
BELIEVEST THOU THIS?



Well, that would be good enough at my funeral. That would be all right.

I certainly like to think of the Deity of our Lord Jesus Christ, don't you? Today, when the people are trying to say that He was just a philosopher of some type, I believe He was God Emmanuel. Certainly.

And I think all praises belongs to Him. Thanks be to His Holy and reverent Name. I live in His Name, work in His Name, sing in His Name, preach in His Name, heal in His Name. I want to die in His Name and raise in His Name. That's right.

Last evening, Brother Baxter. . . I asked him, I said, "Brother Baxter, will you do me a favor? I want to get over a little early." I said, "If we're going to have a fast line," I said, "I want you to preach something for me." I love to hear him preach it.

He said, "What's that?"

I said, "Shamgar." He slays all the Philistines. I just like to get rid of them, don't you? The—the Bible said they'd be thorns in your flesh if you let them stay in the land. So let's get rid of them. So I set back last night and enjoyed it very much, preaching on Shamgar.

² Today he said, "What about preaching on the resurrection of Lazarus?"

So I said, "I've perhaps preached it before." So I trust that God will give us a great evening of it, and God's blessing be upon you all.

I am happy to be here in this memorial tabernacle today where great men has stood on the platform, men that's gone on to heaven.

I don't know how true this is. It is told to me by a good authority that the late Paul Rader, I believe the founder of this tabernacle if I'm not sure. . . The founder of the tabernacle. . . I got to hear him once in my life at Fort Wayne, and they said last night he was saw in a vision here at the platform. He's not dead, but he lives. His name will be immortal in people's hearts for years and years to come.

³ They said when he was dying, and out in California, that they were singing songs; and as I understand Brother Rader right or they, or the people right about Brother Rader, he had quite a sense of humor, and said they were singing sad songs, and he said, "Say, who's dying me or you?" He said, "Raise those curtains—shades, rather, and sing me some real good snappy, Gospel songs."

They started singing something: “Down at the Cross,” or something, he said, “that sounds better.” Said, “Where’s Luke?” And Luke, course, not wanting to see his brother die came into the room, and said he grabbed Luke by the hand and said, “Luke, we’ve come a long ways together, but think of it, in five minutes from now I’ll be standing in the Presence of Jesus Christ, clothed in His righteousness.”

I think lives of great man all remind us;
 We can make our lives sublime,
 With partings leave behind us,
 Footprints on the sands of time.

That’s right. The great notable Billy Sunday that’s preached in this tabernacle, week after week in revivals, some of you people here has probably come to hear him . . .

⁴ I remember as a little boy when he died. They said, “Billy Sunday hit the sawdust trail.” He’s called them down these aisles perhaps a many time. He was found dead in the bed, not dead, but gone to be with Jesus.

There’s not a Scripture in the Bible says a Christian dies. Christians do not die. You can’t die. You have Everlasting Life, and how can it have an end to it? It can’t have.

So when we go to thinking of that, it makes our hearts rejoice, doesn’t it?

⁵ I happen to come in to hear Brother Baxter when he was taking my love offering. I’m sorry we even have to do that. I—I get a love offering each week. And Brother Baxter does the same. It’s just . . . Then the expense of the meeting is taken care of, and then after we get that, if everything’s paid off, then we each get a love offering.

I can assure you, friends, that my gratitude from the depths of my soul, I appreciate it. I’ll do all that I can to be as reverent to spend it to the glory of God the best that I know how.

If I should get my initial debt paid up now with my two love offerings of this meeting, I go to a conference which is . . . The people are taking up missionary offerings and things in the conference, and it doesn’t . . . They can’t . . . Just maybe they pay my expenses or something. I go to Kansas City next, then to Los Angeles.

⁶ And we’re just afraid to make a move anywhere, ’cause I—I know that overseas is coming up, and I—I must go. So I’m just afraid to make any too much of a itinerary, ’cause He might call me at any time, just go at any time. I’ve got my shots and everything I have to have and ready to go when the Lord will call for me to go.

That's the way I want to be ready to go to heaven too: everything all ready just when He calls.

And I appreciate this very much. God bless you in everything, if it's enough and more to pay my initial expenses, then I—I'll put it into foreign missions.

7 And if you would only know of missionaries that are in this meeting this afternoon, and lots of times when I went over there . . . Many of you know the story, how God told me to go a place, and I let a bunch of preachers talk me out of it. And I went somewhere else, because they wanted me to go, and I certainly paid for it. He told me I would.

And so, but I got sick, parasites, even the doctor said, "There's not even a chance for me to live."

I had ten hours to live, and the Lord Jesus came to me in a vision and said, "It's over."

I went right back to same doctor, two—about eight hours later and I said, "Doctor, give me an examination for parasites."

Said, "Well, Rev. you got parasites." Said, "Why, I give you everything and here's the re . . . remark." He said, "I give you everything and threw the box at you," and said, "and still you got parasites."

I said, "But I haven't got them now."

He said, "Oh, you got them."

I said, "Would you examine me?"

He said, "There's no need."

8 I said, "Would you do it just upon . . . I'll pay you for it. Just want to show you what our Lord can do."

He said, "You got parasites, reverend."

I said, "Take the examination." When he did, he couldn't . . . Perfectly negative.

He said, "Well, what happened?"

I said, "The Lord Jesus Christ in Whom I trust in, He is the One Who did it. He taken them from me."

He said, "Rev., now where are you going now?"

I said, "I'm going back overseas."

He said, "Back in that same place again?"

I said, "Yes, sir."

9 He said, "Do you mean to tell me, when you come pretty near leaving your wife and babies and what all the things, the planes wrecked

and so forth and coming over and fifty-two was killed ahead of you and like that?"

I said, "It doesn't make any difference. There's Something down in here calling that tells me I must go back, regardless if it's life or death; I must mind God."

And friends, that's—that's right. When I think today, when I look around on the streets of Chicago and other cities and see the—the children and things and look in the restaurants and seeing the big fine meals being set and things like that . . .

I appreciate a land like this, but down yonder in Africa somewhere is a little black boy never even knowed what a piece of candy was, never knowed what a stitch of clothes was, never knowed what a bath was, never knowed what a decent drink of water was.

¹⁰ The poor, little, hungry fellow, wiping the dirt out of his eyes and crying like that wanting to hear about Jesus Christ one time. He's got just as much right to hear as my little girl setting there who hears it every day. Is that right? Somebody's got to take it. That's right. Somebody's got to take it, and it's on my heart to do it.

And I pray that God will bless each one that give in that offering, and everything that I can do outside of my own . . . what I just . . . And we live like common people, friends. If I'd have been money, I'd been a millionaire. I had give to me in one offering one million five hundred thousand dollars. FBI agents brought it to me, and I refused even to look at it.

¹¹ He said, "Rev. Brother Branham, this . . . You don't know what this is."

I said, "It don't makes any difference, sir. I don't take people's money." I come into this world poor. I'll go out poor. How could I be rich and the people setting here . . . Not long ago they were going to give me a big Cadillac. My little, old Chevrolet truck out there was just about backslid so I . . . That's a big word for a Baptist, isn't it? Backsliding, but you can do it.

So it was . . . He said, "Are you . . . Is that—what you're riding?"

I said, "Yes, sir. It's a dandy."

And he said, "Well," he said, "I tell you, Brother Branham," said, "We give Avak a Cadillac," said, "we'll just give you a new one to ride home in."

I said, "I—I appreciate it, brother." I said, "I—I appreciate it with all my heart," but I said, "I—I couldn't ride in a Cadillac." I said, "I appreciate anybody can ride in one," but I said, "I couldn't do it."

¹² What if I'd be going down through Arkansas now (See?), where all them poor little cotton pickers out there and them little mammies out there in the field with a cotton sack on her back about fifty or a hundred pounds of cotton dragging of a morning, her poor, little, old hand stuck up with cotton burrs like that, eating fat bacon and some corn bread for breakfast and there—there's Brother Branham going down through there with a big Cadillac?

Not me. No, sir. No, sir. That don't run in my blood. If I got what I deserved, I'd be walking, riding a bicycle or something. Yes, sir. I mean that from my heart, and I'd rather have favor with God than to have the best beautiful home you got in Chicago and be out of commission of God. My main thing is to be in favor with God.

¹³ Now, I do appreciate every man that God . . . I like to see poor people when they haven't got nothing and see them come up and get a nice little home and a automobile. And oh, you don't know how good that makes me feel just to see poor people . . . I know what it means to be poor. I'm poor yet, will die poor, but I'm . . . What it means to me to see people when they've come up, God has blessed them. It just shakes my heart.

Some brother setting here now that I was in their home, stayed in their home last time I was here, and a lovely home and oh, I . . . They told me they come here to the Chicago without a scratch hardly, and then they got a lovely home, and lovely children, and lovely wives, and sweet brothers who's right in the ministry and the work of the Lord. Oh, my. That just—that just makes me kneel on me knees and thank our heavenly Father for people like that. It does.

¹⁴ So many things I could say, but I'd say, "God bless you all." I think that's the greatest word can be . . . If God will bless me, that's all I want. Is that right? If God will bless me, that's—that's enough. That's all I care for.

