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# THE INFALLIBILITY OF GOD'S SPOKEN WORD

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Good evening, friends. Now, before you set down, let's just have a little word to the Lord Jesus.

Our kind heavenly Father, we're so grateful to Thee for all things. For by Christ all things was made. And we thank Thee because that You made a way for us and to be together, to have fellowship together, and Thy love to be shed abroad in our hearts by the Holy Ghost. We thank Thee for this church tonight, for its pastor, for all of its deacons and workers, trustees, for every visitor in our gates tonight.

And we pray, Lord, that the great Holy Spirit of God will come into our midst tonight and do the exceedingly abundantly tonight. Grant it, Father. Forgive us of our sins now, as we approach this time of teaching the Word, and for the glory of God. We ask it in Jesus' Name. Amen. You can be seated.

<sup>2</sup> We're happy to be back here again tonight at the Philadelphian Church, we were. . . I got it all mixed up. I thought we was going to be. . . I announced last night the Lane Tech tonight. Good thing somebody got a hold of it. And the boy come in. . . Brother Wood, and they got some prayer cards and was going to rush over to the Lane Tech to give out prayer cards, come back, said, "Say, there's nobody over there."

I thought, "I'm not back in Mexico, am I?" Thought we got back down in Mexico again. When we went to the bull ring that night and no one there. So. . .

<sup>3</sup> But we're happy to be here in this church tonight for the glory of God. Trusting that God will bless you all exceedingly abundantly and give you that which you have come to receive. And we're. . . This Brother Joseph, of a night when he comes to make an introduction, I wished I could only live to that reputation he tries to make me. That's just because he likes me, you know. Not that, I'm not worthy of that kind of introduction and I—I just the servant of the Lord. But he sure. . . He maybe puts me on a spot so I have to live pretty good, you know.

Everyone I trust, is feeling as good as possible tonight at the time, as good as common, so that the Lord will bless us together. Many of you here, of course, are perhaps needy and sick, and wanting God's

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blessing. And aren't we happy tonight that we have a God Who can give us some of His blessing, Who can give us the good things that we desire. What if we didn't have any heavenly Father?

<sup>4</sup> You know, I—I was telling the boys a while ago coming over, I said about how we must be happy all the time. God don't want you to be sad. You know what ill temper does? And that old temper, that's one of the awfulest old things. And it—it's about sixty percent of the cause of all sickness is temper. Yes, sir, them tam—tantrums you fly loose, remember, you just developing a cancer, ulcer, or something like, when you do it. When you get all stewed up about somebody, "I won't go back there any more. Wait till I give them a piece of my mind." All right. Remember, you're the one's going to pay for it. Just keep happy.

The little story, said there was a little robin one morning, setting up on a limb, whistling over to his little mate. The little mate flew down by him and said, "You know, I'm so—I'm so worried this morning about one thing."

Said, "What?" Said, "We robins never worry."

<sup>5</sup> "But I just wonder if those poor creatures, the human beings, that frown on their faces, they walk, I wonder, maybe they haven't got a heavenly Father that watches over them like we have, us robins."

That's about it. You never heard of one of them having high blood pressure, did you? No. No, you don't hear no ambulance ringing for them, or so forth (You see?), they—they live in God's true provided way. It's always us that makes things wrong. We're the one who knows science, you know; we're the smart folks. And so they . . . we . . . The birds don't change. You know the birds still build their nests just like they did in the garden of Eden; they never change. See? We're the ones who change. The Jewish brother . . . Now, if there's a Jew here I don't mean this; I'm a Jew too. So you know, he said, "Well," he said, "the trouble is the people." See? He said, "The bird fly down in the road to get a bug. The car runs over him." Said—said, "It's the people." So that's right too. "The bird had a right to the bug, but—but the people invented a automobile and run over him." You see, he said, "It's the people." And that's wrong. We're the one who upsets the world. God made it wonderful and beautiful for us. But we upset it by our ways. We're so scientific, you know; everything must be just this way, way we think it.

<sup>6</sup> I was out to Mount Palomar, Mount Wilson, rather, California, a few weeks ago, or few months ago. And I set in the observatory there, and all I ever learned about the solar system, to be scientifically proven when I was a boy, about thirty years ago, has all been changed now, and scientifically proven that they was wrong then. Did you ever think

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of that? I used to. . . They used to tell me that absolutely the—the sun stood perfectly still and the world—the—the world turned around. See? But now they say that's wrong. The sun does the running. See? Sun runs too, both of them runs now. So I—I can't get it.

So you know, Joshua might've been right when he said, asked the sun to stand still. See? See, always fa—find out you come back to the Bible, that's the real Book. Mr. Moore, I mean science book. Mr. Moore, I mean the Bible is the right science Book. See?

7 Mr. Moore's boy has graduated in science and made some kind of a—a honor, or something, and some great scientist come, and I was having a meeting in Shreveport at the time. And he give him this honor, and when he embraced him, he said, "Now, son," said, "in—in the Hall of Science," said, "there's so many books on modern science," he said, "if you'd read them all, it'd probably take you," I forget how many years, so many years three or four years to read all through the latest volumes of the science. Said, "When you got through all of it, all you learned you'd have to get it out of your mind, 'cause it'd be changed by that time." (See?) of modern science (See?), they're all changed over. See?

8 I never said nothing. I waited to that night, 'cause he was going to attend service. I made a. . . I said, "You know what? I heard that statement made today," but I said, "I want to tell you something boys." I said, "I can show you a Book that'll never change. And what It says there, It'll be just the same forever." That's right. So let's—let's stick with This. This is right. God said way He did things, just right.

Here some time ago I see where science proved that—that it was wrong when Abraham said he had camels down in Gerar, down in there, you know, and so forth. No, never was a camel down in there.

Well, you know, they got to digging around with an old spade down there one day, and really found out there was some camels been down in there. You see?

9 So they said the walls of Jericho fell down on top of one another. They dug all around there, "No, that's wrong." Fellow just dug a few more shovel-fulls out a few years ago and found out there was the walls fell down on top of one another, just exactly the way the Bible said. You always have to come back to This; This is true. I believe the Word with all my heart. And there's where my faith is based.

Many times while we're here in the church, and can talk as a family, I would just like to say this, [Brother Branham clears his throat—Ed.] give you a little inside (Pardon me.) that my. . . the reason that these things happen, the reason that the Lord has been kind to me, of course, it's sovereign grace and election. But one thing, I believe that Bible to

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be the Truth. I—I don't know what other things say, and what theories are of people, and what different denominations make out of it. I just believe the Bible just the way It's written, just this way. I accept It upon those basis, 'cause I've always found It to be exactly the truth, just exactly the truth. And It can't be nothing else.

<sup>10</sup> So now, being that I have boasted so much about this wonderful Book, we want to read out of It in a few moments, and see if we can find something in There that the Lord want us to talk on a little while tonight.

Now, let me make this authentic and official. Brother Joseph Mattsson Boze, if it hadn't been this audience, I'd call him Joseph, but being it's his here, I. . . Is the services here tomorrow night? [Brother Boze answers, "Through Friday night."—Ed.] Through Friday will be here in the tabernacle, or church, excuse me. Will be here in the church through Friday. Brother Wood, Billy, prayer cards to be give out here tomorrow night; you boys get that. Tomorrow night at, say, six-thirty. That'll give you time, will that be early enough for you, Brother Wood, then, Billy? [Brother Boze says, "We have afternoon services, if you prefer to give them out then."—Ed.]

