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*JESUS CHRIST THE  
SAME YESTERDAY,  
TODAY, AND FOREVER*

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 Thank you, Brother Neville. Good evening, friends, and you can be seated if you will. We're glad to be here tonight in the service of the Lord. So happy to be down here in this lovely state of Kentucky again, my home state. No matter where you ever go, there's something about where you were born and raised that always makes you long to get back. I haven't had many meetings in Kentucky, especially the type of meetings of this type of praying for the sick and so forth. But I have preached quite a bit in Kentucky, a little further down at, on near Glasgow or Burkesville, rather, where I was born at. I don't know whether any of you knows the old Methodist Church just above Renox Creek up there, just out of Glasgow, called White Hill; there's where all my people are buried, practically all of them here, and that died here in this state. And we've had a many a good time out there at the church. Used to be on—on the Decoration Day I used to go there to hold services. And I've certainly had a many a great blessing from our Lord.

<sup>2</sup> Now, just in . . . My good friend the Woods, that's your neighbors from down here, they have been talking to me of coming down here at this campgrounds and holding a night or two service. We love the Lord Jesus so well up our way. We've learned to love Him with all of our heart. And we know that you love Him down here also. And we thought that maybe coming down here would . . . Bringing our fellowship together that we would just love Him awhile together. And that's what we're here for. And we come as no denomination, interdenominational, our services are that way. And we just love the Lord Jesus, and we want to have fellowship with you people around His blessings.

<sup>3</sup> And of course the phenomena of praying for the sick and the great success that the Lord has given has been a worldwide scope. And we're always glad to fellowship and pray with the sick. Many people in magazines and so forth, you've heard them say, "Brother Branham, the Divine healer." Well, that—that's an error. You know, sometimes newspapers and magazines gets it mixed up a little. I'm not a Divine healer; I'm just a . . . your brother. Christ is your Healer. See? And that

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healing He done for you at Calvary.

And I—I'm a firm believer in praying for the sick. I do not believe that people can heal one another. That's not Scriptural. And I believe that Christ died that we could be healed; He did that at Calvary when he paid for our sins. For "He was wounded for our transgressions; with His stripes we were healed." And it's the individual's personal faith in the finished work of Calvary what saves him from his sins or heals him from his sickness. It isn't the individual that's praying; that will help. But it's not the person that . . . The minister cannot save or neither can he heal. He just preaches and represents what Christ has already done for you at Calvary. And I'm sure all you minister brothers believe that, and your congregations.

4 I want to say to the Methodist church and the community who has graciously given us the privilege for these two nights and a afternoon service here on your campgrounds. I trust that it will turn to you in many great blessings, that our gracious heavenly Father will do that. I come as a stranger almost to you, only by mail or some way, or by writing. And you just open up the grounds, never asked me any questions, just give it to me. And I will only try to do you good while I'm here. And I trust that our Lord Jesus will save all the sinners that's in the community, and will . . . You will just have your churches overflowed with new members after these meetings. And all that doesn't know Him in the way of forgiveness, and doesn't know Him as personal Saviour, I trust that they'll be forgiven and saved before the services close.

5 Now, tonight it was rather kindly blunt upon my part to come here and offer a night to pray for the sick, hardly before being acquainted with you. And I—I did it because, just of the—because of the squeeze of time. And many people, when you come . . .

Now, we're just human beings, all of us. And you'll notice that people are—are just people the world over. The first couple of days you set and wonder, and especially at something that you've never seen before. You'll watch it and you'll say, "How can that be?" And you'll draw conclusions. And sometimes they're wrong.

And just . . . It isn't just to the cause, just to stay two . . . couple of nights like this, but I am trusting to God that God will so get a hold of everybody's heart in such a way, and may He help me to explain it in such a way by the Scriptures, that there'll be—there will be no doubt in your mind. And if you're well, may you love Him with all your heart. If you're a sinner, may you accept Him with all your heart. And may, when the services is closed, may there not be a feeble person in the neighborhood, is my prayer.

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Now, this can only be done as you people, as God's people, will cooperate with us, and give your faith to the Lord Jesus Christ, and believe Him with all your heart and soul, chase away every doubt, and just believe God's Word with all your heart.

6 Now, we're very fundamental. We believe that—that anything that's contrary to God's Word is not of God. We believe it has to come from the Bible; that Bible is the basis of all truth. This is God's Textbook, this is His Foundation, this is His Blueprint. And we cannot bypass It in any way. We must come the way that He said come. And I assure you, so far, I'll—I'll keep right in the pages of the Scripture. And you who have pencils and papers and like to write Scriptures down, you're welcome. Or these tapes that you could call your case.

7 Now, in giving out of a night, there's only one legitimate way that we have found to do it. As several times across seas, I just come a few weeks ago from Zurich, Switzerland, where the Lord in five nights give us fifty thousand converts. And in Africa recently, we had thirty thousand one afternoon. And now, just as soon as I leave this meeting I go home to go to Frankfurt, Germany, to the stadium that Hitler built there for cricket games, but I'm going to hold the Gospel services in there, and I trust that God will save many in Germany.

Then I come up to Berlin for two nights, there with Hal Herman, the very noted movie director that was converted in the meetings, my meetings in California, and is preaching the Gospel to the Germans. And then from there to La Salle, Lorraine, France. And then over to the famous Brother Jack Shuler. I want to stop see him, a Methodist brother, old Bob Shuler's boy, who is down, a personal friend of mine who's overseas in Ireland now. And we're expecting a great time, a time of fellowship. We were together just a few weeks ago just before he spoke for Brother Fuller on The Old-Fashioned Revival Hour when he was in down just below . . . just out of Pasadena there in a tent meeting.

Now, and then come back and a few meetings in California . . . And then if the Lord willing, down to Sydney, Australia, and back up. We want to go down the Amazon River where we know that there's many people who has never heard the Gospel the first time. And in this way, it's a pioneering, spearhead affair. It's something that brings not only the theology of the Bible, but the living Christ among the people, that proves to them. It works so much greater in foreign countries than it does in America, because we have been so indocumated with different teachings and so forth, till many times we—we fail to get the real power out of the Gospel, because we try to make it so complicated; and to see how simple it is, we miss it by that way.

8 And in there the native of Africa, the native of those nations, you

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can come and talk to them about the Bible, they'll laugh in your face. But let a man who's standing totally crippled or blind rise up in the power of the Lord, let the Holy Spirit after teaching the Bible, stand and do something that just startles them; every person on the ground will fall to his knees and give glory to God.

Where we American people, wonder, and we're full of wonder and so forth. I'm not meaning Kentuckians down in here; I don't believe you're that way. See? And I—I—I believe that around the big cities where we have so many things, but out in these small towns you usually find a humble hearted bunch of people. And if I know anything about spirit, I'm standing in the midst of that people tonight. I don't say that just to be saying, because I—I don't believe in doing that. I believe in telling the truth. You must if you're going to face God and face the enemy; you must be sincere.

<sup>9</sup> Now, many people can open up this Word like this, but it takes the Holy Spirit to interpret the Word. Don't you think so? See? We can pull back the pages, but it takes God, the Holy Spirit, to reveal it. The Bible is a mysterious hidden book. And there's no need of trying to learn it by education; it doesn't come that way. The Bible plain—plainly says. . . . God said, "I have hid it from the eyes of the wise and prudent and will reveal it to babes such as will learn."

The Bible is not a western Book; It's a eastern Book. And a few trips across the sea will let you become more acquainted of the customs of what the Bible and the things. . . . It's a new book to you when you once live with the Jewish people and where the Bible was written, and in the oriental types.

<sup>10</sup> Now, tomorrow afternoon at two o'clock, or two-thirty, I'm to be on the platform, I think, to start preaching. The song service begin about two, is that right, Brother Neville? And after all, some of you people here, Brother Neville happens to be a Methodist preacher out of, I believe from Asbury, wasn't that right, Brother? From Asbury College. How many ever heard of Asbury College? Oh, my, that's a wonderful place. It's right across, out of my back yard. So it's a marvelous place. Wish I lived close enough to it to send my children there as they grow up. Mar. . . . And in Africa and all around I met your missionaries.

I met a little—some little boys and girls one day down there was missionaries; they said, "Oh, you speak English?"

I said, "Yes."

Said, "Are you American?"

I said, "Sure." I said, "Where you from?"

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Said, "Kentucky."

I said, "Well, brother, how do you do?" It just seemed so good. I said, "If you just say, 'It—it hain't nothing to . . .'" I said, "I'd really know you was from Kentucky. That's right, if you just use it that way." But they were very fine children. And they were from Asbury College.

<sup>11</sup> Now, tomorrow afternoon is a Gospel message. Bring your unsaved (will you?) and come out, and let's just pray that God will give us a great outpouring of His blessings. Tomorrow at two-thirty I will be at the platform so you can get away early. And tomorrow night is another message from the Bible and a prayer service and the closing of the little campaign.

Now, let us, just a moment, bow our heads and ask Him if He will come and open the Word to us. Will you do that with me while we bow.

<sup>12</sup> Our gracious heavenly Father, we approach Thee in the all sufficient Name of the Lord Jesus, knowing this, that we are assured that we will get an audience with You when we ask in His Name. For He said Himself when He was here, "Whatever you ask the Father in My Name, that I'll do." So we come believing that we shall receive what we ask for.

Now, heavenly Father, we're grateful to Thee tonight to have this loyal bunch of people who gathered out here in this hot night. It shows that they're not here to see what kind of clothes that each other are wearing. They're here because their hearts are hungry. They love You. And every man, Father, is trying to see across the veil, to see just what's the other side.

And I pray, Father, that tonight, if it be pleasing in Thy sight, and if Thy servants has found grace with Thee, will You just let us look a past the curtain tonight. Let the Holy Spirit take the Word and make it so true to every heart. And may then with eyes of visions, may we see just across the veil, see that God's not far away. He's near, even so near that He can be felt in our hearts to every believer. Take the Word now, Father, and speak. And may we fellowship around the Word just now. For we ask it in Jesus' Name, Thy beloved Son. Amen.

<sup>13</sup> As coming down this afternoon, riding in the car, I was thinking. . . Now, perhaps a lot of Branham's setting in here and Harvey's from my mother's side. And my Uncle Jim is here. I—I hope I get to see Uncle Jim before going away from this close to you.

