
BE NOT AFRAID



Remain standing a moment while we bow our heads before the Lord and offer prayer. While we have our heads bowed, I wonder how many in here would like to be remembered in prayer before God, just raise your hand, and your request on your heart. Let us pray.

² Gracious and Holy Father, God, we humbly come into Thy Presence with thanksgiving on our hearts, because that You so loved us, that You gave Your only begotten Son, that whosoever believeth should not perish, but have Eternal Life.

³ O God, there is those who have received this great blessing of promise, how thankful we are, Lord, and our hearts are burning for others to receive this joy unspeakable and full of glory that's been given to the human race.

⁴ There are those that are sick and needy tonight, Father, laying here afflicted, and smitten, and stricken, and, God, it's a sick world, but Thou did make a provision for us, Lord, for it is written, "He was wounded for our transgressions, and with His stripes we were healed."

⁵ Now, Father, we're just His servants here, trying to give the people Thy Word, and that they might see, and understand, and we know that all things are possible to them that believe. And make it so real to the congregation, tonight, that there will not be a feeble one in our midst when the service is over, not be one sinner, all be saved, inside and out, may the cots be empty, the wheelchairs emptied up, every person with heart trouble, cancer, dying.

⁶ May there be a jubilee time over the city and around about through the valley, start an old-fashioned revival that'll sweep up and down this coast, Lord, because of Your Presence, tonight. Establish our hearts and our faith on Thee, for we ask it, in Jesus' Name, and for His sake. Amen.

⁷ You may be seated. I deem this one a great privilege of being here in this auditorium at the fairgrounds, tonight, and I was sorry that last night how we had to rush and hurry right through because of the alert at the armory, and we did not get to even get a foundation.

⁸ You know our great adversary, the devil, and if he can't catch us in one way, he will try it another. If we can get all get people in one accord, then he has, he can't bother that, so then he will do something else to upset the meeting in some other way, so that we cannot exactly be quiet, and listen, and watch, and believe, and then see the works of the Lord.

⁹ So grateful for this auditorium, tonight. Sorry to see hundreds of people standing, but we are, just, I'm sure the association is doing all that they know how to do to make room for people to—to be seated.

¹⁰ And now, I believe if this keeps up like this, it deserves a try over. Don't you think so, folks, to try it again? Why, maybe can, we can get a tent and put it out here, somewhere, that will seat twenty, thirty thousand people, and just leave it stay for three or four weeks, and we really get acquainted and know one another, that so . . . And if the Lord being willing, that's what we need, what we'll, giving me the welcome, and I appreciate that, and if that be the will of the Lord.

¹¹ I—I always want to follow His leading, just where He goes, leads, and then we know we're right. I tell you why: If you run into trouble somewhere, and then if you're not sure of your leading, then Satan can say, "Well, see, *here* it is."

¹² But if you know you're led, you can meet him right back again, and say, "I come in the Name of the Lord," see, "so just move back! That's all." See? And he will have to do it if—if the Lord sent you. Out in the foreign fields, when I go over there where we have so much of witch doctors and things to contend with, that whenever you know that you are led to do it, the Holy Spirit elected you to do it, well, the opposition is nothing then, you stay right on the ground, you stay right there and move on until victory comes.

¹³ And so, tonight, I trust that I won't keep you too long, I . . . on a little Scripture reading, and then I . . . We're going to have an awful time getting a prayer line through, I see, with both doors propped to bring those up. All who have these prayer cards, hold them. I tell you under these circumstances, sometimes . . .

¹⁴ Come to the outside and a young fellow told me, said, "Brother Branham, they're just packed in here the same they was the other place." Said, "We haven't got the room."

¹⁵ I said, "Well, the only way I can . . ." Really, I'm here for one purpose, for the glory of God, that's first; and for the salvation of souls, second; and to try to see the sick healed, third. So that's . . . And I never come to take the doctor's patients, no, I come to pray for the doctor's patients, the pastor's members, my friends, see, and just pray for them.

¹⁶ And now, I thought maybe we would be here, Sunday, it's an afternoon service, therefore it'll be warm and the people won't mind, maybe, standing back in the outside. But if tonight and tomorrow night if we can bring the, by the grace of God through the Word of God, the realization of the Presence of God, see, then when we start the real prayer line, line up the wounded, the *whatever-it-is* to be prayed for, I believe then we'll get the results. See?

17 In other words, it's building, like a minister gave his text around a certain subject, and then laying it out, his material, driving it down; a carpenter fitting his board, then nailing it on. And that's what we want to try to do, because we have no reason to be here if it wasn't trying to do something to help people, that's why we're here.

18 I. . . If—if healing. . . If, this young man laying here on this stretcher, that precious, little darling setting there in the wheelchair, little tot, this poor mother laying here on the stretcher, that lady setting there in the chair, something, some man out there dying with heart trouble, some mother eat up with cancer, why, if I could do anything to help them, I, wouldn't I be an excuse for a minister if I could do something and—and wouldn't do it? I don't have no place back here, friends, if I would be that way. If I could. . . I say this, it sounds vain, but if I could take a—a quarter and push it with my nose through this city to heal somebody, I'd do it, see, I would do it. I know what it means to be sick, I've been sick myself.

19 And then where I've found where the doctor said that I could never be well and never live, and then found *something* that I live, I—I want to tell everybody else about it, you see. And now, then come to follow the leading of the Holy Spirit the way He would, said it, just where we could get the very best results in this little, short time that we have.

20 Now, it really takes longer to stay in the meeting than what we're doing here, because many times people rush in, and doesn't understand, then they go out and—and the first little out-of-the-way feeling they have, no matter how much you try to tell people, they—they'll still rely on their feeling, they are, it's just one of their senses that they operate, "If I feel better, I believe it." See? But that has nothing to do with it. Then if we can be there long enough in the meeting with the people to let them see what the reality of it is, and how to stay with God, then you get the good results, is when you do that.

21 So now, I trust that you'll linger with me, and know that I'm in my room praying and seeking God every hour that I can, to try to do what I can for the Kingdom of God and for you, while I'm here with you.

22 And now, now, tomorrow night, remember and then, now, if—if your prayer cards are not called, hold them, we are obligated to pray for the sick people we give prayer cards to, so we—we are morally obligated to do that, and we'll do it by the grace of God, and everybody if we possibly can, see, that's the—the motive.

23 Now, if we was to be here several, maybe two or three weeks, well, we could just start getting *so-many* and *so-many*, we'd finally dig right through it, but if—if. . . We are going to try not to give out too many

prayer cards, but just as many as we can, think we have ample time to take up, take up as many through the night as we can.

²⁴ Now, I was going to say something last night, this sounds strange in another city, I put my suits into a cleaner's to be pressed, and I've lived out of a suitcase for about fifteen years now, suits wrinkle up, and I had put my two suits down to be pressed. And—and if them little ladies that paid for that press job is here, I thank you, sisters.

²⁵ I went in, they wouldn't let me pay for it, said two sisters were there had paid for it; and the lady said they come rubbing my suit. Now, that's real sweet, I—I appreciate that, that's real nice. But course, their—their . . . that was just a suit clothes, but I trust that if something you wanted, God will honor your faith, you see, by—by doing so, see, but it was just a suit. So, I appreciate your—your faith and belief that I'd be telling you at least, telling you the truth to be honest with you, and thank you very kindly.

I said to the lady, "Let me give them the money."

Said, "No," said, "no," said, "they—they wouldn't stand for that."

So if you're here, "Thank you." It was the Star Cleaner down at the—the—the city where we just come from.

²⁶ Now, I—I thought on, tonight, a subject of a testimony meeting out of the Bible, and I want to read for a text out of Saint Matthew the 14th chapter, the 27th verse.

And straightway Jesus spake unto them, saying, Be of a good cheer; it is I; be not afraid.

²⁷ Now, I want to take a subject for this testimony meeting of *Be Not Afraid*.

²⁸ There's two elements that control the entire human race in the world, one of them is fear, the other is faith. Now, it's either fear or faith controls every nation, every denomination, and every individual, you're, either fear or faith that controls you.

²⁹ Now, it must have been about the setting of the sun, the sun was going down, and the little boat had sunk on the banks because the disciples had climbed aboard. And the big, strong man, which we believe to be Simon, the fisherman, well acquainted with boats, and the lake to cross, his occupation was to fish, and now, as he begin to take his big, brawny arms, and back and pushing the little boat off the bank, climbed aboard, and set down by the side of his brother, Andrew, and picked up his oars.

³⁰ In them days the boats were either propelled by the—the oaring, or blowing by sails; and I believe that sometimes the oaring, if they had a strong wind, they could also run up a sail.

31 And there—there must have been about a crowd about like this, and on the banks waving, oh, I mean congested like this, but perhaps many times this many. I think there was about five thousand, and they were standing on the bank waving, they were bidding these servants of Christ, farewell.