<sup>11</sup> Now, what you do do that, Joseph, when you give them out in the. . . [Brother Boze says, "Ever you want"—Ed.] In the afternoon is nice, but some people go away and then at nighttime I'll say, "Call from 15 to 35." Eight of them ain't there; they went home, didn't come back. And then you're all mixed up again. You see? So it's better for you to be right there, pick up your card and come right straight to the platform. You see? So and six-thirty will be time enough for the people to come and receive their prayer cards for the line tomorrow night, the Lord willing.

And do you love Him? [The congregation says, "Amen."—Ed.] Wonderful, that's just fine. Now, over in the Book of—of Isaiah, the 40th chapter, and we wish to read just for a little verse to get a context out of it, the 40th chapter and the 3rd verse.

*The voice of him . . . crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a . . . for our—for our Lord, for our God.*

Now, may He add His blessings to the reading of His Word. "Prepare the way of the Lord."

<sup>12</sup> Of course, this deals with John the Baptist. But we want to use it in another term tonight: "The Ways of the Lord." The Lord has always had a way to do things. And so when we think of His ways, we have to go back to the Bible to find out what He said about it. And so in the Bible there's two great facts that we want to deal with tonight out of

the Old Testament, that all the Hebrew prophets from Genesis down to Malachi spoke of. And then from there was the first coming of the confirmation of His Word. Now them two facts is this, the two facts is—was: All the Hebrew prophets spoke of the coming Messiah, and also, to make an atonement for sin. And then they spoke of the anointing and going out of the Church to all the world.

<sup>13</sup> Now, the Hebrew prophets, the two major themes, and practically from somewhere along in every chapter of the Bible from Genesis to Malachi, you can find one of those subjects being dealt with, all the way through the Bible: the coming of the Messiah, and the anointing and sending forth of the Church into all the world: Spoke of in symbols and by animals and so forth, and like great armies and so forth, that marches on, and runs over the walls and so forth, of different, like locusts. And everything was in symbols and parables and straight teachings, and everything come down to those two subjects.

<sup>14</sup> Now, before God could—could do this, He had to make a way for the coming of the Messiah. And He had to make a way for the going forth of the Church. He had to make a way, when God speaks. Now, God's Word, and here's what tonight . . . I just picked up the little thought in my mind coming over, because I was, thought if the boys got down and give out the cards, we have to have some kind of a rules and regulations to keep people lined up that we're praying for.

And when I was coming over I was thinking of this and "The Infallibility of God's Spoken Word." It's just perfect. And if we could only . . . If this audience tonight could only get settled in their mind of Who said this, what this really is, this spoken Word, we'd not need any healing service, not need any salvation altar call; it would be finished if you just realize what that Word was. Now, let's look at It.

<sup>15</sup> Before it could be a Word spoken; it has to be a thought. Because a—a word is a thought made manifest when God speaks. Now, back in the beginning when God looked down through the corridors of heaven and saw all the things that were going to happen on the earth . . . Did you ever set and just draw a picture out in your mind? Now, that's the way God did it, perhaps in the beginning. And then it seemed good to Him, so He spoke it, and as soon as it was spoken it became a Word. The thought was expressed in a word. Now listen, once God expresses His thought and makes it a Word, He can never take It back.

Oh, my. You see it? He can't backup on it. He can't say, "Well, I'm sorry, I made a mistake." He can't. He's infallible. He's omnipotent, omniscient, omnipresent. See, you and I, as we grow along, we become educated and smarter and everything. We advance, the human race advance; everything advances but God. He was perfect to begin with;

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He will be perfect when it's all over; He's still perfect. He can't say, "Well, I got a better way of doing it, because I've learned more." He was perfect to start with. So there—therefore—therefore, teaching Divine healing, how could someone say that God wasn't a Healer. When in the beginning back under the Old Testament, in the old days which were shadows, God could've made it perfect then. But He—He spoke His Word it would this way and it has to be that way. He—that's the best way out. That's the best way to bring people to it, for He knows what is.

<sup>16</sup> And then in the wilderness with the children of Israel on their march, coming from the Egypt to the promised land, and they had . . . God promising to supply all their needs, what they had need of . . . And then when the time come that they were sick and dying, and all the remedies of Egypt, all the medicine, the wisdom of the Egyptians, none of their roots, and herbs, couldn't heal this sickness, then the way . . . When Moses cried to God in a crisis, then the action that God taken to Moses, He's got to take the same action every time that same crisis arrives. Why, if He didn't, He done wrong when He did it back there. Then God's guilty (See?), so He has to act the same way when the same crisis . . . 'Cause if He acted that way, it was perfect, and He cannot act any other way but perfect each time. It has to be perfect. Amen. You see?

<sup>17</sup> His actions, His words, His thoughts, everything comes from one pure unadulterated stream of perfection. Now, when He puts your faith back like that, healing becomes simple. God already spoke it. If He said, "I'm the Lord that healeth all of thy diseases." That settles it for eternity: has to be. When He speaks it, He can't take it back. He can't say, "Well, I made a mistake." 'Cause He's perfect. There can't be a mistake from eternity to eternity. He's pure forever.

Oh, my. When He said, "I will," that settles it. "Ask and you shall receive," that settles it. "Ask the Father anything in My Name, I'll do it." That settles it; that's forever. The word is expressed.

You say, "That was Jesus."

God said, "This is My beloved Son, hear ye Him." He had the Word.

<sup>18</sup> As I said last night, the prophet said, "THUS SAITH THE LORD, THUS SAITH THE LORD." But Jesus said, "I say unto you." Not THUS SAITH THE LORD, He was the Lord. "In the beginning was the Word; the Word was with God; and the Word was God. And the Word was made flesh and dwelt among us." He was the Word.

Now, notice how perfect it was. Before the foundation of the world, Jesus was already slain. The Bible said He was the Lamb slain from

the foundation of the world. How was He slain? The very minute God spoke the Word, it was settled forever. The seed was planted, and it had to come to pass (See?), 'cause He can't speak nothing but the unadulterated truth. See? That's all.

<sup>19</sup> And if He said He was the Lamb slain from the foundation of the world, that's the very moment that God perceived the thought. And the thought was created by God Himself. And every time God makes a thought, it's a creation; and when He speaks it, it becomes a reality. So every Word of this Bible is God's spoken creative thought. And every time It's taken into the right ground, It'll be made manifest. Amen.

Then all the spooks drop away, every shadow moves, and we stand anchored; nothing can shake you then. See? All the superstitions and ups-and-downs is passed away then; we're right on the Word. God can't do nothing but honor that Word. He has to keep it; it's Him. The Word is God. The Bible said it was. And it's God's eternal, everlasting Word. And to know how perfect He is, then how can He act this way in this crisis, and turn around and deny that, and act another way in the same crisis.

<sup>20</sup> When a person's crying for mercy and He acts this a way and heals them, and their faith looks to Him, and they believe Him with a pure unadulterated faith believing in Him, and He asks that requirement, "If you can believe you can be healed." And then He turns back over here and this man said, "Lord, You know my heart, I believe You," and won't do it, He couldn't be God and do that. He has to act the same way He did here, or He did wrong here. Then if He done wrong, He's not God. So there you are. He isn't infallible. Then He's just like we—we would be.

Have to say, "Well, I acted that way, but I made a mistake there." See? "But I won't make the mistake over here." See, God can't do that and be God. He has to be God forever. See? He has to be the same forever. He has to act the same way every time. And He does do it. And I've seen it proven over, and over, and over again that I know He does.