Now, I was thinking of what must I say to the people tonight? My. . . I'm not much of a teacher, but my words are never premeditated. I just, whatever He tells me to say, I say it. And over in the book of Jude, I happen to choose a little familiar Scripture that I've used and maybe approach it in a different standpoint from what I

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have at other times. But it's—it's the book of Jude, and there's only one chapter of it, as you Bible readers know. And I want to read tonight the 3rd verse for a text, as we would call it, or a Scripture reading, rather.

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

This is Jude writing to the Church thirty-three years after Pentecost. Now, for just a—a text we would call it, I'll read. . . We'll use that first Scripture reading, and for a text I want to use Hebrews 13:8, very familiar with all of you, "Jesus Christ the same yesterday, today, and forever."

<sup>14</sup> Now, before we call the prayer line, after the teaching, we all want to look straight to the Word now, right to the Bible. And it may be a little contrary from what maybe times that you've heard it preached, but let's see just how the Scripture reads and how it looks to you.

Now, Jude here writing, thirty-three years after the inauguration of the Church on the day of Pentecost, he said, "I gave all diligence to write unto you and to exhort you," now watch what he told them to do, that they should earnestly contend for the faith that was once delivered unto the saints.

Now, "to contend" means to—to, not argue exactly, but otherwise "hold fast or uphold, and stay put with it," as we call it in a street expression. "I want you to earnestly," not just halfheartedly, but with all your soul and might, "contend for the faith that was once delivered to the saints."

<sup>15</sup> Now, sometimes today it's been said amongst many believers, they say about certain things, "Oh, that's against my faith. Our faith don't teach that." There's only really one faith; the Bible said so. One Lord, one faith, one baptism, one God, and there's one faith and that is the faith of the Lord Jesus Christ. See?

Now, we Methodists like to believe that that's what our faith is. And I believe it. And we Baptists like to believe that that's what our faith is. And we Presbyterians, and Pentecostals, and Nazarenes, and Pilgrim Holiness, we all want to say, "That's what we have." Well, I believe that. I do believe it.

Well now, the difference is that they different so much one with another. Now, if you can believe what you believe and end your faith with a comma instead of a period, and saying, "I believe this and nothing else," if you put a comma. . . If you end it with a period, "I believe this plus all the rest that God will show me." Now, that's—

that's the way to do it. "I believe this that I have is the faith. I've got this part of it, and I'm ready to learn something else that God will tell me, and teach me." Then you've got a open heart. And the Bible said, "If we walk in the light as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ, God's Son, cleanses us from all unrighteousness." What a beautiful Scripture. And it's God's eternal teachings.

<sup>16</sup> Now, faith is the subject right now that we have under consideration. What is faith? Many people substitute hope for faith. But it's just as much difference as it is day and night. For the Bible in Hebrews the 13th chapter said, "For faith is the substance of things hoped for, the evidence of things not seen." See, it's not just a mythical hope; it's absolutely a substance. Oh, I hope you see this. And then you'll see things happen.

See, many people can have hope in their mental thinking. And sorry to say, that's the position of many Christian profess today is mental thinking. They have a conception. But never have yet experienced what Jesus said, when He said, "Except a man be borned again, he will not see the Kingdom," or the word translated right is understand the Kingdom of God.

You look at anything, say, "I—I just don't see it." You don't mean you don't see it with your eyes; you don't see it with your heart; you don't understand it.

<sup>17</sup> Now, there is two elements, just for a few moments on this subject. There's two elements that make up the human being. And one of them is your mind, and the other is your soul. And the mind is your mental thinking, your intellectual. And your soul is a part of God that's in you.

Now, now a man can . . . When you are borned in this world you be . . . As a child, you grow into be a living soul and at the age of choice, you hear the Gospel in some way, and something way down inside you tells you to receive Christ. That . . . You'll say, "Well, I'm too young now. I'll wait a little longer." Now, there's where you make your first mistake right there, for you grieved this person inside. God's not going to judge you by this man up here, your intellect. He's going judge you by your soul.

<sup>18</sup> Many people have faith by their intellects; others have faith by their soul. Now, the intellect up here, will reason with the Word of God, "It's not reasonable." But the soul doesn't reason at all, it says, "It's the truth." And that settles it. It's . . . See, the soul believes it. The intellect will say, "I—I wonder, it might've been for a day gone by. I . . . That might've been for the disciples, or—or that might been something. . . Not for us now because we're living in a different day."

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But the soul says, “Christ the same yesterday, today, and forever.” No reasoning, doesn’t reason at all. It believes.

Now, the big percent of us, friends, will go to reasoning instead of the soul, and that’s the reason we fail to receive wonderful blessings from God. Now, this is just not a mythical something. It’s not some kind of a magic wand. It’s the truth of a living God.

Now, I—I believe this, that you can’t be drunk and sober at the same time. You never seen a drunk sober man in your life, and you never will. See? You never did see a black white bird. It’s either one or the other.

Now, if God is God, He’s still alive today. If the Bible said that Christ raised from the dead and is alive for evermore, that’s either the truth or it’s an error. And if it’s an error, I don’t want nothing to do with it. But if it’s the truth, I am ready to die for that truth. That’s right. Now, that ought to be reasonable to anyone.

<sup>19</sup> Now, here’s what happens. When a man starts out, he will go to reason. He will go to the schools of theology. And he will go from church to church and wonder if this one’s got the truth, or if that one’s got the truth. Or he will take his membership from one church to another. You should never do that. You should put your membership in heaven on the Book of Life. And there it’ll be forever.

Now, all churches, Christian churches, has good meanings, every one of them, and I believe every one of them has truth. And now, I don’t mean to try to say now they don’t have all the truth. Sure, I believe. . . . If they believe Jesus Christ is the Son of God, that’s the truth. Amen.

Now—now, but what a man will do, he will hear a little something and keep moving his—his papers. Well now, you’ll never find Christ moving your papers. You have to move your thoughts. You have to move your thinking, and get away from reason and move your thoughts from your own way of thinking to what God thinks. “Let the mind that was in Christ Jesus be in you.” And then when you begin to think His thoughts, you’ll begin to live His life and do the things that He did. See what I mean? Now, because it’s not you; it’s Christ.

<sup>20</sup> Now, the man in doing that, he will—he will say, “Well now. . . .” He will start to reasoning first. “Now, I am too far gone (in speaking of sickness). The doctors said that I can’t live.” The doctor with all the knowledge the man knows. . . . And thank God for our doctors, hospitals, and knowledge. We thank God for every one of them. And by no means should you shun your doctor or be against your doctor, or hospital, or medical treatment. They’re all sent from God. Everything that good come from God. See?

But what it is, we’re living in the day when we got the best doctors we ever had, the best hospitals we ever had, the best medicine we

ever practiced with, and got more sickness than the world ever known. Because we got more sin and unbelief than the world ever knew. We got too many things that's got people's mind all tore up. "Is this right? Is this right?" And the poor people don't know what to do. And that's the reason that—that sin and violence set in.

It's too bad that the church of the living God ever begin to break up in organizations and run out on limbs. It's too bad that we couldn't be of one faith, one accord. And the Holy Spirit would still be coming if we kept like they had on the day of Pentecost, in one place in one accord. But when we begin to break fellowship with other peoples, then is when we begin to colonize and God left us.

<sup>21</sup> Now, to hurry straight to the point. Now, if the man by his intellects will finally grieve this . . . The Holy Spirit keeps saying, "You should."

And you say, "Well, I'm too young. Well if I . . . Well I—I belong to church." But you should be born again. "Well, if I get that kind of experience, I won't be able to do this or do that, or I can't go to this and do that."

Well, you see, the devil will tell you that you're going to lose some good time. You're going to lose some privileges. But he's a lying to you, especially you young people. Oh, my. You don't have to drink. You don't have to smoke. You don't have to run around in these places of amusement. Why, the Holy Spirit is a million times better than all the devil could even offer you. Why, you don't have to get drunk on strong drink to have a big time. Sinners do that, but you don't have to do that. Because I'm been twenty-three years preaching, and I've been drunk the whole twenty-three years on the Holy Spirit. It's a stimulation itself. And it never lets up. And I've always got joy, always got peace, always feel good. The Lord is here. If I am sick in body, He's got me happy in my soul. If things are going good, things are going good in my soul and bad in my body, or vice versa, it makes any difference, God is always there, and I'm always stimulated with a pleasure that's, "Joy unspeakable and full of glory." That's what He does for the believer.

Oh, my. If I can get to Divine healing, it sounds like an old camp meeting. So then to think of how glorious He is and the joy and things that He gives to His believing children.

<sup>22</sup> Now, if we keep grieving this little fellow called soul, after while it will finally depart from us. The Bible said, "The soul that sinneth, it shall surely die." Now, death doesn't mean what we term it to be; death means separation. If I died here at the pulpit now, I wouldn't be dead. You died there you wouldn't be dead. You'd be dead—we'd be dead to each other. Here's one alive, and the other one gone. Means "to separate . . ." But we'll be alive if we're Christian in the Presence

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of God. If we're not, in tortured eternity in the presence of the enemy, the devil.

Now, the soul that sinneth, it shall separate. And after while you don't have that feeling that condemns you when you're doing wrong. One time when I was a lineman many years ago, I was—been—just started to preaching. And I'd—I'd just been ordained in a Baptist church. And so I was down at the corner just a preaching away the Gospel. And—and there's an old . . . Talking about your soul. And an old darkie come up, he said, "Parson," said, "do you know what your soul is?"

And I said, "Well, I believe I do, uncle."

And he said, "It's the little thing that's got four points on it. They're sharp. It sets right in your heart. And when you do something wrong it starts turning." Said, "You let it keep turning it, it'll cut a streak and you can't feel it at all." So I thought that was a pretty good expression. Just keep doing the same thing over. "The soul that sinneth, it shall die."

<sup>23</sup> But now look, friends, there's only one translation; there's only one word for sin, and that's unbelief. "He that believeth not is condemned already." Drinking whiskey is not a sin. Committing adultery is not a sin. Gambling is not a sin. It's the attributes of unbelief. If you believe Christ and accept Him as your Saviour, you won't do that. That's just the fruits off of your tree. So if you . . .

Now, not drinking, and not smoking, and not gambling, and not committing adultery, and those evil things, because I do not do them, is not the reason I am a Christian. Those things are attributes because I have accepted Christ and believed Him. So it's either unbelief or belief. That brings it down again to faith.