Now, I don't want my time to get away. I'm to preach this afternoon a little bit, or—or talk. I'm not a preacher. I'm just . . . As I told you the other day, I'm a spare tire. That's when you have a flat, you know, you use it. Now, we haven't got a flat now, but we . . . but I'm just one they put on the spare this afternoon.

I remember as a little thing I usually tell to the people about being a preacher reminds me. My mother's here. She can put her finger in her ears now. My daddy was a rider. He was a good one too, and he used to ride. And he was a good shot. He'd take guns and throw them big clay marbles out and take one gun and hit another marble and raise it up and burst the marble with the other. Why, I couldn't hit washtubs

like that, but he—but he was good, and I always wanted to be like my daddy.

¹⁵ So I remember when we was kids and used to plow, and I—I could hear Mama when she called me. And she . . . the only thing I hear was a “iam” you know. “William.” I’d get that way back in the back of the place, you know. I’d take my old, straw hat and wave and take them old rope lines. How many ever plow with old rope lines? Let’s see. Well, there’s a few country boys setting around here. Yes, sir. The old rope lines, take it off my neck, you know and go on in for dinner.

Now, I remember after we’d plowed all day long, you know, and oh, it would be tired. That nighttime when we come in, well, dad would still be in the field. I had to come in early, ’cause I milked the old cow. So we’d get around. I’d go down to the watering trough. Anybody ever know what a watering trough is, where there horses will water? Oh, now I’m getting down home, ain’t I? All right.

¹⁶ I’d go down there, you know, and I’d—I’d . . . My brothers and all of them would get there and watch me, you know, and I’d come in and get around behind the hill from the house; I’d go in and get pop’s saddle, you know, and I’d get me a handful of cockleburs and throw it up under the saddle and pull the saddle down on the old horse, you know, and climb upon him.

Poor old thing, so tired and old too, you know, and stiff, he couldn’t even get his feet off the ground. He’d just bawl, you know. I’d take off this hat, you know, and I was a real cowboy, a riding, you know, and all my brothers would set up there and cheer me, you know. I was a real cowboy.

About nineteen years old, I run off from home. Mama hasn’t whipped me enough for that yet. So I run off from home and went out west. I was going to be a rider. I was going to have the silver saddle, Brother Osborn. You know what I’m talking about.

¹⁷ So then I was—went out west, and went to Arizona, and they was having a rodeo. I said, “I’m . . . I need some money.” And I went down to get me a pair of Levi’s and got out there, and I thought, “I’ll ride. These fellows out here don’t know no more about riding than I do.”

So I get up on the—the fence around the—where they was having the rodeo. And the first thing you know they let the horses out and the bucking horses, and they had one there that was famous horse. They said, “Now, any guy can ride this horse . . .”

¹⁸ And they got some famous rider to come in, and I seen he was going to get about, oh, I guess, two hundred dollars or more for riding a horse. And he . . . All of his big nice dude outfit on and he jumped in the saddle. When he come out, his catch-as-catch-can as he come out of

the chute, and when he come out of there, that horse made just about one buck, a sunfish, the saddle went one way, the man went another way. The pick-ups got the horse, and the ambulance got the rider, and the blood was running out of his ears and eyes.

And the man come along side of the fence, said, "Any of you cowboys around here, any of you can ride that horse and stay on him for a minute, I'll give a hundred dollars a minute." So nobody said a word. He rode on down and looked right straight at me and me setting up there, you know, with just a pair of Levis on, looking high, matched up with the rest of the cowboys, you know. That's a kid. Looked like that, you know, and he walked right up to me and said, "Are you a rider?"

I said, "No, sir. No, sir." I knowed that wasn't pop's old, stiff plow horse. See? I knowed there was something different in that.

So then when I first got ordained as a minister, I used to pack my Bible under the arm. Some of them say, "You a preacher?"

"Yes, sir. Yes, sir. I'm a preacher."

¹⁹ One day I heard a full Gospel preacher preach in a tent meeting. He preached till he got out of breath; his face had turned red. He'd go plumb to the floor, buckle his knees and come back up catching his breath. You could hear him about two city blocks still preaching. Some of them said, "Are you a preacher?"

I said, "No, sir." I was no more preacher then, after I heard a man that could preach. And I. . . So I always be careful about saying being a preacher. You see? But I do like to get to a place where we can have a—you know, enjoy the blessings of the Lord, don't you?

²⁰ Little Mr. Osborn setting out there reminds me. He was talking this morning, he and I, the little boy, and it reminds me of one time. . . See a good, old fashion Holy Ghost meeting. . . Who likes them kind? Do you like it? Say, "Amen." Why, sure we do.

What we used to call a popcorn meeting. . . You know what a popcorn meeting is? You take a little yellow grain of corn and put it on a hot stove. It gets twice the size and twice as light, and it turns from yellow to white. That's a popcorn meeting. That's what it takes.

A little fellow scared to testify and bumps up all at once, ready for the rapture and changes his garment from a little yellow to a white. . .

²¹ Reminds me one time I was a fishing one morning. I guess I got plenty of fellow friends here, fisherman. This lake this close, and I was way up in north woods a fishing and I—I just—just love pancakes. How many likes pancakes? Oh, my. I just love pancakes, and I used to take me a bucket of molasses, you know, a whole, big bucket 'cause I'm a

Baptist. I baptize them. I don't sprinkle them. I pour it on heavy when I get it on there, the molasses, you know, get them real thick all over it.

So then I—I thought, “Oh, my, now if I can just get this . . .” Took me a big bucket molasses, you know, and I was up there, and I had a little, old tent. There was a lot of black bear in that woods. Your boy had some experience the other day with one. So, oh, they are nothing to them. I don't know where they ever got that bad name he's got, but he's—just what he tears up. Oh, my. He's—he's awful.

²² And so I had a little old tent setting up, and I was catching some big rainbow trout. And I'd been down the stream, and I had a little old chopping axe here in my hand, a little scout axe, and I come up and my tent was down. And I looked and here set an old mother bear and some little cubbies setting there: two of them. And she kinda run off when she seen me coming out of the willows and she kinda run off and upon the side of the hill; and she cooed to them cubs, and one little cub come.

The next little fellow he had his back turned to me, just like this, you know. He just wasn't moving at all. Well, I thought, “Looky what they've done. My, they've tore up everything.” Well, a bear with cubs will scratch you. So I—I didn't want to get too close to her, and of course I had a gun there, but I didn't want to leave them orphans in the woods. So I—I just . . . I said, “Get away from here,” like that, and the old mother run off a piece; and she kept cooing to that other cub, and he wouldn't come.

²³ And I thought, “What's the little fellow so interested about?” I looked around. I kept getting around this a way trying to throw a rock at him, and he wouldn't even turn his head. He just down like this, doing something. I thought, “Well, what's that little fellow so interested about?”

Always, you haven't got your camera when something like that going on, you know. So I got around this a way, looked. I said, “Get up from there,” like that, and he turned around and looked at me.

²⁴ That little fellow had got my bucket of molasses. He had them all hugged up in his arm like this. He had the lid off of it. He just sock his little paw down in it like that, and he was molasses all over his face. His little belly was just as full of molasses. His eyes, you know, he couldn't even open them. He was batting his eyes back and forth looking at me like that. Licking like that and he'd sock his little paw down and then just lick molasses.

I said, “Have a good time, fellow.” It just reminded me of a good, old fashion Holy Ghost meeting, when we opened up the jar of honey, you know, and stick our fingers right down in and just get it all over

your eyebrows and all, you know, just get a real old time where you just forget where you're at. But the funny thing was when he got enough molasses, he had them all over him.

The old mother kept cooing to him. He set the bucket down and run off and when I got over there, the mother and the other cub started licking him. So . . . Amen! That's what we need is an old fashion meeting where you can almost lick it. Isn't that right? Yes, just a real old fashioned meeting.

²⁵ All right. Saint John the 11th chapter. I want to read a little portion of the Word now and then we'll have prayer.

Now, in the 18th verse, we read this:

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

And Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou would have been here, my brother would not have died.

But I know, that even now, whatsoever thou will ask God, God will give it to thee.

Jesus said unto her, Thy brother shall rise again.

Martha said unto him, I know that he shall rise again in the resurrection at the last days.

Jesus said unto her, I am the resurrection, and life: he that believeth in me, though he were dead, yet shall he live:

Whosoever liveth and believeth in me shall never die. Believeth thou this?

She said unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

²⁶ Shall we bow our heads. Now, Lord, as children playing in the market place, as we stand and know that You want us to be happy and rejoice, You said that Your joys might be full. . . But now, Father, we have read the Word of God, and now we pray that You will settle us down.

And may the Holy Spirit catch a hold of every heart. Grant it, Lord, and may every sinner today be saved. May ever backslider be brought back to the Kingdom of God, and may every sick person in the building go out of here well. Grant it, Father, and may the Holy Spirit now come and take the things that are God's and deliver them to every heart as

each heart has need, for we ask it in Jesus' Name and for His glory. Amen.

²⁷ This chapter that we're now reading from. We'll get just a little background. I believe I can see the clock there, so I won't take too much time. If I can just have your undivided attention now . . . Don't think about the meeting tonight or what's going to take place tomorrow. Let's think about the Lord Jesus being here right now, and each one of them saying, "Now, I'm a sinner, if you are, but if there's—if, Lord, have You got something for me, speak to my heart."