<sup>21</sup> Now, the Bible said in the last days that there would be false prophets arise, false signs arise. And He said, "The beast would come and would deceive all that dwell upon the earth whose names were not written in the Lamb's Book of Life from (where?) the foundation of the world." Amen. How's he going to deceive? He cannot deceive those whose names have been written in the Book of Life from the foundation of the world. The same God that spoke and Christ was crucified before the foundation of the world, the same One called you at that time, and wrote your name in the Book. Amen. I . . . Now, that—

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that sounds like it might not be so, but it's the Bible, so it has to be so. See?

<sup>22</sup> “Those who He has called, He hath already justified: those who He had justified, He had already glorified.” That's right. See? There's where we get grace and works mixed up. Here's the whole thing in the Arminian and Calvinistic belief. Grace is what God does for you; works is what you do for God. See? It's grace that brings you to God; it's the works that—that you do for God. See?

Now, as Abraham was justified by faith, because he believed in God. Paul justified him by faith; James turns over and justifies him by works. But Paul was speaking what God saw, and James was speaking what man saw. If you say you are a believer, and then act contrary to what you say, then you're not a believer. See? If you tell God, “Yes, I now solemnly believe.” Brother, you can't do nothing but act the same way you believe. That's right. You say, “Lord, my hand's crippled, but something in my heart tells me that You're the Lord that's healed me. Oh, I believe it, God, with all my heart.” You can't do nothing but watch that hand move a few inches every day. See, that's it. You can't do nothing else. See? And God's obligated to that Word to watch over It.

<sup>23</sup> From the beginning God . . . We'll take, for instance, the patriarch Jacob. He was a wondering boy; he was run away boy; he'd run away from home because he was afraid that—that Esau was going to kill him because of something that he had done. And he run away from home. Yet that boy was anchored in God by a Divine promise that was made to Abraham. That's right.

And just the same promise that laid anchored in Jacob, lays anchored in every born again believer tonight. God calls sovereignly without anything you done about it; there's nothing you done. Men say, “Oh, I sought God.” No man has sought God at any time. But it's God seeking man, not man seeking God, God seeking man. Jesus said, “No man can come to Me except My Father draws him first.” You get it? It has to be God drawing man.

<sup>24</sup> Man in his nature is a—a castaway. He's an alien; He's away from God. Then God by grace has to draw him to His own side. “And all that the Father has given Me will come to Me.” No way at all, there ain't enough picture shows, enough dance halls, enough burlesque shows in the country to keep you away from God. When God goes to drawing back yonder before the foundation of the world when He put your name down that you'd come, you're coming, that's all; that's all.

Oh, you might be a hypocrite and work up and say this, that, or the other, but I mean when God calls. That's right. When God goes

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to calling, you don't stop and say, "Well, I'm a Christian; these things don't bother me." That shows that you're not.

<sup>25</sup> How would I ever . . . If I made a pledge to my wife, "Wifey, I love you with all my heart; I'll be true to you all the days of my life." Then how could I go out conscientiously, if I meant that, and do disgrace to her, though I might be able to do it and get by, though I could go and—and be untrue to her, and then yet, I'd get by with it. Why, I wouldn't love her. I couldn't do it. I wouldn't hurt her for nothing. She's my wife. I love her. No matter what the opportunity was, I wouldn't do it because I love her. See?

Now, that's the way it is with God. When you come to God and you really love Him with all your heart, say, "Well, I'm a Christian. Glory to God, I'm anchored in Christ. Not going to hurt me to do this. God forgives me anyhow." That shows you're not in love with God. It shows that something's wrong. I wouldn't want to do anything to hurt Him for nothing. I don't want to cause Him any grief. I want to have Him to smile because He's my Father.

<sup>26</sup> When I go down in Mexico . . . The other day I brought the wife a little old present, wasn't over about fifteen cents in American money. My, I seen those eyes sparkle, and a big smile come across her face, and she put her arms around me. My, that was worth more than any fifteen cents. See? Why? I love her; I want her to do it; I want her to feel that way about me. That's the way I feel about her.

That's the same thing it is, but only a million times greater before God. I want to do something, like to walk up in His face and know . . . No, I don't have to tell Him, He knows it, whether I'm true to Him or not, whether I love anything better than He—better than Him or not. I want Him to know it and to act it. And then when I can go have a great revival somewhere, that He lets me have, and bring in lots of souls, or somebody be healed that's sick and afflicted. And somebody goes around town and says, "Oh, I was once crippled, and look at me; I'm well now."

Oh, I just like to feel Him put His arms around me, say, "That was wonderful." You know what I mean?

It's good. It's . . . You long to do this when you're a Christian. You want to do it. You desire to do it. And the thing to do then is to pray to God to give you wisdom to do it to know what He will do for you.

<sup>27</sup> Now, Jacob, as a wanderer, yet in the promise he run for his life. Well, he wouldn't have got killed anyhow. God was with him. And then one day after tired, running through the wilderness and looking back, see if Esau was coming, you know, and scared and nervous, and wondered if he could hear the gallop of a horse hoof somewhere,

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Esau . . . And Jacob, probably with his little spear to keep the animals off of him, running as hard as he could with His little old ragged coat tearing through the wilderness, climbed up on a great big high hill so he could look way off and see if he seen Jacob coming anywhere.

<sup>28</sup> In the evening the sun was going down, the poor little fellow was tired, so he just rolled some rocks together and laid down for a rest. Notice, he fell into a trance. God was talking to His servant, because in His servant, not because he was righteous, but because God had made a promise . . . Amen.

Look the way Jacob got it. But God had made a promise and had to keep it. In the loins of Jacob laid the blessed righteous seed coming forth from there according to the seed Isaac his father, which had been promised though Abraham. In Jacob's loins was the seed laying there, whether it would come out many centuries or generations on, but there was the promise.

<sup>29</sup> God took Jacob and showed him some of the future, knowing that he was an heir of the promise, not because he deserved it, because God had promised it. Not because that you got a right, not because that something you done, but God's give you that same kind of a promise. For when we are dead in Christ, we take on Abraham's Seed, and are heirs with Abraham in the promise.

Now, the only way you could be an heir is to be dead to yourself, take on the Seed of Abraham, which was Christ; and Christ can only come by the Holy Ghost. That's right. And then you're heir of the same promise, a pilgrim (Listen at it), a pilgrim and a stranger, seeking a city to come, whose Builder and Maker, sojourning, wandering about. Amen. There you are. Pilgrim, but a faith that looks stedfast through the dark sky and the cloudy weather, and sees beyond that, God, God in His great domain, dominion above . . .

<sup>30</sup> Little old Stephen was dying. Jesus had been glorified, setting up there at the right hand of the Majesty. And they begin to beat him with stones and his head was being mashed in with stones. Stephen looked stedfast towards Heaven. Jesus, after He finished His work, had set down at the right hand of God.

But Stephen, he saw Heavens open and Jesus standing at the right hand of God. I guess the Saviour must've stood up from His throne and gave the martyr a welcome in. Yes, he saw the everlasting dominion of God above. God's promise is true. Look at him.

Now, we take Jacob; he lays down; God shuts him off, gives him into a coma of a vision; and he looked up and he saw a ladder fastened up in heaven to God's Throne and reached all the way to the earth, and Angels ascending and descending on the ladder, up and down.