<sup>24</sup> Now, this man can keep on; he can go to church and believe that he's a good member (He can be.), support his church, live a good neighbor—live in a good neighborhood, be a—a member of the Kiwanis, and whatever he wishes to be in the ranks of society, still be a good man; give to the poor, and whatever to do . . .

But at the end time, when this little soul that he's grieved, and he thinks he's all right, he takes his deathbed, and comes down to the end, and the first thing you know, he will scream out, "My God, I'm lost." And the doctor will shoot a hypo in his arm, saying, "Here, here, here, here, you're getting delirious now." And the hypo needle has stopped a many an old fashion deathbed confession.

Listen, a hypo needle will still the lips. But that soul that's moved up yonder that you've grieved away, will haunt you as long as there's an eternity. See? So remember, believe God, accept His Word. Don't doubt

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it, just say it's so. And don't reason it, just say it's so anyhow, because God said it. Every man or woman that ever got anywhere with God, were men and women who did that.

<sup>25</sup> Now, now Jude said, "I want you to earnestly contend for the faith that was once delivered to the saints." Now, if we're going to have to turn back. . . [Brother Branham coughs—Ed.] Pardon me. And if we can find out. . . Now, I want to put this to you right now before we get further along. If we can find out what kind of a faith that the early church contended for, I believe we should contend for the same type of faith today. Don't you think so? Times change, people change, but God is unchangeable. He never changes. He's the same yesterday, today, and forever. He never changes. He wrote His Word; it's a blueprint. The builder must build to the blueprint; there's nothing else.

<sup>26</sup> And now let's drop back in the Book to find out what was the faith that was once delivered to the saints that we're so commanded by the saint to—to believe it, and to contend for it. "The faith once delivered to the saints. . ."

Now, in order to do that, we'll have to take the New Testament because the Old Testament, they were called saints when they become sanctified. That oughtn't to hurt the Methodist at all. Sanctified, or the sanctified ones, separated, cleansed by the washing of the Blood of the Lord Jesus, cleansed and set aside. God bless John Wesley who was the beginner of it.

<sup>27</sup> Here not long ago when I was in England to praying for the notable Florence Nightingale, who's picture's in the book that you received tonight. And dying with cancer weighing twenty seven pounds, I believe it was, when she was healed. . . And his—his loyalty, the king, who had been stricken with multiple sclerosis, was healed also.

They took me up to John Wesley's shrine. They taken me to the place where he preached his sermons to fifteen hundred people every morning at five o'clock. I had the privilege of taking a hold of his shoes, setting in the saddle that he rode here in America when he turned backwards and had his little desk. I set in his chair there with my arms around where he had won a rooster fighter to Christ, and he gave him his chair for a study. And in the room we had prayer where the angels come and caught him away.

When Calvin had went into the—the England and the great Anglican church had got in such a way. . . They believed that predestination, or whatever was going to be, was going to be, there was no need of revival. And God sent John Wesley with the—the power of the Holy Spirit, and John Wesley believed in Divine healing and the supernatural. I have his textbook at home.

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28 Notice. He believed the message just as the Bible spoke it. It's too bad we got away from it. That's right. But it . . . John Wesley believed the Bible. I stood by the place where the shrine, where he turned the foxhound, the one from the Anglican church turned their foxes loose among him and things like that. He pointed his finger in his face and said, "The sun will not set on your head three times till you'll be calling for me to pray for you." And he died that evening with cramps, calling for John.

When John riding his horse, and he'd fell off of it, horse fell and broke its leg. And he got out, took his anointing oil from his pocket, and anointed the horse with oil, got on it and rode away. Why, you Methodist surely ought to believe in Divine healing, the power of God.

Sure, it's too bad we get away from it. You Baptists too, Presbyterians, Pilgrim Holiness, and what all we have, Pentecostals and all . . . Notice. God don't respect denominations; God respects the individual. That's right.

29 Notice. Now he said to earnestly contend for the faith that was once delivered to the saints. Well, if it takes New Testament, we'll have to start back from the beginning of the New Testament. The first one, the mediator between the Old and New was John the Baptist. And he was a short lived life which only lasted just as the voice of one crying in the wilderness to prepare the way of the Lord, six months of preaching.

And when Jesus came he was considered the—John was, the greatest of all the prophets, because the rest of them spoke of Jesus, but John said, "Behold, the Lamb of God that take away the sin of the world." He introduced to the world the Messiah that had been prophesied since Eden. He did no miracles. But he was the forerunner of the Lord Jesus.

30 When Jesus came in on the scene and begin to—to speak to the people . . . I love that part, God always giving vindications. Oh, now just be quiet a minute. Listen. God always vindicates the truth. No matter what man—man . . . That's the reason today we can't have faith. See, faith is not based upon the shifting sands of man's theology. Faith can only be based upon the—the solid Rock of God's Eternal Word. That's the only place that faith can rest. It's the only resting place that faith has, because the Bible said so. Not what the preacher says, not what papa said, but what God said. That's where faith is solid. To the believer, if God said it, that settles it. See, there's your resting place.

And with such a shifting condition as we're in today, how can faith rest itself? You got to come back to the Bible, back to the truth. And when Jesus, a carpenter's Son, physically speaking, when He come to the earth here that's all He was known of, and the day that when John

baptized Him, God a vindicated Him. God spoke from the heavens. John saw Him coming in the form a dove, and said, "This is My beloved Son in Whom I'm pleased to dwell." The right translation there is, "In whom I am pleased to dwell in." Jesus immediately anointed with God, He was just a man till that time, but now He becomes the God-man.

Someone telling me here not long ago, as I many times referred to it in this shiftless day, that He was just a prophet, He was a good man. He was more than that. He was the anointed God. The Bible said, "God was in Christ reconciling the world to Himself." God in Christ. Amen.

<sup>31</sup> Notice it. How beautiful. The Father, speaking from the heavens, when He was obedient to baptism, said, "This is My beloved Son in Whom I'm pleased to dwell in." No wonder Jesus could say, "All the power in heavens and earth is given unto My hands."

Here He goes. Now, let's watch His life. I think, is a beautiful, the first thing that we see Him doing, beginning to pray for the sick. Let's take Him in one of His first meetings in Luke the 1st chapter. Now, let's type back and see what Jesus was that day.

<sup>32</sup> And listen. Do you hear me? Listen close. What Jesus was then, He is today or the Bible is wrong. That right? What the faith was then, that they contended for then, is today, or we're false accusers, or the Bible is wrong. Now, it cannot be and the Scriptures saying, "He is the same yesterday, today, and forever." If He died and went into the grave, that settled it. He's just another man like Buddha, or Mohammed, or any of the rest. But if He rose from the dead, then He's the same, if He's risen. If He isn't risen, then He's just one of the philosophers. He was just a prophet. But if He's risen from the dead, He's God. He's immortal. He's with us now.

And if God doesn't prove that here on this campgrounds then I'm a false accuser and a false prophet. Jesus Christ is a living tonight, and can prove it that He's here on earth, right here at Campbellville, Kentucky, tonight just the same as He was in Galilee. Amen. What a statement. But His Word's either right or It's wrong. And I know It's right. For before half a million heathens at a time I seen His great majesty rise in power, shut every witch doctor down and take glory to Himself. Oh, my. How wonderful to put your simple trust in the living, resurrected Lord Jesus Christ.

<sup>33</sup> Certainly it makes us a little emotional. You can't help it. Thinking in the days, an atomic bomb hanging in the hangar yonder that could destroy the nations, cobalt and everything, when three of them would put the whole world out of commission, a total annihilation, what's left for the human race?

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But there's a Lord Jesus, and a heaven, and an eternity. And the blessings of God waits for those who wait for Him and believe in Him. How marvelous. No wonder it's emotional. No wonder it causes us to—to feel the way we do. He's glorious.

<sup>34</sup> Now, I want to ask you something. Notice Him. When He come on earth and He started out, in Luke 2, He was having a meeting, perhaps praying for the sick. And there was a man by the name of Philip. And Philip got converted. And as soon as he got converted to the Lord Jesus, he went quickly to find his friend. That's a good sign of conversion, when you want to tell somebody else about it.

He run quickly. So he left the prayer meeting, and he goes around the hill several miles, and he finds his friend by the name of Nathanael. And he said, "Come, see Who we have found. Jesus of Nazareth, the Son of Joseph."

And when he said that, Nathanael, a righteous man, raised up and said, "Could there be any good thing come out of Nazareth? Jesus of Nazareth, a wicked city like that, and any good thing come out of there?"

God usually takes the bad things to bring the good out. That's right. Life has to come out of death. Did you know that? He takes the bad things to bring the good out.

"Could any good thing come out of Nazareth?" And I think Philip give him the best remark that I've ever heard, said, "Come and see." That's a good thing.

"Some—something going on?"

"Well, if you don't believe it, come, see for yourself." That's the way. Now, said, "Come and find out."

<sup>35</sup> So away they went, the two together, just having them a time. And they went along the—the bank. And the first thing Jesus . . . is a little drama here, was perhaps standing, praying for the sick as they come along. And up in the crowd comes Nathanael and Philip; He'd never seen him before. Jesus feeling something moving in His heart, He looked around, and He seen Nathanael coming, and He said, "Behold." "Behold" means "to look up." See? "Behold, an Israelite in whom there is no guile."

If I'd say it like you'd understand it here at home, we'd say, "There's comes a man is a Christian. That's an honest man." "Behold, an Israelite in whom there is no guile." And I can see Nathanael saying, "Me?"

"Yes, you," said Jesus.

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And he said, “Rabbi, how do You know me? Why,” he said, “You don’t know me. This is Your first time in this city. And I’m a stranger, and You’ve never seen me. So how would You know that I was a believer and had no guile? How do you know anything about me?”

Jesus turned and looked at him and said, “Before Philip called you when you were under the tree, I saw you.” Oh, my. “Before Philip called you.” Four or five miles around the bend. . . “Before you came to the meeting, I saw you under the tree, praying, when Philip come up.”

Oh, my. What did he do? He fell down at His feet and said, “Rabbi (Teacher), Thou art the Son of God. Why, You’re the King of Israel.”

<sup>36</sup> And notice. But the Pharisees of that day, the religious world, why, that was against their teaching. That was against their theology. “Why,” they said, “this man is a devil. He’s Beelzebub, the fortuneteller, the mental telepathy, that’s who that fellow is.”

Now, the religious world classed Him as a devil. But Nathanael, upon whom the miracle was performed, said, “You’re the Son of God.”

