just a little bitty fellow."

214 But, remember, when He ascended on High, see, you are raised with Him. You're in the Body. And you're with Christ right now, seated in Heavenly places. If you're the skin on the bottom of the feet, every devil is underneath you. That's right. Exactly right. The Church! Where

the head is, the body is with it. And if we be buried, died, buried in Christ, then we're raised with Him in His resurrection, and set in Heavenly places in Christ Jesus, with every fire of hell under us. Amen. Right. No matter how little you are, every devil is under you. Why? Our great Conqueror has conquered every sin, everything, every sickness, every . . . even death itself. That's right. We are more than conquerors in Him. Only thing, we're seated with Him in His Throne, looking to Him as He looks over, the Father. That's it. It's there. All right.

215 Shamgar had got enough of it. He said, "I am convinced that He is God. I am concerned with my family." You know what he did? He taken that ox-goad, and jumped out there in the middle of the road, and slew six hundred Philistines.

216 You know what an ox-goad is? Why, it's a stick, about, oh, I guess, about six-, seven-foot long, maybe not that long, with a little piece of a brass on the end of it, or something, or iron. And when the plow gets stopped up, sometime they rake the plow with it, like *that*, and then they punch the goad to the ox, like *that*, "Hurry up! Hurry on! Jump along."

217 Like that, with a stick in his hand. And, he, not nothing on but just his overalls. It was farming clothes. And here these Philistines was dressed in helmet and armor, with spear. And that one little Jew, he never only routed, but he slew. Amen. How did that stick hold up? The first rap he took across a Philistine's head with armor on, about like *that*, that ox-goad went in fifty pieces. But he knocked one one way, and one the other, like that, until he knocked the whole bunch of them down and killed them. Why? Because he was convinced. Amen. He was concerned.

218 A man would fight for his family like that, under circumstances like that, what ought the Church of the living God to fight with, with the baptism? Shamgar had an ox-goad. You've got the baptism, the Holy Ghost. Oh, my!

219 We don't want four hours tonight, so we better move along. All right. Yes, sir.

220 Abraham, you know what he did? He entertained, one day. I forget, it's right about the 16th, 17th, no, about the 19th chapter, I guess, of Genesis. He entertained, one day, a bunch of Men, until he was thoroughly convinced Who They were. He raised up his eyes when he was sitting out there under the tent. He seen three Men coming; dusty clothes. Looked at them. He was . . .

221 Some little funny feeling come upon him, that them Men was a little different from other men, so he run out to Them. He said, "Won't You drop by, and set down under the oak, and," said, "and take a little

rest? And I'll fetch You a little water. And I'll wash Your feet. And—and I'll give You a piece of bread. And then You refresh Yourself, then You can go on Your journey." See?

222 What was it? He wasn't just going to let the opportunity pass by. Don't you do it tonight, either. See? He was going to hold that opportunity.

223 Now, he said, "You set right here now, and I'll go in and bring the water out." He washed Their feet, you know, watching. Said, "I'm almost positive I'm right." He went over to the next Fellow, looked Him over, you know, and washed His feet, dusted the dust off His clothes.

224 Told Sarah, said, "Now, get some bread ready, right quick." And told the servants, said, "Get that calf that I just slew." Said, "Make some chops. And now we're going to feed these Men."

225 He kept washing. Said, "Now, I'm pretty sure. I'm almost positive." And so then after while . . .

It went on, little while. They set down and eat.

226 Perhaps, when they got ready, after got through eating, they kept looking towards Sodom. And after while, One of Them spoke out and said, "Abraham." Not Abram now. Just a few days before, God had changed his name. "Abraham, where is Sarah?" Not S-a-r-r-a; but S-a-r-a-h, Sarah. "Where is Sarah, thy wife?"

227 How'd He know his name was Abraham? How'd He know he was married? How'd He know he had a wife? How'd He know her name was Sarah? And how'd He know it had been changed from Sarai to Sarah, and him from Abram to Abraham?

228 Abraham said, "Oh, my! Ah! That must be . . . I seen Him in Spirit, but this must be Him." He . . . And Abraham said, "She is in the tent." And the Bible said that the Man had His back turned to the tent. Said, "She is in the tent, back, behind You there."

229 He said, "Abraham, I'm going to visit you according to the time of life. You waited for twenty-five years now, for this. You're ninety years old, or hundred years old, and she is ninety. And now we're . . . I, I'm going to visit you now, and bring. You're going to have this child, that I promised you." Oh! "I" is a personal pronoun. "I promised you."

Abraham said, "I know it's so now. I know it."

230 But Sarah, back in the room, she didn't understand. She said, "Huh!" Laughed, said, "Me, an old woman here, nearly a hundred years old, will have pleasure with my lord, and," said, "him being old too? How could we ever be as a family any more?" Said, "We couldn't do that." Said, "It just couldn't happen." And she laughed within herself.