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<sup>31</sup> Now, all through the years we find out that this was a beautiful promise here, that God had promised a way of escape, a ladder to climb on, a sure foundation. God had promised it. But it was hooked in glory to the Throne of God. But where could He find a place on earth to hook it to? He tried to hook it one time upon the Jewish nation. He found out that He couldn't do it. He knew what He was going to do all the time, 'cause He'd promised the seed and the seed was in Jacob then. But He couldn't hook it on Jacob, the supplanter, neither could He hook it on Abraham. Little fellow setting out there, backslid, little shyster, lying, treating his wife the way he was, He couldn't hook it on that. He couldn't hook it on many of these other things. He couldn't hook it on the temple. Jesus said, "There'd be a time when there won't be one stone left on another." He tried it on the patriarch David, and he took Bathsheba for a wife. Uriah, had him killed. See? Everything that He tried to hook it to, it wouldn't anchor.

<sup>32</sup> Oh, hallelujah. But the prophet said, "There'll be a stone laid in Zion, a precious stone, a tried stone." That'll be the anchor. Yes, a wonderful stone. . . And then God, being God in heaven, with the ladder hooked into His own Throne, He hooked it also in none other but the Son of man, Jesus Christ, the Chief Cornerstone. God don't want His ladder slipping around. He tried to hook it to a covenant with—with Adam; he broke it. He hooked it to a covenant with. . . broke it.

But God made the covenant unconditionally, and He hooked it into Christ Jesus. There it's anchored; there's no slipping and sliding; there's no way of getting away. What is it? It's hooked by God above and by the Son of God beneath. And what it is, it's a pathway, it's a traveler's way from earth to Glory. And you can't fail. Look, there's great companies of Angels up and down here, ascending and descending, picking up the weary and the sick, healing their bodies and showing visions and mighty signs and wonders. Can't fail. It can't slip; it can't slide. You're safe. God said so; that settles it forever.

<sup>33</sup> It's hooked around the heart of God of Heaven, hooked around the Son of God down here, and we're brought into it. Through the Son of God we ascend to Him. Amen. Oh, my. Then what you scared about? Our promise is hooked between God and Christ, and we're in between Them, with Angels, He said, "He will give His Angels charge over thee." And the Angels of God are encamped about those who fear Him.

And all up and down, when we're making this foundation, climbing each day higher and higher, each day brings me one round higher, higher, as I move up, up, up. Anything happens, if I fall along the road or something happens to me, there's a great host of Angels standing

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there to pick me up. “Come on, we’re marching on up towards Zion, on to that beautiful city above.”

<sup>34</sup> Can’t fail, there’s no failing in it. It don’t rest upon what I do; it’s rest upon what He did. Amen. It’s already finished. The believer once anchored in Christ Jesus, coming through the door back there, put on this highway, you can’t get any way but straight up to God with it, Angels to take care of you. God made a way of this.

When He seen in the beginning, in our first parent’s fall, He seen the covenant He made with Adam; He tried to hook the ladder into him, and it failed. Then there’s nothing else He could hook it to, but to bring down His own Son and hook it to Him. So it can’t fail now. So what we worried about? What we stewing about? Why we go along, great big long face? Let’s look up and grin. Look up, and not only grin, but laugh, not only laugh, but raise up holy hands everywhere, giving praise and glory to God, for His promises is yea and amen, not yes and no, not yes and no, but yes. There’s no no in it. Yes.

<sup>35</sup> Our foundation stands sure. Foundation of God . . . God laid in Zion the cornerstone. There we are, can’t slip, can’t slide, can’t move. Then we come into the door, through Christ, put on here. Oh, we may have our ups-and-downs along; that’s true enough, sicknesses and troubles. But remember, there’s a great company of Angels all along the road, bear thee up any time. Taking you on up when you fall. Oh, yes, He’s there. He promised it. And He had to make a way of it.

So the only way He could make was the Cornerstone, the precious Stone, the tried Stone, the Elect. And “The Name of the Lord is a mighty tower: the righteous run in at it and are safe.” That’s right. Safe, nothing can bother you any more. You’re in the Rock. It’s not whether you hold now; it’s whether the Rock holds. And the Rock’s done held, so then you’re—you are safe. Nothing can harm you, nothing can come to you unless God permits it.

<sup>36</sup> And if along the road something is done, testing and trying, you—your trial, child-training as you go along, remember, His Angels will bear you up, Angels to comfort you, Angels to give you faith, Angels to move you along. God has got a host of Angels all up and down the ladder.

Now, He had to made a way for this. And He made it through Christ. Now, when Christ . . . Every time that God made a promise, He had to make a way for this promise. Now, notice closely, when He told Noah that He was going to destroy the world, but was going to save him . . . Now, before God could save Noah, He had to make a way of salvation for him. So God had him to build a boat and to pitch it inside and out. How he took that—that gopher wood, real thin, light

wood; it's lighter than balsam . . . Oh, and when it's fixed it's just so light that it . . . You can just pick it up, a great log of it, and it's nothing hardly to it, 'cause it's just a—it's just light.

<sup>37</sup> But then what you do out of that, they go out and get some pitch out of another log. And they beat it real hard. Now, if you just took that gopher wood and set it in the water, it would water soak and die just in a few minutes, or—or immerse—submerge beneath. If it would just that way . . .

But you see, God takes the foolishness of the preaching of the Gospel, He takes the weak and humble people to show His power. He takes the uneducated to confound those who got this big education. He takes the simple things to confound the wise.

So He takes this old gopher wood here that was just so light and like balsam . . . And if you'd set that thing in the water, they'd say, "My, my, that thing will sink right now." Well, now that's the way they say, "Now, what could that bunch do, or this say?" You heard them remarks.

<sup>38</sup> But before it got ready to float, God said, "It's not all finished yet. Now, you go get some pitch and pour in it." And when that hot pitch poured into this real soft balsam, it cased over and it was as hard as steel. A log could bump against it and just bump it away.

And that's the way it is, when a little old weakly, uneducated, illiterate person comes to Jesus Christ, that's about what he is, a light piece of balsam wood. But God pours the Holy Ghost in there, and seals that man down, and all the devils out of hell couldn't bump him away. That's right. God did it. He makes a way.

<sup>39</sup> Now, He had to make a way. If He promised Noah that there was going to be a way, He made a way of escape for Noah. He had to make an ark if He wanted to preserve the seed. God making a way . . .

When Daniel, the prophet, when Daniel was in trouble he stood true to God; he said, "God, I believe Your Word." And they said, "God, he looked towards that holy temple and prayed three times a day. Every morning he raised back the curtains and prayed towards the temple." And then Daniel got into a place, God wasn't finished with him yet, and He threw him into a lions' den.

Now, God had to make a way for him. God will make a way. He has to make a way. So He made a way of escape for Daniel. He sent an Angel to him right at once. He was on the ladder anyhow. So He just made a way of escape for him. And He sent a big Light down there, a fire, and like the Pillar of Fire, and the animal's scared of fire, so he run back. The lions wouldn't bother him, because around Daniel was this big Pillar of Fire, milling Light, around him all the time. So then the—the lions couldn't get to him. He made a way of escape for Daniel.

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<sup>40</sup> Enoch, Enoch, before the world, the antediluvian destruction, if He wanted to show a type, how could He do if He didn't want Enoch to die? He had to make a translation for him. So God just made a rapture for—for him. God had to do it in order to make a type out of Enoch. That's right.

When Elijah come to die, He'd already showed His type in that, so He had to show a way. So when Elijah crossed over and was going to be taken up, God had to make a way of escape for him. So He just set him down a chariot of fire and horse of fire, took him on up into glory. God made a way. Said to Elisha, said, "Today your head will be taken away," the school of the prophets.

Said, "I know it, but hold your peace."