And the devil turned around, the minister said, “You are of the devil. You’re a fortuneteller. These things are done Beelzebub.” But the devil turns around and said, “You are the Son of God, the holy One of God.” The devil was right in that case, knowed more about it than the minister did. He said, “Why, you’re the Son of God.” Do you believe that? Sure the. . . Sure, you believe that. If you don’t, you’re lost.

<sup>37</sup> Notice, now. Then a little later we find Him on His road. Let’s take Him here in as in, let’s take the—the. . . I think Nicodemus well expressed it to the people. When Nicodemus said down there, when he came to Jesus by night. Lot of you criticize him because he come by night; but he got there; he arrived. The next thing, did you? So if you haven’t ar—arrived yet at Jesus feet, why, don’t criticize Nicodemus.

So he came by night, and he came to Jesus. And notice, a Rabbi, a teacher, coming to a Man that we have not one record He ever went to school a day in His life. And yet today we put all the emphasis upon school. He come, a man with great dignity, with all kinds of diplomas and doctor’s degree, come to a man that had no diploma. Look at it. A millionaire came to a pauper, who didn’t have a place to lay His head, when the foxes had dens and the birds had nests. When a multi-millionaire came by night to a pauper, when an old sage, D.L.D. Doctor, came to a young Man to learn wisdom. . . Amen.

<sup>38</sup> Now, notice why he did it. Listen. Why did he do it? Listen at him when he addresses Him. “Rabbi (Teacher. See?), Rabbi, we know. . .” We who? The Pharisees, the religious world. “We know that Thou art a teacher come from God.” Why? Because You got a degree? No. Because You speak so eloquent? No. Because that You are an educated

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man? Nope. Because You belong to a certain deno . . . Nope. “We know that Thou art a teacher come from God (Why?), because no man can do the things that you do except God was with him.” There you are. Not, “No man could teach the things that you do.” Not, “No man could teach the theology you do.” Not, “No man that could do these things, or teach the Bible like you do,” but, “No man could do the works that You do.”

There’s one thing to teach something, there’s another thing for God to confirm it and say it’s the truth. There’s one thing to say something; it’s another thing to do something. It’s not hearers; it’s doers. “Show me your faith without your works, and I’ll show you my faith,” said Paul, “by my works.” If you believe it, you’ll act upon it. That’s it. And then your faith becomes works and God can go with you then.

“We know that you’re a teacher come from God,” we Pharisees. “Well, why don’t you come and join with me then. Why don’t you believe me?”

“Well, of course, we have regulation. And our regulation is a tradition of the elders which says if you don’t belong to the Sanhedrin or the denomination here at Jerusalem, why, we’ll all be excommunicated. And therefore we can’t accept it.” And yet, was willing to admit that no man could do the things that He did except God be with Him. Why? God is proving His Gospel. God’s always did it.

<sup>39</sup> Now, my clergy brethren and Sunday school teachers, let us reason for a minute. Did you know religion is one thing and salvation is another? Did you know it come up from Genesis? Do you realize that Cain was a religious man, just as religious as Abel was? He came to—before the Lord. He realized that he was mortal: he had to die. And he built an altar unto the Lord, a church. He brought in and made a sacrifice to the Lord. He paid his tithings and his offerings, as it were, to the Lord. And besides that, he knelt down and worshipped the Lord.

So if belonging to church, and supporting the church, and bringing in your tithes and offering, and kneeling down and worshipping, is all that God requires a man to do, then He would be unjust to condemn Cain, because Cain done every bit of the religion that Abel did. But the only way that Abel was just, it was a spiritual revelation that it wasn’t by works, it was by faith. “Not him that worketh, but him that believeth.” And not apples, and peaches, and pears, or the fruits of the land that brought us out of the garden of Eden, but it was the blood.

<sup>40</sup> And Jesus vindicated the same thing when He said, “Flesh and blood has not revealed this to you, Simon Peter,” when he confessed Him to be the Lord. “Flesh . . . You never learned this in a seminary.

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You never learned this from some church, but My Father which is in heaven has revealed it to you. And upon this rock I will build My Church; and the gates of hell shall not prevail against it.” Spiritual revealed truth of the living God.

When God has revealed to you by the Holy Spirit, not by theology, not by mental thinking, but by the actual birth of the Holy Spirit, that Jesus Christ raised from the dead, you have Eternal Life. That’s the revelation. Wish we had time to bring it through the Bible.

<sup>41</sup> Look at Korah, Moab in the Bible, when Israel came up. There was Ko—Moab, come from the sons of Lot, which was by his daughter. And they had a great place, a great church. And when they come down to curse Israel, why, they built the same kind of altars, prayed to the same God, made the same sacrifices, bullocks. And they offered a sheep, representing the coming of Christ. And fundamentally speaking, everything that Moses was offering down there, Balaam was offering up here. So if God only requires fundamental teaching as intellectual, God could not refuse Balaam’s offering.

But the reason, why did He refuse Balaam and accept Moses, is because there was signs and wonders. God was a vindicating. They had Divine healing, a brass serpent. They had a smitten rock. They had joy. They had a leading Spirit. They had a Pillar of Fire. They had everything among them, signs and wonders, God proving that He had accepted them.

<sup>42</sup> That’s the way it is today. It was when Jesus and Nicodemus stood together. Nicodemus in a fine church, orthodox as it could be, taught to the very last word, and Jesus was also. But God was with Jesus. “Rabbi, we know that Thou art a Teacher come from God, for no man can do the miracles You do except God be with him.”

Philip, or I mean Peter, expressed the same thing in Acts 2. Said, “You men of Israel, Jesus of Nazareth, listen, a man approved of God among you by signs and wonders and miracles which he did in the midst of you all, which you all yourselves are a witness . . .”

<sup>43</sup> Let’s take Him when He went up one day, going down. And we will close just in a moment for the prayer line. Let’s take Him, He had to go to—down to Jericho. But strangely, He went up by the way of Samaria. And on the road up there, He sent His disciples away, being noontime, I wonder. He had told Nathanael where he was when Philip brought him. And here He sends His disciples away and sets down upon the garden gate.

If you was ever in the orient and see how beautiful it is around those wells. He was setting over against the wall.

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And a woman came out. We know her here as a prostitute. I don't think she was because of the customs of what she was doing, she couldn't have been. But we'll say for—for the sake of—of point now, that she was an ill famed woman. And she came to the well to get some water. Jesus fastening His eyes upon her, watched her as she drew the water from the well. And He said "Bring Me a drink."

And she said, "Why, it's not customary for you Jews to ask Samaritans such." Said, "we don't have no dealings."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink, and I'd give you water you didn't come here to draw."

Why, she said, "why, the well's deep and You have nothing to draw with."

<sup>44</sup> And on went the discourse, as they went on. And finally . . . Now, I have my own way, which I'll get to you in a few moments and show you what Jesus was doing. He was trying to find that woman's spirit. The Father had told Him to go up there. So He's holding this—this discourse with her to find out what her spirit was.

So as soon as He caught her spirit, after talking to her, He said, "Go, get your husband." That was her trouble. He knew her trouble. Said, "Go, get your husband."

She said, "I don't have any."

He said, "True, you've had five, and the one you have now is not your husband."

Why, she turned and she said, "Why, I perceive, Sir, that you are a prophet." Now, listen close, teachers. She said, "We," the Samaritans, "We know that when Messiah cometh, He will tell us these things." The very sign of Messiah, that the Jews were calling Beelzebub, the Samaritans said, "When . . . We know that when the Messiah cometh, He will tell us these things. He would know that I had five husbands. We know that He will do that, the Messianic sign."

<sup>45</sup> Too bad that spirit didn't die in that day, but it didn't. Notice, the people it was on died, but the spirit still lives. Just like the Holy Spirit, God takes His man, but never His Spirit. The devil takes his man, but never his spirit. The spirit of those teachers still live today. The teachers are dead, but demons still live on, possessing whatever they can, very scholarly and so forth, "but denying . . . Having a form of godliness," said the Bible, "but denying the power thereof: from such turn away."

Notice. Now, in the teaching here. She said, "I know when Messiah cometh, He will tell us those things."

He said, "I am He that speaketh to thee."

What a shock that must have been to that woman. “I am He that speaketh unto thee.” It startled her. “Well, I’m a stranger, and how would You know anything about me? Well, you must be a prophet. Well what prophet are you? We know when Messiah cometh, he’s going to do those things.”

When Jesus comes He’s going to do that. Now, Jesus if Jesus did come and do that, then if Jesus has raised from the dead, and the same yesterday, today, and forever, He still does it, or He’s not Jesus. Right.

“We know when Messiah cometh, He will do these things. But Who are you? Are You a prophet?”

He said, “I am he, the Messiah.”

And she left the waterpot and in the city she went, all excited, and said, “Come, see a Man Who told me everything I ever done.” Now, He didn’t do that; He just told her that. He could’ve told her if the Father would’ve showed Him. But she said, “Come, see a Man. Isn’t this the very Messiah?”

<sup>46</sup> Now, a little farther, they might know. Simon came one time, Jesus looked upon and said, “Well, your name’s Simon, but from henceforth you shall be called Peter,” a little stone. Told him his name when he come up. Strange, wasn’t it? Said, “You’re Simon.” He did that many times. He knowed where a fish was had some coins in its mouth to pay some tithing. Wished I had time to tell you a little story like—something like that happened the other day. I will maybe later.

<sup>47</sup> Notice, and then when this—this Jesus one time was standing among some people, and a little woman pressed through the crowd. She was so elated because she had heard of Jesus. Now, she elbowed her way through. She didn’t care what they said; she wanted to get to where He was at. And when she got there she touched His garment, went back ’cause she was probably small in stature, had had a blood issue for several years. Probably lost a lot of blood and she’d gotten weak, so she crawled through the crowd; she just touched His garment, walked back and sit out in the audience.

Jesus stopped; He turned around, said, “Who touched Me?”

Why, everybody denied, “I never touched you.”

Peter looked around, said, “Lord, You ask a question like that? Why, everybody’s touching You. And why say, ‘Who touched Me?’”

Why, He said, “I perceive that I’m getting weak.” Virtue, weakness. . . “I perceive that virtue is going from me. I’m getting weak. Somebody touched Me. Their faith has touched Me.”

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And He looked around on the audience. Finally His eyes settled on the little woman. She had a blood issue. He said, “Thy faith has healed thee.”