And every person without the baptism of the Holy Spirit, saying, "Lord, I haven't got the Holy Spirit and I know anything short of that, well, I'm afraid of it. So I—I want to be borned again for You said, "except a man be borned again, he will not enter the Kingdom.' So I want to be borned again.

²⁸ Now, I don't mean to say you're not a Christian till you get the Holy Ghost, get that. I mean that you're—the Holy Ghost is the seal of your faith. You see? God—Abraham believed God by faith, and then He give him the seal of a promise. You see? And you believe God by faith and you're justified by faith, but you're sealed into the body of Christ by the baptism of the Holy Spirit.

You hear these bishops and archbishops and everything else come and testifying about it. If you've never received it, just come and try it. It's fine. It's a . . . It's I don't know how . . . Someone said to me one time after I'd come out of my spell of sickness, he said, "Brother Branham, did you keep your religion during the time of your sick spell?"

I said, "No, sir. I never. It kept me during the time of the sick spell." So that's . . . Yeah, the Holy Ghost keeps me, not me keeping It. That isn't the question. It keeps me. I just received It, and It takes care of me. That's the way it is with every believer.

²⁹ Now, this was right in the beginning, our text this afternoon, to the very bloom of Jesus' ministry. He came out. He was beginning to heal the sick, and great throngs begin to come to Him.

Now, we find out that was the first year of His ministry. The second year of the ministry they begin to find fault against Him, and the third year, in the middle of the next year, they crucified Him.

That's just the way it goes. There's a revival comes on. Oh, the great tinsels on. The revival then settles down. Then the first thing you know, just what's really genuine stays. The rest of them goes away. That ends it.

³⁰ Now, but in this case, Jesus was staying at the home of Martha and Mary. Now, we—we're taught, I don't know how true this is, but we're

taught that Martha and Mary living at Bethany there was . . . that they were . . . had left the Orthodox church, the Jewish church and had come to believe on Jesus; and Jesus was staying in their home.

They had a brother named Lazarus, and they tell me that he was a scribe, that his work was to make the laws, the letters, and so forth of the law on parchment. And we're told that Mary and Martha made tapestries, the little stuff for the temples and so forth like that. That's how they made their living in needlework.

And about this time, Jesus' life was becoming wonderful. People was seeing Him, and they was loving Him. And—and then He come to a place where He had to be called away from this home. That's strange how them things happen, but sometimes . . . All things work together for good to them that love God.

³¹ Now, Jesus in His birth, He was marvelous, but when He came to the world, He came here with a illegitimate background hanging over Him, because they said that His—His father was Joseph, and the child was—the mother was to be with a child before they were really legally married.

So that begin with Him, and then He went out through capital punishment. He come in by the way of a stable door, and went out through capital punishment. That's the way the world received the Lord Jesus Christ.

But just before His—His birth, God always makes a preparation for things. Don't you believe that? I want you to listen close. I believe today with all my heart . . . Now, this is just Brother Branham speaking. You see? I believe that the things that you see are taking place now, is a preparation. God is preparing something just before a climax. God always warns the world, and then if they won't—will not receive warning, then there's only one thing left; that's judgment.

Noah warned the world, and they would not receive it. And all through the age, God's always warned. He sends mercy, and if they spurn mercy, there's nothing else left but judgment. But the merciful Father will send mercy first.

³² Now, this time just before the coming of the Lord Jesus they had men . . . The church had got down to a place till it was very few that was looking for it, just unconcerned about like they are today. Just . . . But God always has had a remnant of people who believed him.

And one of them was a man named Zacharias and his wife named Elisabeth. They were righteous people, walking in all the laws and keeping all the statutes and commandments of God, and then down at the temple, Zacharias' part there was to burn incense. While the people were making prayer outside, Zacharias burned incense.

Wish we had time to back that up good now and lay a foundation what incense mean, and all speaking of Christ, everything. The incense now is His Blood, the Rose of Sharon, the Lily of the Valley, and how the high priest before he went in to the holiest of holies, He had to be anointed with this oil from the top of his head, run down over his beard, plumb to the hems of his skirt. And when he went in, if they happen to . . . somebody happens to tell you that these full Gospel people are just a little noisy, here's something for them.

³³ Aaron when he went into the holiest of holies once a year, he had to wear a certain kind of a garment, and he had to be anointed, and he had to take blood with him. Is that right? And on the hem of his garment he had a pomegranate and a bell—a pomegranate and a bell; and as he walked he had to make that play “Holy, holy, holy unto the Lord.”

And only way that they knowed that that man was still alive that God hadn't slayed him back there in behind the curtain is because that noise. They could hear the bell a ringing. I tell you; the only way I know there's any life in the church, when a little noise gets started somewhere, you know, just a little “amen” once in a while or a little something you know, make a little noise.

Some of them said, “Well, Brother Branham, it's emotional.” Well, I can scientifically prove to you anything without emotion is dead. So if your religion hasn't got any emotion in it, bury the thing (That's right.) 'cause it's no good. It's dead.

So I can see now this Zacharias. Let's get a little drama here. He's down, him and his wife, they'd wanted a child for years and years, prayed, lived upright. Looked like the thing was just going to pass by; he wasn't going to get the baby. But it's just in the darkest of hour when Jesus comes, when God always answers.

³⁴ We get in a hurry. “Well, I was prayed for last night. I don't feel any better this morning.” You're in too much of a hurry. Accept God's promise and stay right with it. Stay right there.

They had been praying and praying for years. Now, Elisabeth had gotten old. She was past the age of bearing. Looked like all hopes was gone that she was ever going to have a—a child.

Well, Zacharias one day, I can imagine the temple, he had the censer burning like this, and he got back over the place and was standing there waving it back and forth, and back and forth as it went back and forth and the ointments a going as it was making the incense burning. And all at once he happened to look standing on his right hand side, and there stood an Angel.

God has always had Angels, ministering spirits. Do you believe it? Angels doesn't die. What was happening? God was just fixing to do something on the earth. So before He always does something, He sends an announcement.

³⁵ Now, when . . . There's angels comes. Perhaps the Angel visits me and to—visit you and so forth . . . There might be minor angels, but when you hear this Angel Gabriel coming, you take heed, something's taking place.

Gabriel announced the first coming of Jesus Christ, and Gabriel will announce the second coming of Jesus Christ. Is that right? Amen. I begin to feel religious already. Look.

When I think about Him coming. There stood Zacharias. He looked, and he was startled and he told him, he said, "Zacharias . . ." what was going to happen and after the days of this administration here, he was going home, be with his wife, and she was going to conceive and bear a son.

Now, I want you to notice that preacher: just about like some of them today. "Why," he said, "How could this thing be? Well, my wife's too old," something like that.

He said, "I am Gabriel that stands in the Presence of God. And because you've doubted my word, you'll be dumb till the day the baby's born." That's right.

³⁶ God will speak, and there's nothing can take God's Word away. God's Word holds forever. When God speaks it, it's confirmed in heaven forever. It's right there ready, just the same as done, when God speaks it.

Oh, that we mortals might be able to say, "THUS SAITH THE LORD; it's settled," taking God at His Word and stand there no matter what comes, how many ways push sideways. We stay right with God's Word. "God said so. I believe It. That settles It." Amen.

Now, he said, "You'll be dumb until the day the baby's born, but My words will be fulfilled in their season." God's determined.

No matter how much you say that bunch of—of holy-rollers will burn up and go away some of these days, they'll be nothing left, God's Word will remain forever. That's right. It'll stay just exactly the way God said it would be.

³⁷ Well, when he came back out, of course, we know the people they—he was dumb. He couldn't speak, and he motioned to them and then he went home. And at the days after he had accomplished his work there, he went home, and his wife conceived; and she hid herself six months.

And now at the end of six months, here comes that Angel back again. Amen. And there was a little old girl living down in Nazareth, the meanest city in the country, pretty near as bad as Chicago, excuse me. Anyhow, bad as Jeffersonville where I live . . . Oh, very bad, wicked city, but no matter how bad the city is you can still live right in the Presence of God. And God's searching out true heart like He did then.

And He found this little old peasant girl. Let's think it was on Monday morning; that's the wash day. A pitcher of water setting on her head and one on each hip and here she comes a walking. And she's coming back from the well, and she's fixing to get married to a man. She's just a young lady, and the first thing you know a Light shines in front of her; and standing in this Light stands Gabriel, the great Archangel; He said, "Hail, Mary!"

³⁸ And she . . . Startled her . . . He said that she was going to bring a Child in the world knowing no man. Told them about Elisabeth, her cousin, how that she'd conceived and was going to bring a child. And said they'd call His Name, Jesus, for He'd save His people from the sin.

Why, it startled the little virgin, such a salutation as that, and it would startle you. What would you do to meet an Angel standing in your path like that with His arms stretched out and said, "I'm Gabriel Who stands in the Presence of God." Certainly it would frighten you.

And then I see the little maid as she said . . . Now, I want you to notice. Here it is. I hope it soaks real deep, goes down under the fifth rib on the left side and anchors. There was a priest, preacher, knowed the Word, had plenty of examples. Hagar had received children, so had Sarah, and many of the rest of them had received children. He had plenty of examples, but doubted the Angel. But this little girl, she never doubted a word of it.

She said, "Behold the handmaid of the Lord. Be it unto me according to Thy Word." Amen. That's the way to do it. Take God at His Word.