<sup>41</sup> He knew it. How's He going to do it? And He just come right down, picked him up; He made a way. God will always make a way. They looked forward for it for years, for the coming of the Messiah, the blessed Seed that should come from Abraham. They watched it clearly and straightly. And when He was borned down there, the people got so ritual on the Word, and so making commandments of God of none effect, they took to the tradition of men, the same thing they've done today. They don't take the Word of God. The Word of God teaches Divine healing. The Word of God teaches the supernatural. The Word of God gives a promise to the people that will believe.

But today, the scholars try to explain it away. But that don't take it away. God made the promise. Just come out and face the facts; you haven't got faith enough to believe it; that's all. But God made the promise. God said so.

<sup>42</sup> So when He had made the promise that Jesus would come, they failed to understand it. Yet the Bible plainly said that He would be born lowly, and how He would come riding on the foal of an ass and so forth. The—the Scriptures was fulfilled when He made the promise, because God made a way. He had a virgin to bring the Child. He had all those things all ready because He had spoke it. And when He speaks it, He's got to keep His Word. Amen. Oh, my. If you could only see that, it would be—it'd simple to you then. See? If you just see that when God makes a promise, He's got to stand by that promise. He can't leave that promise. See?

When Shadrach, Meshach, and Abednego went into the fiery furnace, they said, "Our God is able to deliver us. But nevertheless, we'll not do anything contrary to His Word. We'll walk right straight into it." And God made a way of escape. He just come down Himself and fanned the breeze off of them (See?), talked to them a little while, and went away. "I am the way." He has got to make a way every time

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because He promised it; "I'll never leave thee, neither will I ever forsake thee." He's got to keep His promise. So that's the way He does it.

<sup>43</sup> So when He made a promise that—that the Christ would come, they believed it. And when the Christ come, He ought to be the greatest answer to this ladder that I know of. He talked to one, one time, an Israelite in whom there's no guile.

And when Philip came to Him and got saved, he went out and got Nathanael. And measuring that off, that's from where Jesus was preaching that day, you had to go around the mountain, way over several miles, where he found Nathanael under a tree, praying.

Here stood the Son of God; people did. . . Many didn't believe it. The poor people believed it; the poor people received Him; they believed it. They believed in the supernatural. But the orthodox, the starchy, "Aw, it's telepathy. It's. . ." See, they didn't believe it. Yet they professed they believed the Word, but believing it in the way of their tradition, and believing it the way God wrote it, was two different things. Jesus was coming the way God promised it.

<sup>44</sup> And here He was standing here, a Man of low estate, born a human being, standing with one robe in His lifetime, poor, not a place to lay His head. How could this be the aristocrats' God? You see? It couldn't be. But He was a God to the poor. He was a God to those who would believe Him.

And there He stood there. And Nathanael, he was so excited, or Philip, rather, he went around, about four or five miles around in behind the mountain, and he—he found Nathanael under a tree a praying. So he just waited till he got through praying. Then when he got up, he said, "Come see Who we found, Jesus of Nazareth, the Son of Joseph."

He said, "Now, could any good thing come out of Nazareth."

I think he give him the best answer I know of telling anybody, he said, "Come and see." That's the best thing to do.

They say, "Is there anything to that old-time heartfelt religion?"

"Come and see." That's the best thing. Get some of it one time, then you be the judge.

<sup>45</sup> When I was a little boy, we used to go in swimming. And I'd always had about the less clothes—least clothes of any of them, so I'd just had a . . . In the summertime we wore a pair of overalls, and I had a fodder-twine. How many knows what that is? A fodder-twine around over my head like this, and a nail here for a button. . . So we'd all run down through the field, boy, just banner maker who'd get in first. And nearly all of them, they'd have to take off shoes; I didn't have any shoes. They'd

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have to take off shirt; I didn't have any shirt. So only thing I'd had to do, was just pull this one nail, and I—I was ready to go in.

I think that's about the way we ought to come to Christ (That's right.), with not too many traditions to lay down, just pull one nail and jump in; that's all. Amen.

<sup>46</sup> So I pulled the nail and the clothes just stood in the air and I was in the water before, maybe the clothes hit the ground, running as hard as we could go. And never, I hardly able to get a hair cut, I come up and the hair hanging over my eyes; they wanted to know whether the water was good or not. They was setting down taking off their shoes and stockings and things. If I held up one finger it was cold, two fingers was right.

Well, brother, I got into another water one time. Let me tell you something; it's the waters of salvation. I hold up two fingers; it's good, come in and try it once. That's right. Come on in; don't be scared; jump right in. Just lay down all your traditions, strip, and come right in. "Nothing in my arms I bring, simply to Thy cross I cling." Come find out if it's any good or not; jump in.

<sup>47</sup> Now, they only had my word for it this a way, but once hitting the water, they knowed for themselves. Now, you've only got my word for it this way, but hit the sawdust trail one time to an altar and find an old fashion godly experience in Christ Jesus, and you'll know for yourself that there's something about old time religion. Right.

So as—as He's making a way. Stephen went around, he wanted to make a way now. Stephen . . . I'm sorry. Philip was God's way of bringing Nathanael to Jesus. So when he come back around the mountain, bringing him around, he said, "Oh, He's wonderful. He's knows the thought that's in your mind."

"Yeah?"

<sup>48</sup> "Uh-huh! Oh, if you'll just go there and believe and stand there, I tell you, you'll see things you've never seen since the prophets." Years and years, about several hundred years since the last prophet died, there was no open visions in Israel. Said, "Now . . ." Since Malachi had died, no prophets . . . Said, "You come and see this Man. I'm telling you. He's wonderful."

As they talk along, and Nathanael said, "Well, I . . . you know, I—I believe that—that the Messiah's coming. And now, when the Messiah cometh, He will—He will know these things. He can do that."

"Well, this is the Messiah."

"How could He be Messiah?" See? "How could He be?"

"Well, come and see." That's the best way. Come, find out.

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You know the woman at Samaria, when Jesus said—talked to her a little while and said, “Go get your husband.” . . .

She said, “I have none.”

Said, “No, you got five.”

She said, “Now, I know that when Messiah cometh . . . We know that when Messiah cometh, He will do these things, but Who are You?”

He said, “I’m He that speaks to you.”

<sup>49</sup> That was the sign of the Messiah. See? And so was it with Nathanael. He said, “Now, I know Messiah—the Messiah will do these things.”

And then on the road around, as they come around the hill, here come this orthodox, you know, walking up, you know, just as big, walking up before Jesus. Jesus turned and looked at him, said, “Behold, an Israelite in whom there’s no guile.”

He said, “Rabbi, when did You know me?”

He said, “Before Philip called you, when you was over there under the tree,” said, “I saw you.”

He said, “You’re the Son of God. Thou art the King of Israel.”

He believed it; he knowed the Messianic sign was calling Him. And it had to be the Messiah. Nothing else but the Messiah could do it. And today, nothing else but the Messiah can do that. The Messiah took the Messianic sign from eternity to eternity. He can’t fail; He’s got to be the same. It has to be. How different . . .

<sup>50</sup> Now, look, look at Jesus. To identify Himself as the Stone that would never let the promise slip, this stone that would anchor forever and forever God’s coveted and promised people, He said, “Doest thou believe because I told you these things? Thou shall see greater things that this. You’ll see the heavens open, and the Angels of God ascending and descending upon the Son of God, up and down Jacob’s ladder.” ’Cause He is God’s Anchor. Amen.