231 And the Man, with His back turned to the tent, said, “Why did Sarah laugh, saying that this thing couldn’t be done?”

232 Then Abraham knew. Then Abraham knew. Then Sarah knew. And she came forth, trembling, said, “I never said . . .”

Said, “Yes, you did say it.”

233 Oh, then Abraham was convinced that it was God. He called Him, “Lord,” capital L-o-r-d, which is Elohim. Not just a myth; He was God. He was setting there. Said, “Oh!” He was thoroughly convinced that That was God.

So, He was going down to Sodom.

234 And what did he do? Then he was concerned about his lost brother down in Sodom. Right quick, when he seen what was going to happen, he said, “If I find fifty men down there that—that’s righteous, will You—will You spare it? Forty?” And on down to, “Ten.” See? He was concerned about his brother.

235 That’s it, brother. We’re concerned about our brother when we’re convinced that it’s God. And if we pentecostal people are convinced this is God, then we’ll be concerned about our brethren. That’s right. And we act like that we’re not fully convinced. And sometimes when we pray for the sick, the sickness just keeps on going, say, “Well, I—I don’t know. Pray for me again.” On, back and forth, we act like we’re not thoroughly convinced that God keeps His promise.

236 God keeps His promise, brother. Certainly, He does. If it—it isn’t God, if it isn’t God’s promise, then He don’t have to keep it. But if it’s His promise, He must keep it, in order to be God. Ain’t nothing wrong with God; it’s with you and I.

237 God promised, in the last days, what He would do, how He would manifest Himself in the last days. Jesus said, in Saint John 14:12, “He that believeth on Me, the works that I do shall he do also.”

238 When Philip come up there, and before Jesus, and he saw these things take place, he run and got Nathanael.

239 Nathanael come over. When Nathanael got up in His Presence, he was thoroughly convinced, yes, sir, when He said, “I saw you when you was under the fig tree.”

240 He was convinced that that was the Messiah. He said, “You’re the Son of God. I know.”

241 The woman at the well, she was thoroughly convinced when He told her she had five husbands at that time. She was convinced. And not only was she convinced, but she was concerned. She run into the city and said, “Come, see a Man that’s told me the things I done. Isn’t

this the Messiah?" See? Was thoroughly convinced, believed, knowed that it was true.

O God, have mercy on us.

²⁴² We should stay with Him until we're convinced, that's right, to know whether It's right, then see His promise made alive among us. We would be concerned. If we would just take God's Book here, and say, "He promised to do it," and then stay until we are convinced that He is the God of this Word, to see Him manifest Himself in that Word, making that Word alive, that you have received the promise in here: "If ye abide in Me, and My Words . . ." Not just one of Them; all of Them. ". . . and My Words abide in you, then you ask what you will, and it'll be done unto you." That's right. See? It's got . . .

²⁴³ Not just today; tonight and tomorrow, doubt it. You throw it out tomorrow, and say, "Well, I tell you. I—I don't know whether It's right or not. Might have been for somebody; don't know about me." Then, you see, it don't abide. It's gone. See? The birds come by and pick it up, the fowls of the air.

²⁴⁴ But if it falls plumb over past any reasoning, doubts, or anything else, it'll bring forth a hundred fold. Concerned!

²⁴⁵ It reminds me. I'm just got several more Scriptures here I want to refer to, but I'm going to stop in a minute, say this. I seen the other day, a little cartoon in the paper. I want to end up, in saying this. That struck me. And it was a—a cartoon, is very outstanding.

²⁴⁶ There was a little boy. He was well-dressed on a Sunday morning, ready for Sunday school. His little hair combed, and his hat in his hand. Done washed his face. And had his breakfast and eat something, and brushed his teeth, and got ready to go to Sunday school. And he was standing at the door of the bedroom of his sleeping father and mother, knocking on the door, saying, "Which one of you all are going to take me to Sunday school?" Concerned. That's it. That's just it, friends. Concerned.

²⁴⁷ Do you realize that the responsibility of this city of Tempe here, I believe, is resting upon your shoulders? I believe that God has made you lighthouses, each one of you. You, you have the responsibility of the sins of this city, is resting upon ministers, upon the church people, the pilgrims, as we're journeying through. Don't you believe that? [Congregation says, "Amen."—Ed.] All right.

²⁴⁸ What? You're not afraid. Surely you're not afraid to take God at His Word. God keeps His Word. God is not a God to say that He's one thing, and then another. See? If—if He promises anything, that thing He will do. God keeps His Word. Do you believe that? [Congregation says, "Amen."—Ed.]

249 Don't you believe that the same Jesus that was raised up from the grave, has come back in the form of the Holy Ghost and is in us now? [Congregation says, "Amen."—Ed.] "A little while and the world seeth Me no more, yet ye shall see Me. Ye shall see Me, see, for I'll be with you, even in you, see, to the end of the consummation. To the end of the world, I'll be right with you. I will never leave thee nor forsake thee. Lo, I am with thee always, even to the end of the world. See? The world won't see it, but ye shall see it." The world don't believe it. You're the one. That . . . The ones that believes it is the ones that receives it. That is true.

