
THE INFALLIBLE PROOF OF THE RESURRECTION

 Thank you, brother. You may be seated. I'm very happy to be here tonight in the Name of the Lord Jesus to greet you all, and have this time of fellowship. And I, trusting to the Lord God that it will be just as much blessing to you, of me coming, as it is for me to be here.

And I was. . . You might think this is a strange thing to say, but this is just the kind of a place I like to come to preach, just like this, where you can all be right up here close together, and we. . . You know, when you get in great big meetings, you get so much unbelief till it's densed, demon powers to fight against. And here, why, it's. . . We're just a little group of people gathered together.

² Last evening I was preaching at a little church that, oh, maybe two or three times, three, or four, five times the size of this. And someone had said coming in, said, "Brother Branham, how do you feel coming to a place like this when the Lord has helped you to preach to so many people?"

I said, when I got on the platform, I said, "The next one I go to seats about sixty or seventy people, just a little place."

But that's just the way I like to be. Here's where people can really. . . You. . . Everybody just set. . . The Bible said we could gather in heavenly places in Christ Jesus, just have fellowship one with another, while the Blood of Jesus Christ God's Son cleanses us from all unrighteousness. And I, from the bottom of my heart, I deem this a privilege. That's right.

³ I remember the first meeting I ever had, my own, when the Lord sent me to preach. It was a little cottage prayer meeting, there was about a dozen of us there. I believe I preached all night. I. . . Best I remember I just stayed there all night.

It was just so good, and I didn't have intelligence enough, or either had enough intelligence, just to keep on retaining the blessing that was coming in. So I just let it go like that. And it was marvelous.

And I—I love to come to small meetings. It's something about it that I love. Now, it could've been, friends, that if the Lord would've seen it that way or put it on my heart, I had the grand opportunity to pre—to put a. . . Or I would have got myself in such a position so that I couldn't have come to a meeting. I couldn't afford to have done it.

4 Here a few nights ago I was at a—a meeting where somebody made a statement and said, “Well . . .” I think they was trying to just throw a little bouquet to me. The pastor’s a fine man. It’s way away now. You wouldn’t know who it was, so it—it was over, way over in—in Virginia, West Virginia, Parkersburg.

And I was setting out in a little room waiting to come into a little auditorium about, oh, not over I guess twenty-five hundred people. And so this brother got up, he said, “There’s one thing I like about Brother Branham.” He said, “We try to get So-and-so to come, and So-and-so to come, and each one of them said, ‘Can’t do it. Too small. Ain’t got a—ain’t enough there to come to.’” And said, “We asked another man, and . . .”

5 Well, we know each other I believe, they was asking Brother Roberts, and Brother Coe, and many of the others. And they said . . . And they just couldn’t do it. See? And I—I just listened. I thought, “Now, that’s nice of the brother saying that, but there’s just a little—little kink in there that really doesn’t . . .” It’s the truth, but not exactly all the truth, you know. And that’s the kind that makes it awful bad.

So I said, “Look. The reason that . . .” Well, I got the platform I said, “I appreciate your all’s kindness, and all about that, and your remark. But the pastor, you might . . . The reason that Brother . . . Brother Roberts would like to come, but he just couldn’t do it. See? He’s got so much obligation. He has to have about seven or eight thousand dollars a day or he can’t exist. See? He’s got a worldwide radio and a nationwide television, and a—a million s—subscribed paper. How can that man come to a little place? He couldn’t do it. His income has to be several thousand dollars a day. He just . . . He’s got hisself under such an obligation. He—he has to make that money.”

6 Well, then I thought about others in the same way. Now, them men are good men. They’re wonderful men. They’re brothers. They—they would love to do it, but they can’t do it. So I seen that a long time ago. So I—I wouldn’t tie myself up to a place. If the Lord called me to two people, I could go.

See, I didn’t want no such a tie up that I couldn’t get away, or do . . . Now, the Lord has let me preach to little bitty groups of four or five or six, and—and little groups like this, maybe fifty or sixty. And then He’s let me preach to five hundred thousand at a time. See?

So now, if He wants me come here, or a little bitty place, even where there’s only five people or two people, one person or go alone, it wouldn’t make any difference, ’cause I have just a—such a little bit of an obligation, just a little bit. Just my little office there is all I have to run. And I don’t have to have any money. So it . . . The Lord just takes

care of that for me, so I don't have to ask for any money, or do . . . So I can just go where He tells me.

7 And then if He wants me to go overseas to some of them big meetings, you know what? He's just got a lot of millionaires that likes to sponsor that. [Brother Branham and the congregation laugh—Ed.] So I wouldn't have their worries for nothing in the world. I—I'd just rather be free. That's right. And that way if I want to come wherever the Lord leads me to come, I love to do it.

And it certainly is a privilege to be here tonight with Brother Jackson and to all you fine people, the saints of the living God. And I feel like tonight I have before me the elect of Sturgis (That's right.), the Blood of the Lord Jesus, or the purchase of His Blood. That's right. The purchase . . .

8 I've often remarked how I would like to have a little glass or a little container with two drops of the literal Blood of Jesus in it. How I would hold that. But you see, tonight I got more than that in His sight. I've got the purchase of His Blood. He—He loved you so much till He gave His Blood that you would be His. So He gave His Blood freely for you, so you're at my disposal tonight for the Gospel's sake. So then I—I just feel that it's a privilege to be here.

Now, not only just one night, but we got two nights of this. Oh, my. That's dandy. Wish it was even more. But I got to have just a little bit of rest, 'cause I'm going over to Lima over here, Lima, Ohio, to the Baptist people. If any of you go down along in that way, it's at the Memorial Auditorium at Lima, Ohio. And the Baptist people are sponsoring this meeting over there. Dr. Lee Vayle is one of the sponsors.

9 And then we go from there up to—up into Minneapolis, Minnesota, for ten nights. Leo, I know you didn't know that, and I didn't either. But here's what did it. Brother Leo . . . If it hadn't been for these two loyal friends of mine, Leo and Gene, who came in and told me that Gordon Peterson was broadcasting over the Canada and United States that I was to be there beginning the tenth, I wouldn't have even knowed the meeting was there. I never heard nothing about it.

And there's one way that not having an outlet gets me in trouble. The people think I'm dishonest. But as long as the Lord knows better, that's all that matters. But I've been advertised four or five places at one time and never knowed nothing about it. See?

10 Here not long ago I was in Germany. There was a lady from over in Virginia called my wife and she said, "We're sure sorry to hear that Brother Branham is ill." Said, "You think he will be here tomorrow night?"

Why, she said, “Honey, I didn’t know he was ill.” And said . . . Well, said, “Sister so-and-so somebody had a church over there, rented a big auditorium.” Said, “The place was packed out.” And said, “Brother Branham was to be here last night, and she waited and waited. . . .” Said, “Well, the Lord gave her a message so she went ahead, and preached, and prayed for the sick.” And she said, “Wait, I’ll be back in a little bit and find out why Brother Branham didn’t come.” So she come back a little bit, said, “I talked to—to him a few moments ago, and he said he was just feeling so bad he, that he couldn’t come for tonight, but he would be sure to be here tomorrow night, so all of you come back.”

Well, she said, “Honey, that’s wrong. Brother Branham’s been two weeks in Germany preaching, and got two or three more weeks to stay there.” So there you are. And you have that.

¹¹ And I—I knowed not . . . God being my sole Judge, I never knew one thing about this meeting out there till Leo and Gene come and told me that they were broadcasting it in Canada and everywhere. And I’ve never heard nothing about it yet. So then, I called up Brother Moore, and I said, “Brother Moore, you know anything about it?”

“No.”

Well, I said, “Well, Brother Leo and Gene told me that I—I was advertised.” So he gets a hold of Mr. Peterson, said, “Hallelujah. Yes, Lord said so.” And he’s done put it . . .

¹² Well, I, to—to try to save my neck, I had to cancel out Sister Coe’s meeting. I was going over there where Brother Jack Coe just passed away. You know about it. And that woman really is in need, with a big five hundred thousand dollar law suit on her, and everything else. And—and she really needs some help to hold her little flock together.

And I was going down there to give her some help. I hadn’t promised yet, but it was in the making. I’d already sent somebody to see about it. She’d called me and ask me. I said, “Let me pray over it, Sister Coe.” And—and . . . Or Brother Grant called me, and so I said, “I’ll call you back.” And I told Brother Jack go over there . . .

Jack called me, said, “Brother Branham,” said, “it’s already advertised, bills out and everything else.” Said, “Christian Businessman looking every morning, the sixteenth, for the Christian Businessman’s breakfast.”

Well, I said, “Call Sister Coe then, tell her I won’t be able to make it. I’ll have to do that.”

¹³ So there you are. So when anything comes up like that, as my mother used to have an old proverb, “No matter how thin you slice it, it’s got two sides to it.” So that’s right. So I . . .

This . . . To be here with Brother Jackson when I seen that I was coming up down here to South Bend to be with Brother Thom, a very fine man, last night I thought it’d be wonderful if I could drop up here to you, little church, who’s been remembering me in the mission works and everything, so faithful and loyal, to come up here and have just a couple nights of fellowship with you.

The last time when I come we just had preaching service over there. And, oh, I’m not much of a preacher. No, I get up, talk, and slobber like a horse eating clover. But you know what—what makes me do that? I’ve been in Canaan eating some of the new grapes, you know. They kind of—they kind of get you in that way, you know.

¹⁴ So I thought maybe if we come now and in the little building as we are tonight, kind of get together and pray, and maybe the Lord would come down and bless us and heal some of the sick people around here. So I trust that He will.

And now, without any further talk, I would like to read some out of His Book. Now, there’s many things in this Book that I do not know. I—I never had the opportunity to get a good education. I was ordained, and my ordination’s still at the Missionary Baptist Church and . . . Where I come from.

And I love the fellowship of the Baptist people, and not only the Baptist, but all the brethren everywhere. I only . . . I believe there’s only one Body, and that’s the Body of Christ. And all believers are in that Body.

¹⁵ Now, we might different one from another. And I’ve often thought, the reason that we do that, perhaps, is because that it is a body (See?), not recognizing the different ministerial gifts that’s in that body. You see, do you believe in gifts of the Spirit? Certainly, as long as it’s God, the supernatural. Now, these gifts, many of them might different one from another, but they’re . . . The Bible says in First Corinthians 12 that there are many di—gifts, but the same Spirit. That . . .

God is just like a great big diamond that’s got—how it’s chipped out and fixed up magnificent, and God has so arranged His—His affairs on earth till He would be able, like this big diamond . . . The light on the diamond would reflect rays of light. And some of them might be blue, some might be green in a real true carated diamond. And each light would be arraying different color maybe, but it’s all reflecting from the same great diamond.