32 Now, I believe if we make this story-form, so that you'll see that I'm not getting out of the Scripture. The Scriptures is what we believe in, and when God has made a promise, then God must stay with His promise; He cannot leave the promise and remain God.

33 Perhaps they oared out a few hundred yards, and they would make a stroke or two with the two-handed oar. And as they had to do then, kind of in teamwork, pulling the little ship off the . . . sailing, along cutting the water in the quiet Galilee Sea, as the calm was upon the sea at the sundown.

34 And on the shore the people were waving, asking them to come back again, visit them, and as the last one dimmed out, the last farewell, the disciples must have rowed pretty heavy then, knowing they had quite a—a tussle to cross that sea through the night, to be over on the other side.

35 After about, just about dark so they couldn't see the people any more, it must have been the young John that stopped oaring, and, maybe, not as used to the oaring as the rest of the hardened seamen was, stopped, brushed the hair back from his face, and—and taken a little breath, a little time to breathe, to kind of catch their breath from oaring so hard, trying to get as much across as they could before it got dark.

36 And I imagine they started a testimony meeting, and young John must have said something like this: "My brethren, after today, I don't believe there could be any of us ever think that we are a following a deceiver. I believe, in my way of thinking, He proved Himself, today, to be exactly what we expected Him to be.

37 "Say, did you brethren notice, today, when that crowd of hungry people that had thronged around Him to hear the Word of God . . . ? And to see how they pressed, and pushed to get around, and some of them hadn't eaten all day, and those mothers how pale they looked with their little babies, and nursing, and so forth, and the sick pressing around!

38 "But when He asked for that fishes, and I seen that little boy, and he brought that little, five little biscuits, or, two little pieces of fish up there, and He set them all down by fifties upon the grassy hillside, and I, myself, wondered what He was going to do, when He just had one little lunch that some little boy, perhaps, playing truant from school run

off, and he heard the crowd, and he went up on the hill to see what was taking place, and it was so fascinating he just forgot about his lunch, he wanted to see what this great Speaker was saying, watch what He was doing.

³⁹ “And when I noticed Him take that bread, them little pieces of biscuits, hold them up and bless them, when I seen Him break that bread, and put it over into the hands of we brethren, and reach back off of that same biscuit, and get another piece of biscuit, and when He reached back again, there was another piece of biscuit already grown, and baked, and seasoned, and ready for eating, you know what, brethren?” He might have said something like this: “It reminded me of the Bible stories that I used to hear my mother tell me about.

⁴⁰ “When I was a little, Jewish boy, I remember my pretty, little mother and how she used to tell me, ‘Honey, when our people came up out of Egypt, we were slaves one time, and when we had a great prophet rise up among us, Moses, who God sent to us to help us be delivered from our afflictions of the bondage, and Moses, of course, could not make bread, but when we had two and a half million people out in the wilderness, where there was no wheat, or nothing, to make bread out of, Jehovah rained bread down out of the heavens for us.’

⁴¹ “And I used to wonder, I’d say, ‘Mother, has Jehovah got a big bunch of Angels up there, and a big lot of ovens that He bakes His bread? Where did He get this bread at, Mama? Or could we look up in the skies and see the fires from His oven each night when they were baking it?’

⁴² “Mother would probably said something like this: ‘No, Son, you’re too young to understand, Jehovah don’t have to have ovens, Jehovah is a Creator, He just creates the bread, and it falls down to the earth.’”

⁴³ Young John, when he was standing up in the boat testifying to the brethren, confessing his supreme faith in Jesus, said, “He must have been some connection with Jehovah, because He created bread like Jehovah did. So to me He truly is the Messiah, because He’s the Son of God, He—He can create, and make bread, and—and do just as Jehovah did. So that settled it with me when I seen Him break that bread and those fishes, and not only just raw fish, but it was cooked fish, ready to eat.”

⁴⁴ I’d like to ask my listening audience tonight: “What kind of a atom did He turn loose then, when He had cooked fish and—and cooked bread, and took five biscuits and two little fishes, and fed five thousand people, and took up baskets full, left over?” What did He do? What would science say about that today? What kind of an atom, or molecule, or whatever they want to call it, that let loose then?

45 But He did it, and little John was convinced that the Bible stories that mother told him about Jehovah, that same Jehovah was manifested in a Man, called the Lord Jesus Christ, 'cause no one else could have done it, He was a Creator.

46 Well, Simon, you know how he is, he's always ready to testify. And that's like any other normal Christian who really knows God, knows the Lord Jesus, is ready to give his testimony, right quick. And as we spoke something about him last night, I might rehearse his testimony.

47 He said, "Why, brethren, when I used to seine this sea here with my father, years ago . . . And I know you all knew my dear ol', Pharisee father, how he was a great man of church and believed in God. Always of a morning before we'd go to fish, we depended on it for a livelihood, so he would have me kneel down with him and pray out here on the bank for our fish for that day, and God never did let us down.

48 "I remember when his hair begin to turn gray, and I knew that soon I was going to have to depart with my ol' dad, one day I remember he took me, set me down on the—the brail of the boat, said, 'Simon, my boy, I want you to remember this: All Israel has looked for the coming of the Messiah, and as the time draws near, each man has always thought he would live to see the day He would come, and I thought the same, but I'm getting old now, and I suppose I won't get to see it. But Simon, as a Bible believer, as a believer in Jehovah, I want to instruct you, my son.'"

49 That's a good thing for a dad to do, or a mother. Wonder if, today, if we put more time on instructing our children in the things of the Lord, than we do about hot rods and other things, we wouldn't have so much juvenile delinquency, that is true.

50 Susanna Wesley was the mother of seventeen children, she didn't have no push-button dishwashers, and—and spigots to turn on to get water, and yet with all those children she could spend two to three hours a day in prayer around those seventeen children. From that little nest of little birds came forth a John and a Charles, who stirred the world. We need more mothers like that, with time to teach their children about God.

51 I stood by her grave not long ago, in London, when I was there to pray for the king, and standing there with my hand on her grave, I said, "God rest that precious mother, I know You have." And there, buried close to her, of course, is Bunyan, *Pilgrim's Progress*, and so forth, and William Cowper, then over in the churchyard, John lay, the remains of his body into the dust.

52 Then Simon said, "Dad had told me many times, 'Now, Simon, son, just before the coming of the Messiah, there is going to be a great stir

among the people, and the enemy will put out a—a many a false thing, calling it Messiah. And I want you to remember, Simon, my boy, that the true Messiah what He will be, and what He will look like, and what He will be like. The true Messiah will be according to the Bible, to what our prophets has told us, Moses said, “The Lord your God shall raise up a Prophet, likened unto me.””

⁵³ And he must have reached over and touched Andrew, he said, “Andrew went first to hear Him. I couldn’t believe it when that, what John was down there preaching, predicting, there was coming of the Messiah, to me it was just another *go on*, but one day Andrew come told me that I should come see this Man, at least listen to Him once, and I had in my heart what father told me, then what the Scriptures had said that this Messiah would be a God-Prophet.

⁵⁴ “And when I walked up into the audience with my brother, Andrew, quickly He turned and looked right at me in all that crowd. Must have been that He knew that I was thirsting.” God usually comes to those who are thirsting, and really wanting to get a hold of Him, desperately.

⁵⁵ “And He must have looked at me, when He did, He said, ‘Your name is Simon, and you are the son of Jonas.’ That settled it with me, for I knew that my father told me that the Scriptures said that the Messiah would be a Prophet, and this Man not only knew me by name, Who had never seen me, but He knowed my father also, told me I was the son of Jonas. That settled it.”

⁵⁶ Philip, he must have took the floor about that time. Now, these are Christ’s Own disciples that we’re . . . they’re having a testimony meeting, not the outside world, those who lived with Him, and sleep with Him, and dwell with Him, and—and knows what He is, heard Him talk and speak.

⁵⁷ Philip said, “Simon, that convinced me, also, because I have read the Scriptures all my life and been taught Them, and I knew as a Jew that we’re taught to believe our prophets. And the prophecy truly said that the Messiah, the Son of God would be a Prophet like Moses. When I seen the sign of the prophet done then I knew that was Messiah, because it had been hundreds of years since we’ve had a prophet,” I think around some four hundred years since Malachi, “and I knew that that was the next thing to appear was the Messiah, and That was Him. So, I run down the hill to my friend Philip.”

⁵⁸ As we took him last evening and found him, Philip found Nathanael, rather, under the tree praying, and said, “Come, see Who we found, Jesus of Nazareth, the son of Joseph.”

He said, “Could there be any good thing come out of Nazareth?”

He said, “Come, see. Come, find out for yourself.”

And as he come around the hill, he told him what had been happening, saying, "You know Messiah will be a prophet, we know that."

"Oh, yes," said Nathanael, "I know It will be a, He will be a prophet."

"Well, I've seen Him do those very things. Without a shadow of doubt, I know it; I've seen it, I've tested it, and I know it's true."

"Well, I'll just come see, then."