250 Oh, now, friends, here is the secret. Here is the thing I want you to know.

251 I—I'm so happy to come to speak to you tonight. You're such a nice audience. So glad to be in Brother Groomer's church here. I see, I believe you was a treasurer one time, or something another, in one of our meetings, or something another, taking care of secretary, treasurer, and so forth. I—I always wanted to come to his little church. He asked me, them—them times, "Brother Branham, come up and speak for us."

252 There's another bunch of people that I'd love to get to, that's these Indians up here, just above here, the—the Navajo or Apache Indian, the precious people. I remember them meetings up there, how we had them. And wherever I am, I still can remember these lovely meetings around here with those people. And I . . .

253 The same Message that I preached at the beginning, I still have the same thing. I still stand the same way. It's God, friend. I am thoroughly convinced that this Holy Ghost way is God. Now, that is the Truth. I believe It with all my heart, now. And if we . . .

254 You have to be convinced. If you don't, then you're not concerned.

255 Now, if I wasn't concerned, or convinced that the Holy Ghost way was right, I'd still be in the Baptist church, 'cause they're a fine bunch of brethren over in that Baptist church. Yes, sir. Them Missionary brethren are fine brethren, some of them. But I love them yet.

256 And I am thoroughly convinced, though, that, the church, it's time for the church to be baptized with the Holy Ghost, that's Christ coming into you, making Himself known through miracles. Now, the—the Baptists believes that also, and most all the churches besides Catholic.

257 The Catholic takes that little wafer, you know, for, "God being in that wafer." One night I'm going to preach on that, you know, *Paganism Versus Christianity*, if the Lord willing, so, about "this wafer being God."

258 So, now, I—I believe that all Protestants believe, in the great evangelical move that—that—that’s really born of the Spirit of God, or got any God about them, they know the Holy Spirit comes, but they don’t say that He, when He comes, that . . . “He’s changed his nature,” they seem to be; seem to think, “Well, He just in-tolerates the world, and the people can go right on living the way they always, you know, just go to church and try to be a good fellow, do the best you can.” That’s not it, friends.

259 When the Holy Ghost comes into you, He makes you a new creature. Yes, sir. He makes you a new creature. And He puts Himself within you, and you are His idol. You, He is living inside of you, working, moving His own way in you.

260 Now, I read the Old Testament first, and I seen what God was in the Old Testament through those prophets. I come over to the New Testament, and I taken the New Testament. I found out, the same God of the Old Testament was also the same God of the New Testament.

261 Then I took from the New Testament, down to the organizing of the early Catholic church, which was about three hundred years, at the Nicaea Council when the bishops take the name of Pope and the Roman church, and which took the dogma side. And the Orthodox Catholic believed the Bible and continued on. But the Roman church taken over the—the dogma side, and they still do it today. And—and so then, in there, they lost out the miracles and signs. That went on down for the hundreds of years, until the reformation.

262 Then the reformation came forth. There come Martin Luther and John Wesley, I believe, angels of the church ages, as we passed through the Philadelphian age and—and the Thyatira age.

263 And now down at the Laodicean church age. And the most pitiful sight of all of it is that Laodicean church age, because Christ was put outside of His church, and was knocking, trying to get back on the inside of it. That’s right. Yes. That’s right. The church that we come into, trying to get back after He had been put out.

264 Oh, brother, sister, how He wants to get in among His church! How He wants to move among them! How He wants to express Hisself to—to the world! He can only do it as He uses you and I.

265 How did they know that that was Messiah? How did the woman at the well know that was Messiah? When He told her that she had five husbands. How did Nathanael say, “Thou art the Christ, the Son of the living God”? Because He said, “I saw you when you were under the tree.” See? That’s how they know it. That was the sign of the Messiah. That is true. Just ask anybody. Look through the Bible. That’s what it is, the sign of Messiah. Now He’s . . .

266 I been through this country many times. And I—I am no Messiah. I’m, I—I’m—I’m your brother.

267 But what I’m trying to say, that, the Messiah, the Christ, the same Holy Spirit that was in Christ, that’s what made Him Messiah. *Christ* means “the anointed One.” He was a body of flesh that was conceived in the womb of a woman.

268 And some of you good Catholic people try to make her a goddess. Did you realize she wasn’t no more than an incubator that God used? [Blank spot on tape—Ed.] Certainly not. She no queen of Heaven. She was a woman that God just chose, that woman, ’cause she was clean and a virgin, and overshadowed her with the Holy Ghost and create a body in her, by His own creation. She had no sperm to it, at all, not at all. No, indeedy. It was . . .

269 He was neither Jew nor Gentile. He was God. He was created in the womb. And that clean, holy body, without any sperm from human being at all, was a holy sanctified vessel that Jehovah dwelt in. Therefore, Jesus said, “It’s not Me that doeth the works. It’s My Father that dwelleth in Me. He doeth the works.” That’s right. He could speak and say the words, and what it was. “It isn’t Me. It’s My Father that dwelleth in Me.” See? And, His Father, that’s the reason He prayed to the Father. He said . . .