And as long as I’m in Christ Jesus I’m anchored in God. Amen. The Angels ascending and descending, going up first and then coming down . . . See, they’re taking the message, going up and bringing it back. “Ascending and descending upon the Son of man.” Why? He was that anchoring place where Jacob’s ladder, where the promised Seed would be, He was God’s eternal promised Seed. He was that sure Stone, that perfect Foundation that God’s truth would anchored in, and all devils in hell and everything else, could never move it. God had anchored it forever. “You’ll see the Angels of God ascending and descending upon the Son of man.” Amen.

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<sup>51</sup> There's that promise seed, on this stanch'd Israelite, he was willing to know this was the Son of God. Yes, sir. When He come, He come through a virgin. God made His promise sure. He stuck with His Word. Every Word of it had to be so; He made it perfect because He was God and couldn't do nothing else. He had to stay with it.

Notice, then the next thing He had to do, the Church had to be anointed and sent out. Before He could keep His promise He had to make a way for this Church to be anointed. And the Church, after walking with Jesus, and knowing Jesus, and had received power to heal the sick and do everything, and all these ups-and-downs and things they'd had, and yet walk with Jesus, He knew that He had to make a way to send His Church out anointed.

<sup>52</sup> He sent them up to Jerusalem. And they went into the upper room and stayed there for ten days and nights, until suddenly there came a sound from heaven like a rushing mighty wind that filled all the house where they were setting. God made a way to anoint His Church and to spread Her across the ages, across the nations, rather.

And today, that same mighty glorious Church is marching on to Zion as She's moving up and down, anointed with the baptism of the Holy Ghost, signs and wonders and revival fires on every hill, everywhere. It's not only in Chicago; it's not only in the United States; but it is to the heathen lands. And everywhere the revival fires are burning, and great signs and wonders are taking place. Day is at hand, and God has made a way of escape.

<sup>53</sup> He said in Joel, "In that day I'll pour out My Spirit upon all flesh; your young men shall see visions: upon My handmaids and maids will I pour out of My Spirit. I'll show signs in the heaven above," flying saucers and everything, all kinds of mystic signs in the heavens above. Signs on the earth below, there'll be sea a roaring, tidal waves breaking along Chicago, and all down along the places, great sea a roaring. Men's heart failing, perplex, the time distress between the nations. Oh, my.

And in that day the great anointed Church was to rise to Her power. Jesus Christ was to come in. When the enemy comes in like a flood, the Spirit of God raises up a standard against It. And today when science is doing all their different things, then God sending down supernatural signs to show to His Church. Take your mind off the things of the world and look up. You're in the ladder now, you're anchored both in glory and heaven.

<sup>54</sup> A ladder has two ends to it. Amen. One's anchored in God; the other one's anchored in Christ. And we're caught between it with a great host of Angels bringing forth ministering spirits, supernatural gifts and things, vindicating we're on our road, marching up. Well,

sure, them people can't believe it; look where they're at. They're down yonder in the soft sinking sands like Holland's marshy mud puddles over there.

I always felt sorry for the Hollanders down there; they had to pour out pilings and great big timbers and drive down everything to build their houses on. 'Cause it's so muddy and marshy and soft. And then the old house looks teeter-tottery this way. Nearly all the Holland houses does, because it's built upon muddy ground. It's upon sinking sand.

55 And I stand in Mexico City where the other day, where great buildings, great sky scrapers, leaning way back several feet. She's sinking several inches a year. She's a sinking. But oh, brother, this foundation of this great Holy Ghost road that we're traveling tonight, Jacob's ladder, is hooked onto the Throne of God, and the heart of Jesus Christ and we're in-between it. Hallelujah. Signs and wonders. . . . God's making a way for those who believe, showing His signs and wonders. Hallelujah. Do you believe it? [Congregation says, "Amen."—Ed.] Have faith in God. Don't disbelieve it. Let us pray.

56 Heavenly Father, I don't know why You did this, but seemingly, the Holy Spirit stopped me immediately and ask that I stop speaking for something else. I don't know what You want me to do Lord; here I stand. But one thing, I'm so thankful, Lord, I—I know You. I'm so glad that I can feel and tell when Your Spirit's a moving and know that You're fixing to do something right now. I—I'm so glad of that.

And I pray, God, that You'll forgive me my sins and trespasses. Forgive this audience of their sins and trespasses. And O God, we open up our heart, as we realize we're God's promised children. Not nothing that we've done, by grace alone are we saved. O God, how could we ever receive the Holy Ghost? How could You ever poured it in this oil, except You ordained it to be so. We were alienated from God without hope, without promise, without anything. We're in the world; we're without God, without Christ, dying, going to a sinner's hell. Oh, we just thank You, that Your amazing grace selected us, and picked us up, and give us these great things and set us upon this ladder, and opened up our eyes, Lord, that we know that we're setting tonight in the host of a great company of Angels, O God, that we're marching on up towards Zion.

57 It can't slip, we can't fall. O God, the world thinks we're crazy, we're walking in space. But we're held, lifted up. Like the eagle, Lord, we've been caught away in a rapture of faith and glory. And the Angels of God are with us to minister spiritual blessings to us, and to help us

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along the road, and encourage us as we see the hill of Zion yonder in sight.

We pray, dear heavenly Father, that You'll bless this audience tonight. Bless this Word tonight and save every sinner and forgive every backslider. And let the Angels of God go down to that poor lost backslider tonight, pick him up that's on the road. Go out yonder in the sinking sands of sin and bring that poor fellow there that You've been speaking to so much, for so long a time. Bring him over, and clean him up with the Blood of the Lord Jesus, and set him upon the ladder, that Angels will minister to him and take him back and forth, up and down the ladder, Lord, as we're moving on towards glory. Grant it, Father. Heal all the sick and afflicted tonight. Get glory out of the service. We ask in Jesus' Name.

<sup>58</sup> And with our heads bowed, I wonder at this time if there's a sinner man or woman in here that'd say, "Brother Branham, you know somehow or another tonight, I just want to be on that highway. I want to know that my anchor . . . I belong to church, oh, yes. But I realize my church is built on sinking sand. It's got to crumble like every other building; it's got to go down. But I want to be built with something anchored in my heart, with a blessing of God that kisses away all my sins and calls me His child. And I want to have this assurance, that I'm living close to Him, 'cause I don't know when I might be called. And by raising up my hands now to Him, I accept Him now as my Saviour."

With your heads bowed, the pianist would give us a little chord, well then, will you raise your hand to God and say, "Now, I accept Jesus Christ, my earthly Anchor here that's give me the assurance of going to God."

<sup>59</sup> God bless you, lady. God bless you, lady. And God bless you, son. God bless you. Anybody up in the balcony? "I now, with my hand up to Almighty God, I now pledge my guilty soul to Him, and say it's all I can do Lord. I pull the string; I take everything away; I come with nothing, no. I turn everything loose to You, Lord; I want You to take me into Your warm, soothing, cooling, salvation. And help my parched weary soul tonight, that I can see Jesus, yonder, the One Who died at Calvary and anchored my soul to God. I want Him to do it now as I lift up my hands to Him."

God bless you, lady. God bless you. Another one? God bless you, sir, there in the chair. God bless you. God bless you, back there in the back. Yes. God bless you. Someone else? God bless you, lady. God bless you, lady. That's good, oh, that's right. Come and just believe it. God . . . Remember, He . . . What is it? Say, "Brother Branham, why do you say, 'God bless you?'"

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<sup>60</sup> What am I talking about? While the Christians are praying. . . What am I talking about? You made your decision. Something knocked at your heart. What was it? Holy Ghost knocked at your heart. You know you're weary and lost. You raised up your hand, "I settle it now."

"He that heareth My Words, and believeth on Him that sent Me, hath Everlasting Life."