Look at Mary. Before she was positive, before she had any signs of life . . . I'm in a mixed audience but you . . . or listen. Before any physical sign, she started out giving God praise and glory that she was going to have a baby before there was any sign.

God give us some of them Marys this afternoon in Chicago (Amen.) that'll take God at His Word. Amen. Don't think I'm excited. I—I—I'm not amening myself, but "amen" means "so be it," and I believe it then. All right.

³⁹ Here she goes, goes down to the city everywhere telling people she's going to have a baby, knowing no man. Why, sure. She just took God

at His Word. Right up into the hills of Judaea she went. She'd heard about Elisabeth, heard that she had a blessing too.

Now, that's the way real borned again people do. When they hear somebody gets the Holy Ghost, away they go to find out all about it. Amen. When God does something to heal somebody, the next neighbor comes over and just joins in and happy and rejoicing with it.

So right down through the city of Bethlehem, right on up into Judaea she went, and when she come up to where a Sarah, or Elisabeth rather. . . Now, Mary and Elisabeth were first cousins. John and Jesus was second cousins, and when they come right up to where the home was, I can see Elisabeth way back in the room. She'd hid herself. She raised up the curtain. She seen a young lady coming.

Why, she said, "It's Mary, my cousin." And out she went. My, I can see her so happy, and she threw her arms around her and begin to hug her and kiss her.

⁴⁰ That's the way women used to meet one another, but, brother, you know what, them days is changed now. They don't have that kind of love one for another. They got so now they don't even speak to you. Isn't that right?

Why, it used to be back on the farm when—when some man would get sick, we'd go out and cut the wood for him, or shock the hay, or whatever it was, think nothing about it, go over and set up at nighttime.

Now, you don't even know your neighbor's dead, unless you see it in the paper. It's a shame how brotherly love has ceased. That's right. We just don't have it like we used to.

Why, pop, if he'd run out of money, he'd go over and borrow fifty dollars to run him through till the crops come in. That was all right. You didn't have to have any security.

Why, you couldn't borrow five dollars today without security. Brotherly love is ceasing. God said it would. Yes, oh how we need it.

⁴¹ The other day, I. . . My wife's present, she'll probably tell me about this afterwards. We went downtown, and they was a girl going down the street, a young woman that we knew. And I said, "Say, did you see her?"

She said, "I—I spoke to her."

I said, "I didn't see you."

And she said, "I smiled at her." That's not speaking. You know what I like. I like a great big old pump handle handshake, a old country type. Say, "Hello, brother. How are you?" Yes, sir. Nowadays instead they just turn a little silly grin and say, "Hello." My, I don't like that. That freezes me to death.

One day down at Brother Bosworth and I we were down in Miami, Florida, and we had a tent pitched out there. Some little boy was having a meeting and got up against it, and I come down to have a couple of days for him, and there was some Duchess or something like that. I . . . My, I don't know very much about dignity and parade. So, they . . . She was some great woman. She let this tent be set on her lot or out there a place where she had her a park.

⁴² And I went down there, you know, and I was preaching and Brother Bosworth said, "Would you stand right back here, Brother Branham?" Said, "The Duchess wants to see you."

And I said, "The who?"

He said, "The Duchess."

I said, "Well, who's she?"

And he said, "Well, it's the lady that let us have this lot."

I said, "Well, what's she any more than anybody else?" See?

So he said, "Well, you stand right here. She's coming around."

In a few minutes here come a great big woman around like that. She had a pair of specks in her hand on a stick, holding them out that far from her. You know people can't see that far out from you like that through glasses.

And she come around there with about enough clothes on to go in a—wad of musket shotgun, and she was standing along like that, walking around like that. She said, "Are you Dr. Branham?"

I said, "No, ma'am. No, ma'am." I said, "I'm Brother Branham."

She said, "Well, Dr. Branham," she said, "I'm charmed to meet you," holding that big, fat hand up like that.

⁴³ I got a hold of her. I said, "Looky here, sister, bring it down here so I'll know you when I see you again." That's it. There's too many of us today trying to put on what we call the expression "put on the dog." What are you anyhow? That's right. You're not nothing but just people.

I was passing by a coliseum, or museum, rather, here not long ago, and they had a picture of a man's body in there that weighed a hundred and fifty pounds, said he was worth eighty-four cents in chemicals.

Put a hundred dollar suit on eighty-four cents, walk around with your nose up in the air, like it'd rain it'd would drown you, thinking you're somebody. You're not worth but eighty-four cents if you weigh a hundred and fifty pounds. Wrap a five-hundred-dollar mink coat around eighty-four cents and won't even speak to your neighbor. That's right.

44 That's what's matter with the world today (Amen.): people stuck-up and starchy. God will have to pour out the Holy Spirit and wilt that thing down in you. Every one of us, we're just exactly on the same level.

God made us all out of one pattern. No matter if you live in a better neighborhood, go to a better church, you're nothing but what has God's made you, and who are you to glory. Glory comes to God. Yes, sir.

Them couple boys standing there, one looked and said, "Well, John, we're not worth very much, are we?"

45 I said, "Look, fellow. That's your body, but you got a soul that's worth ten thousand worlds." That's right. I said, "That body will go back to the dust some of these days, but you got a soul that will live forever. Take care of that."

Look at the value that Jesus Christ put on it to come from glory to die to redeem you. That's the trouble. We look at the outside and take care of the outside, but the inside we let it go. Yes, sir.

I can see Martha, as she, or, Mary, rather; she run and hugged Elisabeth, and she kissed her, and begin to pat her, you know, and having a rejoicing, happy. Said, "Oh . . ." Now, let's listen in on their conversation.

I can hear Martha say . . . Now, this is drama. I can hear Martha, or Mary say, "Oh, Elisabeth, I am so happy. Oh, the . . . I have been told (not how), but I have been told that you are to be mother."

46 "Yes," Elisabeth said, "that's right," but she said, "I'm just a little bit worried."

"Why?"

"Why, it's six months as me as a mother and as far as we know, there was no life yet." That's subnormal. See? Life about three months, two months. So they said, "It's subnormal. I have no life yet, and I—I'm worried, and it's six months with me."

She said, "But the Angel, Gabriel, has met me and told me that I was going to be mother too, knowing no man," and said, "I would bring forth this Child, and I would call His Name, Jesus."

47 And the first time that that Name Jesus was spoke through mortal lips, little dead John, laying in his mother's womb got the Holy Ghost, and begin to leap and jump for joy. That's right, and if the Name of Jesus Christ will bring life to a dead baby what ought it to do to a borned again Church? Hallelujah. Amen. Yes, sir.

She said, "Whence cometh the mother of my Lord? For as soon as your salutation come into my ears, my baby leaped in my womb for joy." Hallelujah. Yes, sir. Oh, brother, we're not in a fog. We know where we're at. Sure.

Said, “As soon as your salutation come to my ears, my baby leaped in my womb for joy,” and John received the Holy Ghost. Amen.

⁴⁸ What will the Name of Jesus Christ do? I’ve seen It bind witch doctors. I’ve seen It bind demons to where they’d . . . shamefully, I’ve seen them drop on the platform, fall in their seats, paralyzed setting there over the Name of Jesus Christ. Oh, my.

Faith in the Father, faith in the Son,
 Faith in the Holy Ghost, three in the One.
 Demons will tremble, and sinners awake;
 Faith in Jehovah will anything shake.

⁴⁹ That’s right. That’s exactly right. Hold your faith in God. That’s right. Oh, God has always had a people who would believe Him. Back yonder when He come out of the wilderness, brought the children of Israel rather into the wilderness . . . What a time.

After they had crossed the Red Sea, got over there, they had an old fashion camp meeting. They looked back and seen all the old taskmasters dead in the sea. Miriam begin to dance in—in the Spirit and beat a tambourine, a very typical picture of an old fashion camp meeting. Is that right?

Moses got in the Spirit, and raised up his hands, and sang a song in the Spirit. Amen. If that ain’t an old fashion meeting, I never seen one.

⁵⁰ And now, look. God promised to supply all their needs, and just when they’d crossed over, why, they didn’t have nothing but a—a little box of bread setting on top of their head. It give out.

So God promised He’d supply their need. The next morning when they got up, the ground was laying full of manna, looked like hoar frost.

Now, they said to taste it, they’d lick their tongue on it, taste it. It taste like wafers and honey. My, that was a real Baptist dish, wasn’t it? Wafers and honey . . . All right.

So he . . . They begin to eat it. It tasted good. You know, David, I believe the Psalmist said one time, “Taste and see the Lord is good. It tastes like honey in the rock.” Is that right? Yes, sir. Honey in the rock . . .

There’s something about a rock that has, in the Bible, it’s always the rock. He was the Rock. He was the Rock that was in the wilderness, and the Rock . . .

⁵¹ Like used to in old times when they’d have a . . . Someone would get bit by a mad dog. They’d take him to a madstone, and they’d stick him to this madstone. If he stuck, why, he got well. If he didn’t stick, he died.

The worst mad dog I know today is the devil. That's right, and if you're bit by him, go to the Stone, the Rock, Christ Jesus; hold on to Calvary's Rock of Ages, cleft for me, let me hide myself in Thee. Hold on to it; no matter what the world says, what your church says, what the doctor says, hold on to the Rock of Ages. Stick there; hold to it and God will see that you get well. Don't you believe it? Amen. Yes, sir. Oh, my.