⁵⁹ Round the hill they went. When they got into the Presence of the Lord Jesus, He looked down to Nathanael, and said, "Behold an Israelite, in whom there is no guile," when he come into the line.

And he said, "How did You know me, Rabbi?" *Teacher*. "You've never seen me in Your life. How did You ever know me?"

He said, "Before Philip called you, when you were under the tree, I saw you." Now, that's what the Scripture says.

⁶⁰ Philip being a Bible student that knowed that that was what the Messiah was to be like, he said, "Rabbi, Thou art the Son of God; Thou art the King of Israel."

⁶¹ And Jesus said, "Well, because I've told you that, you believe? You'll see greater things than this. If you'll just believe that much, you'll see greater than that." First you got to believe it.

⁶² Now, and then it—it must have been young James, or one of them setting there said, "You know one day . . . We all know Rebekah, that's the wife of the businessman of Jericho, Zacchaeus, he runs a tax outfit down there, collects taxes. And we know that Sister Rebekah had prayed so hard for Zacchaeus to—to receive Jesus, and told him all the things that—that she had seen, but the rabbi had told him that He was, nothing to Him, because He wasn't recognized among the clergy of that day, so he would not accept Him.

⁶³ "So Zacchaeus, you remember his testimony at the Full Gospel Businessmen's Breakfast that morning, when he come in and told us that about what happened? He said he got down there to see Jesus, and there was too much of a crowd." And *somehow another* where Christ is, it's just: "If I be lifted up, I'll draw all men unto Me." All of those that's drawable. "All the Father has given Me, will come to Me."

⁶⁴ And he said, "Zacchaeus seen that, him being small in stature, as he testified, he could not get to see the Master, so he runs down to another corner, knowing which way He was going through the city, and he climbed up in a sycamore tree, and he—he said, 'Now, I'll just set up here on these, where two limbs meet.'" That's a good place to set where two ways meet, that's your ideas and God's Word. Where your

ideas and His meets, that's a good place to rest just for a few minutes, decide on which way you're going from there.

65 "And he set down, and he said, 'I remember that my wife told me about this here Galilean being a prophet. Now, if He is a prophet, I'm going to believe Him, because I know that our Bible said, "If there be one among you who are . . . who is a prophet, and I the Lord will make Myself known to him, and what he says comes to pass then hear him, I'm with him, but if it doesn't, then don't hear him.'"

66 "So I—I know, and do not believe, as my rabbi has told me, that a man that was borned as poor as He was, and with a name like He's got, and was not raised up to be a rabbi. . . And all this here supernatural stuff He talks about, I—I don't believe it. So I'm—I'm going to wait, and when I see Him, I'm going to give Him a piece of my mind.'

67 "So as he got to thinking about what Rebekah told him, 'Well, maybe He is a prophet, but if He is, I'll just get my opinion, then I'll go back and tell Rebekah, 'cause there's too many.'

68 "So he got up on the limbs and pulled all the leaves around him, covered himself up so he couldn't be seen, camouflaged himself. And after while then he heard a noise coming around the bend." There's something strange, where Jesus is there is usually a noise of some sort, I don't know why, but it's always. Just like Aaron going in with the pomegranate and the bell, he don't make a lot of noise, why, they didn't know he was living. And I think that's what's the matter with the church today, it's got so dead we don't hear nothing no more; so, where there's life, there's noise.

69 "Now, and we find out that he said then, when Jesus came around the corner, and he got to look at Him, he had fixed hisself a little camouflage, so Jesus couldn't see him. So, he had a leaf, and he just pulled this leaf down and look out, 'cause he didn't want, to see him, a businessman of the city, setting up in a tree, that would be kind of embarrassing, you know. And this Holy-roller coming in, anyhow, you know, with the name that He had, that would hurt his business if—they seen him associating himself with a Fellow like that.

70 "And so, but he wanted to find out what Rebekah had been talking about, so he set up there, he kept his leaf up, and said, 'I hear a noise, so maybe after while He will come along.'

71 "He heard the noise and he looked around the corner, there come the great big, burly fishermen, saying, 'Folks, I'm sorry, our—our Brother is very tired. He—He's—He's on His road out now, He's got to go to Jerusalem, He said. Would you all just stand aside, and give Him room to get out?' Very, with a lot of diplomacy and kindness.

“Other disciples following along, saying, ‘Folks, I wish we had time, but we just haven’t.’

72 “And, after while, when He turned the corner, then Zacchaeus turned down his leaf and begin to look, see Him coming along like *that*.” And you know, I don’t believe that any man could look right at Christ and ever feel the same again, I—I don’t believe he could.

73 “*Something* begin to touch him. And saying, ‘You know what, I—I just, maybe Rebekah was right, but I’ll get a good look at Him, and then I’ll hear Him sometime, because He doesn’t know me, I’m a businessman here, He just entered the city, so He doesn’t know me, doesn’t know nothing about me, and He doesn’t know my condition, so I’ll just set up here in the tree.’

74 “And He come along, and when He crossed over the sidewalk, come down, got right under the tree, He stood and looked up, said, ‘Zacchaeus, come down, I’m going home with you, today, for dinner.’

75 “Oh, you remember?” said James. “That settled it with me, I knew that He was that Prophet that Moses spoke of, ’cause we had just entered the city. How did He know he was up the tree? And how did He know his name was Zacchaeus, and all about him? That settled it to me, because the Bible said that He would be a prophet.”

76 “Well,” then another one spoke up, and said, “what about blind Bartimaeus when we went out of the city? When there he was setting out there dreaming of the days, he said, when he had his sight, how his mother had told him about the great day that Jehovah once spoke for the people, but he had been blind all these years.

77 “And how when we came out of the city, the people making fun of Him, and the priests hollering, ‘You who raised the dead, we got a graveyard full of them up here, come up and raise them up!’”

78 See God don’t clown for people. Jesus just does as the Father shows Him, and that’s all He does He said, Saint John 5. You know, they still have them evil spirits in the world today, though, they’ll say, “Let me see him heal *this* one. Let me see him heal *that* one.” See? That’s the same evil spirit; they just don’t know.

79 The same one set up there on the cross, or, before He got to the cross, when He was tempted, he said up there, said, “If thou be the Son of God, perform a miracle here before me, and turn these stones into bread and eat, and I will believe you.” See?

80 Jesus said, “But it is written, man shall not live by bread alone.” He didn’t clown for Satan.

81 And when they had Him in the courtyard, put a rag over His face, wrapped it around His eyes, and took a stick and hit His precious

head, said, "If you're a prophet, now, and can tell us, if you're that Messiah-Prophet, tell us who hit you on the head," He never said a Word. He . . . The powers and gifts of God are not to show off with, they're to serve God by. They're for the glory of God to do something to help somebody, not to come out like a stuffed-shirt, and saying, "Me, my great!" That's not it. When a man does that, he's little in my sight. Who is great? One: God.

⁸² Then it might have been, then, immediately after that, that Andrew might have said this: "But brethren, remember the time when He sent us into the city? He told us that morning He was going down to Jericho, but had need go by Jerus- . . . , or, go by Samaria from Jerusalem, up around Samaria and then to Jericho. Remember how tired He was? And all day, we said, 'Why—why don't You take meat? Why don't You do?'"

⁸³ "He said, 'I'll wait here, and you go in and get yourself food.' Now, while we were gone, and we got the food to return, you remember we come up, and we found out when we had gotten there, there was a woman on her road up, and there He was alone with a—a woman of an ill—ill condition?"

⁸⁴ She was a foul woman, a woman that we'd call today, *of the street*, a red-light lady. She had, her marriages was all mixed up, and she was living with men without being married to them, very foul person. Them days they wore a garment, had to prove that. "So when we seen, come up, you remember we slipped in behind that bush, that little wall, and see what He would say? That's what settled it with every one of us.

⁸⁵ "He asked the woman to bring Him a drink, and she said, 'We've got segregation here. We—we don't, it's not customary for you Jews to ask we Samaritan women such a thing as that.'

⁸⁶ "He said, 'If you knew Who You were talking to, you would ask Me for a drink, I give you Water that you don't come here to draw.' Remember how the conversation went on?"

⁸⁷ What was He doing? The Father, He said in Saint John 5:19, and listen to this, brethren, sisters: Jesus Christ, the Son of God, never took credit for healing anybody, He said, "It's not Me that doeth the works, It's My Father that dwelleth in Me, He doeth the works."

⁸⁸ Then notice what taken place. In Saint John 5:19 He said this; He had went to a pool of Bethesda, there laid great multitudes, many more people than is around this place tonight, of lame, blind, halt, withered, crippled. Now, the Scripture says that, lame, halt, blind, withered, and here He come! Just a few days before there, a woman had touched His garment and was made whole. Here He comes, garments full of virtue,

walking, passed by the mother with the waterhead baby, passed by the blind man.