I say, "God bless you." Sure, I'm saying, "Amen" to it. "God take that person, they've raised their hand."

Say, "Brother Branham, that have anything to do with it?" I don't know. You remember David was the one who cried out the crucifixion of Jesus. The prophets when they spoke under the anointing, it was just that way. It had to be. They were speaking God's Word. What if I spoke God's Word to each one of them sinners that raised their hand? What if I spoke it? I felt I did. What if I spoke it? They're anchored. That's right. God's Word speaks. What speaks these visions? What tells these things that's going on? What does it? God. He promised these things in the last days.

<sup>61</sup> Is there a backslider, say, "I've wandered far, Brother Branham, but this night I'm raising my hand, saying, God, I settle it right now, take me." A backslider, would you raise your hand, anywhere, to God, say, "God, I now come, I believe. I'm accepting You right now."? Anywhere in the building, a backslider? Up and down the ladder, you fell off. You fell; you haven't lost the ladder; God's still with you if you once anchored in Christ. You may lose your experience, but, brother, God's still at your heart. You can never leave it.

God bless you, lady; I see your hand. God bless you; I see your hand. God bless you back there; I see your hand. Someone over on my right? God bless you.

Someone raise your hand, say, "I've been a backslider, Brother Branham, but tonight by God's grace. . ."

<sup>62</sup> Say, "What difference does it make if I raise my hand or not?"

Oh, brother, Jesus said, "He that will witness to Me before men, I'll witness of him before God." It's a decision; it's something you got to make. You've got to make decisions. You had to make a decision who you was going to make your wife. You had to make your decision whether you was going to buy the car or not, whether you was going to buy the house or not. God bless you, sir. You have to make a decision. You got to make a decision sometime. God bless you, lady. God will bless you; sure He will. I believe it.

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What's the greatest word that one man could say to another? "God bless you." That's it. If God will bless me, that's the best thing I can have. That's all I want, God to bless me; the rest of it's all right.

<sup>63</sup> God be with you. Oh, how wonderful, several has come. Anyone else just would make your decision, just now, saying, "Jesus, the Son of God, I want this experience. I want to be born again. I want to receive You. I want this assurance. Why, I've been backward, Lord; I can't get nowhere; I'm way down on the bottom step of the ladder; I never climbed up high enough to do anything. I wandered about; I've been tossed about with every wind of doctrine, yet You know I love You. And I want to go a little higher; I'm a backslider."

Remember when Israel went down in Egypt, they never lost their covenant; they just lost their—their blessing, not their covenant. God's covenant stayed the same. Yes, sir. God already made it with Abraham. No matter where they go, it's still made. That's right. It's still there. And Abraham's Seed. . . You might've been called selected of God to be Abraham's seed. All right, if you have now, believe.

<sup>64</sup> Our heavenly Father, many hands in here has went up tonight. God, wayward children, straying away from God, never been able to rise above just a little church joining somewhere, yet they love You; they—they come. In the great army they'll always be a private, if they keep the way they are now, but they're in the army. But O God, what's the reward? We want to be majors and generals. As Paul said, "When you ought to be teachers, you need someone to teach you."

Father, we pray that You'll bless each one of them. Bring them up the ladder just a little higher tonight, God. Give them some sort of a new experience tonight, that they'll know that—that You blessed them.

<sup>65</sup> And these poor wayward sinners who's built their house out there on sinking sands, and they look at it, it looks crazy to them, "Why did I do this? Why do I do this? Why do I drink? Why do I smoke? Why do I gamble? Why I don't go to church? The whole house looks crazy."

Sure, certainly, it's built upon muddy ground, old sinking moss, going to be all washed away one of these days. God, let them come to this precious Stone, this sure Foundation that God laid and not man, climb up on the ladder tonight, feel the freedom of a good free breath. Grant it, Lord.

After coming out of the mucky, dirty, filthy alleys with the rats and things, and the garbage of the alley, set them upon Mount Zion. Hallelujah. Let them feel what it means to be Blood-washed, all sins under the Blood, catching the free air of the Holy Ghost as it fans them, as the loving arms of Jesus goes around their neck and said, "My

wandering child, I'm proud of you tonight; you've come home." Grant it, Lord. May every one be saved.

And then, Father, while doing that, there's many of Your sick children setting here waiting. I've tried tonight to show them Your work, that when You speak anything, it has to be. It's got to be; it's You Yourself. You said, "I'm the Lord that healeth thee." And I pray that You'll heal every one of them. In Jesus' Name, I pray. Amen.

<sup>66</sup> May the Lord bless you as you raise your heads. Now, how many feels better, all scoured out? Just put your hand . . . Oh, my, feel better . . . The Word comes down and purges my sins away. It purges all my indifference away, makes me new. Oh, how many times do I love to go back, when I go home, and go back around the old creek bend, way back up to a cross over a certain logs and so forth, and up the little canyons, go back up into the side of the hill there and raise up my hands before Him. Oh, how to bathe in His beauty, how to adore Him, not ask Him for nothing, just admire Him. Like the . . .

How I like to go about trying to help somebody, to do something.

<sup>67</sup> Not long ago, down in the south they . . . I don't know whether I ever told you this little thing that I read one time or not.

They used to buy slaves, the—the African people, when the Boers settled in the far south, down in southern tip of Africa, they begin to bring the colored up here and sell them for slaves, and make slaves out of them. Poor people away from their home, they were weary. They knowed they never was going to get to go back home no more and see mother and dad. And they—the—the owners would whip them with whips, and they were mistreated terribly. And how they would—they would go around crying and they were so sad away from home.

<sup>68</sup> And they'd have—they would have brokers that go by and buy different ones. They'd go to this slave owner and maybe he had three hundred slaves. They'd buy a hundred slaves off of him. Take him over here and maybe they'd buy him for fifty dollars apiece, and sell them for seventy-five dollars apiece, just like they do automobiles, or something like that, buying those human beings.

And one day a broker come by, and they found a young slave there. My, how he was always up and at it, didn't have to whip him. Brother, I mean he was right now at the job; he done everything just right. And the broker said, "Let me buy that one."

He said, "No, no, he's not for sale. We don't sell him."

Said, "Why is it he's so much different from the rest of them?"  
Said, "Maybe he's the boss over them all."

Said, "Nope, he's not a boss." Said, "He's just a slave."

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He said, "Well, well, do you feed him any different?"

Said, "No, they all eat out there in the galley together." Said, "I don't feed him any different; he's no boss."

<sup>69</sup> "Well," said, "why is it, he's got his head up, his chest out?" Said, "You don't. . . You just say something to him; he's ready to do it. How's his conduct so much greater than the rest of them?"

He said, "I'll tell you why." Said, "I didn't know for a long time myself," but said, "you know, I found out." Said, "His father is the king of the tribe. And though he's an alien away from home, he keeps the morale of the rest of them up, knowing that his father is a king and he's the son of a king."

Men and women, let's conduct ourselves, though we be slaves on this earth to the things of this world, but let us know that our Father is a King. Let's take His Word. That's right. We may be aliens, but let's conduct ourselves like sons and daughters of the King. Be up and going. When God speaks a Word, let's snap to it. That's it. He said, "I'm the Lord that healeth thee."

"Amen! That's right. I'm a son of the King. I believe it. Hallelujah."

"Ask and you shall receive."

"I believe it."

<sup>70</sup> God said, "I'll sign—send signs among you, prophets among you in the last day. I'll show signs and wonders in the last day."

"I believe it. Amen."

"Upon My handmaids and maidservant will I pour out of My Spirit in that day."