Then another thing, that manna taste like honey in the rock. Did you ever get it? Did you ever taste it? We got some spiritual manna today. Do you believe that? God was furnishing them with that manna as long as they were in the journey.

God . . . That was a type of the Holy Ghost. You believe that? They furnished the natural manna for the natural man. Now, the spiritual man receives the manna from heaven which is the Holy Ghost.

⁵² When the church was inaugurated on the day of Pentecost, very beautiful type of the first manna falling, they was all up there in the upper room in one accord; and suddenly there came from heaven a sound like a rushing mighty wind, filled all the house where they were setting. Cloven tongues appeared on them, was like fire.

They were all filled with the Holy Ghost and out into the street they went, screaming and shouting and going on. And all the—all the religious world standing out there said, "Well, these guys are drunk. They're full of new wine. Well, listen at them. I never heard such a noise in my life."

Let me tell you something, my dear Catholic friend, here this afternoon: The blessed virgin Mary was with them. That's right. And if God . . . Listen here, now you that think you're starchy; look. If God wouldn't have respect no more the mother of Jesus Christ, and she couldn't get into heaven until she went up there and received the baptism of the Holy Ghost and act like a drunk woman, how much more you got to have It before you get in there? That's right.

⁵³ And she staggered like she was drunk (Hallelujah.), staggering like a drunk person. Oh, you ever hear a drunkard saying, "Oh, everything's just fine."

Now, "be not drunk upon strong drink, but be drunk on the Spirit." Hallelujah. That's what we need today is an old fashion drunken baptism of the Holy Ghost that burns out sin, double cure, an old-time backwoods, sky-blue, sin-killing religion. Hallelujah.

What the world needs today is an old fashion Saint Paul's revival and the Bible Holy Ghost back in the church. Amen. That's what's the matter with the church today, the reason so formal and indifferent. Yes, sir.

Now, when they all received this, they begin to wonder. Said, "Men and brethren, what can we do?" They were eating the manna (Oh, my.), having a good time, just a glorifying God.

And Peter said, "Repent ever one of you and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost." What?

⁵⁴ Now, Aaron as soon as the first manna fell, God told Aaron and Moses, "Go out there and pick up several omer's full of it and put it back in the holiest of holies, that when your children children, all that come into the priesthood, will get a taste of the original manna." Oh, what a privilege when a man become a priest. . .

Now, remember outside of the holiest of holies, that was the only one that kept. It wouldn't keep twenty-four hours. It got worms in it. That's what's the matter with the Pentecostal church today. Amen. What's the matter? The experience you had a year ago has got wiggletails in it today; get rid of the thing, let's have one now.

You know what them little termites or whatever it is wiggles around in them, broken cisterns, stagnated water. . . I know what I had yesterday. I know what I got today. Hallelujah. I'm looking for more of it. Lord, fill my soul every day. Yes, sir.

⁵⁵ Then every priest that come in could have a bite of the original manna. And now, look. Peter said to repent and be baptized, and you would receive the gift of the Holy Ghost, for this manna, other words, is for your children and to your children's children, and to them that's far off even as many as the Lord our God shall call.

Now, today, now, the middle wall of partition is torn down and every man, every man, no matter who he is that wants to be borned again can come into the temple of God, get down to the altar, raise up his hands, and get a mouthful, not a something like it, but the original manna that fell on the day of Pentecost: the same works, the same manifestations, the same power, the same evidence. Everything that they got on Pentecost we can have today, not something like it, but the same thing. Amen. Hallelujah.

These fellows back yonder in this old omer, they didn't get something looked like it. They got the original. Hallelujah. I'm glad today that you can get the original baptism of the Holy Ghost: power, signs, same wonders, the same miracles, the same resurrected Lord Jesus. Whew. Brother.

⁵⁶ Oh, "The promise is unto your children and your children's children, to them that's far off even as many as the Lord our God shall call."

He said, "It taste like honey in the rock," David did: honey in the rock.

You know the Israelites when they was in the journey, where they had a cleft in the rock, they went in the rock and found honey. Everything they had need of was right there in the rock. Everything you got need of today is right in the Rock, Christ Jesus. Is that right? Yes, sir.

⁵⁷ Now, David being a shepherd, he used to . . . Shepherds used to carry a scrip bag on their side, and every time they'd get a sick sheep, they'd take some of this honey out of the scrip bag and rub it on a rock, on a limestone rock, and the sheep would go licking this honey, and he'd get that limestone out of the rock, and it would heal the sick sheep.

Now, brother, I got a whole scrip bag full of it. I'm going to put it on, not the Pentecostal church, not the Baptist church, but on Christ Jesus; and you sick sheep start licking. And I'm telling you; when you go to licking on the honey, you're going to lick off Divine healing as sure as I'm standing in this pulpit today. So just lick, lick, lick, lick until you're well. Amen.

⁵⁸ Oh, what you need. Just pour the honey over Christ Jesus. How wonderful, how glorious, how powerful, how everything. You just start licking on It and see what happens. You'll find that cancer gone. You'll find those blinded eyes open; them crippled legs will walk; and that dumb tongue a speaking, that deaf ear hearing. Hallelujah. Amen.

Oh, how good. Notice, what we need today is that back in the church again. You believe that?

Not long ago my brother . . . Oh, it's been years ago. My brother and I one day, we got down. We was looking at an—an old terrapin. You know what they are, you people here born in—the turtle. They walk kind of funny, you know. And I seen one walking. I said, "Look at that funny thing."

⁵⁹ And we got down to him, and—and you know what he done. Soon as we got to him he went, "Shoo," drawed up in his shell. Puts me in the mind of some church members. That's right. Get around close to them with the real Gospel, they draw up in their shell, you know, say, "I don't believe it that stuff. Days of miracles is past." Oh, my. Yes, sir.

I said, "Get out of there." He wouldn't do it. You can't scold them out of it. So I went down, and I said, "I'll make him get out." I got me a switch and I really poured it on him. Didn't do him a bit of good. He just stayed right in it. You can't beat them into it. That's right. Your programs, whatever it is, you'll never do it.

⁶⁰ So I said, "I'll fix him." And I took him down to the creek and stuck him down in the water. I said, "I'll drown him or he will walk." I stuck him down, and just two or three bubbles come up. He just hunched right in his shell. You can baptize them face forward, backward three times, four times, upside down, sprinkle them, whatever you want to. They're still a sinner. But, brother, I got me a piece of paper and kindle a little fire and set it on him. Boy, he really went then. That's right.

What we need today is a old-time pouring out of the baptism of the Holy Ghost and Fire. That'll move the church when nothing else will touch it. You believe it? Get some Fire in the church.

The trouble of it is we put it all in the furnace and took it off the altar. Amen. Yes, sir.

⁶¹ I could see John back there now when, or Zacharias. As soon as the baby was born, here come forth and he spoke and prophesied and said what would take place. We know what kind of a child must this be. All the regions was wondering what kind of a child this must be.

And Zacharias prophesied. So did his mother prophesy at his birth. About nine years old, he never went over to some cemetery, or seminary. You know, I always make a mistake there, because they're so much alike I can't hardly tell them apart. A cemetery and a seminary is both dead places. All right.

⁶² Brother, we don't need to know theology today. We want kneology today is what we need to be born again. That's right. The simplicity of the Gospel . . .

Always felt so sorry for a incubator chicken. A little old incubator chicken is hatched out. He just chirp, chirp, chirp and ain't got no mammy to go to. Puts me in the mind of seminary preacher that knows no more about God than a Hottentot knows about Egyptian night, no but learn theology and read a whole lot off a piece of paper. I'd rather have a man that didn't know his ABC's and could preach the Bible under the power of the Holy Ghost than all the theology you could poke down his throat in ten years. Hallelujah.

Whew. What am I feeling this way about? Look. Amen. Yes, sir. What we need today is what? Is a new cleaning up in the church. Don't you believe that?

⁶³ It's just almost. . . When mating seasons come, the first thing you know birds go out and build their nests. They make a—a nest up in the tree. They take all their eggs and lay them, and the old mother bird sets over them, and she warms them, hatches them, goes away. But now, if that mother bird hasn't been in contact with the male bird. . . The germ of life comes from the male sex. We know that.

A hen can lay an egg, but if she hasn't been with the male bird, it'll never hatch. That's right. Germ comes from the male, and just like birds. You can take an old mother bird, if she hasn't been with the male bird and she can make a nest, lay a nice nest full of big, round eggs. And she can set there and hover them and warm them and get so poor she can't even fly off the nest, and them eggs will lay right in there and rot. That's right. They'll never hatch, because they're not fertile.

⁶⁴ And that's what I think about the churches today, brethren, we've got a great, big bunch of deacons and so forth who don't know nothing about God till we got to pat them on the back. And because they're this and that, we put them in the church and heads and everything like that. We've got a nest full of rotten eggs.

What we need is somebody in contact with Jesus Christ. It's time to dump the nest out and get started again. That's right. Just turn your nest upside down and get somebody in there that's been in contact with the Maker, Jesus Christ, who believes that God lives. Hallelujah.