⁸⁹ And if you ever taken the history of it, the Angel come down and troubled the water. You know what troubled waters are, current going one way, and winds blowing it another way, it's a dangerous water. And they believed it was an Angel, and ever who stepping into the water, had enough faith, stopped that moving of the water, and they got well of what disease they had. And they laid there by the multitudes. Many of them didn't believe that, but those who believed it, it was healing for them. God has always had a way of healing His people.

⁹⁰ So that those stepping in first, and I've read books on it where they said that they'd even stabbed one another, trying to rush in and to get in there first, 'cause as soon as the first one stepped in with enough faith to pull the virtue of the Angel away, then he didn't come back maybe for a month or two, another season. And they laid there constantly waiting. What patience!

⁹¹ And Jesus walked right around them blind, deaf, lame, halt, withered, never said a thing, till He come to a man laying on a pallet. How many of you Californians know what a pallet is? Well, what part of Kentucky did you come from? I was raised on one. Just lay something down on the floor, and lay down.

⁹² Laying on a pallet, He might have had prostate trouble, he might have had—he might have had TB. Whatever it was, he had it thirty-eight years, it was retarded, it wasn't going to kill him, he could walk. Jesus knowing, watch, Jesus knowing that he'd been in this condition all this time, He said, "Wilt thou be made whole?" Why not the blind man? Why not the crippled man? But see, He was directed.

⁹³ Now, watch his answer, and he said, "I have no one to put me in the water. While I'm coming, somebody is in better shape than me outruns me and gets in there," see, "gets in ahead of me." He could walk, he could go, but there's some there couldn't walk. See? And we would say He had compassion? Human sympathy is not compassion, know the will of God, is compassion. See?

So He said, "Wilt thou be made whole?"

He said, "I have no one to put me in the water. When I'm coming, someone steps ahead of me."

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

⁹⁴ He never questioned one more thing, for Jesus knowed he wouldn't question, picked it up, put it on his back and went on. Jesus was questioned about it. Let Him do the same thing today, and He will be questioned about it.

⁹⁵ Someone will say, “Here’s ol’ Brother *So-and-so*, he’s a good ol’ man, belonged to church all of his life, selling pencils on the corner, make him whole. Why did you pass him by?”

⁹⁶ Watch Jesus put the answer to them the same day when they caught Him, asked Him the question, Saint John 5:19: “Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing.” How many knows that’s the—the Scripture? The Scriptures can’t fail, so Jesus could only do what God showed Him in a vision to do, and that made Him a prophet, more than a prophet, He was the God-Prophet, He was the God of the prophets.

⁹⁷ Some people today try to take Divinity away from Him, His sign as Messiah was a prophet sign, but His . . . in redemption He was God.

⁹⁸ The virgin Mary, a woman, virgin, knowed no man, the Holy Spirit overshadowed her and created a Blood Cell, that Blood Cell brought forth the Son of God, He neither was Jew nor Gentile, He was God. We’re saved, said the Bible, by the Blood of God. The blood comes from the male sex, the hemoglobin comes out of the male sex.

⁹⁹ You people, here’s springtime out here. I was watching today, a little bird up in the bush make himself a nest. Oh, they’ll make them a nest. Well, that ol’ mother bird can get on that nest and lay a whole nest full of eggs, if she hasn’t been with the mate, they won’t hatch. That’s right. She might set on them and be so loyal, turn them eggs just as loyal, and starve herself to death, till she’s so poor she can’t fly off the nest, if she hasn’t been with the mate, they won’t hatch, they haven’t got no blood cell in them. The life comes from the blood, life is in the blood.

¹⁰⁰ It’s like churches today, you can . . . we got the biggest churches we ever had, most members we ever had, best dressed we ever had, best fed we ever had, more money than we ever had, more sickness than we ever had, because we got more unbelief than we ever had.

¹⁰¹ It’s just, there’s only one thing to do, them eggs will lay right there in that nest and rot, and so will the church members if they hadn’t been with the Mate, Jesus Christ, it’s time to clean the nest, and get back in there somebody that’s got faith and been filled with the Holy Ghost, got living faith in a living God, been with the Mate, Christ Jesus, something that’ll hatch, something that’ll bring forth Life. Sure.

¹⁰² Jesus could only do, He said, and the Scriptures are infallible, He said, “I do nothing within Myself until I see the Father doing it first.” Now, He said He saw it, *see*. “Verily, verily I say unto you, the Son can do nothing in Himself, but what He *sees* the Father . . .” Look back to the *Emphatic Diaglott*, see if the word isn’t right, *see*. Look at it, even to the Douay version, all the versions give it the same way: “Till I *see*

the Father do it. The Father worketh, what the Father does, He shows Me, and I just go and act it out for Him.”

¹⁰³ That’s the way every prophet of the Bible done, was to see by a vision what to do, and that was the sign of the Messiah in that day. And if that’s the sign of the Messiah in that day, at the closing of the Jewish dispensation, and He promised He would do the same thing in the last days, it’s time we see it arise.

¹⁰⁴ We’re at the last day, the world is in a nervous prostration, she’s ready to be blowed to pieces, the, because they have rejected, denied, and the Holy Spirit has wounded their hearts, and God. . .

¹⁰⁵ Like a—a lady in a ten-cent store, here a few weeks ago, in Louisville, Kentucky, she had a little boy, she was going around, showing him things, saying, “Look, Dear, look, Dear, look, Dear,” and the little boy just set and stared. And she, after while, she just fell over on the counter and begin screaming.

And some of the people in the ten-cent store went to her, and said, “What’s the matter?”

¹⁰⁶ She said, “It’s my little boy.” She said, “It can’t be so! The doctor said he was better, but he isn’t.” Said, “A few months ago, the little fellow just started staring,” and said, “I can’t get his attention to nothing.” Said, “Everything that a—a little boy his age ought to look at,” said, “I’ll shake it before him, and he will just set and stare.”

¹⁰⁷ You know the church, the Pentecostal church, has got somewhat the same way, God shook everything in the Bible before them, and they still just set and stare. There’s something wrong! It’s time to arise, and wake, and call on God. Remember, God predicted in His Bible that this would be the Laodicean Church Age when things would take place this way. Now let’s believe Him.

¹⁰⁸ As Andrew goes on with the story, just for a moment or two longer, Andrew said, “You know He told the woman. . .” Now, she was a Samaritan. There’s only, as I said last night, there’s only three races of people on earth: Ham, Shem, and Japheth’s people. If we believe the Bible, they all sprung from them two, them three sons, that’s Jew, Gentile, and Samaritan.

¹⁰⁹ You remember Peter was given the keys to the Kingdom? Where did he open It up? At Pentecost, to the Jews; went down to Samaria, although that Philip had went down and preached to them the baptism of the Holy Ghost, and was baptizing them, and they were ready to receive it, but Peter had the keys, come down, laid hands on, they received the Holy Ghost; then at the house of Cornelius, the Gentiles, Acts 10:49, we find out that Peter was sent by a vision up, “And while he yet spake these words, the Holy Ghost fell on them.” From that time

on the Holy Ghost was just, “To whosoever will, let him come,” but he had the keys to the Kingdom.

¹¹⁰ Now, notice them three races . . . Now, as I said last evening . . . I had to hurry, reason I’m repeating this in another way, tonight. I had to hurry, you were nervous, and—and they were telling there’s alert, and so forth. Now, that you’re calmer tonight, and quiet, notice, the Jews were looking for a Messiah, and the Messiah was supposed to come and declare Himself by . . . to be the Messiah.

¹¹¹ Now, do you think Jesus come unscripturally? He wouldn’t have been Jesus, He wouldn’t been the Son of God; He had to come according to the Scripture, but not according to the thoughts of the churches of that day. He was different from the thoughts of the church, their doctrine about it, but He come according to the way the Scriptures was written. And that’s what I’m trying to bring back to your memory, tonight, the same thing, He comes according to the way He’s promised to come.

¹¹² Now, remember, if God is ever called on the scene to act, and the way He acts first, He has to act every time, afterwards, the same way, or He did wrong when He acted first. So if that was the way of making Himself known in that day to the Jews, and to the Samaritans who were looking for a Messiah . . .

¹¹³ No Gentile was looking for a Messiah, we were Romans and Greeks, and worshipping gods of iron, steel, marble, like a lot of them are still doing, and—and like that, with a club on our back. But now, after two thousand years of theology and teaching, now the Gentile Church, the elect Church, is looking for the Messiah. Now, He will have to act when He’s coming this time, just like He did that time, He will have to do the same things, ’cause the Word said He would do it.

¹¹⁴ Now, so that you’ll see that our Christ is not dead, He’s with us, living in us, right here with us now, and now if I can get you to see that, then it’s a very easy thing for you to accept your healing, it isn’t about my hands being laid on you, I’m a man, it’s His hands, find Him.

¹¹⁵ Now notice, when they listened and heard the conversation of this (Now, this is a—a woman of ill fame now, in Samaria. She was a bad woman, so they were listening.), and when they heard, He said, “Go, get your husband, and come here.” Now, He talked to her long enough to catch her spirit. He said, “Go, get your husband, and come here.”