<sup>48</sup> Now, that was Jesus two thousand years ago today. If He has raised from the dead, that’s got to be Jesus tonight, just the same. Do you believe it? It’s true. He raised from the dead. Once more and then we will close. Notice Him. Here He is . . . Let’s go over to Saint John 5. We can just take the entire Bible, laying it out from Genesis to Revelation. He’s just Jesus all the time.

Notice in Saint John 5. He was going down to the pool of Bethesda, which is where the porches, five porches laid there, and there’s a sheep market, where they had a—a pool of water. And great multitudes, which is many hundreds of people, lay there waiting for the moving of the water, for an Angel came down every once in a while and troubled the water. You people living near the rivers here, you know what troubled water is? Current going one way and wind like, blowing it another, making it contrary, very dangerous waters.

And he said . . . When this water was troubled like that, whosoever having faith, stepped in first, was made well of whatever disease they had. Now, notice. Now, watch the kind of people, Now, in closing, watch the kind of people that’s laying there: lame, blind, halt, and withered. What a crowd: lame, blind, halt, and withered, laying, waiting for the moving of the water.

<sup>49</sup> Here He comes, garments full of virtue. Woman touched His garment and was made well. Here He comes, walking right through the pool. Walked by that mother with that water-head baby, walked by that poor old blind daddy standing there with arthritis and blind, walked by them others laying there, why, and being a merciful God, having compassion?

But, friends, little later when we get acquainted, you don’t know what compassion means. Compassion, humanly speaking, is one thing. Compassion, Godly speaking, is another thing. Like the two loves. You have one love, which is human love, *Phileo*, called in the Greek. Then you have *Agapao* love, which is Divine love. They’re contrary one to another. *Phileo* love would make you shoot your brother because he loved your wife. But *Agapao* love would make you put your arm around him and pray for him. That’s right. See, it’s altogether different.

<sup>50</sup> And now, that’s the same thing with compassion. He passes through that great multitude, many hundreds of people laying there. Could you imagine the lovely Jesus, passing through the stretchers, and wheelchairs, and cots, and went over to a man laying on a little, we call it in Kentucky, a pallet. How many knows what a pallet is? I slept half

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my life on one. Look. A pallet . . . And down here on the hillside, you're not far enough down yet to really be Kentuckians, wait till you get on down here where you almost visit on a grapevine; that's when you're really in Kentucky. So old log house, and little old bare floor in it, and the kids lay by the door at nighttime to keep cool on a pallet. And daytime mama with a big old fly-bush a fanning the flies off of them. Oh, yeah, I know what it's all about. Yeah. I'm happy for it. Amen.

Notice, God came to one of those places and saved me from sin. I guess it's all right. All right. Let me preach the Gospel around the world. Almost a million souls now, been able to win to Him, by His grace. And think of it.

<sup>51</sup> Now, and there when He went over to this little old man laying on a pallet, and said, "Will thou be made whole?" Why? Watch what the Scripture said, "For Jesus knew that he had been a long . . ." Thirty-eight years . . . That man had been sick in the same amount of years since I was a little baby down here on the hillside, a few miles below here. Thirty-eight years he'd had this infirmity. Maybe a prostate—prostate gland, or TB. It was retarded; it wasn't going to kill him. Why would Jesus pass by the cripple, lame, halt, blind, and withered, and go over there?

Notice, He said, "Will thou be made whole?"

And he said, "Sir, I have no one to put me in the water. I can walk and everything, but while I'm coming down somebody outruns me and gets in there ahead of me."

He said, "Take up thy bed and go into thy house."

<sup>52</sup> And when the Jews found him . . . Read the whole chapter, 5th chapter. Let's take the 19th verse; listen what He said, 19th verse. The Jews questioning. If Jesus was in CAMPBELLSVILLE tonight, He would be questioned too, if He passed. And of such a scene as that, He passed by there and left them people laying there. Watch what he said. They said, "Rabbi," about the man.

And He said, listen now, 19th verse, "Verily, verily . . ." that's a Hebrew word, is not used here, it means "Absolutely, absolutely." "Verily, verily, I say unto you, The Son can do nothing in Himself, but what He sees the Father doing: that doeth the Son likewise."

Now, listen close. Jesus did never claim to be a healer. Jesus said, "It's not Me that doeth the works: it's My Father that dwelleth in Me, He doeth the works. He shows Me what to do by vision, and I go do it."

<sup>53</sup> Now, to save time . . . We could go on through the Bible. Jesus, when He went to leave the earth, He said this: "A little while, and the

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world will see Me no more.” Is that right? All Scripture readers know that, Bible readers. “A little while and the world will see Me no more.” That’s the worldly people, the worldly crowd, the unbelievers. He was a fanatic to them then; He’s a fanatic to them now. “A little while, and the world will see Me no more; yet ye shall see Me.” There’s going to be some ye’s. “Yet ye shall see me, for I (personal pronoun), I will be with you, even to the end of the world.” Is that correct? That the Scripture?

Jesus said in Saint John 14:7, “The things that I do shall you do also. The same kind of ministry I’m doing, this is the faith that I’m presenting to you saints. The things that I do shall you do also; greater,” the right translation, any of you translators in here of the Bible, the right translation is not greater by quantity, because you couldn’t do greater by . . . He stopped nature, raised the dead, healed the sick, done everything. But He said, “More than this shall you do; for I go to the Father,” Jesus the same yesterday, today, and forever.

<sup>54</sup> Now, you’re on one side or the other tonight. You’re either on the side of the world that would not believe it, if you seen it, or you’re on the side that can see it and rejoice because God has raised up Jesus from the dead. Did the disciples do it? Peter was on the housetop, and he saw in a vision to go to Cornelius’ house. Acts 10:49. Is that right? All right.

Let’s see if . . . There was a fellow by the name of Paul. He was a great man (Saul first), and he was persecuting the saints that were contending for the faith. So the Lord struck him blind. And he was laying in a street called Straight in a little inn. And there was a man down there who saw visions, by the name of Ananias. And he was in prayer one day, and the Lord gave him a vision and said, “Go up in a street called Straight and find a man named Saul; lay your hands on him that he might receive his sight and be filled with the Holy Ghost.”

Why, he said, “Lord, this man’s a persecutor. He—he don’t like us. I know he’s a religious man, but he hates us. And I’ve heard of the great things he’s done.”

He said, “Behold, he prayeth.”

And here he come by a vision, and found the house, up past the public square, over through the—by the fountain, and found the house that looked in the vision, went in, laid hands upon him, and said, “Brother Saul, the Lord Who appeared to you. . .” Not Saul telling him, but him telling Saul. . . There you are, the faith that was once delivered to the saints. “The Lord that met you in the way, has—has sent me that I might lay my hands on you and you receive your sight and be filled with the Holy Ghost.” Paul. . .

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55 Don't never doubt His Word. In Acts when he would let loose from Crete and was out on a sea fourteen days and nights and no hope at all that he'd ever be saved. A hundred and eighty men out there and he had chains on his hands and on his feet, going to Rome to be offered up, have his head cut off. . . And out there, and all hopes that he'd ever be saved; prayer and everything else had went. But nothing would take place. Paul was a saint. Jesus was alive from the dead.

And Paul went down in the gallery to pray. After while this little Jew come out, throwing his hands and said, "Be of a good courage, every one of you," the sea still a roaring. Said, "For the Angel of God, Whose servant I am, stood by me in a vision, and It said, Paul, fear not; thou must be brought before Caesar: and, lo, God give all of them that sail with you, to you. Howbeit the ship must be wrecked on a certain island. Wherefore, be of a good courage." Amen.

56 What? A vision. The Spirit of the Lord in His Church. Now, listen, friends, that was. . . We could take hours at it. But what kind of a faith was presented to the saints through Jesus Christ? Jesus Christ said, "The same things that I do shall you do also." Along come the apostles and did the same thing. What's happened? What went with it? What did He do? What was Jesus' last commission? "Go into all the world and preach the Gospel. These signs shall follow them that believe; if they lay their hands on the sick, they shall recover." And great signs and wonders was to take place.

What happened to it? Our schools taught it out. We laid it aside. We adopted something else, education. Education's a wonderful thing, but Jesus never did say to be educated. Seminaries are wonderful, but Jesus never did ordain the church to make a seminary. Churches are wonderful to build, but Jesus never did tell the people to build churches. But He said, "Preach the Gospel to all the world." And that we failed to do.

What is the Gospel? Well, you say, "Here it is in the Bible." No, no. That's part of it. That's the Seed. But Paul said, "The Gospel came to us not through word only, but through power and demonstrations of the Holy Spirit." The Word's all right. . .

57 When I got off in India with the great Bishops that met me there, he said, "Brother Branham, we've heard much of your work." Said, "Now, don't come here and try to be a missionary." Said, "Don't come here and try to teach us the Word, because we know more about it. We had the Word when Thomas come down here two thousand years ago." And I preached at Saint Thomas' Church. Said, "I. . ." Said, "Thomas came down here and brought us the Gospel two thousand years," said, "we had it eight hundred years before you was a nation. So don't try

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to come tell us about the Word. We know more about the Word. But what we want to know, has God blessed you, with the return of the Holy Spirit to make the Word live again?"

I said, "Jesus raised from the dead, sir."

<sup>58</sup> There stood those teachers there, seventeen different religions entertained me, and all seventeen against Christ. There stood the one worshipping a flea, the other worshipping a cow, one worshipping the sun, the other one worship Mohammed, the other Buddha, all different kinds of gods, and making fun of Christianity. And they got the Bible and handed it right out to us and said, "You teachers, that say Jesus raised from the dead. . . ."

And Doctor Reidhead standing there, the President of the Sudan Mission, the biggest in the world. He said, "If you teachers of Christianity will make—prove that Jesus raised from the dead, we'll accept it."

Said, "Now, what do you mean by proving?"

He said, "Do the things that Jesus said you would do and we'll believe you. Do it, and we'll believe you." I was setting biting my teeth. He said, "Let me see you teachers produce." Said, "Mohammed wrote a bible." It's called the Koran, you know. And so one of the—the Bishops said, "Where are you referring to, sir? Perhaps Mark 16?" He said, "One of them, yes."

"Why," he said, "sir, that was an error in our Bible. Mark 16 from the 9th verse on is not inspired."

He said, "What kind of a book are you reading? Part of it's inspired and the rest of it's not?" Said, "Let me tell you kind, sir, all the Koran's inspired."