270 Someone asked me, said, “Well, then, how could He pray to the Father if the Father was in Him?”

271 I said, “How do you pray to the Father if the Father is in you?” See? There you are. You pray to the Holy Ghost. So, you sure do. See? “God was in Christ reconciling the world to Himself.” Great Jehovah God dwelt in Christ. We, It’s in us by measure. Him without measure, now. But, this measure that’s in Him, the whole Church together in a Body. See?

272 Now we find out, the same God was in the Old Testament was in the New Testament. On down to the Nicaea Council, He was still in the church. And here we find Him, in the last days, the same God, the same Holy Ghost, same sign, same wonders, same miracles, same expression, same thing.

273 Listen. You know I do missionary work. I’ve been practically around the world about seven times. Notice. Over in the lands where people don’t even know which is right and left hand, they couldn’t speak one word of any kind of an English. Some of them, they don’t even have a dialect. They—they have no sentences or nothing. They just make some kind of a chopping noise like birds. Some of them make chopping noise like animals that they hear in the woods; chatter, gurgle, make all kinds of noise. Never heard such a thing as Jesus Christ

or anything else. But, brother, let the Holy Ghost fall on them, they do the same thing you do right here. That's right. Right. They do the same thing you do right here in Tempe, that's exactly right, without telling them anything about it. No, sir. The only thing, the Holy Ghost does it. They do the same thing you do. It's the Holy Ghost, brother.

274 He is God in the Germany. He is God in Switzerland. He is God in Arizona. He is God everywhere. He is God on the housetop. He is God in the cellar. He is God in the church. He is God in you. Amen. Yes, sir. I believe Him. Every Word that He spoke is THUS SAITH THE LORD. I believe this Bible to be the Truth. Amen. Do you believe it that way? [Congregation says, "Amen."—Ed.]

275 Was there any sick people in here to be prayed for? Raise up your hands. Last night we had a little prayer line run. All right. Now, I didn't come to the church this time. . . I didn't come, you know, giving out prayer cards, and—and bringing the people up, and maybe get six or seven, ten, or something another like that, and be so weak they almost have to pack me out. I just come, praying, laying hands on the sick, and things like that, going on.

276 Course, it can be done the other way. That's just up to the people, you see, or up to God, rather, whatever God wants to do. But He is God, I don't care where it is, just the simple things.

277 Brother Welch, when that snake bit you, there was no vision about that. Was there? Just laid hands upon him. That was all. Cause, He is God.

278 One night, or one of the breakfasts somewhere, I want to tell you, something happened just a few weeks ago, since losing my mother. And praying, going into the woods, and putting on just insulated underwear, to get into the cave in the wintertimes, it zero weather out there, and out there for days after day, and night after night, living before God, till He came down and spoke to me, yes, sir, and sure that I was positive. It must be. I got to be sure of what I'm talking about, because I've got souls that believe in me. And I got souls that believe that I'm telling them the Truth, that God sent me, and God is obligated to stand behind His Word and back that up. And He will do it. Yes, sir. If He sends you, He will vindicate that He sent you. Just exactly. Amen. I believe that. Don't you? [Congregation says, "Amen."—Ed.] Amen.

279 I—I know He's here right now. Amen. And just something just pouring all over me right now. I—I know that we're setting tonight in Heavenly places in Christ Jesus. You believe it? [Congregation says, "Amen."—Ed.] Amen.

280 I'm going to change my mind. I ain't change my mind, but God has changed it for me. Amen.

281 I don't see a person that I know in here, 'less it would happen to be this lady setting right here. This lady there, I believe she was prayed for last night. All that's sick, raise up your hand. All that don't know me, and knows I don't know anything about you, I mean, raise up your hand. All right, just everywhere, I guess. That's right. If God, that same God. . . Amen.

282 Here's a challenge. Look at there, people you don't know, never seen. If you're sick, God knows you're sick. If your heart broke, He knows your heart broke. If you sinned, He knows you've sinned. Talk of a miracle!

283 Now, it'd takes the power of Almighty God to come down and to prove that He's the same God that always has been, and still be God. If He will do that at least three times in this building right now, twice or three times, as a—as a confirmation. I don't—don't know whether He will or not. But I just. . .

284 I see that clock getting nine-thirty. I know, a prayer line with that many people, would run us up here to about eleven-thirty. And I know Brother Norman is driving all the way down yonder, a hundred and something miles to Tucson; different ones. And tomorrow night's, I got ten or twelve services yet, maybe fifteen yet to preach. I just. . .

285 I believe that right now, if you'll believe it with me, that we're in Heavenly places. [Congregation says, "Amen."—Ed.] I. . . Let me ask, and prove to you, that God still is God just as much right here in this building tonight, as He was when he, Abraham, talked to Him down there in that body of flesh.

Remember, that flesh, I don't know what it was.