She said, “I don’t have any husband.”

¹¹⁶ “And you remember, brethren,” Andrew might have said to the rest of the brethren, said, “do you remember how we all thought, ‘Uh-oh, uh-oh, here’s one time He’s caught?’ Because He tells her that she hasn’t—that she hasn’t got a—a husband, said, ‘Go, get your husband,

and come here,' rather, said, 'Go, get your husband,' He's telling her she's got a husband, and she says she hasn't got a husband, she was contradicting His Word. Now what's going to happen?

117 "You remember how we all stood with our ears pricked up, and—and the chills going over us? What's the matter? We wondered: 'Had our Master been caught in a trap? Now He tells the woman she's got a husband, and she says, "I haven't got a husband.'"

118 "Remember how we thought? Then what did He . . . ? Just as cool as He could be, said, 'Thou hast said well, because you've had five, and the one you're living with now is not your husband.' The scene changed right quick.

119 "And what did this woman say to Him? 'Sir, I am a Samaritan woman. I may be living in sin,'" done a little something like this, "but I know the Scriptures, I come out of a home that taught the Bible. I . . . You must be a prophet. I know, we're taught, all Samaria is taught that there's a Messiah coming, Whose Na- . . . Who will be the Christ," means *the Anointed One*, "and when He comes, He will tell us these things, that will be the sign of the Messiah. You must be His prophet.'

120 "Jesus said, 'I am He.'" There never was a Man that could say that but Him, that's right, or never will be. "I am He.'

121 "And she left her waterpot and run into the city, and said, 'Come, see a Man,' told the men in the street, 'come, see a Man Who told me what I've done. Isn't this the very Messiah?'"

122 If that was the sign of Messiah yesterday, and He's the same yesterday, today, and forever, it's the same today, He's got to be.

123 "Yes, we remembered that, how that the woman said that."

124 And how that the Bible said that all the city believed Him to be the Messiah, because the woman told the people in the city that He, they never had met before, in the conversation He said, "Go get your husband."

125 And she said, "I have none.' He said, 'You've got five.' And you men know that that's the kind of a life I've lived, and that convinced me that He was the Messiah, because He knowed the secret of my heart."

126 Now listen, does not the Bible say that, that "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us"?

127 Now, to you Bible readers: Does not the Book of Hebrews tell us, the 4th chapter, that "The Word of God is sharper than a two-edged sword, piercing to the asunder of the marrow of the bone, and a Discerner of the thoughts of the heart"?

128 The Word, and when the living Word, which is Christ, comes into our midst, is not It—It still a Discerner of the thoughts of the heart? The living Word, Christ, the living Word, He is the Word, and He is the living Word, *This* is the letter Word, and when the letter Word is brought with the living Word, It's sharper than a two-edged sword, and a Discerner of the thoughts of the heart.

129 Jesus looked upon His audience and perceived their thoughts. Some of them stood by and said, "He's a fortuneteller. He's Beelzebub, a devil."

130 Jesus said, "I forgive you for that," calling the Spirit of God an evil thing, an evil work, "I forgive you for that, but someday the Holy Spirit is coming, and you speak one word against That, it'll never be forgiven you in this world, or the world to come."

131 Then what—what is blaspheming the Holy Ghost? See? Call the Spirit of God an unclean thing, it's blasphemy, that's what blasphemy is. [Blank spot on tape—Ed.] . . . called the Spirit of God an evil spirit. [Blank spot on tape.]

132 So, you see, when the people shouted, and spoke in tongues, and so forth, and this nation has constantly called them a bunch of holy-rollers, and heretics, and everything else, you see why she's ready for judgment?

133 Now, the Bible says, now to you Pentecostal people, the Bible says, "If you have a gift of speaking in tongues, then when the unlearned comes in, and—and the first thing you know they all speak with tongues, they'll say, 'You're all mad.' But if there be one among you that's a prophet that will reveal the secrets of the heart, then they'll fall down, and say, 'Truly, God is with you.'"

134 Well, if you believe in speaking in tongues, don't you know what the furtherment of it is? Don't you know what a higher blessing is? Don't you see the Holy Spirit? What makes you speak with tongues? You do that yourself? No, sir. The Holy Ghost does it if you're sincere. Is that right? The Holy Ghost does. That's the same thing that set in the church, first, apostles, prophets, teachers, pastors, and evangelists. It's the Holy Spirit, the living Christ, It's not dead but alive for evermore.

135 They have the picture of It down here where it was, been taken. Was taken over here in California here, recently. Taken, George J. Lacy, the FBI examined It, and so forth, you've seen it and everything, a Pillar of Fire. Same Pillar of Fire was took in Germany, Switzerland, all over the world, where it's been taken.

136 Now, what is It? If that. . . How many knows that Jesus Christ was that Pillar of Fire? Well, when He was, Saint John 6, when He was being questioned, He said about, He said, Abraham, about his days.

He said, “Well now,” said “you mean that you seen Abraham, and you’re a man not over fifty years old?”

He said, “Before Abraham was, I AM.”

137 Then He was that Pillar of Fire, the Angel of the Covenant. In other words, the Logos that went out of God, He was the Pillar of Fire that led the children of Israel through the wilderness. And that Pillar of Fire, the Logos was made flesh and dwelt among us. And He said, “I come from God, and go to God.

138 And after His death, burial, and resurrection, Saul, He met Saul on the road down to Damascus, and struck him down with a Light. None of the rest of them saw It, but Saul saw It. [Blank spot on tape—Ed.] . . .? . . . came out of the wilderness, bringing the children of Israel then come dwelt in a Man, Fullness of the Godhead bodily, and performed these kind of signs as the Messiah.

139 And if that same Pillar of Fire, that same Jesus, that same Spirit comes back into His Church, universal, won’t It do the same thing? “He that believeth on Me, the works that I do shall he do also. Yet a little while and the world seeth Me no more,” He said, “yet, ye shall see Me for *I*, *I* will be with you, even in you to the end of the world. Jesus Christ the same yesterday, today, and forever.”

140 You see what I’m trying to do, friends? Is let you know that the Jesus that made the promise in the Bible is right here with you, right here now.

141 Now, if you’d walk up to Him, and He had on this suit that He gave me, and He would say . . . you’d say, “Jesus, will You heal me?”

142 You know what He would say to you? “Well, My child, I did that.” He can’t do it again. If you’re redeemed out of the pawn shop, how can you be redeemed the second time? He brought you out, “He *was* wounded for your transgressions, and with His stripes you *were* healed.” See what I mean? Your healing is already completed, your salvation is completed, the only thing you have to do is just receive it.

143 What does it make any difference who lays hands on you, what does *this*, *that*, or the *other*? Ever where you’re at, just believe it, that’s all, receive it. It’s, God has to give it to you. There’s the reason that I don’t take too much time. The American people are taught the old Jewish custom of laying on of hands, which is all right, but that wasn’t the Gentile way.

144 “Well,” Jairus said, “come, lay Your hand on my daughter, and she will live,” a Jew.

145 But the Roman said, “I’m not worthy that You come under my roof, just speak the Word.” See? He said, “I’m a man under authority,

I say to this man, 'Come,' he comes; and that one, 'Go,' he goes." He knowed that everything under, he was a centurion, century of man, which means "a hundred," that hundred men was under him, what he said, they had to do. What did he recognize in Jesus Christ? That all sickness and diseases was under Him, under His control. "Just speak the Word." Amen. There you are, don't need hands laid on.

¹⁴⁶ And what did Jesus say? He turned around, said, "I never found faith like this in Israel." Well, that's the kind of faith we want here in California, that kind of faith, "Speak the Word." That's all it needs.

¹⁴⁷ Not some man say, "Well, glory to God, Brother *So-and-so* laid hands on me, I felt something go through me." You might have felt his hands laying on you, but you never felt nothing. See? Jesus never did say, "Did you feel it?" He said, "Did you believe it?" That's it. "If you believe it." It's a fini- . . . Not a feeling affair, it's a believing affair, "He that believeth," right where you are.

¹⁴⁸ I don't say you don't feel something, I know I've felt some strange feelings, but I never did rest my faith upon a feeling. I can't build my Doctrine upon a sensation, I've got to build it upon **THUS SAITH THE LORD**, by the Word of God. And that's the reason, tonight . . . And then if it's built upon that Word and there's enough faith in that to make that Word be made manifest . . . Jesus died and gave His Life that He might sanctify a Church that He could be universally, around the world, all the time in His Church, this Holy Spirit here.

¹⁴⁹ When Jesus was God made flesh, the Fullness of God was in Him, He had the Spirit without measure; we have it by measure. Now, what if you go out here pick up a spoonful of—of water out of the ocean? Well, that—that's what Jesus had, the whole ocean, but you and I have got a spoonful, that's the difference, you would never miss it. He don't have to have us, but we have to have Him. But if you took that spoonful of water and took it down to the laboratory, the same chemicals that's in the entire ocean is in that spoonful.