<sup>59</sup> Oh, what a dig. What a black eye to Christianity."

I stood, I thought, "O God. You atheotic, wait till the time comes. God's under obligation to His Word. Jesus lives and reigns."

Then the Bishop's a talking to them, and he said, "Let me see you teachers produce it." Said, "Mohammed taught life after death; we believe it. Your Jesus taught life after death, and you believe it." Said, "Other words, all the resurrection, and all that stuff," said, "prove it." Said, "You've had two thousand years to do it in. And you Christians are fifth place." And we are. Why? Because the teachers have failed, teaching theology instead of the resurrection and power and life. Yes, that's a statement, but it's true.

He said, "You've had two thousand years to do it." And said, "Two-thirds of the world's never heard of Jesus Christ." And that's the truth. Why? Because we build churches, because we had petty organization.

We've work for them instead of getting down and talking it out with Christ until the Holy Spirit become a manifestation of living truth to us. Amen.

<sup>60</sup> Doctor Reidhead moved his foot on the dirt like that, and turned and walked away. So that night in the meeting where five hundred thousand gathered, there was the Prime Minister there with the Mayor of the city, all of them setting out there in that amphitheater. I said, "Now, gentlemen of the religions of the world, today was your day. But this is God's time. Amen. You said, 'Let me see Jesus return and do the things that He said He would do, and we'd believe He raised from the dead.' Do you still believe it?"

I said, "I will make a challenge. If He doesn't do the same thing in the power of His resurrection tonight, then I'm a false witness. But if He will do it, will you forsake your religion and become Christians?" They all raised their hands.

That night when people coming to the platform, I couldn't even speak their language, and God telling who they was and what was wrong with them and things like that; they fell prostrate. And a blind man had been twenty years in blindness received his sight and walked off the platform and kissed the mayor of the city.

My. Why? Because Jesus Christ lives and reigns today. And we're to contend for the faith that was once delivered to the saints. "Jesus Christ is the same yesterday, today, and forever." And He lives tonight. And He's omnipresent. He's omniscient. He's omnipotent. He's the same resurrected Lord Jesus and the same in power, the same in principle, the same in life, the same in love. The same as He was yesterday, He is today for evermore living in His Church. Shall we pray.

<sup>61</sup> Heavenly Father, we thank Thee for Thy noble Word, Lord. Thy Word is a Lamp unto our feet. We thank Thee to it. We thank Thee for giving It to us.

And now, dear God, though tonight few in number, little handful of people from back out here on the farm and around, has gathered out here on this campground, where just prior to this has been an old fashion meeting going on where the Kingdom of God has been preached and sinners a weeping their way to Calvary.

O God, stable the faith in them believing children. Let them know that Thou art here. You're living tonight. For evermore You're alive. And let it be known that Thou art Christ tonight, resurrected from the dead. Father, I realize what a statement for a mortal to make, but I believe You, God. I believe every Word.

And I pray that You'll take this humble frame of unworthiness, and by the Blood of Jesus and by the omnipotent grace of God, will You

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move Your Spirit into it tonight, Lord, and prove that what I've taught is truth. I've testified of You, Father. You testify of me that I've told the truth. And the people will receive it, and You shall have glory. For we ask it in Jesus' Name. Amen.

<sup>62</sup> Excuse me for being lengthy tonight. Tonight is Saturday night, tomorrow you may be able to sleep a little longer. I'm sorry I taken this much time. Hot—but remember, it's very hot here. But I love Him, don't you? With all my heart I love Him.

Now, if our pianist, somewhere, whoever the lady is that plays the piano here, or gentlemen, whoever it is, will come to the piano just for a moment. I want you to softly play if you will, "Only Believe," or "Abide With Me," or something.

<sup>63</sup> And now, at the beginning of this service, I'm asking now if there would be a critic or some unbeliever, inside or out, that does not believe and has come to criticize, just remember friends, that I am not responsible for what happens to unbelievers or critics. And I am not responsible. Because be it known unto you, that if Jesus has raised from the dead . . .

Do you remember one time a fellow in the Bible moved around, the devil come out of a man and wanted to go into some hogs, from Gadara. See, devils, when they're not in bodies seem to be helpless. They have to have a body, and yours will be all right. And it's a—it certainly is a breeding grounds with unbelief. So now, don't stay for the rest of the service if you're an unbeliever.

If you are a believer, I believe that I can make anything that happened with the help of God according to His Word, that it would leave you. So now, may the Lord bless you.

And please don't stir around while we're in prayer. How many would just say, "Brother Branham, I'll set and be reverent. I'll look at the Word you preached tonight and compare it with what God does. And then if it seems to be that God comes around . . . Now, I've heard you, you're a man. I've got a right to doubt you. But I know you quoted that from the Bible; I've read it. And then if God comes around and proves that that's the truth, then I'm going to accept it." How many will do that with your hands up? Say, "I . . ." inside or out, "I will accept it." If God will come tonight and prove that I have told the truth . . . I've spoke of Him, let Him speak of me.

<sup>64</sup> Now, in the building tonight, I believe they give out some prayer cards, the boys did a while ago. And how many has prayer cards, let's see you raise your hands up. Prayer cards? Fine. Now, we can't take them all at once. And my ministry is not a thing for personal contact. It's for the presence, for the people to believe. There's noth—there's

nothing in me; I'm just a man. But what I'm talking about, it's Who I'm representing, Jesus.

Now, you mothers keep your children with you, because there's epilepsy present tonight, and it's—it's very hard as I begin to feel the Spirit moving in.

<sup>65</sup> How many's ever read my Life Story, let's see your hands. Over the building, anywhere? Many of you, some of you haven't. You know the visitation of the Angel of the Lord, and so forth, which was in Washington, DC confirmed the picture of it. We don't have it with us tonight, but they—they have taken it with the American Photographer's Association. That same Pillar of Fire standing there when George J. Lacy, the head of the FBI, had it. It's all wrote up and everything. And the writeup is in a little book here.

We're not here selling books now. No, sir. We're not here to . . . No money, nothing's connected with this. We only want your attention to Jesus Christ, is the only thing. No, sir. We're not here for nothing. Not to make you leave a denomination, make you leave a church; we're to make you go back to your church; that's what we're here for. And love the Lord with all your heart. And your pastor will appreciate you more. And God will bless you.

<sup>66</sup> Now, who has prayer card . . . Let's see. How many—how many did he give out? Look would be about forty or fifty or something like that. All right, who has prayer card number 1? Is there anybody here got and . . .? Look on it, it's just a little bitty thing with numbers.

Reason we give these prayer cards, is to—so we can get the people lined up, keep the people lined, put in line, so there won't be any irreverence and everybody can be lined up. But just watch, there'll be more healed in the audience without prayer cards, then there will be with prayer cards. Now, just notice.

Who has prayer card number 1, would you raise your hand up right quick? Look on the back of your prayer card, everybody look. Now, it might be somebody who can't get up. It might be somebody deaf and can't hear. Where's the boys? Billy Paul, he's here maybe, or an usher or somebody would help us?

<sup>67</sup> Prayer card number 1 raise up your hand right quick, would you? You mean to tell me that you didn't give out . . . Prayer card number 2? Has anybody got prayer card number 2? Number . . . Who has . . . You got 1 or 2, sister? 2, number 2. Could you come right here? Who . . . Prayer card number 1, now you must respond to your call, or you'll—or you will miss your place in the line. Prayer card number 2? Right here. All right, prayer card number 3. Anybody got prayer card number 3? Would just raise up your hand wherever you are. That lady has number

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3. All right, prayer card . . . Over here, lady. Prayer card number 4. Anybody got prayer card number 4? This man here. All right. Prayer card number 5? Would you raise up your hand right quick so we won't take up much time? Number 5? All right. Number 6. Number 7. Raise up your hand real quick when your number's called. Number 6. All right. Number 7. Number 8. See, you don't all have to be messed up together; we just call them one at a time.

<sup>68</sup> Number 8. All right. Number 9. Who has prayer card number 9? Prayer card number 9, would you raise your hand? Not here? Prayer card number 10 would you raise your hand? All right, lady, prayer card number 10. Prayer card 11, would you raise your hand? Prayer card 11? 12? Prayer card 12? All right. Now, which one—which was you lady? 12? Which was you, sister? Now, there can't be two 12's. Now, there's got to be something wrong. Wha . . . 11. All right. That's 11 and 12. All right. Prayer card 13? Prayer card 13? No. Prayer card 14? No. Prayer card 15? Yeah. All right, sir, 15. All right, that'd be fine.

Has prayer card, the . . . All those that's from 1 to 15. Have you—has—have you ever come? Was you prayer card what? You're—you're 1 number, I'm sorry, I missed you a while ago. Prayer card 2, 3, 4, 5 just line them up, some of you ushers or somebody will—will take the place of the ushers, and . . . if you will. 15, 16, 17, 18.

Somebody look at this man here, maybe, on this cot paralyzed with them, or see . . . I see he had a card in his hand. There's a lady over there that's got a card. See . . . All right. 18, 19, 20. I'm afraid we're going to get too many out the door. Let's start praying for these right now.

<sup>69</sup> All right, how many in here that does not have a prayer card, inside or out? Thank you, kind sir, for helping me there. Inside or out, that does not have a prayer card and yet you want Jesus to make you well tonight, and you believe He will do it, raise up your hand, wherever you are? Without prayer card now. See, you won't have a chance to come in the line for prayer. All right, I want you to believe. I want you to believe with all your heart, and with all your soul, and with all your mind that Jesus will make you well, and He will do it.

<sup>70</sup> Now—now, along this line, as far as I know, I don't know anyone personally. And there's no one in the building that I know, except these men setting right along here, they're recorders from my regular campaigns. They take these down, where . . . Whatever the Holy Spirit says, you can come back and find out just what It says. And then I—I believe I recognize Brother Funk setting right back there, and another—his wife and a—and another brother there from Jeffersonville, setting right back over here, Brother Ben, we call him. And I believe that's Sister Beeler, the . . . ? . . . that's about the . . . and Mrs. Spencer, setting

right here. I believe that's the only persons that I recognize in the building tonight knowingly.

You're all strangers to me. However, even though it's people who I've spoke to, I don't know them. If there'd be something wrong in their life, I do not know it. But now look, what if Jesus was here a wearing these clothes that He give me, He would know every one of you, wouldn't He? How? As the Father would reveal it. "I can do nothing except the Father shows Me first what to do." Is that right? "And what He shows Me, that He will do."