You're going to call me holy-roller anyhow, so you might as well get started right now. See? Yes, sir. What I mean today, that we need Life in the Church, Eternal Life.

Men and women if you get men and women borned again, why, you talk about a healing campaign in your church. They say, "Hum, don't believe in that old kind of stuff." Sure, he can't. He's an old rotten egg. Yes, sir.

⁶⁵ First think you know these people set around there, and most of the members . . . I'm—I'm preaching . . . Listen, brother, I got to answer before God someday. That's right.

Not long ago, you holiness people, how you used to do your . . . take your women out here, how they would dress.

Here not long ago a fellow. I had a man driving a truck. He smoked cigarettes, and a man said to me, said, "Well, you can't have that around us holiness people."

I said, "The man's a good man. He don't claim to be a Christian, and I'm just letting him drive one of them trucks out there."

Said, "Well, brother, you can't do that." Said, "That man smokes cigarettes."

And the very same day in California, in my meeting, they brought a . . . He says, "I want you to meet our District Presbyter."

I said, "How do you do, sir. I'm glad to meet you, brother."

He said, "Here's my wife. I want you to meet . . ."

66 And brother . . . Now, women, don't let this hurt you. See? But she was painted like I don't know what, two big earrings hanging way down like, like the devil was using her neck for a saddle and them for stirrups and setting up there with her clothes on that looked like everything.

And I said, "Do you mean that's that preacher's wife?"

He said, "Yes."

And I said, "Is—*is* she a saint?"

Said, "Yes."

I said, "She looks like a haint to me, instead of a saint," setting there like that.

67 It's a shame. You've let down the bars, brother and sister. That's exactly what you got. You got starch in the church. You ought to come back to the old fashion Gospel again that cleans men up. Amen.

Here's a little one for you. Let me tell you, sisters, and I've always had my opinion of women that . . . Today I see where that ninety-eight percent, medical claims, of cancer of the throat and lungs comes from cigarette smokers, and women smoke cigarettes. There's more men has lung cancer and throat cancer, but the women's begin to get it now, 'cause it takes about twenty years for it to develop.

68 They taken seven rats and put them in a cage in St. Louis, Missouri, give them seven cigarette smokes a day, and at the end of the year every—all seven of them had cancer. Why, it's a disgrace, and ninety percent of the church members today smoke cigarettes. That's right. It's a disgrace. Yes, sir.

And if the women, if you only realized how many hundreds of billions of dollars each year that women spend in America for manicure, every what you put on your lap—lips. I don't know what the stuff is. Anyhow, how many millions of dollars that these people make of that stuff they put on their face and makeup like that . . .

And when poor little kids over yonder and missionaries setting here dormant because they can't go. They ain't got money enough to go on. God will make you answer for it at the day of judgment. That's right. It's the truth.

69 Yeah, Christians, calling yourself Christians, coming around all fixed up and made up. There was only one woman in the Bible that ever painted her face and that was Jezebel. You know what God did to her? He fed her to the dogs. That's right.

And when you see a woman acting like that and call herself a Christian, say, "How do you do, Miss dog meat?" That's what she is: dog meat. God gave her to the dogs. Yes, sir.

Oh, what we need today is a good old fashion Holy Ghost stirring among the people to get men and women back to the living God again. What's the matter? The world's dead. There we go.

I can see when this man John was born, when he come out of the wilderness of Judaea, he didn't have a tuxedo on, his collar turned around in the back, eating fried chicken and ice cream three times a day, but he'd had locusts and wild honey; and he had a big old piece of sheepskin draped around him, with a camel skin belt lapped on him.

⁷⁰ Oh, what a preacher, hair all bulged out around his face like that, but brother, he didn't know any theology and he didn't know any of these seminary experience. He stayed in the wilderness under the power of God until God sent him out. Hallelujah.

God give us some more men that's God-sent men. When he walked out of there, brother, he wasn't so eloquent to look at. His speech wasn't so eloquent, rather, but I'll tell you what he did. He preached the sermons that stirred all the regions around Judaea and Jerusalem. Everything come out to hear him. Why? He preached Christ (Hallelujah.), not theology, but Christ.

What's the matter with the world today; we've substituted our creeds and things to take the place of the Holy Ghost. Creeds will never shove the Church on. And the Holy Ghost leads the Church. Amen.

Brother, that's the old fashion sassafras Gospel, but it saved me, and it'll do the same thing for you. It's truth. It's hard. I know it's hard, but brother, sometimes you have to get broke up before you can get made up again. It's the truth.

⁷¹ I can see John standing out there preaching, but he stirred all the regions around about Jordan. Here come down Jesus: was baptized of him. When He went straightway out of the water and the heavens opened, said, "This is My beloved Son in Whom I am pleased to dwell in."

Jesus went forth. . . Now, it comes to our text, our place quickly. Listen close. Then His ministry started. He went over to live with Martha and Mary and them at Bethany. Now, He was called away.

⁷² When Jesus went away from that home, sickness and sorrow come in, and when Jesus goes away from your home, sickness and sorrow will come in. Yes, sir. Watch. If you turn Jesus down at your home, quit having family prayer, quit having Bible readings, and so forth in your home, look for trouble to come in. That's right. It's on its road right then.

Jesus went away, not this case; He wasn't driven away. Their immorals wasn't driving Him away, but He went away because the Father had showed Him a vision. He went away.

They sent for Him to come pray when Lazarus got sick. He went on. Oh, my. What would that happened today if your pastor'd do that?

⁷³ Well, He went away. First thing, they sent again: Lazarus at the point of death. He just ignored them, went on. If that would've happened to your pastor, why, you'd say, "That hypocrite. I'll go over to the Assemblies of God. I won't fool with him." The Assemblies of God did you that way, "I'll take down to the—to the Methodists, or the Baptists."

That's what it is: You pack your paper from one church to another one, and one church to another one, till you've wore the thing out and it's turned yellow. Get your name written on the Lamb's Book of Life and stay put. Amen.

⁷⁴ Nothing to your church letters anyhow. Don't do you one bit of good. God wouldn't never recognize one at all. Only those who's got their name written on His Book up there by the Blood of His own Son is the only one God will recognize.

And here they'd went. Now, remember, and Lazarus died, the darkest hour that home ever seen. Now, they'd left their church, put out of the synagogue to follow Jesus. He had disappointed them.

Now, doesn't life get that way sometime? Look like everything in the world happened. But remember the Bible said, "All things work together for good to them love God." It's got to be for the good.

Then first thing you know after all this happened, then Jesus . . . He heard . . . He said, "Lazarus is dead. Lazarus sleepeth," He said first.

The disciples said, "Oh, well, if he sleepeth, he doeth well."

⁷⁵ He said, He told them in their own words. You see? "Lazarus is dead and for your sake I am glad I wasn't there, but I go wake him." Here He goes down. I see the Father had already showed Him what to do. That's the reason He stayed those three days. That's the reason that when this time was up, what was going to happen.

Here He goes in. Now, look. It seems like that Martha and Mary had a right to upbraid Him, and we'd say now here, "scold Him." "Why didn't You come?" But Martha, as she'd been dilatory in many things, but when she heard that Jesus was coming, she went to meet Him.

I can hear the old Pharisees standing on the corner there, going, "Ha. Ha. Now, where'd that holy-roller go, that Divine healer? There's His buddy laying sick. He's dead now. Why didn't He come? Uh-huh, I

told you it was all mental telepathy anyhow, told you there is nothing to it.”

There they are standing on the corner. Here comes little Martha. Say, “There—there—there’s one of them now. We stuck her out of the synagogue. You think you’re coming back.”

⁷⁶ “Go on with your old synagogue.” She was making her way to meet Jesus. She had something to see to Him. I believe Martha had read that story in the Bible, that where that Shunammite woman come in distress and she had to go get her—the prophet. And the Shunammite woman believed for that dead baby, that God was in His prophet. She said, “If God is in His prophet, then surely God is in His Son.” That’s right.

So she said, “Now, the Shunammite women said, ‘All is well. Just let me get to the prophet, and she’ll understand.’” I like that about that Shunammite woman. She said—she said, “Go forward and don’t you even check your going unless I bid you.”

I like that. “Go forward.” Yes, sir. And when she got to the prophet, the prophet said, “Here comes that Shunammite,” and said, “she’s grieved; but God’s kept it from me.” He said, “Is all well with thee? All well with thy husband? Is all well with thy child?” Oh, I love this.

⁷⁷ She said, “All is well.” Amen. Oh, I feel good. Run through a troop, leap over a wall. Look. Said, “All is well.” Why? Her baby laying there a corpse, her husband screaming, and frantically walking up and down in front of the house, the neighbors all . . . “All is well.” Amen. I like that. What had it?

She had come to the—the God’s representative, that prophet, Elijah. She come up to him. She said, “All is well.”

“All’s well with you?”

“Yes.”

“All well with your husband?”

“Yes.”

“All well with the baby?”

“All is well.” Then she run up and fell down at his feet begin to reveal what . . .

He said, “Now, I don’t know what to do.” Told Elijah, take the, or Gehazi take his staff and go on, but Elijah went over there and woke the baby up and give it back.

⁷⁸ Now, Martha had probably read that story. So all was well as long as this woman could get to God’s representative of the earth. Now, she thought, “If the Shunammite woman could do that with a prophet, how much more would she have if she come to the Son of God?”