286 They said, "A theophany." Ministers try to say it was a theophany. But how does a theophany eat veal chops? No, sir. A theophany doesn't eat.

287 He was a Man in a body of flesh, but yet it was God. What was it a sign of? He said, "As it was in the days of Lot and Noah, so shall it be in the coming of the Son of man," that God would come down into human flesh and make Himself known, just like He did back there. That was, remember, that was the last sign that was given before fire fell and destroyed Sodom and Gomorrah.

288 And this world today, and this nation, and this people, has become like a modern Sodom. That's right. And what did He say? "As it was in the days of Noah, so shall it be; eating, drinking, giving in marriage."

289 "As it was in the days of Lot." What happened when Lot, in days of Lot? What taken place? Look. An Angel came down, or an Angels in man form. And this Man, with His. . . Not knowing Abraham, told

him about his conditions, and about Sarah, and what was going to happen, and all about it. And there they found out, then, that Abraham was convinced that that was God, and begin to plead for his brother. That right? [Congregation says, "Amen."—Ed.] God promised it.

²⁹⁰ No matter, you don't have to be a great cathedral. You don't have to be a—a thousands in the campaign there. "Wherever two or three are gathered, I'm in their midst," if God will prove it tonight, can discern your thoughts.

²⁹¹ And the—the—the Bible said, in Hebrews the 4th chapter. Listen close. "The Word of God is sharper than any two-edged sword, piercing even to the sunder of the marrow of the bone." Is that right? "And even a Discerner of the thoughts of the mind." That right? [Congregation says, "Amen."—Ed.]

²⁹² What is the Word of God? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us." By His righteous living and His sanctified body, His pure unadulterated Blood, He gave it freely for us unclean sinners. And through that, God taken His sacrifice and sanctified a Church, that He might send back His Holy Spirit to continue the works that Jesus did. "The works that I do shall you do also." Do you believe that? [Congregation says, "Amen."—Ed.]

²⁹³ Do you believe that Jesus Christ is the virgin-born Son of God? [Congregation says, "Amen."—Ed.] Do you believe that His—His holy Blood was not by man? ["Amen."] That we know that the blood cell comes from the male sex, and this way it was God alone Who created a Blood and brought forth the Son Christ Jesus. And He was the Son of Jehovah God. ["Amen."] God dwelled in Him. And then when He gave His Life, a ransom on the tree, and He washed the sinner that will believe on Him, and has taken Him, and a propitiation of our sins has been made, and has washed us by the water of the Word and has cleansed us, and now we become sanctified. Not our goodness, but His mercy, that the Holy Spirit might continue the work to the Church, down through the age, to declare "Jesus Christ the same yesterday, today, and forever." Amen.

²⁹⁴ That went over three things then, "yesterday, today, and forever," three rows of church. Amen. Let God call from all three rows then. Will you believe it? [Congregation says, "Amen."—Ed.]

Let us pray.

²⁹⁵ Heavenly Father, only You alone can do this, but that this people might know, Lord, that the hour is at hand. We may not live till morning. We don't know about that. But we have to meet You. We're

sure of that. "For man must first die, and after this the judgment." We got to meet God somewhere.

²⁹⁶ And, Father God, I have taught tonight that You are still the same God. And the people, Lord, I trust that You will make Yourself so real, this way, Father.

²⁹⁷ They, they've heard preaching. We got some of the finest ministers, I believe, Father, that there is in the world, lives along in this country, and real holy, dedicated men to the service of God, in these fine churches throughout these, this country here. I believe that. They're my brethren. And I come, Lord, among them, even as a stranger one day, and they received me. And they've taken me in, and they—they love me.

²⁹⁸ And—and, yet, many times that I have to scold and say things. See them sometimes going along with some organization, denominations getting them off of the beaten path, then I scold them. And still they're just as sweet, and love me, then I know that they're Your servants, Father. And they know that I don't do that to be nasty; Lord, You'd never deal with a person like that. Now, Father, to know that it, the way back, is through holiness, and through sanctification of the Spirit, and the consecration of lives. Let the people . . .

²⁹⁹ There may be strangers here tonight. There may be Presbyterians, Methodist, Catholic, a—a—a group with us tonight. There may be those who do not believe. And then, Father, just to preach the Word, they have a right to go away, maybe, and say, "My pastor teaches it difference. My priest says different."

³⁰⁰ But, Lord, when they know that the Bible . . . All denominations know that Hebrews 13:8 said, "He's the same yesterday, today, and forever." Now, You, Lord, that . . .

³⁰¹ A little woman touched Your garment one day, pressing through a crowd, and You turned around, said, "Who touched Me?" And everybody denied it. But that great power of God that was in You, the fullness of God, You looked around on the audience till You found the little woman that had the blood issue. And when You told her of it, her blood issue stanchd. It stopped.