"I believe it."

"I'll pour out My Spirit upon your young men; they shall see visions. Your old men shall dream dreams."

"I believe it."

Jesus said, "A little while, and the world seeth Me no more; yet you'll see Me: for I'll be with you, even in you to the end of the world."

"I believe it."

God made a way of it; He purged our hearts, brought the Holy Ghost in. The Holy Ghost is here now. The Spirit of God is here now. Oh, what anointing. Oh, I—I hope you can—you could see what I'm seeing, know what I'm feeling in my heart right now. Listen, this wonderful One, this sure Foundation, this true Stone, this One of—the Stone of—of God, the Jewel of God, the Anchor of our soul is right here with us now.

71 We don't—you don't see Him with your eyes. Sure, He's in another dimension. I can prove that to you. There's television coming through here, pictures, do you see them? But they're here. There's voices coming through here from radio-land, do you see it? No, but it's here anyhow. Do you hear it? No, it's here anyhow. It's in another dimension.

So is Christ here now. He said, "The things that I do shall you do also."

Oh, I wish this audience, this entire audience could be settled to that one thing right now. How lovely you are. How I appreciate your love. When I hear Joseph say these things, I crunch down in my seat of a night, nearly, when I hear him say that. I see your love. I'm not worthy of it.

72 But, friends, I'm telling you, with your love to believe what I've told you to be the truth, if I could only get you over one little thread, you'd see one of the most glorious things happen; they'd be another day of Pentecost right here, if you'd only see.

Oh, if I could live like this, if I could stay like this, if this what's on me now, what's present now . . . He's just breaking from one dimension to another. He's here. I can prove it, that He's here. Amen. And His Words is true. He can't fail. You believe it?

There's not a prayer card out . . . ? . . . Not a prayer card out to have a prayer line, but Jesus Christ is here. Amen. We can't line people up. If Jesus will prove to you right now that He's alive right here in this building, would you accept Him, all you sick people? If He will do the same things, the sign of the Messiah, that He did to Philip and them as they come around the mountain and when He looked at Philip and told her—Nathanael, and told him where he was at before he—what happened to him. Told the woman at the well what was her trouble and she said, "That's the sign of the Messiah."

73 If He will do the same thing, will each one of you all . . . Be careful. Will you raise your hands and say, "I will accept it and every promise that He made right now if He will do it." Will you raise your hand? God bless you. I believe you meant that.

Dad, you're in a wheelchair; I know you're crippled. Here's a woman setting here crippled. There's others here that's crippled. I have no way . . . I have no way; I don't know you; I don't know nothing about you. But let the Lord Jesus show me a vision right here now. If He will, then you know I've told you the truth and the Bible that I preach is the truth. This is the truth. God's obligated to vindicate His truth. What has He done? He's poured out His Spirit in the last days. He said, "I'll send these things to a vindicate the truth."

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<sup>74</sup> Then if He promised that the very same things that He did, we'd do also, He's got to make a way for that. He's got to prove it to you (Is that right?), for He promised it.

Now, just . . . You humble yourself. Look this way, every person in the building, look this way, not to me. As Peter and John said, "Look on us," that don't mean to look to them to be something, 'cause immediately would rent their clothes and say, "Don't—don't look to us in that manner." But look this a way and believe that what I've told you tonight about Jesus Christ is the truth. What our salvation, our plan, our anchor, and everything that I've talked about, that you're here anchored in Christ, what's the use of worrying? Be happy, go along, ask God, believe you receive it, and take Him at His Word. That's the thing. That's true, God's obligated to answer. You look this way and believe it; it's your faith. The anointing of the Holy Spirit is . . .

<sup>75</sup> I'm not a fanatic, God knows that, and you know that. I'm not a fanatic, no, sir. But I do know what I'm talking about. I do know His truth is. You look this way and believe. Let God materialize something before me, as He will, and you believe. And then you raise your hand to God that you would accept it.

I don't know. I just have to look and ask God and believe. May the Lord Jesus, the holy Son of God, Who I believe with all my heart to be the Jehovah made manifest in flesh . . . I believe Him to be the God Emmanuel that come down from glory and formed Himself in a body of flesh called the Son of God, walked on the earth among men. He lived like a man. But He made Himself a little lower than the Angels in order to take death upon Himself, that He might die the death of a sinner for all men, that all men who would believe would come to Him and be saved. May He, Who is the Rose of Sharon, the Lily of the Valley, and the Morning Star, Who is the Alpha and the Omega, the Beginning and the End, may He come as I chant this to Him. And may He show to His servant things that should be, that the world might know that Jesus Christ is the Son of God, and every person in Him is anchored to God. This I chant to God, the holy God of heaven, the Creator of heavens and earth in the Name of His Son, Christ Jesus, for God's glory alone and the glory of the Lord Jesus Christ. You have faith.

While life's dark maze I tread,  
 And griefs around me spread,  
 Be Thou my Guide;  
 Bid darkness turn to day,  
 Wipe all my fears away,  
 Let me from this day  
 Be wholly Thine! (May I never doubt no more.)

<sup>76</sup> I see standing before me a lady; it's a colored lady. She's moving to my left, has a little boy. I see a doctor examine something about some disease of the scalp. The doctor don't even know what it is. And you brought him for me to pray for him. It's a breaking disease in his scalp. Lady sets right here, the child sets there. That's right, isn't it?

See what her faith done? Put your hand on the child now. O God, the doctors may not know this, but You know. That woman's faith has made a contact with the Holy Ghost. And oh, Holy Ghost of God, my spirit cries to You, heal the child, and may this evil leave it, in Jesus Christ's Name. Amen. Don't doubt, believe.

<sup>77</sup> Now, do you believe? Now, each one of you, the same thing. The same God that showed mercy . . . Why, I never seen that woman, knowed nothing about her, never . . . I never seen her. She don't know me, and I don't know her. But she was praying. I challenge anyone to do the same thing.

I see a kind of an attractive looking woman standing before me. She's coming right straight towards me. It's the lady sitting here, you have an infection; it's your bladder. That's right. If that's right, raise up your hand, young lady, sitting here. Stand up. Turn around to the audience. God bless you. Is that true, every word of it, lady?

See what I mean? What is it? When Nathanael come walking up to Him, said, "Behold, an Israelite, in whom there's no guile." God made a way. He's made a way. He's made a way for you. Now, the way for healing is already prepared at Calvary. Your healing was already purchased there. But what has He made? Bless His Name. He's made a way for the Holy Ghost, for you to contact It and vindicate It, that it's the truth. Do you believe?

<sup>78</sup> Now, lay your hands on each other. It's all over; it's finished. If we had fifty in the prayer line, it'd go just the same. Now, it's your faith. Do you believe? Don't care what's wrong with you. I couldn't heal you. God can show the vision; you see that. That's no mental telepathy. How'd I ever know them people? Never seen them. I see another one coming.

But bow your head just a minute. Heavenly Father, I see what You wanted me to do. I was leaving the building on the altar call but You had someone here; no doubt You're fishing for someone. O God, grant it tonight. Now, with their hands over each other, laying on each other, You said, "These signs shall follow them that believe." They raised their hands a while ago, if You'd prove that You was in their midst, that they would believe.

Now, Father, I have told them that You've already healed them, every one of them healed. When You died at Calvary You purchased

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their healing right there. It's all over. Lord, let them act like it now. Let them go out of here conducting themselves like real Christians and believe You. And I condemn every sickness in this building, every affliction. In the Name of Jesus Christ, I condemn the devil. 🖱️

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