¹⁵⁰ And when God, on the Day of Pentecost, when He come down like a rushing wind, did you notice? He was a Pillar of Fire. But did you notice He separated Himself from that Pillar of Fire, divided Himself amongst His people, and cloven Tongues of Fire set upon each of them? God separating Himself to His Church. No wonder He spoke, "Wherever two or three are gathered in My Name, I'll be in their midst. If two will agree upon anything, and ask, I'll give it to you." See?

¹⁵¹ What is that? When the little Fire *here* and a little Fire *here*, each one of you is a part of God, when we come together, it's the Body of Christ uniting. God separating Himself, giving part to me, and part to you, and part to the next fellow, so we can all live, and have Eternal Life.

And now, that Eternal Life comes from the word, the Greek word, as I said, *Zoe*, which means “God’s Own Life.”

¹⁵² Now, must have been while they were testifying of this, all at once Andrew must have set down, and Satan must have looked back over through the dark clouds, I’m closing now, and he saw them gone off without Jesus. That’s just as good as he wanted.

¹⁵³ And now, my brethren, my sisters, let’s just look now, right straight in faith, they had gone off without Jesus, I believe that that’s what’s happened to the church to make up this Laodicean Church Age, the church has gone off without Jesus. We’ve gone off on great tantrums, we’ve gone off to a place to where we got a big building program, see who could build the biggest church, we’ve gone off on educational programs, we’ve gone off on denominational programs, we’ve gone off on all kinds of programs, and what have we hatched out? We’ve hatched out a bunch of denominational children. That’s right.

¹⁵⁴ We’re building—we’re building our—our—our things upon *our* denomination: “Don’t associate with *them* over *there*, don’t have *this* over *here*, *we* are the denomination, *we* got *all* the truth.”

¹⁵⁵ Remember, brother, the blanket stretch all ways, see, it goes over the other fellow, too. See? But we’ve drawed boundaries and separated ourselves, just like the Baptists, Methodists, and the rest of them did. Used to talk about the cold, formal Baptists, now it’s the cold, formal Pentecostals. See? Baptists are warming up.

¹⁵⁶ Notice how . . . Now, it’s true. We hatched out denominational children, we’ve hatched out educational children; we’ve had it form Bible schools, perfectly all right, but what have we had to tell them? “Give them the Bachelor of Art, and the Ph.D., and the LL.D.”

¹⁵⁷ And even some of our great denominations, before they send a missionary, a Pentecostal now, before they send a Pentecostal missionary overseas, he has to be examined by a psychiatrist to see if his IQ is high enough. That is a stain on the name of Pentecost! Pentecost is not an organization, Pentecost is an experience that all people can have, Methodists, Baptists, Presbyterian, or *what-more*.

¹⁵⁸ Who is to decide whether he is a missionary or not, the Holy Ghost, or some worldly psychiatrist? God gives the callings. Peter’s education wouldn’t have qualified with that, the Bible said he was both ignorant and unlearned, but the Holy Ghost, it pleased the Holy Ghost to make him the head of the Church; he and John, both ignorant and unlearned. But there’s where we are.

¹⁵⁹ The devil saw us go off on a big tantrum like this, and he says, “Here’s my opportunity.” That’s the same thing he done there. So, he raised up over the mountains and begin to blow his poison breath, he

said, "There they are, huddled out yonder in the middle of that sea, they're testifying of what has been. Now I see they haven't got him anymore now, he's not with them no more now."

¹⁶⁰ And watch the Laodicean Church Age, of all the church ages, seven last church ages, the Laodicean, Jesus was on the outside of His Own church, knocking, trying to get back in. [Brother Branham knocked on the pulpit—Ed.] Now, there's where we've come to.

¹⁶¹ And so Satan has been blowing his poison breath around, you know, saying, "*Whew! Whew!* Days of miracles is past, there's no such a thing as that. Don't you believe that kind of stuff, it's mental telepathy. That's right." They are leaving the Word. I—I. . . You just examine the Word and see if it isn't right, then see if God does give him that Word and confirm It, then it makes it right; when God says so, that settles it.

¹⁶² Now, "Days of miracles is past," got formal, just talk about our churches, and our, what we're going to do, and our great programs we got. See, he seen without, and the little ship begin to blow and toss, and we find out all hopes was gone for a revival.

¹⁶³ Just about like that today, God sent a Oral Roberts across the country, He sent a Tommy Osborn across the country, He—He sent one after the other, wave after wave, after wave, after wave, and here we still set without revival. What's the matter?

¹⁶⁴ But remember, He hadn't gotten too far, when He seen them go off, He knowed what was going to happen; and that's the reason He knowed over here, could predict the end at the beginning. He knowed the Laodicean Church Age was going to push Him out, so He made preparation to meet it, "Those who I love, I chasten and rebuke. I stand at the door and knock, if any man will open, and let Me in, I'll come in and sup with him," if you'll just open up, let Him in.

¹⁶⁵ And when the winds are blowing, and it's contrary, and we see it's hard to move, that's the way they were, but He had climbed up the highest hill there was in Galilee, highest hill in Palestine maybe, He was up on the mountain, higher you go, farther you can see, and He climbed up there so He could watch over them. And when He seen them in distress. . . He was high enough till He could see them.

¹⁶⁶ And when He was here on earth, He realized that we was coming to this condition, so He didn't only climb the mountain of Calvary, but He climbed on apast the moon and stars, until He set down at the right hand of the Majesty on High, and His eye is on the sparrow, and I know He's watching this meeting, tonight. He hasn't gone too far, He's watching you.

¹⁶⁷ When the little ship is tossed about, this boy *here*, his little ship, yours, yours, out here, all around, your little ship tossed about, "The

doctor says I can't get well; I'm paralyzed; I got cancer; I'm going to die," He knows that, but His eye is on the sparrow, He redeemed you, He paid the price, "He was wounded for your transgressions; with His stripes you were healed." The preparation is made, and He climbed up to the ramparts of Glory, and set down at the right hand of God on High, watching over you, ever living to make intercession.

¹⁶⁸ The Bible said He's standing there, a High Priest that can be touched by the feeling of our infirmities, the same High Priest that was here on earth, the same yesterday, today, and forever. If you would touch Him, He would act like He did when He was on earth, He is the same yesterday, today, and forever.

¹⁶⁹ A woman touched His garment, went out and got in the crowd, and set down. She didn't get in the line, the rest of them was in the line, she didn't get in the line, so she touched His garment, and went, set down in the audience.

And He turned around and said, "Who touched Me?"

And the apostle Peter rebuked him, and said, "Everybody is touching You. Why do You say a thing like that?"

He said, "But I got weak, virtue gone from Me," a vision. Something happened, it was a certain kind of touch.

¹⁷⁰ All these programs today is not touching Him, it takes an individual's heart to touch Him, it ain't fear, somebody that'll believe it, lay aside your superstitions and believe Him.

¹⁷¹ "Somebody touched Me," He said, "I got weak, virtue," strength, "went out of Me." And He looked around over the audience until He found the little woman, told her her blood issue she had had, her "faith has saved you." See? "Thy faith has saved." *Sozo*, "saved," same word, physically or spiritual. See? "Thy faith has saved thee."

¹⁷² Now, if He's the same High Priest, and He's the same yesterday, today, and forever, if you would touch Him, how would He act? If He's the same, He would act the same.

¹⁷³ I challenge this audience, tonight, to believe that story to be true: See if He isn't still the same High Priest, see if He doesn't act tonight, like He did when He was in Galilee, see if He doesn't do the same thing.

¹⁷⁴ We're not playing church, too late in the hours, the sun is setting, it's time to be realistic, time for men and women to throw off their—their—their church coats, lay aside your denominational rags and look to God, and have a Pentecostal revival in the Pentecostal church. Touch Him and see if He's still the High Priest, I challenge that to you, believe it, see what happens.

¹⁷⁵ So He come walking to them on the water, their last hour, all hopes gone. What happened? As soon as they seen Him, just the same as they did then, they're doing today, the only Thing that could help them, they was afraid of It, they thought It was spooky, "He's a spirit."

¹⁷⁶ And the same thing today! You Baptists, you Methodists, you Presbyterian, Catholic, you Pentecostals, Oneness, Threeness, Fiveness, Assemblies, Foursquare, whatever you may be, you're God's children, but don't be afraid, God promised He would do it. If He could speak tonight, He'd say as it was then, when they were all scared. "Well," said, "we see a spirit, it looks spooky, there's something strange about it."

Said, "Do not fear; It is I," the same yesterday, today, and forever. "Be not afraid; It is I."

¹⁷⁷ Won't you, church, tonight, let Him in your little bark as you're sailing over life's solemn main? Won't you just open up your heart, and say, "Lord Jesus, I believe You, I'm willing, I know that's Scripture, the man told me what is the Scripture, I know that the Bible says You're the same yesterday, today, and forever; I know these things?"