³⁰² You're the same God. I pray, God, tonight, that You'll sanctify these believers in here that's sick. At least one, or one out of each row, or more, Lord, across, back, in the back, standing outside, wherever it may be, that somebody will see, beyond a shadow of doubt, that, "This is the Truth. The Holy Spirit is right. And the Bible is right. And Jesus Christ is the same yesterday, today, and forever." I ask this blessing in the Name of Jesus Christ, and for His glory. Amen.

303 Now, to this little waiting audience, I want you to pray just a moment, in your hearts, and I want you to look this way. I want you to believe with all your heart that God is in the building. Now, He is in Spirit. We all know that. “God is a . . .” [Congregation says, “Spirit.”—Ed.] “And they that worship Him must worship Him in Spirit and in Truth.” Now, what is the Truth? Christ, the Word. The Word is Truth. The Spirit is the Holy Spirit. The Word is the Truth. And the Holy Spirit gets a hold of the Word of promise and brings it to pass. See? “If ye abide in Me, My Words in you, any promise in There is yours then. See? If ye abide in Me, and My Word in you,” then it isn’t you. It’s the Word of promise that’s doing it. See it? I hope you do, children. Bless your heart.

304 One of these days we’re going to have our last sermon down here. Do you know that? [Congregation says, “Amen.”—Ed.] Then we’re going to move up.

305 And you just say, “Father God, Brother Branham knows nothing about me.” Maybe you don’t know even know me. Any, it don’t matter where you are, just somewhere in the building. See? Just say, “Father, God, he knows nothing about me, but let him speak to me and tell me what my trouble is, or something like that, and I’ll—I’ll believe You. I’ll believe You, ’cause the Word, then I know, is flesh; with he and I, together, with a contact with God, the Holy Spirit is here. Let him do.”

306 That lady with her hands laying on her lap, like that, looked up and said, “Yes,” just then, as she nodded her head. She believed it. You said just the right thing.

307 There was a woman one time, Syrophenician woman. She was a Gentile. She came to the Lord Jesus, and she said, “Lord, Thou Son of David, have mercy on my daughter.” Now, He wasn’t no Son of David to her. She was a Gentile, see, so He went on like He never noticed her. And she cried after Him.

308 And finally He turned around, said, “It’s not meet for Me to take the children’s bread and give it to dogs.”

309 Oh, would that have made some of us so-called Christians really go up about it, call us a dog! She never. She knew that was truth.

310 Said, “That’s truth, Lord. But the children . . . But the dogs eat the scraps under their master’s table.”

He said, “For this saying, because you said it.”

311 The high blood pressure you’ve got and heart trouble, if you’ll believe it with all your heart, it’ll leave you. Will you accept it? See? That was your trouble, wasn’t it? It’s true. Just believe it! . . .? . . . You believe. I never seen the woman in my life. She’s a stranger.

312 Here, let's see another one. Right over from her, a little woman with a green-looking dress on. If God doesn't help that woman, she's going to have to be operated on for a tumor. That's right, raise up your hand, lady. I never seen her in my life, but she has a tumor. The weakness and sadness of her heart! If you'll believe that Jesus Christ, the Son of God, shall perform that operation and take it away from you, without an operation of a natural man's hand, you can have what you ask for.

313 Are you convinced? Do you believe? Somebody else in the building, pray, believe with all your heart.

314 Here is a little lady setting right here, praying. She's got a red checkered-looking jacket on. She is sick and weak. She just got up from pneumonia. That is right. You believe that Jesus Christ will heal you, lady? If you do, raise your hand way up high, and say, "I accept it."

315 Setting right next to her, the man there with the back trouble, you believe that He will make you well, sir? Then raise up your hand, say, "I accept it."

You believe? Are you convinced? Then be concerned.

316 Way back towards the back, a little, gray-headed woman setting back there with a little scarf around her neck, she's got arthritis in her hands. She's been praying a long time for that to be healed. You believe that God will heal you, lady? Setting right *there*, right straight down *here*. You believe it, that God will heal the arthritis? You can have what you've asked for, if you'll believe it.

317 The man next to you there, with the prostate trouble, if you'll believe it with all your heart, you can be healed. You believe it, sir? You was trying to get her to believe it, and you couldn't make her see it. But God healed you of the prostate trouble when He passed her by. Now you received your healing. God bless you. It's over. It's gone.

318 There you are. Uh-huh. Do you believe? [Congregation says, "Amen."—Ed.] Are you convinced? ["Amen."] Then let's be concerned. Are the rest of you concerned? ["Amen."] How many is concerned in here? ["Amen."]

319 Is there a sinner present? Are you concerned about your destination? Before we pray for the sick. Are you concerned about your destination? If you are concerned about your destination, why not walk up here and receive Christ, when you're right into His Presence here at the platform. Come up here. Just come up. Any persons that's—that's concerned and knows that they're not right with God, I'm asking you tonight to come right up here to the altar, and stand here for prayer. Inside or out, no matter where you are, walk up here. God bless you, lady. That's the way to do it. Is there someone else concerned about

where you're going? If you're not sure that you're right, and you're concerned, come.