¹⁶ And that's the way that spiritual gifts are. And the nose cannot say to the mouth, "I have no need of thee, be . . . And you're none of the body." And I think that way, maybe there might be a—a little misunderstanding between different brethren. But I believe, at heart we all want to be one. And someday we will be, for Jesus prayed that we would be. And we will be someday.

Now, I . . . The Bible is written many ways. It's a love story; a prophet; and It's also a history. And we could get many things from the Bible like that, different approaches to it. But It's all God's Word, and It's written that way, so that it would hid from the—the wise and prudent, and would be revealed to babes such as would—could—would learn, said Jesus. He thanked the Father for it.

¹⁷ Now, not to know the Bible is Life, although it's wonderful to know the Bible. But did you know Satan was a Bible student? He proved it in the debate with our Lord. He was good. And to know the Bible is not Life. To know your catechism is not Life. To know your theology is not Life. But to know Him is Life; know the Author of this Book is Life. So it's good that He has did it that way, because a person like me, who is a—an illiterate . . . I—I'm glad I have the privilege of knowing Him.

And now, as we read His Book, and only He alone can reveal it, open it. Shall we bow our heads just a moment and speak to the Author.

¹⁸ Our dear Heavenly Father, it is indeed with a great privilege that we stand tonight before this group of people with Thy Word laying open. And we realize that it is of no private interpretation. And Thou alone, Lord, can interpret Thy Word. And we ask Thee to be so kind to us to come tonight and send the Holy Spirit, that He might get right in the Word and interpret the Word to us, and Its right life.

For we are a hungry people who are desiring to know truth. And we do not want to know truth to argue points. We want to know truth so that we can be free before God, and that we might be His servants, and might be able then to help others to know the Lord Jesus.

And we ask tonight that You'll bless us with Your Presence. And may the Holy Spirit take the Word of God and deliver it to every heart just as we have need. And then at the close of the service, we'll be thankful, Father, and give Thee all the praise. For we ask it in the Name of Thy own beloved Child, the Lord Jesus. Amen.

¹⁹ In the reading of the Word, over in Saint Matthew's, and the 28th chapter, we read this, beginning with the 10th verse:

And Jesus said unto them, Be not afraid: go tell my brethren that they go unto Galilee, and there shall they see me.

And now when they were going, behold, some of them which came into the city, and showed unto the chief priests and all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, His disciples came by night, and stole him away while we slept.

And if this come unto the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

And now over in the book of Saint Luke, and the 24th chapter of Saint Luke, and the 31st verse, beginning we read:

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the scriptures?

²⁰ Now, these are the words of the Bible. And it's been my humble privilege to preach the Bible around the world, and by the grace of God, and my second million souls to win for Him, around the world. And I have found it to be a true Book, and every promise is absolutely the truth. Every promise in It is a seed, and a seed in a right ground will bring forth what the seed is—the life of the seed.

And now, we wish to take this tonight as a subject for just a few moments, by the clock, and that is of the . . . “I am Contending for the Resurrection of the Lord Jesus and the Infallible Proof of the Resurrection.”

²¹ Now, men can say anything that they desire to. And many say things that they should not say. And . . . But when God speaks anything, it's forever the truth. God cannot alter that, for He's once spoke it. “In the beginning was the Word; the Word was with God, and the Word was God.”

And then, what is a “word,” is “a thought expressed.” And when God once thought of how He would make the plan of redemption, and how He would redeem man by foreknowledge, knowing that some would desire it, and some would be redeemed. He thought of the plan, and then when He spoke the word, it was already a finished work in Heaven when God spoke it.

²² We're taught in the Bible that Jesus was a Lamb, slain from the foundation of the world. We understand that He wasn't slain, really,

until four thousand years later. But when God spoke the Word, it was a finished work when God spoke It. He was slain back here at the foundation of the world when God foresaw, and knew what He would do, and He spoke the word. And it was finished right there.

And to give you a little courage. . . Which I find amongst the American Christians, that the great lack is—is a fear. The American Christian seems to be afraid that God won't keep His Word, and afraid if you just don't squeeze and hold or something. . . It's nothing that you can do in the beginning; it's what God has done.

²³ You never sought God, though you thought you did. But the Bible claims that you didn't. No man seeks God. His nature from the garden of Eden proves that he's a coward and runs when he sins. It wasn't Adam calling God; it was God calling Adam.

And the Bible says, that you might rest assure, that your names were written on the Book of Life, your names who are in the body of Christ tonight, was written on the Book of Life before the foundation of the world. That's what the Bible said in Revelations. And he deceived all that dwell upon the earth whose names were not written in the Lamb's Book of Life from the foundation of the world. So when the Lamb in God's great knowledge, was slain here by His Word at the beginning, you were slain with Him, when the world first began.

²⁴ And now, when God promised a royal Seed that would come forth as a Saviour, it's been the work of our—God's enemy, the devil, to try to destroy that Seed all the way down. The first thing, when the righteous son was born, Abel, and the unrighteous was born, Cain, first, he slew Abel thinking he was getting that righteous Seed.

For he was standing there when God pronounced the everlasting earthly judgments upon the people, and upon the serpent, and upon the ground, and He promised through the woman would come a Seed. And this Seed would bruise the serpent's head. And the serpent fought at that Seed all down through the age, and he's still fighting It.

²⁵ Then when he slew Abel, he thought he got it, because he destroyed the only righteous part of the seed. Then God raised up Seth to take his place, a beautiful type of the death of Christ and the resurrection of Christ. And then, he thought he had Him when he got the prophets. He thought he had Him when he got John. But when he finally slew the righteous Seed, and He was buried, on the third day, God raised Him up from the dead, the Lord Jesus.

Now, that's an infallible proof through skeptics, and—and infidels, and other religious people, and social preachers, who preach the social gospel and so forth, that deny the virgin birth and the resurrection. To me, that takes the very foundation from under Christianity.

²⁶ Recently in—in . . . Over—over the seas at Zurich, Switzerland, the famous evangelist, Billy Graham, was in the stadium that afternoon closing his service on Saturday, and I flew in just in time to get to hear the last of his service. And I began on Sunday, where the Lord give us fifty thousand precious souls to His Kingdom.

And now in there, hearing Billy preaching on the supreme Deity of the Lord Jesus, I wondered why he took such a text. Lately, I've found out, and in their own writings, that they hold onto the old Zwingli teachings of the Scripture, whence there was Calvin, and Luther, Zwingli. But Zwingli believed that Jesus was the Son of God in a way that He was the Prophet that Moses spoke of but not virgin born.

²⁷ If you take the virgin part out of His birth, then it had to be sexual. If He was sexual, He was mortal. His Blood can no more atone for us, if Joseph was His father, then my blood could atone or yours. He was the virgin born Son of God. See? No man had anything to do with it at all. God, the Father, overshadowed the virgin and created a Blood Cell, which brought forth the Son of the living God.

When God brood over the earth in the beginning by the Holy Spirit, there was nothing here. And as the Holy Spirit begin to brood, life begin to come out of the dust, flowers, botany, plant life, birds flew from the dust, animals raised up out of the dust, and then man came out of the dust of the earth. Hear it?

²⁸ Then our bodies are made of sixteen different elements of this earth; so scientists tell us: potash, calcium, petroleum, cosmic light. All these elements God had the Holy Spirit to brood them together. Then our bodies laid waste upon the face of the earth before there was a living thing on the earth, according to science and according to the Word. God taken us from the dust, 'cause He said to Adam, "Dust thou art, dust thou shalt return."

Now, we were somewhere in the dust. We came from the dust. How did we get here? By eating food. Every time we eat food, we renew our lives, put more blood cells in us. And every time that we eat, something has to die so we can live. It's impossible for us to live outside of death of something every day.

If we eat beef, the cow died. If we eat sheep, why, the sheep died. If we eat fish, the fish died. If we eat bread, the wheat died. Or if we eat potatoes, it died. It's a life. We live by dead substance. Something has to die so we can live physically.

²⁹ And then inside of us is an immortal soul, a spirit that gives us the intelligence that we have, that tells we are—educates us in what we are in our personalities. We are that by the spirit that's in us. And then, if this being, something has to die to take care of this so it can live, how

much more did Something have to die so this inside could live again. It's the immortal soul that lives by the death of the Lord Jesus Christ and only by the death, for Blood was the antidote.

Cain in his ignorance, he brought fruits of the field, the works of his hands. And many people still think that that was right, think that you could do something to pay your way into Heaven. You can't do that. It's not by righteousness, but it's by His grace are we saved, through faith.

³⁰ No man has sought God at any time. Jesus said, "No man can come to Me, except My Father calls him first." That's right. God has to do the calling.

Then if it taken the Holy Spirit to brood us out of the earth the first time, and we were made thus without any—any conception of what we would be or what we'd be made like, and we are here today in this manner, because God has made us thus . . . How much more after we're gone and our bodies are blowed to the four winds of the earth, can the Holy Spirit, that we now embrace and call our Lord . . .

And the word "Brooding," means, "Making love." And when the Holy Spirit made love to the calcium, and potash, and petroleums of the earth, and formed it together and made a human being out of it, then in returns as human being recognizes Him and makes love back to Him, with a promise that He would raise us up in the last days, what kind of a faith should we have? All the fear is taken away. Why, you could bury me in the sea, but the trumpet will wake me. No matter where, how far, what takes place, we are going to come from the dust.

³¹ Now, in proof with this God gave us the consolation, that through the righteous Son of God, Who shed His Blood . . . I never liked to use the name *spilt*, because *spilt* is "an accident." He never accidentally done it. He knowed what He was doing, and He did it for a purpose. And He shed His Blood freely at Calvary, giving His God-given Blood.

And the reason that God required blood, and a lamb was for an atonement for making a propitiation for our sins in a shadow form, but never could take away sin, because the blood of animals couldn't atone for the sin of man. It was only a type, because the worshipper once purged would have no more conscience or desire of sin. In this case, the worshipper, once purged, has no more desire of sin.

³² The sin question's settled when the Holy Spirit comes into the human heart. It takes . . . It casts down reasoning. It goes above our intellectual affair. Now, today the reason so many ups-and-downs and things are enter the religious people, because there's an intellectual conception of Christ. In other words, it's in their mind and not in their heart. See it? They just mentally believe it. And your mental will

reason, “Could it be so? Could Divine healing be so? Could the baptism of the Spirit be so?” Now, that’s intellectual reasonings.

But when that comes into the heart, it’s a faith. It’s a positive. There’s no question at all about it. It’s all settled forever. It’s in your heart. And your heart doesn’t reason, because it’s the throne, the dwelling place of the Almighty in the heart.

³³ Now, I want you to notice now, that in this great infallible proof that God gave for our justification, He raised Jesus after He had made the atonement; and His Blood alone could ever be the come back of the Holy Spirit.