<sup>71</sup> Now, the same Jesus that was in resurrected from the dead, if He was standing here and you were out there, now with no prayer card, can't get up here at the platform, and you knowed you wasn't going to get up here. And don't you think if you would believe Him with all your heart, like that poor little woman did that touched the hem of His garment, He could turn around and tell you the same thing He told her? Don't you think so? If He's raised from the dead?

Here's people standing in the line; there's people out there, that . . . If I happen to call somebody, or say something to somebody that knows me, well, you just raise up your hand say, "I know you Brother Branham." I want somebody I don't know. See? So you can see that God raised from the dead . . .

<sup>72</sup> Now, this is a Divine gift, the resurrected Lord Jesus. Now, I'll ask once more, now you realize that in this, it has to be the anointing of a supernatural Being which is the Lord Jesus, Who has promised that we would do the same things that He did when He was here on earth. "The things that I do shall you do also; more than this will you do; for I go to My Father. A little while the world will see Me no more; yet you shall see me, for I'll be with you until the end of the world," Jesus Christ the same yesterday, today, and forever, doing the same things, nothing at all, but what the Father showed Him.

I tried in a hurried up way, to take you through crowds and show you, He didn't heal everybody that come to Him. No, sir. He did just what the Father showed Him. Is that right? Now, you argue with Him. Saint John 5:19, read and see if that is the truth. "I do nothing in Myself, I only do what the Father shows Me; what I see, that I do."

Now, look—look at Philip when he'd come up there and Nathanael come. He said, "Thou art an Israelite in whom there's no guile."

Said, "When did You know me?"

He said, "Before Philip called you, when you were under the tree, I (What?) saw thee," several miles away. He's Jesus tonight isn't He? Amen. All right.

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<sup>73</sup> Now, this seems to be, if the Spirit of the Lord comes among us, which I know It is, and He will use me as His instrument, just like . . . This is a microphone. This is a desk. The de . . . The microphone don't hold up the Bible, the desk does. Everything has it's place. This is a finger, this is a mouth, this is an ear, and an eye. We're all parts of the body.

Now, if God comes with us tonight, and will use His Divine gift, His prophetic gift, that's been sovereignly given to your humble brother and servant of the Lord, then will you all accept Him as Saviour and believer? Let's see you put your hands again. So, that's . . . I know the Holy Spirit loves for you to do that. Let's see, I'd like to see a hundred percent say they'd do that. I—I thank you kindly. That's nice of you to do that. Now, the Lord bless you.

Now, Teddy, if you will son, play “Abide With Me” slowly, or—either “Only Believe” or something. Let's sing “Only Believe,” just real slowly. Everybody together now, just real slow now.

Only believe, only believe, (The Holy Spirit,  
everybody getting in them, getting to believing.  
They sang hymns.)  
Only believe,  
Only believe, only believe,  
All things (Watch me that I don't stay too long.  
Maybe one of you boys, will you?)  
Only believe.

Now, if you brethren will, I don't see Billy Paul here. But don't let me . . . Don't let him . . . Don't let me stay too long, because I've got another service and going to Germany . . .? . . . for you. All right. All right.

<sup>74</sup> Now, heavenly Father, now into Thy hands I commend myself, not to be seen Lord, or to be respected, but because I love You, and because without merit, Thou hast sent Thy gift. Let Thy believing children here in Kentucky see that You've raised from the dead, that You're here to do the same today as You did when You were here on earth. And they'll go tell others and they'll believe, and they'll love You, Father. And some glorious day when life is over, we want to come to Your house. When we knock at Your door, we believe You'll let us in, Father.

Now, Your Word said, “The things that I do shall you also.” The Word says that You're the same yesterday, today, and forever. You said with Your own voice, “The things that I do shall you do also.” I believe You, Lord. And now, in Jesus Christ's Name, may it be so tonight for Your glory. Amen.

75 Now, the lady's here, if she'll come. Just come right here if you will. Now, ever who the engineer is on this microphone, I . . . Please now, let me ask you again. This is certainly subconscious; you realize that. And it makes you weak. If it—if one vision made the prophet Daniel so weak that he was beside himself nearly, troubled at his head for several days, what would it do to a person like me? If one vision from God would make Jesus feel virtue going out of Him, why, what would it do to a man like me? So you understand.

76 This lady here, I suppose, you're—we're strangers to each other, are we, lady? We don't know each other. This is our first time meeting in life, isn't it? Now, the woman's a stranger, I never seen her in my life, my first time ever seeing her. God knows that's the truth. We probably, maybe born miles apart, perhaps years apart, but God knows that woman. He knows me. He knows what we're here for. He knows all about us. And if Jesus of Nazareth was standing here now . . . And maybe the woman's sick; I don't know. God knows that. I couldn't tell you; I never seen her.

If we are strangers, and this our first time meeting, so that the people here, maybe right here, your associates here at Campbellsville will . . . Raise up your hand, if we're—we're total strangers. We've never seen each other. But the lady right now is aware that something is near; something's going on.

How many ever seen the picture of the Angel of the Lord, let's see your hands in the building. Now, that's exactly what she's feeling now. She's conscious that she's near something, not her brother, it's the Holy Spirit. It's—It's standing here now. The audience is begin to kind of . . . Well, I can't explain it, but He's here.

77 Now, if the Holy Spirit will let me talk to her, and her be a total stranger, and do the same thing to her that Jesus did when He was here on earth, will you believe that it's Jesus Christ? If I told you that the spirit of a painter was in me, you'd expect me to paint a picture. If I told you the spirit of an outlaw was in me, you'd expect me to have big guns, and I'd be dangerous to be around. If I tell you the Spirit of Christ is in me, you'd expect me to do the things that Christ did, for He said so.

Now, lady, if you—if it's domestic, if it's financial, if it's . . . I—I don't know what you're here for. You know that, don't you? I don't know nothing about you. But if the Holy Spirit will reveal it, what you're here for, just like He did the woman at the well, will you accept it and believe it comes from God? You're aware that something . . . You—you have a real humble sweet feeling. Isn't that true? If it is, raise your hand. See? It's His Spirit. Perhaps now, this is another dimension. I see

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between me and the woman a Light that's moving around and around. It's the Holy Spirit, same Pillar of Fire that led the children of Israel.

Now, the only way I'd ever know, sister, if He talked to you, He'd have to tell me like He did the woman at the well. Strange you being a woman and me a man tonight, just as we met so did Jesus and the woman at the well. He knowed all about her. Or He did just as the Father revealed. Now, He can do the same thing tonight, can't He?

<sup>78</sup> The first thing, the lady, as you look, course she's not looking to me; she's looking off to one side. But I see the lady kind of getting real upset at her home. She's suffering from a nervous condition. That is true. You believe now? I tell you; you get real tired. And sometimes in your work, you have to set down sometime and rest because you feel real nervous. And you're dropping things too. That's right. That's true. That's right. Another thing is that you had an operation recently what's caused you to be nervous. That's true. I see you going into a hospital for an operation. And you've been operated on which is making you real nervous. That's true. He's wonderful, isn't He?

You're not from this city. You're from a place called Elkhorn, Kentucky. Your name is Mrs. Campbell too, isn't it? That right? You're healed, lady, Jesus Christ makes you well. You're well. Come here just a minute. Something happened to you then, ain't that right? Something happened. Your nerves went quiet, is that true? You're healed. See? You're in His Presence.

Let's say, "Thanks be to God." Do you believe with all your heart? Bring her. Only God. . . See, it's not me; it's Him. "If thou canst believe, all things are possible." Isn't that right? If thou canst believe. Just have faith, don't doubt.

<sup>79</sup> Little lady setting right back there, about one, two, three from the end in the second row; got trouble in your side haven't you, lady? Got side trouble, in your side. Do you believe with all your heart? You setting there looking at me with the little white shawl like, you believe that God will heal you from that side trouble? Huh? If you do. . . God bless you then, you can have it. Amen.

Let's say, "Thanks be to God." You just have to have faith. If God—if you can believe. . .

Now, do you believe with all your heart, lady? With. . . You. . . I am a stranger to you. I—I don't know you, do I? God knows you, doesn't He? But if the Lord Jesus will let me talk to you like He did the woman at the well. . . What am I talking to you for? It's personal contact of your spirit. Now, you're here for something. You may be standing just to deceive. If it is, let it be known. He knows you, and He can tell me, if you can believe. But you're not here as a deceiver, you

are a Christian. You are a believer. It's turning white around you. And your trouble, you are facing an operation. And the operation is in the throat. It's a choking spirit. You are wondering whether it is a goiter or a tumor in your throat. It's the devil in the form of a growth. But Jesus is here to make you well. Dost thou believe this?

Then in the Name of Jesus Christ, the Son of God, I condemn this evil spirit, choking. Satan, you are defeated in the Blood of the Lord Jesus. Come from the woman, that you bother her no more, in Jesus Christ's Name. Amen.

God bless you, my sister. You believe with all your heart now? Go and you'll never have to have your operation. Believe with all your heart.

Thanks be to God that gives us. . . Do you believe everywhere? Have faith in God. Just look and live, look and believe. That's all I ask you to do. Have faith. God will take care.

<sup>80</sup> Come, lady, I. . . Seems like I've seen you somewhere. I have somewhere; I don't know where. 'Course, it's in the anointing now, I guess the rea. . . But I. . . Look like I seen your face. But you're conscious, lady, that I don't know what you're here for. I don't know nothing about your being here. I might've seen you somewhere. But I—I don't know. But God does know, doesn't He?

You're not standing here for yourself. You're standing here for another person, which is a woman. And she's an elderly woman. It's your mother. And she's got something in her hip that's wrong. And say, you've got a little child, a little girl you're praying for. A little black-headed, black eyed, attractive girl with cerebral palsy, that she's very bad. That is true, lady. Isn't that right? You believe it now? Then go and receive what you asked for. And God of heaven heal and make well, in Jesus' Name I ask it. Amen. God bless you.

You believe? All things are possible.

<sup>81</sup> What do you think, lady? You got bowel trouble, haven't you? Yes. You were setting there looking at me, yes, the lady setting next to that man. . . ? . . . bowel trouble. You were setting there thinking, "What if he would turn and say something to me?" I'm not reading your mind; you know that. But that's truth, isn't it? If it is, raise up your hand. I never seen you in my life. You're a stranger. But you have. . . Your faith makes you whole.