¹⁷⁸ We ain't got time to get all into it tonight, we'll keep on going tomorrow night into it, on and on, see, just keep on, showing you and proving you, friend, what you have believed has been true, but we're living along up the road a little further now.

¹⁷⁹ That's what is the trouble with the Christians. You know science don't take what science said two or three hundred years ago. It was a French scientist said, about three hundred years ago, proved it by revolving a ball around the earth, and he said, "If any persons could ever go the terrific speed of thirty miles an hour," scientifically proved that gravitation would take you off the earth. What about Ricky and his hot rod? They're going around about several thousand miles an hour. You think they look back and see what that science says? No. They're still going on, they're moving on.

¹⁸⁰ But the church, they'll say, "Let's see what Mr. Moody said about it. Let's see what Mr. Wesley said." Them men lived in their age, that was all right for that age, but we got not only a scientific tree to climb, we've got untapped resources of the bountiful blessings of God, which is not limited, but unlimited.

¹⁸¹ "Whatsoever you ask the Father in My Name I'll do it." Every promise in the Book belongs to you. When you're saved, He gives you a check with His Name wrote at the bottom of it, don't be afraid to fill it out, 'cause the Bank of Heaven will recognize it if it goes through the Pentecostal clearinghouse. So see, that's right. See, if you got something there on deposit, yourself, see, if you're recognized, if

you got identification to show that the check belongs to you, it's—it's only for believers now, if you got that identification, why, God will recognize your check. That's right. No matter what you ask for, any redemptive blessings belongs to you.

182 Now, I've spoke to you at length, and I know your limbs are cramping. You elderly people, and young, and all, standing inside, outside, around the doors, God reward you richly.

183 I'm your brother. There isn't. . . I haven't got one speck of healing power, nobody else has got it, there's not a doctor got any, no medicine has got any. There's not a medicine in the world that'll heal you, there's not a doctor that's in his right mind will tell you that; Mayo Brothers' said they don't have a medicine will heal.

184 If I cut my hand with a knife, they haven't got a medicine in the world, heal that knife cut. Any medicine that'll heal a knife cut my hand would heal it on this desk, or in my coat. You say, "Medicine wasn't made for your desk, or the—the coat, it was made for your body."

185 Well, what if I cut my hand, I fall down dead, and you embalm me and make me look natural for fifty years, give me a shot of penicillin every day, and all kinds of salves, and sew up, and everything else? Fifty years from today, the cut will look just like it was when it was cut. If it heals the human body, why don't it heal it?

Well, you say, "Sure, life has gone out of it."

186 Well, tell me what life is, and I'll tell you Who God is. See? That's right. It's God. Medicine does not build tissue, it takes life to build tissue. That's right. And your attitude towards God is what does it.

Someone said to me, "What about penicillin for a bad cold?"

187 I said, "It's like having a house full of rats, and you put out rat poison, kill them, it don't patch up the holes, it only kills the rats." That's right. And that's. . . It kills the germs, that's true, medicine might kill the germ, but it don't build the cells that the germ tore down, that takes God to do that, and Him alone, "I'm the Lord Who heals all thy diseases."

188 What if you broke your arm, run in, said, "Doctor, heal my arm, I want to crank, I'm working on my car out here, I want to finish up." He'd say you need mental healing, and that would be right. He might set your arm, but God has to produce the calcium, and the life matters, and things to heal it together, it takes God. We have nothing that'll heal, no medicine heals, God heals. And your attitude towards God, the One that does the healing. . .

189 And we can't figure out yet what the life is. We know the mucus the life comes in, but we don't know what the germ of life is, 'cause it's

a spirit, and there's no glass can see a spirit, there you are. So that's the One that does the healing.

¹⁹⁰ Will you believe on Him, tonight? If He will come in the audience, tonight, just a little group, we'll call somebody up here, I think that we give out a bunch of cards last night, one to a hundred, I believe in A. We've got a few of them, we had to hurry. But, tonight, if we'll just call some people out here, and let the Holy Spirit begin to move here at the plat- . . . If He will, I don't say He will. And then if He will go out into the audience and begin to move out into the audience, and do the very same thing out there, you without prayer cards, as He does here with prayer cards, you just touch His garment, and see if He isn't—if He isn't the same High Priest.

How many would believe it if you would see what I've talked about tonight, come to pass? Raise up your hands, all over the building.

Now bow your head.

¹⁹¹ Our Heavenly Father, this is as far as any man could go, would be explain the Word. Now, faith cometh by hearing, and hearing of the Word. Here lays people on cots, stretchers, wheelchairs, there's some out there that's dying with heart trouble, cancer. No doubt but there's all kinds of diseases in here.

¹⁹² Father God, there may be unbelievers setting close, there may be unconverted setting close, if they are, Father, if they see Your Presence move down to prove that You are—You are the God Who made the promises in the midst of us, surely, if You'll do that much, we'll believe the redemptive story that You did die for our transgressions, and with Your stripes we were healed. Grant it, Lord.

¹⁹³ I commit myself, this audience, all into your hands. And, Father God, I love You for Your Word. I love this wonderful audience of people who has listened attentively, they've stood cramping, their legs are stiff and sore. But, hear me, Lord, please. When this crowd leaves this fairgrounds tonight, and starts back to their home . . .

¹⁹⁴ Lord, one day after You had been crucified and buried, they thought it was all over, you were dead and buried and that was all, there were two men, Cleopas and his friend, was on the road down to Emmaus, Somebody walked with them all day long, speaking to them about the Word of God. They didn't recognize Who It was, but when He got them that night, He got them inside the building and closed the door, He did something before them just like He did before He was crucified, they recognized it, 'cause no one else did it that way, they knew that It was Him. And quickly He vanished out of their sight, behind the curtain, somewhere, and was gone. Lightfooted,

lighthearted they run back to tell the rest of the disciples, “Indeed the Lord has risen.”

195 Will You, tonight, do the same thing, Lord? Will You come in our midst and perform and do just as You did before You was crucified, that this audience might know that You are their God and their Saviour, and You’ve been the One that’s fed them and blessed them?

196 And may they realize if You’ll do something like You did before Your crucifixion, they know that You’re not dead, but You’re alive for evermore, as the Scripture says You are, “The same yesterday, today, and forever.” If You’ll do that, Lord, we’ll all return home saying like they did, “Did not our hearts burn within us, as He talked to us along the way?” We ask it, in Jesus’ Name. Amen.

197 Surely, God will help us tonight, with an audience like this, standing patiently.

[A brother speaks to Brother Branham—Ed.] (Yeah.) [The brother asks for a car to be moved.]

198 Thank you, yes, Brother. All right. That’s fine. If you’d be so kind. I see someone going now, so I guess the brother will be out all right. Thank you.

199 I held you so long tonight, but I’m—I’m only trying to . . . See, if you just jump in, not knowing what you’re doing, then what good does it do? See? But you, I—I want to get you to a spot to where you can see that it’s the Scripture, it is the fulfilling of the Scripture. Now, last night we took the subject where He was, Messiah was to appear in the body of believers in this last day to perform and do the same thing He did then.

200 Now, I believe we . . . Where did . . . ? We started with number one last night, called a bunch, didn’t we? We called just a few out from number one. We’ll just keep calling around among them till we get them up here.

201 Let’s start, tonight, somewhere else. Each time we told you we’d . . . I told the minister brothers that we’d start from somewhere each night, from the same cards, somewhere each night.

202 Let’s start, let’s say from eighty. That’d be eighty, and see if we can . . . How many could we stand here? We could stand about fifteen or twenty people, perhaps. Who has prayer card eighty? Raise up your hand. Prayer card . . . [Blank spot on tape—Ed.] . . . and you want Jesus to heal you, raise up your hand, all who don’t have a prayer card.

203 All right. Now, while they’re . . . the ushers are lining them up, now with my . . . Just remember, that prayer card hasn’t got one thing to do with it. How many has ever been in the meeting before and knows that’s

true? Raise your hands. Sure, it has not one thing to do with it, not one thing.

²⁰⁴ Now, you set out there that hasn't got a prayer card, you just pray, and say, "Brother Branham, doesn't know me. Lord, he told me a while ago, that You are a High Priest that could be touched by the feeling of our infirmities. Now, I'm going to touch You, I'm forgetting about Brother Branham standing there, but I'm going to touch You. My faith looks to Thee, Lord, I want to touch You."

²⁰⁵ Now, don't get hysterically about it, nothing will happen. Just calmly, just common faith, just say, Lord, "Let me touch You." And say then, "How would I know that You . . . that I touched You? You have Brother Branham turn around and tell me, just like You did when a woman touched You through Your Son, Jesus. Brother Branham and them ministers there are Your adopted sons," see, "but they're taking the Son's place while He's up There making intercession as the High Priest."

²⁰⁶ He's our elder Brother. Did you know that? Sure. And we're—we're God's children, too, by adoption by Him.

²⁰⁷ Now, if everyone just won't move for a few minutes now, just be real quiet for a few minutes. Believe with all your heart.