Now, let’s break down the human life. It goes down to one cell. The cell came from the male, which is the father. The . . . You’re not the blood of your mother; you’re the blood of your father. The hen can lay an egg, but if she hasn’t been with the male bird, it’ll never hatch, no matter how perfect the egg is. It’s got to be germitized by the germ, and the germ comes from the male sex, not the female. The female pollen is an egg. All right.

Now, and when those two come together, it begins to swell or develop.

³⁴ I want you to notice something. How could anybody ever think that Satan, or any doctor, or any preacher, or any chiropractor, or anyone else could have anything to do with healing. All healing is Divine healing. Could you imagine me breaking my arm, and go, and tell the doctor, “Heal my arm right quick. I must finish my work.”

Why, he’d say, “You need mental healing, Mr. Branham.” He’d say, “I can set your arm.”

“Doctor, I have cut my hand. I can’t work with that hand like that. Would you heal it right quick, because I am—I am mixing up some stuff out here? I must finish right quick. I need my hand.”

Why he’d say, “Mr. Branham, I cannot heal your hand.”

Certainly not. The Bible doesn’t contradict Itself. Psalms 103:3 said, “I am the Lord Who heals all your diseases.” But what he does, he could just keep it clean. What he could do is set the arm. And that’s his duty. That’s what he’s studied, the anatomy. He—he works on that and different medicines to poison the bug. Just like putting out rat poison on your farm. It puts . . . And it kills the bugs, while God does the healing.

³⁵ See, medicine does not develop cells; for medicine has not life in it. But only life can develop cells. And God is Life. Life cannot come by Satan, ’cause if he could then Satan is a creator. And if Satan is a creator, then what are we at? Satan cannot create. Satan

can only pervert that which has been created. And when you see a fortuneteller, or a—a devil-possessed person, or someone doing evil, it's only righteousness perverted.

When you see a man unfair, unfaithful to his marriage vow to his wife. The immoral woman can produce the same thing his wife does. To live with his wife is legal, lawful, and holy, and it's honored of God. But with the other woman, is the righteousness perverted to evil. Do you see what I mean?

³⁶ So Satan cannot create, so he cannot be a healer: impossible. A doctor cannot be a healer. Medicine cannot heal. It can only keep clean while God heals, 'cause God is Life. And Life heals. . . ? . . . It is not something fictitious. It's not touching a totem pole. It's—it's—it's not some, as the old street expression (if you'll pardon it) a hocus-pocus. It's a finished work of Almighty God, which He did through His Son at Calvary; for there He was wounded for our transgressions, bruised for our iniquity; and the chastisement of our peace upon Him; and with His stripes we were (past tense) healed.

³⁷ Now, the reason this cell, when the animal blood cell was broke and the worshipper laid his hand on the dying animal, knowing that he had sinned, and the priest cut its throat, plucked its veins, and the little lamb laid there, and its little wool being bathed, like it did on Adam's—or Abel's hands, and the little fellow bleeding, kicking, bleating, dying, bleating. . .

The sinner, the worshipper, that had sinned, came and recognized that it was to be his place to die. But God reconciled him through the burnt offering, because he become reconciled of God, because he recognized that he was a sinner and offered the lamb in his stead.

³⁸ But now, when the blood cell was broke in the lamb, the life that was in the blood cell was an animal life. It would not coincide with the human life. But when the Blood Cell of Emmanuel was broken, then His Spirit, the Life that was in the Blood Cell of Emmanuel returns back, which is none other than the Holy Spirit Itself.

And the worshipper once with the Holy Spirit in him, his heart becomes changed. Now, not from an intellectual view of the Bible or a conception of any creed, but from an experience, from a witness of the resurrection. Jesus said, "Ye are My witnesses after the Holy Spirit's come upon you." Not until the Holy Spirit comes were they witnesses. They could not witness until the Holy Spirit, for He is the Witness. . . The Bible says, "No man can call Jesus the Christ, only by the Holy Spirit."

³⁹ Now, the devil has fought. . . After he seen that he thought he destroyed that righteous Seed at Calvary. And let's stand by just a

moment and watch something take place. What a display. Could you ever imagine the omnipotent, omnipresent, omniscient, infinite God ever letting the devil defeat His purpose? No, not God. He will never do it.

When He looked at His family in the garden of Eden, when little Adam and Eve, her lovely little head laying on Adam's shoulders as he moved through the garden. . . And if the winds blowed and little Eve said, "Oooh."

Adam said, "Peace, be still." And the wind stopped. And the lion and the tiger followed them. They was kittens.

⁴⁰ And in the evening when the sun was going down and they went to the cathedral under the palm trees, or whatever trees it was in Eden, and they begin to worship, a soft mellow Light, God, the Logos, came down over the top of the trees. And He said, "Children, have you enjoyed yourself today on the earth? I have come down to kiss you good night." And to lay them down at sleep. And He laid all of His animals down to rest through the night. The Father said, "That's good. I like the way it's done."

Do you think that the Heavenly Father will be defeated in His purpose, even though Satan has done what he's done? It's an impossibility. He will not be defeated. And He's given us a perfect assurance, that we will not have to be scared of anything. Or . . .

⁴¹ I have . . . was entertained not long ago in . . . when we had five hundred thousand in one meeting in Bombay, India . . . And when the mayor of the city opened the meeting. . . And that afternoon I was entertained by seven or ten, something like that, different religions of India, the Sikhs, the Jains, the Mohammedans, and Buddhists. And every one of them denied the Lord Jesus. And some of them wouldn't even kill a flea or a fly, thought it might be their mother. They believed in reincarnation.

How could they ever accept the Blood sacrifice? But that night when two hours trying to get through the streets to the place, the public place to speak, when our Lord Jesus came down and opened the eyes of a total blind man, tens of thousands threw away their curious arts and accepted the Lord Jesus.

⁴² At Durban, South Africa where we tagged and taken care of thirty thousand at one altar call, because Jesus has raised from the dead. Buddha died twenty-three hundred years ago. Mohammed died something, oh, around nineteen hundred years ago. A white horse has stood at his grave waiting for the resurrection. All the founders of the Sikhs, Jains, and all different religions, they're dead. Their founders is dead. But we got an empty tomb. Our Redeemer rose again.

Satan thought he got Him when he killed Him and put Him in the grave; and He went and preached to the souls that were in prison. But on that appropriated hour where God the Father had set in His Own mind to raise up the Lord Jesus, I can see Him standing at the tomb saying, "All hail. And all power in heavens and earth is given into My hands. Go into all the world and demonstrate these signs to the believers. Go ye into all the world and preach the Gospel."

⁴³ Paul said the Gospel come not only through the Word, but making the Word manifest, the power and manifestations of the Holy Spirit, how far? All the world. To who? Every creature. And two thirds of the world right now has never heard the Name of the Lord Jesus. How many creatures has never heard it? Millions times millions has never heard it.

Then the Gospel is still in force. "Lo, I am with you always, even to the end of the world." Satan started his lie right there. But when the disciples had saw Him . . .

⁴⁴ And let's watch God in His power. There He lays in the tomb, cold, chalky, a spear had been placed through His heart, nails through His hands and feet. Spit was still on His beard from the mocking of the soldiers, and they tied a rag around His head and hit Him on the head, said, "Now, you vision seer, prophesier, tell us who hit you. Perhaps we would believe you." With the mock still was in the air, "Come down off the cross. Perform a miracle before us, you miracle worker, and we'll believe you." . . .

The same devil that met Him and said, "If thou be the Son of God, perform a miracle here and let me see you do it, and I'll believe you." That devil still lives in human flesh today. But it's still a devil.

⁴⁵ That Lord Jesus Who did not put on public shows or make Himself a clown, He didn't clown for people. He only did that which was right, and the Father showed Him what to do. He said so in Saint John 5:19. "The Son can do nothing in Himself, but what He sees the Father doing." He could not lie, for He was God. God was in Christ reconciling the world to Himself.

But let's watch Him as He stands there. Gravitation loses its power. Now, watch His feet begin to come up from the earth. There's a light beneath His feet. He rises higher and higher, higher and higher. Gravitation lost its power, just as death lost its power. He was the center of gravitation. He was the Creator of gravitation. He held gravitation at His Own command, as He held death at His Own command.

"All powers in the heavens and earth is given unto My hand. Go and I'll go with you. As My Father has sent Me, so send I you." The

Father that sent Him, went with Him, and was in Him. And the same Christ that sends, He comes with us and in us to the end of the world. "And the things that I do, shall you also; even more than this for I go to My Father." The infallible words of the living God can never fail. They're God's Word.

46 Watch him. He thought he destroyed it. Then Satan started his great corruptible, vile lie, when he said to the soldiers, "Go up there to the high priest, the intellectuals, the scholars, the big church." And let me say this with respects and with reverence. No time in the Bible or after this side of the Bible did a servant of the living God ever tolerate with the known ecclesiastical realms. Do you follow me?

Maybe I say this. That in the days of the prophets, they were against the theology of the day. In the days of John, he called them a bunch of vipers. Jesus called them the same thing, hypocrites, Pharisees. "Pharisee" means "actors, put on." How about Luther, Calvin, Knox, Wesley, Spurgeon, Sankey, Finney, all down along the age? It's been men who stood alone in convictions of the resurrection of the beloved Son of the living God. That's right.

47 So the Pharisees have set themselves against Him, because it didn't cope with their theologies. But it didn't do no good. So when they heard that this had started, they said to the soldiers . . . They knew . . . Now, I'm coming to the close. They knew, if it could ever be proved (Hear me.), if it was ever proved that He raised from the dead, He was the infallible God. It was settled forever.

Any man, and He was no more than any other philosopher in the way of speech. His miracles, He said, proved He was sent by God. Said, "If you can't believe Me, believe the works that I do. And if I do not the works of the Father, then believe Me not."

48 But notice. But all those promises that He had given us that we would raise again, all the promise He's given us of Eternal Life, all those, if He would've never raised from the dead would've died with Him.

And the devil knew that. And he put in the hearts of those philosophers, or religious teachers of that day, to hire the soldiers, to give them money to say that He never raised from the dead, but His disciples come and stoled Him away while they slept.

And it's still believed among the Jews. And today it's believed among the people. And maybe some of them wouldn't confess it with their lips, but way down deep in their heart their actions speaks louder than words.

49 If He's raised from the dead, the Bible said, "He's the same yesterday, today, and forever." Hebrews 13:8. If He is the same He's

got to be the same in principle, power, manifestation. Everything that He was, He is now if He's raised from the dead.

If He hasn't, then He—we're just worshipping a form, a creed, and denomination, an intellectual religion. But if it's a true religion, the true Christ religion. . . Everybody could have a religion. Buddha is a religion. Mohammedan is a religion. But this is salvation. If it is truly salvation, then it. . . Christ our Redeemer lives. If you. . .