Now, watch when she come. Now, instead of scolding Him, saying, “Why didn’t You come? We’re going to leave Your church.” No. No. She run right up to Him where she’s at—she—where He was at and He—she fell down at His feet. And she said, “Lord.” That’s what He was. She give Him His right title what He was. She said, “Lord, if Thou would’ve been here, my brother would not’ve died.” What a compliment. “Lord. If Thou would’ve been here, my brother would not have died.” Now, watch. “But even now, Lord.” He had been dead four days. “But even now, Lord, whatever You ask God, God will give it to You.” I like that, don’t you? He’s dead four days, “But even now, Lord, whatever You ask God.”

⁷⁹ You’ve been paralyzed like that a long time son, “but even now, Lord.” Many of you setting out here with a cancer, with heart trouble, “But even now, Lord.” The doctor said, “You can’t get well.”

“But even now, Lord, whatever You ask God.”

He’s setting on the right hand of the Father (You believe that?) to make intercession. “Even now, Lord, whatever you ask, God, I’ll do it.” Whatever you ask God, God will do even now.

You say, “Brother Branham, I’ve tried to get in the prayer line. I’ve tried to get prayer cards. I’ve tried to be prayed for. I’ve been lame. I couldn’t walk for so long.” But even now, Lord, Whatever you ask God, God will give it to you. Amen. Hallelujah.

⁸⁰ “Even now, Lord.” The little lady setting there in a wheelchair, been paralyzed like that for years, “but even now, Lord, whatever you ask God, God will give it to You.” And He’s setting at the right hand of the Father making intercessions for you. “Whatever you ask God, God will give it thee.” Oh, I love that.

Now, watch. The old prophetic wheels are moving together now. What? There’s the woman in distress. Her brother’s dead. She’s coming to the only resource that can give him life. Now, she’s meeting the conditions. She said, “Lord (That’s what He is.), I know that whatever You ask God, God will give it to You.” I tell you: Something’s beginning to come together now. Something’s going to happen.

He said, “Thy brother shall rise again.”

She said, “Yes, Lord, I know he will raise.” The Jews believed in the general resurrection. Said, “I know, Lord, he will raise in the last days at the general resurrection. He was a good boy, and I know he will raise in the last days at the resurrection.”

⁸¹ Watch Him. The Bible said, “There’s no beauty we should desire Him.” Little old skinny Guy, Jesus was. He wasn’t a great, big priestly looking fellow, but He’s a little skinny Fellow, and He straightened His

little frame up. He said, "I am the Resurrection and Life." Hallelujah. "He that believeth in Me though he were dead, yet shall he live. Believeth thou this?"

Watch. Everything's moving up just right. Right. She said, "Yea, Lord, I believe what You said You was. I believe that You're the Son of God that was to come into the world."

⁸² Something's got to happen. Something's got to happen. There she was recognizing, recognizing His Deity, recognizing His authority, recognizing what relationship He was to Almighty God, recognizing His power before God. She said, "Whatever You ask God, God will give it to You, and I believe You're just exactly what You said You was."

Oh, my. Something's got to happen now. The strings are coming together, winding around. He said, "Where you buried him?"

She said, "Come, see." And away they went.

⁸³ Here not long ago . . . I ain't saying nothing about your religion, Christian Science. But a Christian Science woman said to me, she said, "Reverend Branham, you put too much emphasis on the Deity of Jesus Christ."

I said, "How do you . . ."

Said, "You brag too much about Him." Said, "You . . . You're god; you're god; everybody's a god in theirself."

I said, "Oh, no. No, no." I said, "He was . . ."

She said, "He was no more than a man."

I said, "He was God."

⁸⁴ She said, "Why, He couldn't have been." Said, "If I'll prove to you by the Scripture that He wasn't no more than a mere man, will you accept it?"

I said, "Yes, ma'am, if the Scripture said He was mere man, I'll believe what the Scripture said, but first I want to know where you're going."

She said, "Well, now I'll prove it to you." She used this same Scripture. She said, "When Jesus was going down to the grave of Lazarus, the Bible said He wept." Said, "That showed that He was mortal that He wept like a man."

⁸⁵ I said, "That's true, lady. He was a Man when He was weeping. When He went to the grave He sorrowed with the rest of them that was sorrowful. He joyed with the rest of them when they was joyful," but I said, "He was more than a man." I said, "When He went to the grave of Lazarus, He was weeping like a man, but when He stood

there and pulled His little self together and said, ‘Lazarus, come forth.’ And a man that’d been dead for four days, his soul four day’s journey somewhere, corruption knew its Master. His soul that’d been gone four days. . . I don’t know where; neither do you, so we wouldn’t argue about that, but that soul returned back to the body and a man been dead for four days stood on his feet and lived again. Brother, that was more than a man then speaking. That was God speaking in His Man.” Do you believe that? Yes, sir.

⁸⁶ He was a man when He come down off the mountain that night so hungry. He’s trying to find something to eat, looking all around the tree, trying to find something to eat. He was a man when He was hungered. That’s right, but when He took five biscuits, and two little fishes, and broke them, and fed five thousand, that was more than a man. That was God speaking out of that Man. He was a God Man. That’s right.

He was a man when He was laying on—back of that little boat that night. It flopped around on the ocean, them waves, like a bottle stopper, and ten thousand devils of the sea swore they would drown Him that night. The storms come down as gale. The boat was filling up. The sails was gone. The disciples’ heart was failing them.

⁸⁷ He was a man when all that wreckage and things wouldn’t wake Him up. He was a man laying there that had been praying for the sick all day. Virtue had gone out of Him and He was weary and resting. He was a man when He was asleep, but when He put His foot on the rail of that boat and said, “Peace be still.” That was more than a man when the seas and the waves obeyed. That was God speaking out of His Son. God was in His Son reconciling the world to Himself.

Believeth thou this? He was a Man when He screamed for mercy yonder at Calvary, hanging between the heavens and the earth bleeding out His Blood, the Blood of Jehovah Himself dropping down upon the sinful world, bathing it with His Blood.

⁸⁸ When He screamed, “My, God, My, God, why has Thou forsaken Me?” That was a man when He died, but on Easter morning, when the tombs broke and the seals of death and chords was unloosed, and He rose from the dead triumph, He proved He was God. Hallelujah.

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
Someday He’s coming, oh, glorious day.

⁸⁹ Believeth thou this? I believe that same Jesus is here today. Do you believe this? I believe that same Jesus is risen among us tonight, or today, showing signs and wonders of His resurrection. Believeth thou

this? I believe It is the same One the woman touched the hem of His garment. Believeth thou this?

I believe He's the One that raised Lazarus from the dead. Believeth thou this? I believe He's the One took the Hebrew children out of the fiery furnace. Believeth thou this?

I believe He's here right now. Believeth thou this? I believe that's what we feel in our soul right now. Believeth thou this? I believe that's what the audience is anointed with now. Believeth thou this?

⁹⁰ I believe He's here to heal ever sick person right now. Believeth thou this? I believe He's here to fill everybody with the Holy Ghost right now. Believe thou this? Hallelujah. I believe He's going to do it right now. Believeth thou this?

I believe the cripples will walk, the blind will see, the deaf will hear. Believeth thou this?

Let's stand to our feet and give Him praise. I believe God will do it. Believeth thou this? Let's raise our voices to God. Hallelujah.

⁹¹ Father, we believe that You're the Son of God. We believe that You're here with us today. We believe that Your power is everlasting. We believe that You cannot fail. We believe that You've poured out Your Spirit from on high. We believe that Pentecost is here.

We believe the power of God is here. We believe that signs and wonders are here. We believe the Holy Ghost is here. We believe all these things, Lord. Now, send the Holy Ghost again like a rushing mighty wind. Fill the room, Lord, where they're setting.

May the power of God sweep through this building and pour out again, Lord, as I saw You're signs and wonders, and signs of the believers of this day; and give peace, joy, satisfaction, heal the sick, raise the dead, cleanse the lepers. God, grant it in the Name of Jesus Christ we pray.

Let's give God praise. Hallelujah. Hallelujah. Hallelujah. Praise be to the living God. Hallelujah. Hallelujah.

I believe every person here can get the Holy Ghost. How many wants It? Raise your hands. How many wants the Holy Ghost. Just keep waving and look up. Look up, keep waving. Lord, I believe. Lord, I believe. Saviour, raise my faith in Thee. . . ? . . . Lord, I believe. All my doubts are buried in the fountain. Hallelujah. Praise be to God.

⁹² What a wonderful time. How many of you sinners wants to come up here and say, "I want to be saved right now, Brother Branham. I want to accept Jesus Christ as my Saviour." Raise up your hand. Raise up your hand, all sinners, raise up your hands, everywhere. That's right.

Would you come here? If God will hear my prayers to open the ears of the deaf, make the blind to see, won't He hear me for your salvation? Come up here. Every sinner's invited right now while we sing,

Pass Me Not, O Gentle Saviour,
Hear my humble cry;
While on other Thou art calling,
Do not pass me by.

Listen, friends, what if Paul Rader could look down in here, your pastor, this afternoon? This is the same kind of services Paul Rader had. What if old Billy Sunday, setting yonder in the eternal realms of glory, setting down by God at the evergreen trees yonder, that preached over this same pulpit here come in here this afternoon he would holler, "Hit the sawdust trail." That's right.