Why was that bowel trouble? Why did I say that? Huh? Because this man standing here has the same thing. It's devils calling for help. That's right. You have a colitis in the colon. That's true. You're very nervous also, aren't you? Very nervous, and that you've always been a worrier, a thinker, deep thinker. Let me tell you something. You have

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a gallant thing you're looking for. Above everything in the world you want to be borned again and receive the Holy Ghost. That's right. You may receive It. Go and the peace of God upon you. In Jesus' Name I bless thee, my brother, for the heart's desire. Amen. Go, and the Lord bless you. Have faith.

<sup>82</sup> The little lady setting there when this lady was healed with bowel trouble, setting right back there, the second one in the row there, she had the same thing, she was healed also. That right, little lady with the purple dress on? Is that right, raise up your hand. That is true, yes, ma'am. That is true. All right, lay your hand on that man next to you, because he has trouble with his back. He's setting there wanting to be healed. He has back trouble. That is right, sir, isn't it? Raise up your hand if that's true.

Hallelujah. Jesus Christ lives and reigns. He never fails. He is the same yesterday, today, and forever. His love omnipotent, His blessings . . . You believe?

<sup>83</sup> The little lady setting back behind there, with a—setting there crying, she has hardening of the arteries. That's right, sister. The blood's trying to pressure through; the doctor put a thing around your arm just recently and pumped it up and told you about it. See, in the hardening of the arteries. The medicine's very good but Jesus can clean those arteries for you. Your faith . . . Do you believe? Will you accept it? Stand to your feet if you will, and accept your healing. The Lord bless you, my sister.

Amen, if you don't believe, you are an unbeliever tonight. Jesus Christ is here proving the very same things that He did in the days gone by.

<sup>84</sup> Do you want to be well, sir? Now, I'm not reading the man . . . Now, you're com . . . Don't take that thought around the door there; don't do that. See? Don't think you can hide now. You can't. You're—you're—you can't hide now. I'm not reading the man's mind. No, sir. Put your hand on my shoulder, sir. You want to go home and eat your supper and be over that stomach trouble? Go eat your supper then; Jesus makes you well. Amen.

Come. Believe with all your heart. Don't doubt, have faith in God. All right.

<sup>85</sup> Come, lady. Amen. That old arthritis is a bad thing, but Jesus Christ can make it well, can't He? You believe that you're going to get over it? You believe you're standing in His Presence, not your brother? If I and this church will pray for you now, you believe that you'd get well?

Our heavenly Father, as this little wrinkled handed mother stands here and no doubt has wiped the tears from a many crying baby's eyes,

years ago perhaps she'd hurt herself, an old mother who's probably passed beyond the veil, pick her up in her arms and kiss her. And it'd all be over in a few minutes; she'd be rocked to sleep, wake up to forget it. God, mother's kiss cannot take this away, but, Lord, Your Blood can. I ask for it in Jesus' Name, for my sister, may she be well. Amen.

God bless you, mother. Go, don't doubting anything and believe with all your heart; you shall be well.

<sup>86</sup> You believe? Heart trouble's nothing for God to heal, is it? He can just make them well. You believe it? With all your heart? In the Name of the Lord Jesus, I bless this, my sister, that she may be made well, in Jesus Christ's Name. Amen. Now, go believing with all your heart now. Believe it. All right.

Do you believe? I don't know you. But if God will let me know what you're here for, will you accept it? It's in your back, isn't it? Is that right? It was; it isn't now. If He knows what you are, He knows what will be, doesn't He? If He knows what has been in your life, He'd tell you what the future will be. If you know that's true, the other's true too, isn't it? You're healed. Go on your road rejoicing, saying, "Thank You, Lord Jesus."

<sup>87</sup> Do you believe that you were healed while you were setting in the chair? Would you believe it with all your heart that God made you well? Then you can go to your home and be well.

Let's say, "Thanks be to God," everyone. Have faith in God. Can you believe? If thou canst believe. . . Look this a way and believe. Just have faith. That's all I ask you to do. How many believes now He raised from the dead and is here, raise your hand. You believe it with all your heart. May His grace abundantly be with you.

My beloved Christian friends, I am only telling you from the Gospel, that Jesus is the same yesterday, today, and forever, and that He raised from the dead. And it isn't I; it's Him that's healing these people. I don't know you. God knows you. It's your faith. But if you will start out like this for the meeting, what will it be in about two weeks when you begin to iron out the differences of your meeting, when you begin to take out the way the little frazzles and things. Many of you are wondering; many of you are—are stunned. Don't tell me. I know your hearts. I don't; He does. I can feel the pulling of the Spirit. You say, "How do you do that, Brother Branham?" I can't explain. Jesus did it. The apostles did it. And Jesus is doing it tonight, through you. Have faith in God. Don't doubt, but believe with all your heart.

<sup>88</sup> Would you come, lady? Have faith. You believe that—that God will make you well? Now, look, lady, I would like to heal you if I could. I can't; you know that. I'm a man, I can't heal you. But I—I can pray

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for you. But look, if Jesus, as I preached about Him tonight, has raised from the dead and standing here, you in His Presence, not your brother, don't you believe you could be healed? You're seriously sick; you know that. It's your stomach that's bothering you. And . . . But Jesus Chri . . . You have lady's trouble too. But Jesus is here to make you well. You believe that with all your heart? You believe that He will heal you? If you can, you can be healed. If you can't, of course that's up to you. See? You're wondering in your mind, lady. You've been prayed for before. You've been in line, see, and that's what's got you all . . . I'm not reading your mind, but that's the truth. Is that right? Why don't you believe now while you're in His Presence. Can you?

Our heavenly Father, as weakening from my body, I lay hands upon this woman and seeing that she must believe You, or something must happen quickly. I ask that she be made well, and I bless her in Jesus Christ's Name. Amen. God bless you, lady. Go now, and as you have believed, so will it be to you. The Lord bless you. The Lord make His grace upon you.

<sup>89</sup> You're thin, lady, and tired, night sweats, no one has to tell you what it is. You know that the doctor can't do it, but that's the first disease that Jesus cured. You believe that, don't you? Why, TB is no more to Him, He can just make you well in a moment. Do you believe it? Come forward.

Almighty God, the omnipotent God, omniscient, the resurrected Lord Jesus, this poor little woman standing here dying, Lord. Satan has did this evil, and she's trying. And I take charge over him through the authority of the Bible and through God's Eternal Word, and I condemn Satan. In Jesus Christ's Name turn the woman loose and may she go and be made well. Amen.

God bless you, sister, tell you what to do to know whether I told you truth. You go Monday and weigh, then next Monday weigh again, see what I've told you. Amen.

Come and believe. You have faith?

<sup>90</sup> Now, it looks like that anyone could see that Light standing right over this lady with a green dress on setting there, the Angel of God. She's thinking about someone else. She's praying about someone. That's right. That's a sister, and that sister isn't here. And she has cancer, doesn't she, lady, very bad. Take the handkerchief from your pocketbook now and lay it on her. Ask God; she'd get well. Do you believe? Amen.

<sup>91</sup> Sir, would you like to be over that arthritis? It's a nasty old thing, isn't it? Will you accept me as God's prophet? Knowing I don't know you, I've never seen you. But I see you trying to get out of the bed at

morning, pushing yourself sideways trying to get out. That's true. Isn't that right? All right, walk out the end of the aisle here and raise up your hand and say, "Thank You Lord, I'm going to be well." Amen.

Let's say, "Praise the Lord." All right. Do you believe, sir? Do you believe that God can make that thing leave you right now and be made well? In the Name of the Lord Jesus Christ, I condemn the enemy, and ask that my brother be made well through Jesus' Name. Amen. God bless you, my brother, go praying. Go believing with all your heart and God will make you well.

<sup>92</sup> Oh, my, you're nervous, upset. You have a lot of ups-and-downs in life. It . . . I'm not reading your mind, no. You had a scare too. You've always been a scary person; you was scared when you was a little girl. When you was a little girl you had a lot of scruples about things around home. I see you fall from sliding on a little thing, a little board or something or other, that's what caused it. You've always had a sore spot in your back. That's right. You have a stomach trouble that's caused from that. That's right. It's a peptic ulcer, which causes your food to sour and makes you sensitive on the teeth. That is true, lady. That's right. You believe now with all your heart? Then go and be made well. Eat your supper and doubt no more, in Jesus Christ's Name. Amen.

Now, it was strange when I said that to her, something happened to you setting right there, didn't it? You had a strange feeling strike you, because you had the very same thing, a peptic ulcer in the stomach. Go eat your supper. Have faith.

How many of you believe with all your heart? You believe? If you believe, you can receive.

<sup>93</sup> Nervousness is nothing for God to heal, lady. You believe He will heal nervous conditions. There's just a whole group of this people suffering with the same thing. How many out there suffering with nervous condition, hold your hand. See what I mean? There's too many to call. But them demons are calling one to another, black streaks running everywhere. The devil knows he's defeated. He knows if he can only get those people . . . If them people will only believe God, it'll leave them right now, every one of them. They'll all be made well.

See, it's truth. It's not something that you have to wonder about. He's here. He's resurrected from the dead. Can you believe it? If you can say, "Amen" to Him, "Amen" with all your heart. God lives and reigns. It's a sin for you not to believe. You're disbelieving God. It's not me; it's Him. He knows all about you. I can't heal. If I could heal I'd heal some of these people here in these stretchers and wheelchairs.

<sup>94</sup> What do you think, fellow, laying there looking at me? Do you believe me as God's servant? I never seen you in my life. You're a

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stranger to me. I can't heal you, but you couldn't hide your life if you had to. The Holy Spirit's here. Say, by the way, you've come from a hospital today. It's a big hospital, sets up on a big hill with a lot of woods around it. You're a veteran. You come from a Veteran's Hospital from Louisville, Kentucky. You come here to be healed. You've been operated on for cancer, tumorous cancer. It crossed and went to the other side. You're studying in the ministry to be a minister. Is that right? You're fixing to get married. This month you was supposed to get married. Oh, my brother, believe on the Lord Jesus and you can be made well. Do you believe?

Do the rest of you believe? How many of you believe? All that's willing to believe stand to your feet and believe on the Lord Jesus. Up comes the man from . . . You are . . . Can be made well in the Name of the Lord Jesus. 

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