⁵⁰ Dr. Reidhead, Morris Reidhead (Many of you know him. He's the Vice President of the big Sudan Missions.) came to my house, and said, "Brother Branham, I want to ask you, being a Baptist, surely, you know truth." And he said, "I've seen the Pentecostals kick over chairs and so forth," but said, "I was defeated recently with an Indian boy." Said, "He come here and got his education. On his road home, I said, 'Won't you deny your old dead prophet Mohammed, and accept the resurrected Lord Jesus, and take Jesus home with you as a Saviour?'"

And said, "The Mohammedan boy said, 'Kind sir, what could your Jesus do for me any more than my prophet can do?' He said, 'My prophet wrote a book called the Koran. And your Jesus had a book called the Bible. They both promised life after death.' And said, 'Now, I believe mine and you believe yours.'"

⁵¹ But Morris Reidhead said to him, he said, "But look, young man." Said, "See your prophet's dead and is in the grave and you recognize it, but our Jesus raised from the dead."

He said, "Did He?" Said, "I'd like to see you prove it."

Oh, he said, "He—He. . . We got an empty tomb."

He said, "We've got hundreds of empty tombs where they raised from the dead, the philosophers say, in India." And that's right.

Said, "We got thousands of virgin births that you talk about in India." See? And they do. And they claim Christ got His—His knowledge and all of His—His wisdom from a Buddha priest. That's a great teaching in India. Anyone who knows, knows that.

So he said, "But look." He said, "We have. . ." Mr. Reidhead said, "Look, sir. We have joy. We feel our religion. It's in our hearts. And we have joy and peace in knowing we can prove in our hearts that Christ raised from the dead."

He said, "Mr. Reidhead, kind sir, we Mohammedans can produce just as much psychology as Christianity can." Said, "We have just as much joy believing that Mohammed will raise from the dead someday and ride down the world as you believe Jesus will come again and ride down the world, rule it with a rod of iron." See? There you are.

⁵² Morris Reidhead said to me, he said, “Brother Branham, I didn’t know what to say to the man.” And he said, “By the way, sir,” he said, “our Mohammed only promised life after death. But your Jesus promised after His resurrection that He’d be in you and the works that He did you would do also.” He said, “Now, let me see you teachers produce that, and we’ll accept it.” There you are. From . . .

He said, “I knew I wasn’t talking to some scatter-minded boy. He knowed what he was talking about.”

Oh, he said, “You probably are referring to Mark 16.” Said, “Now, we better scholars know that Mark 16, from the 9th chapter on where it said, ‘Go and preach the Gospel; these signs shall follow them that believe.’” Said, “We better scholars know that it’s not inspired from the 9th verse on.”

He said, “What kind of a book are you reading?” He said, “Mr. Reidhead, I’ll give you to understand that all the Koran’s inspired.”

⁵³ What a defeat to Christianity, so-called. Why? Because we’ve done everything that Jesus told us not to do. Jesus said, “Go into all the world and preach the Gospel.” We’ve built churches, and seminaries, and schools, and hospitals. They’re all right. But we’ve left out the main keynote.

He said, “You’ve had two thousand years to prove the resurrection of Jesus Christ, and you haven’t proved it yet. Two thirds of the world never heard of it.” Said, “Let Mohammed raise from the dead, and the whole world will know it in twenty-four hours.” How right the man is.

⁵⁴ Now, he said, “I kicked the ground with my feet and changed the subject. The man was smarter than I.” Said, “I made a promise to God, if He’d let me live I’d come see you.” He said, “Brother Branham, with all the fanaticism,” said, “I’ve got—I’ve got enough degrees to plaster that wall.” Said, “When I got my B.A., I thought surely Christ would be in that. He wasn’t.” Said, “When I got my D.D., I thought surely I’d find Christ, but I didn’t.” He said, “Has the teachers been wrong?”

I said, “I wouldn’t want to say that. I’m not in position to say that, sir.” I said, “I would not want to say that, making a crutch to support my ignorance.” I said, “I would not want to say that.” But I said, “They have ended with a period, when they should’ve ended with a comma. Their theology’s all right, plus what God can add to it. Your teachings, the schools that you’re from is fine. Every school, seminary, hospital, everything, it would be—it would be bad to try to deny those helps and those things. But what they need is not to be criticized. They need help, and they need warriors, someone who will stand out abreast, and believe God, and accept Him, and take Him at His Word, and prove to the world that the Lord Jesus . . . He’s longing and looking for such.”

⁵⁵ And how many times have you, many times like those in my last reading, coming from Emmaus, have you walked with Him and didn't know it? It's a beautiful Easter morning. The first morning, first Easter, Jesus was alive, abroad in the world. (I'm closing now.)

I want to ask you something. Two that loved Him walked with Him and didn't know it. Who got you out of that sickbed not long ago, that you give all the praise to the doctor? You should've shook his hand and said, "Thank you, doctor, for your kindness, but it was Christ."

Who kept you from that accident? You might've praised your driver, no doubt but what his—his quick mind, his intellects work swiftly to know how to swing the wheel at once. That might've kept you, but it was Christ. It was Christ. Certainly it was.

⁵⁶ Who was it during the time of the depression, and when you had no flour in the barrel, and the kiddies were needing, some kindhearted neighbor come and give you something to eat? You thanked him. You should. But it was Christ working in man. You didn't realize it.

Many times they fail to do that. These men failed to see it. They were lovers of Christ. And they walked with a sad heart, brokenhearted, because they thought the Messiah that they had believed in was in vain, and He was dead and gone, not knowing that that was Him walking by them.

⁵⁷ Now, notice. He appeared to them. I want to give you just a little lesson here, if you'll pardon the expression. When did Jesus appear to those people? When they were talking about Him. The Bible said they were talking about Him.

Now, Jesus will not come into your presence when you're carrying on with your rock-and-roll, and boogie-woogie, and all that stuff there. I don't care what church you belong to, Jesus don't come in those conversations. He don't dwell among those kind of things, so change your conversation. If you want to see Him, do as they did: meditate on Him. Let your conversations be upon Him and His resurrection, for He has risen from the dead.

⁵⁸ Now, just a few more comments. Another thing, when He appeared they should've recognized Him, because He asked them the questions, "Why are you so sorrowful? Why are you in such a mood?"

"Oh," they said, "You're just a Stranger." See? "You don't know that Jesus of Nazareth was crucified. We expected him to be the coming Messiah, and the One that Jehovah had promised us." And the conversation . . . He turned and said, "Fools and slow of heart to believe the Scripture and all things the prophets wrote." See? And He began to explain to them the Scripture.

And any true servant of God, or any anointed of God, will never try to carry you off on some kind of a nonsense of theology, that's just as lifeless as it could be, or some modern day fantastic. They'll stay in the Word, a true servant. And God will dwell . . .

⁵⁹ Not when you're trying to make oil run from your hands or blood in your face, but when you got a true honest heart before God . . . Or not when you're arguing that you're a Methodist, or Presbyterian, or a Pentecostal, or Nazarene, not to argue about your points, but when you come to have Christ in your heart and on the Word, to believe. Think on Him. Read the Bible.

The Holy Spirit lives on the Word of God. Jesus said, "Man shall not live by bread alone, but by every Word that proceedeth out of the heart—mouth of God." What is the Word? The very thing that God spoke before the foundation . . . Word give down to the prophets. That's all. It's His spoken Word that He spoke in the beginning.

⁶⁰ Now, watch. As they went along, we could dwell much on that. But I want to ask you something, just a moment. They come to a place at a little inn, just a little hut, the side of the road, which is called an inn going up to Emmaus from Jerusalem, up towards the hill country. And as they stopped at this little inn before they, perhaps got to Emmaus, a little inn, Jesus . . . Or if we would say today, it was a little restaurant. And as Jesus made as if He would go on by . . .

Now, He might've act like that to you, when He act like He wasn't going to heal you. He might've act like He was going on by. He wanted to see your emotions. He wanted to know just how much you believed Him.

⁶¹ But notice Cleopas and his friend, they persuaded Him to come in. I wonder if that's your attitude towards Christ tonight. Persuade Him. [Blank spot on tape—Ed.] He will come in. That's what makes Him God to me. I've had the privilege of praying for about four kings. King George of England, as you all know, was healed with the multiple sclerosis.

Big men act little. It's little men that want to act big. See? Those who have nothing, try to put on. Big men are little. Jesus come from the high seat of Heaven to take the lowest spot on earth. And God exalted Him above every Angel, Archangel, above every throne.

When He was on earth He was so low till He went to the lowest city and the littlest man of the town had to look down out on Him. And God raised Him so high, till He has to stoop to look over to Heaven. See? A throne of . . . "Thy throne, O Lord . . ." See? Humble himself, and God will exalt.

⁶² Then when they once shut the doors, and gathered in the room, and perhaps the waiter come in, and they ordered their little dinner, what they were going to have, and he—he step out, Jesus thinks, “This is about the time that I made Myself known. We’ve been talking at length.”

And He never comes into a conversation or into a public gathering. . . And no matter how many, “if wherever two or more are gathered together in My Name, I’ll be in their midst.” He always likes to make Hisself known. So the way He did it. . .

Now, watch. The way He did it, He did something there before them that He did before His crucifixion, that no one else did it just like that. No one else could do it just like that. But in the—the peculiarity of Him, when He broke the bread and the way He blessed it, He opened their eyes. And they recognized that it was Him.

⁶³ They run back as hard as they could. Not to argue their religion now. The Bible said their eyes were opened. They didn’t run back to holler about how well they knowed their religion. They only had their eyes opened. That’s all. They knew Him.

God wants your eyes of understanding open. He’s raised from the dead. If He’s raised from the dead, then He’s got to be the same Lord Jesus. The Scripture declares Him so. What was He when He was here on earth? Did He claim to be a healer? Did He go around at some of the peoples of the day, patting themselves on the chest, “I’m a Divine healer.”? Not our Lord. You couldn’t believe Him doing that, very much contrary. He said, “It’s not Me that doeth the works: it’s My Father that dwelleth in me; He doeth the works.”

⁶⁴ What kind of works did He do? Let’s go to Saint John the 1st chapter, just for a moment. Peter had come to Him. And the strange thing, He knew Peter’s name. And He knew who his father was, Jonas. Said, “Simon, the son of Jonas. I’m going to call you Peter, ‘little stone,’ from now on.”

And Nathanael got converted, or Philip rather, and he, right away, it showed he was converted, he went to find his buddy. And his buddy belonged to the big high church. Jesus was an outcast, considered (as we’d call it today, if you’ll excuse the expression,) holy-roller, devil-possessed, not educated. His disciples were ignorant and unlearned said the Bible, Acts 4. And Jesus was an outcast to the society of the religious world. But it didn’t matter to those who was converted. They believed Him to be the Messiah. And away they went.

⁶⁵ Went Philip over and found Nathanael, and he was under a tree praying. He said, “Come, see Who we’ve found, Jesus of Nazareth, the Son of Joseph.”