⁹³ Oh, men and women. How many here without Jesus Christ wants the baptism of the Holy Ghost. Raise your hands. Will you come forward now while we sing? "Pass Me Not, O Gentle Saviour." All right. [Congregation sings: "Pass Me not."—Ed.]

. . . (Will you come out . . . ? . . .)
Oh, hear my humble cry;
While on others Thou art calling,
Oh, do not pass me by.

Come on now, let's come on . . . ? . . . here near the altar. [Congregation continues to sing—Ed.]

Saviour . . .
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.
Saviour, Saviour,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.
Saviour, Saviour,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

⁹⁴ Listen, friends. This may be—be the last day this side of eternity that you'll ever have an opportunity to come to God. Won't you come now? Won't you come now and receive Jesus Christ into your heart and the baptism of the Holy Spirit?

If you're without the Holy Ghost today, this might be the very time where God will repeat Pentecost again. In another few minutes

from now, this building may be illuminated with the power of the God, people going out of here with the baptism of the Holy Spirit.

⁹⁵ Look. Here stands a couple hundred people, I guess, standing around the altar. Won't you come, take your place now while we sing once more, will you? Come. You're invited. God's waiting for you to come now. All right. Turn right around and shake hands with somebody and say, "Are you a Christian?" All right.

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others Thou are calling,
O do not pass me by.
Saviour, Saviour,
O hear my humble cry;
While on other Thou are calling,
Do not pass me by.

⁹⁶ Won't you listen to the Spirit of God now? You're setting in these meetings, watching the supernatural rise. You're seeing things taking place, signs that you'd never seen, that hasn't been repeated since the Bible days when Jesus was here.

What's happening? Judgment is going to strike this world pretty soon. If you're outside the Kingdom of God, don't be caught like that. Come right now.

God bless you, young man. Just give your heart to Christ recently. I see a Light still hanging above you. God bless you. You'll get the Holy Ghost now. Stand right there and believe it with all your heart. The Holy Spirit was speaking to you just a few minutes ago when I first made the altar call. You know you should've come. That's right, and I was waiting to see you come.

⁹⁷ I know there's others in here ought to be standing around this group right now. Won't you come once more while we sing, "Oh, Why Not Tonight?" You know it, my brother? All right. "O Why Not Tonight?" Will you come right now? Will thou be saved? "O Why not tonight?" old fashioned Wesleyan altar call. All right, if you will, brethren.

O why not tonight?
O why not tonight?
Will thou be saved?
And why not tonight?
Tomorrow the sun may never rise
To bless thy long deluded sight;
This is the time, O then be wise,
Be saved O tonight.
O why not tonight?

O . . .

⁹⁸ Won't you come now? Move out of the aisles—aisles right where you are. If you'll move right now and come up here, God will save you right now. Will you come?

. . . saved?

And why not tonight?

Let's bow our heads a minute. Lord Jesus, You know the heart of every man in here. You know the heart of every woman, boy, or girl, or child. This may be the last altar call that'll ever be made before Jesus comes. Maybe there's men and women in here that won't be here one week from today. They may not be here one more day.

⁹⁹ God, I pray that You'll speak to their hearts right now, knowing that the Gospel of Jesus Christ has saving grace in it for every whosoever will let him come. To die without Christ is to go to a devil's hell and a ceaseless punishing Eternity, but to accept Jesus Christ and to be borned again of His Spirit is Life Eternal to everyone who will believe it.

Won't you grant it today, Lord? Speak to Your people again I pray in Jesus' Name.

Now, while you have your heads bowed, is there someone back out there in the audience, saying, "Brother Branham, I haven't got conviction enough to stand up there with those people to accept Christ, but will you remember me in prayer?" Will you raise up your hand and say, "It's me, Brother Branham." I don't know your hearts. God does.

Well, God bless you, lady, I see your hand. God bless you. I see your hand. Someone else over in here raise up your hand and say, "I haven't conviction to come, but I wish you would pray for me, Brother Branham." God bless you, sir. I trust now the altar's empty or ready now to receive you. Jesus Christ is standing with outstretched arms.

¹⁰⁰ Every man and woman here who has a need of God can receive it right now. Do you believe that? How many believes with all your heart now? With . . . Now, you sinners and people seeking the Holy Ghost, here's what the Holy Ghost is friends, you that's seeking It. You don't have to seek and beg and tarry. It's right with you now. See?

You say, "Well, we need a tarrying meeting." "Tarry" means "wait," not pray. While Peter spake these words, the Holy Ghost . . . They had to wait till the end of the forty days or fifty days for Pentecost. There's no more waiting after that. Right now you can receive It. No more tarrying, just now, just have a willing heart. Reach right up to God.

The other day when that archbishop standing here. . . Fought my. . . He said. . . Four months ago he criticized me and made fun of me and everything else; and he come into the room, he said, "I want to receive the Holy Spirit." Just laid hands on him and the Holy Ghost come on him. See?

¹⁰¹ Dr. Lee, one of the great fundamentals of the south, come up there to the ice arena in Tacoma and called me a witch, and the other day set in my house with tears running down his cheeks had received the Holy Ghost and couldn't hardly talk in English. That's right. He said, "Brother Branham, I am your brother now." Oh, what a difference.

What he done for Dr. Lee, Dr. Reidhead, the bishop and all those others, He's right here ready to do for the least and lowest of peasant and person, the drunkard that'll come off the street and repent of his sins, God will give you this blessed Holy Ghost.

Last night when I was riding through the Bowery or skid row down here, see that picture of life, the other side, them poor drunks laying piled on the street, and Brother Boze and I going down through there, to see it was a pitiful looking sight. That would be you if it wasn't for the grace of God. That—that would be me if it wasn't the grace of God.

¹⁰² Oh, mothers, boys, and fine men it once was, laying there on that place now, my heart just bled. I couldn't sleep hardly last night for hours after I got home, of a thinking of it. "What can I do, Lord?"

And God has give you the privilege to stand here sane and in your right mind today looking straight yonder at Calvary. Well, God will bless you and give you the baptism of the Holy Ghost right now. Do you believe it?

Now, I want you to do something. If you'll do this, if you'll forget who's standing next to you, if you'll forget who's in the room, forget even where you're at, just say, "Lord Jesus, I'm coming to You. You promised me the Holy Ghost, and by Your help I'll never leave this altar until You give me the baptism of the Holy Ghost."

¹⁰³ If you'll be that determined with God and that sincere, you'll go out of here with the baptism of the Holy Ghost, sealed into the Kingdom of God. How long? Until the end of your destination here on earth. Ephesians 4:30 says, "Grieve not the Holy Spirit of God, whereby you're sealed until the day of your redemption."

Then you're secured off yonder in Christ when you've been—received the baptism of the Holy Ghost. Do you want It? How many in the building wants It right now, the baptism of the Holy Ghost? All right. Is God a liar? God forbid that God would ever tell anything that was wrong.

Now, God has promised, that whosoever will, let him come and drink from the fountains of the water of Life. Is that right? I tell you what I want you to do. You stand around the altar, lay yours hands over on one another here, each one of you, and out yonder somewhere, I want you out there that wants the Holy Ghost lay your hands on one another.

¹⁰⁴ And I want you to repeat this in your heart. “God, I’m not going to leave here till You give me the Holy Ghost right now,” and God will grant it to you. You believe it? Now, let’s raise up our hands. Let’s raise up our heads, and thank God, and give Him praise for the baptism of the Holy Ghost.

Lord Jesus, send down the Holy Ghost just now. Fill ever heart here, Lord. May the Holy Ghost power go to falling upon these people. May signs and wonders follow, Lord. May this be the greatest day of the revival. May the Holy Ghost fall, and may sick people be healed. May deaf hear, blind see, and may the Spirit of God fill every heart of the believer in here. Grant it, Lord.

Now, we’ve asked. You said when the people prayed with one accord, the building was shook where they were assembled together. Send an old fashion shaking to ever soul, Lord, that these people may receive the baptism of the Holy Ghost.

¹⁰⁵ Keep praising. Just keep giving Him praise. Forget about where you’re standing. Raise up your hands. Give Him praise. . . ? . . . I ask. . . ? . . . praise. Raise up your hands. Just keep praising Him. Don’t look at—don’t look up here. Look up yonder to heaven. Give Him praise. Say, “Thank You, Lord. Thank You, Lord Jesus. I praise You, Lord. Thank You, Lord.”

Just give Him praise, and God will fill you with the Holy Ghost right now. Amen. Amen. God bless you, sonny boy. Amen. Keep praising. Keep praising. Look up to Him, say, “Thank You, Lord Jesus.” That’s right. That’s it, mother. There’s one woman received the Holy Ghost standing right here now, another one. Come on now. That’s right. Keep praising God. Hallelujah. All out through the audience, give Him praise. Praise Him and give Him glory. Hallelujah. Glory to God. Glory to God. Amen. Hallelujah.

[Brother Branham steps from the microphone—Ed.] . . ? . . . Praise Him. Praise Him. Praise Him. Praise, give Him praise. . . ? . . . Hallelujah. Hallelujah. Clap your hands. Give Him praise. Say, “Thank You, Lord. Thank You, Lord. Thank You, Lord. Thank You, Lord. Thank the Lord.” 

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