320 Are you convinced that it's Christ? Are you convinced that—that me, a man, could not do those things? Are you convinced that God promised to do it in the last days? That's God's Word. He convi- . . . Are you convinced of it?

321 I seen something else happen just then. Praise be to God! They'll find it out. Uh-huh. All right. Now, praise God! That's wonderful. Amen. If you . . . Oh!

322 Are you convinced, are you? Do you really believe with all your heart? [Congregation says, "Amen."—Ed.] Somebody here that's not sure whether you're right with God, or not, won't you come stand here for a word of prayer just a moment? Come right on up. Now if you're . . . Or, you're not convinced that you're positive right?

323 Some of you women that still claims the Holy Ghost, and wearing short hair, you mean to tell me, with all this preaching, you're not yet convinced when the Bible said what it did about woman with short hair? Huh? And wear and act . . . Some of you men that still smokes and carries on? Some of you women that wear these clothes, and God said it's an abomination to Him?

324 You say, "The flesh don't make any difference." Then why did God raise the flesh of Christ up? Why do we supposed to live holy, if it don't mean nothing? It, sure, it'll come again, the resurrection. Right.

325 You believe this to be the Spirit of God, then It's condemning you. That's right. And how you going to be condemned? "The guilty of the least is guilty of the whole." You know to do better.

326 Someone said, as I made a remark last night. Someone said to me, "Brother Branham, why don't you leave off them women? Leave off them men. Quit doing that." Said, "You're . . . People thinks you're a prophet."

I said, "I'm no prophet."

327 He said, "People claim you to be, though. Why don't you teach them how to receive spiritual gifts?"

328 I said, "How can I teach them algebra when they don't even know their ABCs? They don't have common decency enough to clean themselves up and act like Christians. How you going to tell them spiritual things about Heavenly things?" That's right.

329 Let the Pentecostal church straighten itself up, get right with God, and I'll prove to you that the Holy Ghost will come right in. Why, this, the church, will be so full of the power of the Holy Ghost, there can't be one member do one sin. The Holy Ghost will call it right out, like

Ananias and Sapphira. Right. But you can't do it, when you won't even take your kindergarten training. Certainly not.

³³⁰ Come on up, the altar, like these women have. Say, you mean there's only two women in this bunch? Remember, it's on your lap, and it's on your hands, and you'll never wash it off.

³³¹ Let us bow our heads. Come forward now, as we believe now on Him, as we pray.

³³² You standing for salvation, too, sonny? Bless your heart, son. Stand right there.

³³³ Now, as we bow our head, they're bringing some other lady that maybe can't walk, or something, coming up to accept salvation for herself. Now we're going to let. . . That's all right, just let her stand right there. That's all right, sis. You don't have to walk, to do it. He'll come right to the seat where you are. Let us. . . She just wants to make. . .

³³⁴ Now, if a woman, that can hardly walk, and they wiggling around, is convinced that the thing is right, and ready to come and repent for what she's done that's wrong, what about you women, that, and men too, that can stand on your feet and walk good? It'll rise in the Day of Judgment.

³³⁵ Just because we wear the name Pentecost, that don't mean anything. You've got to be born again. When you're born again, you walk in Bible Light. You do what the Bible said. Amen.

Let us pray now.

³³⁶ Heavenly Father, Your Presence is here, and, oh, how bold it makes us talk when Your Presence is here, because we know that it's not us that's speaking then. It's the Holy Spirit. And, O Father, how it hurts sometimes to hear your—your own voice say things that you would never say, at all. But then, how could anyone doubt it being the Holy Spirit, after they see Him do the works that He did when He was here in the body of the Lord Jesus, and left us the promise that He would do the same works through us, His servants?

³³⁷ And now, Father, we're grateful for Him because He come to reprove the world of sin. Sin is unbelief. Those who say that it cannot be done, yet it proves that it is done. And on the scientific record today, we know that You have proven Yourself to be with us, by many infallible proofs.

³³⁸ Here stands these people standing around the altar tonight, after making this call and preaching this Message, of being convinced and then concerned. They realize that their life has been shallow, and they—they haven't been able to do the things that they—they wanted to do.

And they realize that no fault laid in You, but they realize the fault laid in themselves. So they've come tonight, Lord, to confess they're wrong.

339 Some of these little women with their hair bobbed, standing up here, like they did last night, knowing that that's the truth. The Bible said so. It's a dishonorable thing. "Isn't it a common thing for a woman to pray with her hair as her covering, with her covering cut off? She dishonors her head." How that that's Christian teaching! And the great teacher that taught us that, Paul, said in Galatians 1:8, "If an Angel from Heaven comes, preaching any other thing else than that what I've already taught, let him be accursed." We know that it's the Truth.

340 And, Father, these precious ministers calling that out, hour after hour, hour after hour, the congregation still staggering on. How their hearts long to see their church all filled with the Holy Spirit, and like godly men and women setting there. And the Spirit so powerful, in the place, till every sin in the church be called out, great wonders and signs take place like it did in the early days.