And then this great fine man, he was in a denominational, Pharisee, or Sadducee, or Herodian, or whatever he was, he brushed his clothes off; perhaps, he said, "Now, just a minute. Could there be any good thing come out of Nazareth?"

And I think Philip give him the best answer I ever heard, said, "Come, see." It's the best way. "Come, see." And when he come up to where Jesus was standing, perhaps, maybe when He was praying in the prayer line, or whatever He was doing, maybe standing out in the audience. . . . But when Jesus laid eyes upon this man, He said, "Behold, an Israelite in whom that there is no guile."

⁶⁶ He could've been a Greek. He could've been an infidel. He could've been something else. But Jesus said he was an Israelite in whom was no guile. That astonished this Jew. And he said, "Rabbi (which means 'teacher'), whence knowest Thou me? I never seen You in my life (in other words), and You never seen me. How did you know I was thus?"

Well, Jesus said, "Before Philip called you, when you were under the tree." Thirty miles around the mountain. When. . . . "Before Philip called you, when you were under the tree, I saw you." What eyes.

You know what that staunch, religious, gun-barrel straight in it, do you know what he said, that Jew? He expressed the expression of every true believer. "Thou art the Christ, the Son of the living God."

And He said, "Because I told you this, thou has believed Me? You'll see greater things than this."

⁶⁷ And about that time, the Jews were standing by when Jesus performed these things. And they said, "This man is Beelzebub." Beelzebub was the chief of the devils, in another words, "He's a fortuneteller. And by his mental telepathy, or his fortune-telling spirit, he has power to do these things, and to cast out the devils."

And Jesus said, "You say that against Me, the Son of man, I'll forgive you. But when the Holy Ghost is come (in otherwise) to do the same thing, one word against That will never be forgiven in this world or the world to come." So be careful. See? He promised the Holy Spirit would do it.

⁶⁸ We see a woman touch His garment. He said, "Who touched Me?" Peter rebuked Him. All denied it. And Peter rebuked Him, said, "How do You say such, Lord. Why everybody. . . ."

He said, "But I perceive that I have gotten weak (or virtue, the King James puts it, means 'weakness.');

virtue has went out of Me."

And He looked around. Jesus was possessed with the pow. . . . Excuse me. Jesus was endued with the power to perceive the thoughts of man. That right? [Congregation says, "Amen."—Ed.] Now, you say,

“Brother Branham, that sounds on the black side, like telepathy, like fortunetelling.” What’s the difference? What’s the two words, what means the difference between mind reading or perceiving a thought? Could you break it down? It’s both the same. But Jesus was using the power of God. The fortuneteller is of the devil. He never speaks of God. He never preaches the Gospel. He never goes into the sick, and he never does the fruits, the . . . You shall know them. But what is that? That’s a gift of God perverted to the devil. Sure, see?

⁶⁹ Jesus looked around till He found the woman. And when His majestic eyes, as He stood there, small in stature, no beauty we should desire Him, we hid as it was our face, He didn’t look like a king. . . . But when He found the woman, she had a blood issue. He said, “Thy faith has saved thee.” She come falling down.

Now, that was Jesus yesterday, Who could tell Philip and Nathanael, and Peter. If He’s the same Jesus today and promised the same things that He did, “He that believeth on me, the works that I do shall he do also.” Saint John 14:7. If He’s the same today, “A little while, and the world will see Me no more.” The world, there in the Greek word, is “Kosmos” which means “The world order,” the church order, and everything.

“They’ll see Me no more; yet ye shall see Me, for I (and ‘I’ is a personal pronoun), I’ll be with you (in one place He said), even in you, to the end of the age.”: Jesus Christ the same yesterday, today, and forever, how beautiful.

⁷⁰ One more if you will. Let’s turn to the woman at the well. What a beautiful sight that was. He—He sent His disciples away. He was going to Jericho just below the hill. He was coming from Jerusalem to Jericho, and Samaria sets up in here. But He had need go by Samaria. Wonder why?

He sent His disciples away. A woman of ill fame, as we believe it, come out to the well, and maybe a young woman, a prostitute. You know what I’m talking of. And she came out about noontime, maybe to get her water. She might’ve been out all night and slept all day. I don’t know. But anyhow, she come up to get her water. And as the women come to the well, and let the windle down. If you was ever in the orient. . . . And how they talk around the well and have little fellowship.

⁷¹ And as she let the bucket down by herself, or the jar. I seen them set one on top their head and one on each hip and just talk right along and never, never spill a drop of water, and just go right along. And here this young woman, probably a beautiful woman, let down on the windle, her—her jar with around the—the . . . It’s kind of a jar, kind of . . . The big bulge part’s at the bottom and a long neck, and handles out. They

put this loop around and hold it on, let it down. That makes it turn sideways, fills up the water, and they bring it up.

What she was just about to pull the pot up to set it on her head, she looked setting, and this little panoramic here in vines, and there set a young, or a middle-aged Hebrew Man. And as He looked at her, He was a—He was only in His thirties, but the Bible said He looked like He was fifty. They said, “You say you’re a man that saw Abraham, and you’re not over fifty years old.” See? He said, “Before Abraham was, I AM.” See? They was thinking of the flesh.

That’s what people look at today because it’s intellectual. They can’t understand the Spirit. You can’t till you’re borned of the Spirit, ’cause intellectuals don’t declare spiritual things; has to be known of the Spirit.

⁷² Now, as we notice Him. And as she picks up this pot to set on her head, this Hebrew said to her, “Bring Me a drink.” Well now, there was a segregation in the land, just like in the south today, the segregation between white and colored.

And Jesus let her know right quick that there was no difference in human beings. See? Said, “You . . . We Samaritans, or you Jews have nothing to do—no dealings with we Samaritans. And we have no dealings with you,” in otherwise.

Now, what was Jesus doing? Now, you have to take my word for this. The Father had sent Him up there, but He was contacting her spirit. See? There was something wrong. So He looked at her. And He said, “Bring Me a drink.”

She said, “Not custom for you to ask that.”

He said, “But if you knew Who you were talking to you’d ask Me for a drink. I bring you water you don’t come here to draw.”

She said, “This well’s great. Our father Jacob dug it.” See, a Samaritan is a half Jew and Gentile. And said, kind of, oh, we would call it today, kind of a (I don’t know) renegade or something. So anyhow, when she said, “Our father Jacob dug the well. His cattle drank from it,” and so forth, “and he drank from it. And You’re . . . got water greater than this water.”

⁷³ Jesus kept on with His conversation ’cause the Father hadn’t told Him nothing yet. And she said, “You . . . We worship in this mountain, you say at Jerusalem.”

And Jesus said, “Yes. We Jews know salvation, where it so, and all . . .” The conversation went on at length, till after while the vision struck. And He know where her trouble was. Anyone know what it was? Sure. Said, “Go, get your husband.”

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

Watch. Here's a Samaritan. What was Nathanael? A Jew. Here's a Samaritan. He said . . . "I have no husband, Sir."

He said, "That's right. You've got five." Now, listen, closely. Watch what Samaria's going to say.

What did the Jew say? "Thou art the Son of God," because He did it.

What did the intellectual, religious class believe? "You're Beelzebub, the devil. That's your mental telepathy or fortune-telling. You're the chief of all of it. You cast out devils by Beelzebub."

And there's where Jesus settled the question once for . . . If Satan can cast out Satan, his kingdom's divided and can't stand. So Satan can't cast out Satan. Healing don't come from the devil.

⁷⁴ Notice. What did He say? She said, "Sir, I perceive that You are a Prophet." A prophet is a seer. Said, "I perceive that You are a Prophet. We know, we Samaritans, we know that when the Messiah cometh, He will tell us these things." But she couldn't understand Who He was. She said, "Now, we're taught to believe that when the Messiah cometh, He will tell us these things. He will tell—tell us all things, when Messiah cometh. But by You telling me where my trouble was, You must be a prophet. But when Messiah cometh He will tell us all thing."

Jesus said, "I am He that speaks to you."

That was Jesus yesterday. If He's the same, He's the same today. So she ran into the city and said, "Come, see a Man Who told me the things that I've did. Isn't this the very Messiah?" In other words, it was the sign of the Messiah.

⁷⁵ In their cold, intellectual theologies, they had got away from the true teaching of the Bible, to look for those things. And history repeats itself. And prophecy is usually compound meanings. You know what I'm speaking of.

Notice now as they move. We could take Him on and on. Down in the pool of Bethesda, the next chapter, the 5th, just keep Him through the Bible from Genesis to Revelation. It's every time the same.

Let's take just one statement here before we call the prayer line, pray for the people. He went down into the pool of Bethesda. Tomorrow night we'll take it on somewhere else, Lord willing.

⁷⁶ Listen. He goes down into this pool where the Bible said, in Saint John the 5th chapter now. Think. Saint John 5. See?

He said . . . Went down into this pool where great multitudes of impotent folk lay. Watch what kind of condition they were in: lame,

halt, blind, withered. Many Bible scholars know that the theolog—or the historians reading in Hislop’s “Two Babylons” or not, or Josephus, or some of the early historians said, “It was a massive sight to see how people there . . . ’Cause the Lord sent an Angel down and troubled the water.”

Now, do you think the orthodox church accepted that in their orthodox teaching? Certainly not, absolutely, thought it was a bunch of fanatics. But God said it was an Angel. The Bible said it was an Angel, which is God’s Word. I believe it was an Angel, or the Bible would never declared it.

They said it’s just the wind, it’s a little something wrong with their head, you know, and that wind blows up there. You know what troubled water is. It’s current going one way and—and the water ripples coming the other. It’s a dangerous water. Ever who’s stepping in first, with faith, got healed.

⁷⁷ And Jesus, just after the woman had touched His garment, what? Garments full of virtue, walking among those people, lame, halt, blind, withered, full of compassion, but you misunderstand what compassion means. Compassion . . . We call . . . You say, “Oh, Brother Branham. Oh, this . . .” That’s sympathy.

Like two different words, in the Greek word of love: Phileo and Agapao, I want to know that . . . See, “Phileo” means “fellowship.” It’s the love that you have for your wife and for your husband. That would make you kill a man for your wife, you’d love her so. If he insulted your wife, you’d take a gun and kill him. That’s “Phileo” love. But “Agapao” love is so much different. It would make you pray for his sinful soul. That’s the difference. See?

That’s the difference between sympathy and compassion. See? That’s right. So He walks through with the virtues in His garments. He never stopped at the lame, the halt, the blind, nor the withered. The masses, He perhaps had to step over one, move around the other one, but He was looking all the time. And He came to a man laying on a pallet.

⁷⁸ I don’t know, you Yankees know what a pallet is or not. I was raised on one. It’s a little something, a little lay on, a little, oh, blankets like doubled up.

And the man, let’s say he had tubercular, or he might’ve had prostate trouble. He had it thirty-eight years. It was retarded; it wasn’t going to kill him. And Jesus passing all those multitudes of people, of lame, blind, halt, and withered, screaming and crying to get into that water, wanting to be healed, full of love and compassion, and walks

over to this man laying on a pallet, and said, "Would you be made whole, sir?" Look like He was picking for the easy cases.

And now, notice, he said, "I have no one to put me in the water. He could walk. He said, "While I'm coming down, someone outruns me. Someone gets in ahead of me, while I'm coming. I have no young men here who could grab me and knock the crowd down and take off." He said . . . Now, He said . . .

⁷⁹ That's the reason we have prayer cards to keep such things from happening. See? He said, "We have no one to put in the water, when the water's troubled."

And He said, "Well, take up your bed and go into your house."

And the man didn't say, "Now, wait a minute. Who are You anyhow? Do You know my conditions? Well, man, I've been here for years." It would've never happened. No, he did not. He obeyed. Obedience is better than sacrifice. He picks up the pallet, rolls it up, and lays it on his shoulder, and goes down praising God. It's all over.

Read on down. For the sake of the time there, I want to stop at the—at the—at the 19th verse of the same chapter. Jesus had been brought to question. I suppose if the mayor of the city here had invited the Lord Jesus to the city, and had brought all the lame, halt, blind, and withered and laid them in the street, and Jesus walked through and did something like that, I imagine He'd be questioned in Sturgis, don't you think so?

⁸⁰ But that was Jesus yesterday. If He's the same, it's the same today. So He was questioned. Now, listen at His question. Listen at His answer. "Verily, verily, I say unto you . . ." But the principle question there was a man packing his bed on the sabbath.

But He said, "Verily, verily, I say unto you . . ." Listen close now. That's "Absolutely, absolutely, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing." Is that right? "The Father worketh, and I worketh hitherto." What was He saying? "I do nothing until I see by vision first what the Father told Me to do."

⁸¹ The woman touched His garment; virtue went out. But there was no virtue went out when the Father had told Him to go away from the house of Lazarus and wait four days till he died. He said, "I'm glad I wasn't there for your sake, 'cause if he asked Me to come back and raise him up, or come back and pray for him when he was sick," and the Father done told Him . . . 'Cause Jesus couldn't lie. He was God, so He couldn't lie. So He said, "I—I do nothing till the Father shows Me. The Father worketh, and I worketh hitherto."

Now, when He went away, He said, “A little while and the world won’t see Me no more; yet ye shall see Me. I’ll be with you, in you, to the end of the world.” The Bible said, “Jesus Christ is the same yesterday, today, and forever.” If He’s raised from the dead as we claim He has, and believe He has, He’s obligated to His Word. I’m obligated to my word. And I’m no better than my word. And you’re no better than your word. And God’s no better than His Word.

⁸² This is either the truth or it is an error. And if God promised in this Bible that Jesus Christ was the same yesterday, today, and forever, that’s either the truth or it is not. And I believe that He ascended on high. His corporal body sets in the Presence of God the Father tonight, at the right hand of the majesty of God.

And the Holy Spirit, which was in Christ, is in the church. And He is the vine, the energy Giver, and you are the branches. He has no other mouth tonight on earth but yours, no eyes but yours. You are the branches. The vine doesn’t bear fruit. The branch bears fruit. The vine only gives the energy. Is that right?

⁸³ Now, if He will return. . . This is the Divine gift. I have nothing at all to do with it, don’t even know that He will. But you. . . He has five different gifts that He sets in the church. I different with some of your theology of laying your hands on one, and setting this one apart and that one apart, and giving this one gifts. God gives gifts. Gifts and callings are without repentance. And that’s not altogether Baptist teaching. That’s Bible teaching.

Watch. First is apostles (Is that right?), or a better word, missionary. The word “apostle” means “one sent.” A missionary is “one sent.” Apostles, prophets, teachers, evangelists, and pastors, God sets them in the church for to edify the church. They are gifts, ministering spirits, sent from the Presence of God to minister in every office of God.

⁸⁴ Then in the local group, there’s nine spiritual gifts that come into the audience. There don’t belong to any. . . It’s just belongs here. It’s just in the local church. You see? One may do this, and this one may do this, and this one may never do it again, and this one over here, that’s just local gifts.

And how the people has made havoc, especially the Pentecostal people, until it had without teachings with just merely the spirit, and they have brought down all kinds of modern fantastics, till they brought disgrace on the—shame on the Word of God, because that stuff isn’t in the Word.

⁸⁵ God in the Old Testament, when He had. . . You teachers know that how they knowed a message in the Old Testament. A prophet

could prophesy, a dreamer dream a dream, they had a . . . Aaron had a breastplate. And in there was the Urim and Thummim. And when the prophet prophesied, or the dreamer told his dream, and that majestic supernatural Light didn't flash on that Urim and Thummim, it was wrong. I don't care how real it sound, it was wrong. That's true.

But if that Light flashed and it was on—on the Urim and Thummim, if what the man was saying was truth, then it was recognized to be God. You know that? Anybody ever know that in the Bible? That shows you been reading your Bible.

⁸⁶ Now, under the Aaronic priesthood it was done away with. “But in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.” And today This is God's Urim and Thummim: if a preacher says anything, or a prophet says anything, or a dreamer dreams a dream, and it's contrary to this Word, God's not in it. That's right. But God always flashes His recognition on His Word. “For whosoever shall take away or add to, the same shall be taken, his part out of the Book of Life.”

I believe the Bible. I believe that Jesus has raised from the dead, set these gifts in order for the edifying of His Church. And I truly solemnly believe, as a believer in Almighty God, in the Lord Jesus Christ, I . . . And the body of the Lord Jesus here on earth being made up with believers of all denominations . . .

⁸⁷ I truly say this from my heart. I believe the next great event in the world is the second coming of the Lord Jesus. When, I do not know. No one else knows. But I can't see nothing left but a hydrogen explosion and—and the end time, the world rocked out of its orbits, like it was in the antediluvian, that throwed it away from the sun, and the heat and the moisture, or the heat and the cold coming together make a moisture that flooded the world.

And this time no more water, but fire this time into the sun, to blow it right straight back out of its orbit again into the sun, to destroy it the second time. Think on these things while we minister now in His Name. Let us pray.

⁸⁸ Father God, in a little place like this, where the fellowship of the Christian people are so great. And as we set together in this little group, I'm thinking of Paul when he went up and found Apollos and those little handful, as we would express it today, of believers . . . And he said to them, though they had great joy and a wonderful Baptist preacher by the name of an Apollos, who knew only the baptism of John, he said, “Have you received the Holy Ghost since you believed?”

They said unto him, “We know not where there be any Holy Ghost.”

And he said, "Unto what was you baptized?"

He said, "Unto John."

He said, "John, verily, baptized unto repentance saying that they should believe on Him to come. (That was on Jesus Christ.) And when they heard this, they were baptized in the Name of the Lord Jesus." Paul laying his hands upon them, and the Holy Ghost came on them. They prophesied, spoke in tongues. Great joy was in the camp. And many mighty works was done.

⁸⁹ Oh, how we thank Thee, Father, that Jesus has raised from the dead. How that He manifested Himself out there on that little water-logged ship that night when all hopes was gone. And Paul the servant, down in the—the bulkhead of that ship. . . And the little ship sinking, and the devils of lightning flashing on every wave and with their gleering teeth as it was, as they glistened into the ship and saying, "Now, we will destroy him." . . .

But little Paul, considered a religious fanatic, run forth out on the top of the ship, shaking the chains on his hands, and said, "Sirs, be of a good courage for there stood by me this night the Angel of God, Whose servant I am, saying, 'Fear not, Paul. Thou must be brought before Caesar.'" Lo, God give all those that sailed with him, to him. And he said, "I believe God, that it shall be just as it was showed to me." And I thank Thee for that.

⁹⁰ Jesus, You was with Paul. You've been with men in every walk of life right down through the time. You've wooed and persuaded men, not willing that any should perish, but that all might come to repentance.

Father, not knowing this audience, no one here except our brother here and one or two that's standing around. . . And we pray tonight that we'll find grace in Thy sight, that You will meet with us tonight as You did with Cleopas and his friend at Emmaus. And when we leave this little place tonight, may our hearts burn within us, because we are asking You to appear here with us tonight, and use our lips and our eyes and our hands, as You have promised that we was the branches of the Vine.

And we pray that You will do something tonight, just the way You did it before Your crucifixion, that this little audience of believers might know that their faith is not in vain, but that Jesus has risen from the dead and shall come again someday, and our hope is not in vain. Will You grant this, Father, according to Your Word?

⁹¹ And as Your unprofitable servant, I yield myself to Thee, if Thou can use me farther. And I pray that You will do so, and will also bless this audience with faith. For we realize that it takes their faith too, for

You came to Your own city, and they did not believe You. And they said, “Many mighty works He could not do because of their unbelief.”

And if You are the same yesterday, today, and forever, we realize that the only thing that stops You from working as You did yesterday, is unbelief. So we pray that You’ll clear our midst of unbelief and send Thy Holy Spirit. Grant it, Lord. I pray in Jesus’ Name. Amen.

⁹² May the Lord bless. Now, I’m keeping you late. And I’m sorry. But you’re such a wonderful little audience. Now, I trust that the Word will sink down deep, and that God will honor His Word. The Bible said in Hebrews the 11th chapter, that God testifies of His gifts.

And we believe, solemnly . . . How many in here believes in the resurrection of Jesus? Wonderful. Then should not He meet wherever two or three are gathered together? Should not . . . Is the Bible . . . He . . . The Bible said, “He is a High Priest that can be touched by the feeling of our infirmities.” Is that right?

So if the woman touched Him literally in that day before His crucifixion, and He turned, and knew what had happened, and virtue went through Him, or from Him, rather, and He recognized . . . Then in the Bible after His crucifixion, Paul writing in the Hebrews said, “He is a High Priest now, that can be touched by the feeling of our infirmities.”

And if He has already died to settle the question of our salvation and infirmity, then how could we touch Him? It’d have to be some spiritual manifestation of this Scripture, to be fulfilled. And all things that’s done is to fulfill the Scripture, proving Jesus the same yesterday, today, and forever.

⁹³ Now, I want to ask you. If we were going tonight to find Jesus what type of Person would we look for? We would have to . . . The only way He could—they can see Jesus today is when they see Him in you. When they see your life, see my life, they see Jesus.

And the Spirit of God in you manifests the Life of Jesus, just like the mainspring in a watch that ticks and every part of it moves just exactly the right. It controls your emotions. It controls your—your habits. It controls your—your senses. It controls your faith. It’s just the mainspring, the Holy Spirit in the middle of your heart, controlling you. The Lord bless you.