341 And, Father, then we go from place to place, giving our witness with our brethren. And they see the Holy Spirit moving through different operations, and know that it is God, then they stand condemned. And said, Lord, "Some men's sins goes before them; some follows." They're confessing theirs tonight, Lord, that it'll go before them. I pray that You help them, each one of them, Lord. And now in consecrating their hearts to Thee, they give You their hearts, their lives, for service. What more can they do, Lord?

342 Now may the Holy Spirit, Who brought conviction by it, by His Word and by His Presence, to confirm His Word, to make It positive the Truth, may He give to them that sanctifying portion that will give them the desire of their heart, in order to serve You. Grant it, Lord.

343 One precious soul there said that the enemy was . . . She was just trying to get saved and get right, and the enemy kept making her say bad words against God, or bad thoughts against Him. I pray, Father, now as Your servant.

344 I rebuke that devil. Go off of that woman. Leave her alone. May God of Heaven fill her with the Holy Spirit. And, Satan, you can't bind her any longer. Turn her loose. Let her go, in the Name of Jesus Christ.

345 This church, the holy Church of God, prays in one accord, that that devil shall never return to her again. May she go now in the peace of God, through Jesus Christ's Name. We consecrate this to You, Father, for Your glory. Amen.

346 Now, without one shadow of doubt in your hearts and minds, now just upon the basis that God made the promise, and you've come

to consecrate your lives, and you believe with all your heart, that's standing at this altar tonight, telling God that you're sorry for what you had done, that you will live a different life from this on. Do you believe God hears your prayer, and you'll be able to do it? Raise up your hand to Him, say, "I accept You, my Lord." Amen.

³⁴⁷ God bless you. That's good. Now you can go to your seats and know it's all over. I believe it. Do you believe it, everybody in there? [Those that came forward say, "Amen."—Ed.]

³⁴⁸ Now, how many of you out there is sick, and that didn't get . . . that the Holy Spirit never . . . Cause, I seen four or five. It's, already, it's kind of gone from me now, that discernment. But I seen you, somebody back in *here*, or, and then back in the back, standing back there. But I don't remember what it was. That Light was over them. I seen what taken place. But the Holy Ghost is here, friends. You believe it with all your heart? [Congregation says, "Amen."—Ed.]

³⁴⁹ Now, how many here has got the baptism of the Spirit? Raise up your hand. All right. The Bible said, "These signs will follow them that believe." Will you lay your hands on each other? Let me pray for you, from the platform here.

³⁵⁰ So, it's ten o'clock now, five minutes to ten. Has the next service been announced? Where'd you . . . [Brother Branham speaks with someone on the platform—Ed.]

³⁵¹ [A sister says, "Brother Branham?"—Ed.] Yes, honey. [The sister speaks to Brother Branham.] Sure.

³⁵² In Jesus' Name, may he go and be healed of this asthma, and may it never bother him again. Amen.

³⁵³ Bless your heart. I know it's going to leave you, and you're going to be a good, strong, healthy man.

³⁵⁴ Almighty God, we are Your children, by faith in Christ Jesus. We are members of the Body of Christ, by the baptism of the Holy Spirit. We are sojourners here on earth, pilgrims, knowing that Heaven is our home, and this is not our abode here, so we look to things that are Above. Now, we believe that we're in Heavenly places in Christ. Let the power of Almighty God settle over this building, and come into every heart.

³⁵⁵ Satan, we adjure thee by Jesus Christ, the living God, that you leave this people. Come out of them, Satan, and go from them, that they could be made well through the Name of Jesus Christ.

(Just the one.)

³⁵⁶ How many believes it? How many is convinced? [Congregation says, "Amen."—Ed.] How many is concerned? Raise your hand, say,

“I am concerned. I am convinced that this is the Truth. That, I am now convinced that by His stripes I’m healed. I’m now convinced that the baptism of the Holy Ghost is right. I’m now convinced that Jesus Christ is in our midst.”

³⁵⁷ What did John say? “There is One standing among you, One standing among you, Who you know not.”

³⁵⁸ I’ll have to change that part of it tonight, and say there is One standing among you, Who you see not. That’s the Holy Spirit. He is the One, amen, that makes every promise true. Do you believe it with all your heart, all your soul, all your mind? Rise up to your feet and accept it then, as your healing, as your salvation, whatever you may be.

³⁵⁹ Remember the next service, tomorrow night, is at Brother Outlaw’s church. Brother Outlaw, down in Phoenix, tomorrow night.

³⁶⁰ Let us raise our hands now and sing this song to God, I don’t know whether can start it or not, “I love Him, I love Him because He first loved me.” All together:

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary’s tree.

³⁶¹ Now, you that come and follow the services, tomorrow night it’s at Brother Outlaw’s church. It’s called The Name Of Jesus Church, down in Phoenix. At. . . You got, yes, brother, yes. Brother Groomer here will announce it. All right.

³⁶² The Lord bless you, till I see you tomorrow night. God be with you.



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