⁹⁴ Now, I want it to be clearly stated, ’cause the boys are taking recordings, that I do not profess to be a healer. Does anyone understand that? I have no powers to heal. The only thing I am is a humble, unworthy, unprofitable, servant of God. I don’t say that for humility. I say it from my heart. To have the experience with Him as I have had

and do no more than I do, I'm humbly ashamed of my testimony, that I would do more for Him.

Now, if Billy, or Gene, who . . . they . . . Have they already done it? All right. I was going to say, how many in here would like to be prayed for, raise up your hands? Everybody that wants to be prayed for raise up your hands. Now, you see, friend, that's the whole group. Who's going to be first? All right.

⁹⁵ He passed out some cards, just numbers on them, 1, 2, 3, 4, 5, 6, 7, like that, whatever it was. And they're all mixed together. And I . . . Now, wait, did you . . . From 1 to 1. Sometimes he just gives out fifty, and the next time he starts from 50 and goes on. Each day there's new groups, see how it is. We just do that to, so the people can be correctly lined up. Now, we can't line up too many at once. We have to line them up just as we can, and pray for them.

Now, if somebody look . . . If ever who had . . . You don't have prayer card to be healed now. No. It's your faith in the finished works of Christ that does the healing. It isn't that. It's just to come here to pray. It isn't for me to touch you, or you to touch me. It's your faith to touch Him. That's the main thing. He's the High Priest, not I. See? So I'm just His servant.

⁹⁶ Now, wherever you are. Now, look. There might be somebody can't get up or something. And now, let's line up. Let's see where will they stand? I guess we'd have to . . . Well, I don't know just how we'll do it. What say? Right here. All right. Number 1? Where . . . Is that prayer cards number 1? All right. Number 2? Someone with number 2? Number 3? Number 4? Number 5?

That looks like it might be just about as many as we can stand at one time. Let's see how our room is here. Maybe if it be so, we can get to a few more just in a moment. Let's see. 1, 2, 3, 4, 5. Let's try, 6? We got room for another. Number 6, would you raise your hand? You, young man. Number 7, would you raise your hand? All right. Number 8? Let's see now how we're standing. Number 8? Have you, lady? All right. Number 9, would you raise your hand ever who, number 9? Number 10, would you raise your hand ever who's number 10?

⁹⁷ I believe that's about . . . I believe that's as many . . . I don't know whether you can stand . . . All right. That'll—that'll be enough for right at the present time. Just a little prayer line . . .

⁹⁸ Now, I'm going to ask you with all my heart and all that is within me, if you'll be reverent just for a few moments. And now, do you realize in this position where I . . . How many Christians is here? Do you realize what I am doing? Do you want to take my place? See? I am try . . . I'm . . .

It's either going to be in a few minutes I've been proved a liar or I have to be proved the truth. And there's only One can do it, and that's God. That's right. That's God to do it. And I humbly ask with all my heart, that He will prove it, that I have told you the truth, that He is the Son of God, and your Christian religion is not some mythical, hopeless make-up, but it's a reality in a risen Lord Jesus. Do you understand? It's just for that now?

⁹⁹ And now, "What is this, Brother Branham, that you do?" How many's ever seen the picture of the Light, the Angel of the Lord? See, many of you. I believe it's here in a book. And the FBI and all of them has looked it over. It's down here in Washington, DC, copyrighted as the only supernatural Being that was ever photographed. And there . . . Oh, that's—that's a poor picture of it. That's not very good.

I don't—I don't sell books. I don't have radio. That's . . . Gordon Lindsay prints that book, and I buy them from him for forty cents less, and pack them, get somebody to sell them. And I lose on them every time. Have to give a lot of them away. And if anybody ain't got the money to pay for one, I come give them anyhow. So that's it. See? Freely as you receive, freely give. So I . . .

¹⁰⁰ It's just for the little message that Brother Gor . . . The other book is a much better. The Prophet Sent . . . No. I forget . . . Oh, South Africa . . . Yes. Stadskev, Billy Graham's friend and partner from the school, I think he went to school with Billy Graham. That's the way it was. Julius Stadskev, captain, chaplain in the army, wrote that book, a fundamentalist. And so now, we desire your sincere prayer.

And I want to ask you tonight that you'll pledge to God your faith. Now, remember. The woman that touched His garment. Jesus knowed nothing about it. He did not know what taken place. The Father didn't show Him any vision at all. The woman drawed through Christ her desire. And it's your faith that does it. What do I do? It's a gift.

¹⁰¹ When I was just a little boy, I don't know how old, I was just still crawling. I must've been not over two years old. I remember the first thing I can remember is a vision (See?), when I was just a little boy. And it told me that I was going to live in Indiana near a place called New Albany.

I've lived there for thirty-seven years. I beg your pardon: Forty, I've been there forty-five, forty-four years. I didn't mean to make myself thirty-seven when I'm forty-seven. I—I was thinking I come there when I was three years old. I didn't mean to make that mistake. God knows I didn't. But . . .

Now, what do you do? It's yielding yourself to the Holy Spirit, and He anoints. Just like any minister comes to the platform, he's got his

subject on his mind, he yields himself to the Holy Spirit, and the Spirit preaches through him. That's a pastor, or teacher, or evangelist. An apostle operates in the same way. And a . . .

¹⁰² I don't claim to be a prophet. I'm just His servant. I couldn't be a . . . I ain't no prophet. But I'm just His servant. Gift of knowledge or whatever you wish to call it, it's God's gift. By grace He gave it, 'cause I had no merits to come from.

Now, how many here that wants to be prayed for that's not going to be in the prayer line, let's see your hands, wants God to heal you? I don't care what, where you're at. Without your cards and things, raise your hands. All right. Just wanted to see.

Now, you look this a way. And with all your heart, if the Holy Spirit should anoint, and you say, "Lord Jesus, I solemnly believe with all my heart that it's the truth." And then, you find out if God will perform and do that which He's asked for. Okay. Everything okay, Billy?

¹⁰³ I hate to keep you standing. Is this—this the patient, brother? Is this the person? Come here. Now, just right here will be all right, sir. Now, here is a case tonight just similar to a case where two men met one time as a Bible scene. I've said this is the Urim and Thummim. The text is that Jesus is the same yesterday, today, and forever.

Here's two men. We have met each other. I suppose we're strangers to each other. Are we, brother? We're strangers. But we are—never met before in our life, probably born years apart and miles apart. But when Philip went and got Nathanael and brought him to the Lord Jesus, He recognized something about him.

¹⁰⁴ Now, you're here for some purpose. You may be . . . If I don't know you, and there's nobody in the building I know except Leo and Gene, that was down here taking recording, and this brother right here, the pastor, and so far, and the brother standing by, I can't think of his name, standing in the door, Milliman, Brother Milliman. As far as I know, that's the only person that I can recognize in the building.

How many knows in here that I don't know you, raise your hands, that you know that I don't know you, or know nothing of you? All right. In the prayer line, same way. All right. See? Here's a man here's already testified that . . . Now, if the Lord Jesus . . . If the man . . . If he is a doubter, if he is come up here just and an unbeliever come up for some ill something, watch what happens.

If he's here as a Christian, or as a sinner, if he's here for financial troubles, he wants the Lord to help him to do something in finances, maybe to take care of his family or something, pay for his home that they're fixing to take. Or maybe he's here for domestic trouble with

his family, something wrong. He may be here sick and needy. I—I don't know one thing about the man. He's a total stranger.

¹⁰⁵ Now, if Jesus has—has raised from the dead, and He was standing here with this suit on that He gave me, and what if the man was sick? Now, be careful how you answer me. If he was standing before Jesus, if he'd say, "Jesus, would You heal me?" what you think Jesus would say?

Jesus would say, "I have already done it."

How many knows that salvation is a finished work? Every person that was ever saved was saved when Jesus died, take away the sin of the world. Healing is a finished work. It's your personal faith. "Oh, Brother Branham, I beg your pardon. I was only saved two weeks ago." Huh-uh. You was saved nineteen hundred years ago, better. You were—just accepted it two weeks ago. That's all. See? That's the way. See, it's a finished work.

¹⁰⁶ Now, the only way that He could do, to be a High Priest touched with the feeling of our infirmity, is you to touch Him, Him to turn and do the same thing that He did to the woman. And if the Lord Jesus will say to this man. . . Let him be the judge. If I'd say, "Here. You sick, sir?"

He'd say, "Yes."

"Well, I'm going to lay my hands on you. Praise God, you're going to get well."

I don't know whether he could believe that or not. I don't know whether you could accept it or not. But now, what if the Holy Spirit goes back like it did in the days of the Lord Jesus and tell him what he's already done. He's the witness of that.

¹⁰⁷ Now, the Jews might've turned around saying, "That was a trick made up. That's all there was to it. I tell you; that man's got a telepathy or something. That's all. When He told Philip. . . No, He. . . Nathanael had, he was under that tree or something he done over there. That's just a. . . He—He's with the party. That's all. There's some trick to it." As a devil always tries to—to act like that. . .

But listen, the man who the miracle was done on, he knowed better. He knowed it. He said, "I recognize it to be the Son of God." And his name is immortal today, Nathanael, far as I know, in glory and will be with Jesus forever. Those criticizers, God knows where they are. I don't. But I know as long as there's a Bible, there'll be a Nathanael to be read about.

¹⁰⁸ Now, sir, we stand at the same spot. And you and I as men, and got to stand at the feet of the Lord Jesus someday to give an account for our life. . . We're standing here. We've never met before. But I do

recognize you as a Christian, because as your spirit . . . I'm not reading your mind. But as your spirit's moving in, it seems to be welcome. Now, you're a part of the body of Christ. I'm part of the body of Christ.

You're here of a need. And you come to ask the Lord Jesus for something. Now, if He can use me to do something to make you believe . . . If I was a preacher, which I'm not much of a theologian, but if by the preaching of the Word . . . "Faith cometh by hearing, hearing of the Word." Well then, He gives some men a way that they can explain the Scriptures. I didn't have the education to do it. But He gave me another way for you, that you might know He's present, His resurrection.

¹⁰⁹ And now, if Jesus has raised from the dead and standing here the same yesterday, today, and forever, He'd do the same thing to this man, as He would when He was here before the resurrection. Is that right? Same thing. If He will, will you believe it? Let the man be the judge. Now, be real reverent.

And now, in the Name of Jesus Christ, God's Son, may every person be reverent as we yield ourselves to the Spirit of God.

Now, sir, just to speak with you a moment. And may the Lord Jesus help us. Now, the man is . . . He's here for a sick cause. He's here to ask God for healing, and the man is asking for the healing of a trouble with his kidneys, and it's also in his bowels, his kidneys and his bowels. That is true. If that's right raise your hand. Now, to heal you, I couldn't, sir. But your life you couldn't hide now.

¹¹⁰ Are you believing? Now, see, more you would talk to him . . . Visions, you see, it just kills you. How many knows that visions takes . . . Why, Daniel saw one vision, it taken, why he was troubled in his head for many days. See? It's something that goes out of you, life like.

Now, I'm going to talk to him just a little bit. Maybe the Lord would say something else to the man. I—I don't know. Let's just ask Him for your sake. If we don't get to another one, let's just ask Him a minute, see if He would.

Now, whatever it was, sir, the only way I'll ever know what was told you, will be through that tape recording there. Whatever He said was truth. You heard Something say something, didn't you? That wasn't me, 'cause I don't know you. But ever what it was is true (Is that right?), exactly the truth.

Now, I want you just to look this a way. Believe with . . . As Peter and John said, "Look on—look on us." See? In other words, just pay attention to what I'm saying. Elijah said, "If it wasn't I respected the presence of Jehoshaphat, I wouldn't even look at you." See? But said,

“Bring me a minstrel.” The minstrel played, and the Spirit come on the prophet. He saw a vision. That’s what we’re doing right now.

¹¹¹ Now, if the audience can still hear me, the man, that Light that you see in the picture is right around the man, and he’s moving away from me again. Yes, he’s suffering with something from an examination of the—it’s in the bowels. It’s a bowel trouble. And I see the man has had some trouble, like an operation. That’s right. And I see him coming out, and there’s from this has caused adhesions is in there also.

Now, you know standing in my presence wouldn’t make you feel like that, would you? If you could see. . . If you were in. . . If there’s somebody here wants scientif. . . In the dimension that I was just standing (See?), it’s another world. You’d realize what makes a man act like that. His emotions. . . Before there can be an emotion, there has to be something to cause an emotion. That Light was circling around the man. See? I will pray for you, brother, whatever was wrong.

¹¹² Our kind Heavenly Father, this man standing here, there’s something wrong with him that Thou knowest. And Your heart is to heal him or to give him whatever he asked for. And the Bible told us that the last word You said, the last commission You gave Your Church was to go into all the world, preach the Gospel. You said, “They shall lay their hands on the sick; they shall recover.” And this I do in obedience to God’s commandments, in the Name of His Son, Jesus Christ, and ask that our brother receive that what he asked for. Amen.

God bless you, brother. Now, don’t doubt nothing. See, go ye and sin no more or worse things will come. What is sin? Unbelief. There’s only one. . . Drinking, smoking, gambling, committing adultery is not sin. That’s the attributes of unbelief. You do that because you’re not a believer. God bless you, sir. May the Lord Jesus be with you.

¹¹³ How do you do? Now, if. . . course you and I are strangers to each other. I do not know you. You perhaps don’t know me. No more than just our—our meeting here. But God knows us both. Now, if. . . Here’s a beautiful scene. Here. . . How many would like to have lived in the Bible time of Saint John 4, and seen a woman come to the well where, stood off on one side and watched it.

Would you like to live that time? By the grace of God, you’re back at the place again. Not as I would be Him or she would be the lady that come to the Lord Jesus, which was a type of the Gentile church. I can’t say. I know I’m not of Him. I am of Him. He’s my Father, my—and my Saviour. But the woman I don’t know. That’s God.

But if God will perform the same thing, will it help your faith to believe in Him to do the same? Would it you, lady? You knowing that I being a stranger to you. . .

114 You're conscious that something's going on. It isn't I, your brother. But if you'll watch, you people, the emotion of the people that's standing here, if anyone can . . . Wish you could just see as It's going to me. There the Pillar of Fire that led the children of Israel, with sincere heart I believe.

Jesus when He was here on earth, we all know that that Pillar of Fire was Christ, the Angel of the covenant. And after He said, "I come from God and I go to God," and when Paul met Him on the road to Damascus, He was still that Pillar of Fire, that Light. And He's still the same today.

You're scared, lady. Your great thing is fear, because you're fearing an operation. That is true. And you've just had a hemorrhage, blood pouring. And you're scared of an operation, so that's the reason you won't go to a doctor this time, for you're afraid of an operation.

115 You're not from this city, place called Edmore, Michigan, or something like that. Your name is Mrs. Albert Rea or Rea, R-E-A. That is right. Your life you couldn't hide at this time. I'm not your healer. I'm your brother. But that One, there's Something here now that knows you, and you know I don't. The same Jesus Who knows them who come, and just . . . I'm just the branch in the Vine. Are you conscious that's His Presence? Then He said, "These signs shall follow them that believe: If they lay their hands on the sick, they shall recover." You believe that, don't you? Let us pray.

116 Our Heavenly Father, we humbly come to Thee confessing our sin, believing on Thy only beloved Son, the Lord Jesus, and praying sincerely as Thou has blessed us with Thy Presence. And beyond a shadow of doubt we know that You've raised from the dead for You're doing the same things tonight just like You did when You were here before the crucifixion.

So skeptics, and enemies, and devils, and doubts might as well flee, because You have raised from the dead; and the hour has arrived just before the end time, the junction. Always happens just at the junction of time, Angels appear, prophets go forth, signs and wonders are done, just like in the antediluvian and the bringing out of the children of Israel, the coming of the Lord Jesus the first time, and now here it is at the second. Declare Thy works, O God, for Thou art righteous. And I bless this woman in Christ's Name with my hands on her and ask for whatever she is asking for be given. Amen.

Amen. God bless you, lady. Don't fear. Just have faith.

117 Would you come? Are you believing, with all your heart? You believe me to be His servant? The Angel of the Lord when He met

me . . . Have you ever read the book? Did you remember the night in the room when He told me, "If you get the people to believe you . . ."

And I said, "Sir, I'm uneducated, they won't believe me."

He said, "As Moses was given two signs to vindicate his ministry, so will you have two signs." And He said, "By this you'll know the very secret of their heart, and this they will believe."

Now, you have a right to doubt me to this time, but if God does perform and do what you're asking Him to do . . . You couldn't ask Him for nothing but faith to help you, whatever your desire and need is. Is that right? Now, it'll be your faith in God.

¹¹⁸ You're wanting prayer for your eyes for one thing. That's right. Then you're wanting prayer for a child, a crippled child. That's right. I thought I could see the child. You believe that you'll receive what you asked for, with all your heart? I'll pray for you. Then according to your faith, be it unto you.

Our kind Heavenly Father, I ask that Your mercies be extended to this young woman. Thou knowest her heart, Lord. I lay my hands upon her in the Name of the Lord Jesus, and ask that she'll be granted the things that she's asked for, in Jesus' Name. Amen.

God bless you, lady. May you receive that what you've asked for is my prayer.

¹¹⁹ Just be real reverent now. The one thing that's always puzzled me has been this, is the emotions of peoples in the Presence of God, what it does to them. Something strikes you. Something happens.

Good evening, sir. We are two men, I suppose, to meet for our first time on earth. I do not know you, and perhaps you don't know me. That's right, isn't, sir. Yes, sir. I don't know you. But if you're sick, I couldn't heal you. If you are desiring something, if it's from God, I couldn't give it. See?

And if you are sick and needy, and I could help you and wouldn't do it, I—I'd be a bad person, wouldn't I? I—I'd be a hypocrite. If I could help you and wouldn't do it, I—I—I'd be a bad person. I believe a—a man of honor would do it, let alone a Christian (See?), would do it. But I—I can't. But just as I can speak what I see; that's all I know about is what I see.

¹²⁰ You're not here for yourself. You're here for someone else. That's right. It's your daughter. She's an invalid. She doesn't . . . She isn't even here. She's, I believe, in Fort Wayne, Indiana. You have a little trouble, which is a little arthritis pain that strikes you once in a while. I see you rub on it. But it's nothing to hurt you.

You believe that Christ will grant you your desire tonight? You will believe it? Accept it now with all your heart? You believe God can go to where the patient is and perform that, just speak the word. You recognize Him as that type of Person tonight? I can only say what I see, sir. See? You believe now, will you? I'll pray with you, brother.

Our kind Heavenly Father, I pray that You'll be merciful to this man, and will give unto him the desire of his heart, and may he go from here tonight and receive everything that he's asked for. For I ask for him, as his brother, and as a believer in You, and as a mortal that's got to stand in Your Presence someday to give an account for the life that we now live. I ask it in Christ's Name. Amen.

God bless you, sir. Go and receive what you've asked for. Now, set into believing.

¹²¹ How do you do, lady? We're strangers to each other, I suppose. You've—have seen me before. All right. Now, but you don't. . . I don't know you. No. But the Lord does know you. Now, it's turning black around the woman, real dark. The lady's got a tumor for one thing. Another thing, she has high blood pressure. She's just got a complication of everything. She's just all in a break. Just ready for a stroke, dark around you. I can't heal you, sister. I can't. But that One Who's now speaking, or has just spoke, can. Do you believe you're in His Presence, not your brother, but His Presence? Will you accept Him now as your Healer?

Our kind heavenly Father, as she holds this Word against her bosom, I so humbly and sincerely ask that You'll grant to the woman the desire of her heart and give her her healing in Jesus' Name I pray. Amen.

God bless you, sister. Go now, believing with all your heart.

¹²² Nervousness is an awful thing: hurts, causes all kinds of troubles and everything. But God can heal nervousness. You believe that? You're a deep thinker, son. You're one of these types of people that, crossing bridges before you get to them, taking other things. Never happens the way you think it out anyhow.

You've always wanted a place to set your foot, so you could start. You've longed to find that place. That's right. You're on that ground right now, son. You never want to come up to manhood a neurotic, and weary, and upside down. You're too nice a young man to do that.

The shadow now, hung over you a few moments ago, has left you. I don't know what's happened, but it's gone from you. Your faith has taken it away now. You're free from your trouble now. You know that something's happened, don't you? If that's right raise up your hand. Dark shadow that hung over the young man, his own faith did it even

without prayer. God bless you, sir. Wonderful thing. And may God be with you and help you is my sincere prayer.

¹²³ Same thing, nervous condition, lady. Would you believe that God can make you well, heal you? If I'll ask Him, you believe He will grant it? Let us pray.

Our Heavenly Father, I pray that in Christ's Name, that You'll help her, and heal her, and make her well. In Jesus' Name I ask it. Amen.

All right. God bless you, lady. Go, believing now with all your heart, having faith.

Do you believe me to be God's servant? Don't think those thoughts. I'm not reading their mind. Here, lady, lay your hand on mine. If Almighty God will let me see in a vision out here, not looking at the woman so you won't think it's a telepathy . . . If God will let me know what the woman's trouble is or something that you . . . Just let her be the witness, will it sufficeth you? You believe it?

Now, lady, I'm talking to you, the one that has my hand. It's in the bloodstream, sugar. It's diabetes. If that's right, lady, raise up your hand. Take it off of mine and raise it up to God. Now, is it telepathy? Certainly not. It's a . . . 

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