²⁰⁸ All right. Now, how many in the building is strangers to me, and you know that I don't know a thing about you? Raise up your hand. Entire audience. There's not one person that I can see in this building that I know, except my, I seen my friend, Welch Evans, here a while ago from Georgia setting back up here, way back *here*, that's it. He and his wife, and Brother Fred Sothmann, and, one of the trustees of my church from Jeffersonville is setting right back out here somewhere, and Brother and Sister Simpson setting by him. That's the only people in this building I know, outside of Brother Borders, Brother Gene Goad, right *here*, and, well, my son was here, but he isn't here now. But that's all I know, see.

²⁰⁹ Now, now, if I do not know you . . . I want to ask you this question now. We're taking our time, 'cause if you ever want to get in here, something is going to happen.

²¹⁰ Now, if Jesus was the, is the same yesterday, today, and forever, does the Bible say that? Say, "Amen." [Congregation says, "Amen."—Ed.] All right. Now, how many knows that He has already redeemed you from sickness and—and death? Say, "Amen." ["Amen."] Well, He couldn't redeem you again, could He?

²¹¹ Now, if He was standing here, Himself, He couldn't do one more thing about it, than He could dwelling through you and I. "He that

receives Me, receives Him that sent Me. He that receives you, receives Me.” Is that right? “He that receives me, receives Him that sent Me.”

212 Now, if you’ll just receive the Holy Spirit, the Message of It . . . Now, I’ve quoted you the Bible. See? Just telling you what He did, and what He promised in a little drama, so the little children will . . . I think this little thing setting *here*, and many other *there*, and little thumb-sucker baby setting *there*, I’m watching, my heart yearning for him, and everything I . . .

213 Now, now, if—if this God Who made the Bible, Who wrote the Bible . . . You believe God inspired . . . the Bible is inspired, God’s Word? You believe it? You believe it with all your heart? All right, It’s God’s inspired Word. Then if It’s God’s inspired Word, then if the inspiration of God is here with us to make this Word live, to prove that He’s here, surely you could receive Him. Is that right?

214 Now, now, I want to know, you in this prayer line, every one of you that is strangers to me, that I don’t know nothing about you, raise up your hand. See? Now, it’s all strange, everybody is strange.

215 Now remember, I am not a healer, and no other man is a healer, God is the Healer, that’s right. Now, if Jesus was standing here now, tonight, as I said, with this suit on that He gave me, and if He wanted to declare Himself, how would you know if it’s Him? He’d act the same way He did when He was here on earth. Is that right? He’d do the same thing, then you would know then, He was the Messiah.

216 Now, I’m not the Messiah, no other man is the Messiah, He is the Messiah, but His Spirit dwells in us. See? It’s not us, ’cause I, for myself . . . now here’s a woman. (Is this the woman to be prayed for? All right.)

217 Now, I don’t know the woman, never seen her in my life. She raised her hand a few minutes ago that neither one of us knowed each other. Here’s my hand, Bible laying open here, I don’t know her, I never seen her. You don’t know me, here we are, a stranger. Now, now, here’s a very beautiful picture of Saint John 4, here’s a panoramic like the well there, out at the public well at Samaria.

218 Now, every person in here be ready to receive it now, see, and this—this would settle it right here. You be ready; you be ready; you, you, all around here, just be ready. See? Cause if you can see Him come in, and do exactly like, that shows that’s He’s not dead, He’s alive here watching His Word. And your little bark is all tossed around. See? Then believe.

219 Just accept it, don’t be afraid, He said, “It’s I; be not afraid.” Now, remember that: “Be not afraid; It’s I.” Don’t be afraid to take Him at

His Word. Say, "I believe You, Lord. I'll get well." Just do that. "Be not afraid; It's I."

²²⁰ Now listen, if this woman and I are perfect strangers, and have never seen one another, if I am anointed with the Holy Spirit and would tell her something in her life, like Jesus did the woman at the well, whatever it might be that's in her life, we've never seen one another, it would have to come through some spiritual power. Is that right? We know that. It would be a miracle. How many knows that? A miracle is something, can't be solved out. All right. Then if it would take place, how many of you would believe it was the Christ, the Holy Ghost, same as what then? All right, then just receive it.

But her and I, together, never seen one another in our lives.

²²¹ Now, for the glory of God, in the Name of Jesus Christ, I take every spirit in here under my control, for the glory of God. Now be reverent, be in prayer. (Quietly, with the organ.)

²²² Now, lady, I want to speak to you just as Jesus did to the woman. Now, you might be here for sickness, you might be here for somebody else, you might, I don't know, see, it might be financial. I—I. . . You're just a woman standing here. That's the same way that the woman met our Lord.

²²³ Now, and He talked to her a little while. Now, you have to take my word for this, I couldn't prove this by the Scripture. But He had need go by Samaria, and He said He did nothing till the Father showed Him, so it must have been this way. He, the Father sent Him up to Samaria. All right, only thing He knowed, do, was go up to Samaria. He thought He would get alone, so He just sent the disciples away. He waited, a woman come up, so that might be the one. So He set there, and begin to talk to her. What was he doing? Contacting her spirit.

²²⁴ Now, if He would have went down there, and said, "I am the Messiah, I—I am the Messiah," it'd be better for her to tell it. See? Let Him declare Hissself to this woman. See? God works in mysterious ways. See? And He told that woman something, was in her life.

Well, she said, "You must be a prophet. I know when the Messiah cometh, He will tell us this, He said He will do these things."

Jesus said, "I am He." Now, He promised the same works, and especially in this age.

²²⁵ Now, if—if you were sick, and I said, "I have a gift of Divine healing," a gift of Divine healing is nothing but faith in Divine healing, that's all it is, have faith. Everybody has faith in Divine healing has a gift of Divine healing, 'cause that's all it is.

226 Now, that don't make them a Divine healer, no more than it makes the man that believes in salvation a—*a* Divine saviour. See? It just, he believes in it. I believe in it, too, but I'm not a gifted person like some of the men, like Jack Coe, and many of them brethren was, just real. . . I guess they, God deals with them in their ways, and Brother Roberts in his ways, and me with my way; we just got ministries, that's all.

227 God set in the church apostles, prophets, teachers, evangelists, pastors. That's all. And then nine spiritual gifts in the church.

228 Now, you say, "Brother Branham, what are you trying to do?" I'm trying to contact your spirit. Jesus sent me to this city, I was led here. Now, here's a woman, by having a number on her prayer card, way up in the. . . I forget where I called, fifty or seventy-five or somewhere around, forgot now where it was, you just happened to be that woman standing there. All right. Now, not knowing one another, now, what I am trying to do? Contact your spirit.

229 And if the Lord God. . . If I said I had a gift of healing, laid my hands on you, say, "Praise the Lord. Hallelujah! You're going to get well." That would be all right. Go believe it, you'd get well, I believe it, God will honor your faith.

230 But what if He comes and tells you something that you—that you have been, then tells you what you will be. You know whether it, what has been, whether it's the truth or not, something that you have done in your life, way back, or—or whatever He does, or something on that order, then it would make the same Messiah. The audience wouldn't mistake it, they'd believe, and just accept it. Now, may He grant it.

231 Now, if the audience can still hear my voice that Pillar of Fire that you see on the picture is standing right between me and the woman. I see her, she's moving away, she looks years younger than what she does in person, standing close to me. She's moved back to. . . She's had some sort of an operation, and that was on her throat, it was a goiter. That's right. If that—if that's right, raise up your hand.

232 All right, now, you believe with all your heart? Now, let's just talk to the woman just a little bit longer, see, just a little longer, see. So that you. . . The people thinks you guessed it. See what else He would say.

233 Yes, I see her now, again, it's a surgery on the throat. That's been quite a while ago, and the thing has come back again, you got it again. That is right. But see he's hid from the doctor, but he can't hide from God, God knows right where he's at. It's a life, a multiplication of cells growing, smothering, just like you was a little baby in the womb of your mother growing, but this has no form, it's just spreading out, it's a devil, choking spirit. That's right.

234 That you might know: There sets a woman setting right there, throat trouble, too. That's right. What did you touch? I don't know you, do I? Never seen you in my life, but that's what's you're suffering with. See, I can feel that's one spirit calling to the other one, like that, for help, see, like that, it's crossed up, see. If the Holy Spirit would tell me who you was, would it help you? Would it help the audience? Mrs. Harrison, you can go home, be well. Your faith saves you.

235 Is Jesus Christ the same yesterday, today, and forever? Now, here was a woman standing here with a prayer card, that one setting out there in the audience, see. Now, it's totally impossible for me to do that.

236 You say, "Brother Branham, tell me." I can't do it, I don't know. You just touch Him and find out.

237 That woman setting there was praying, and that spirit . . . You start praying and see what happens. You just believe it, don't you doubt it, you believe it with all your heart and just see what happens, just have faith.

238 We are strangers to one another, we were born, probably, years apart, but if the Lord God will reveal to me something in your heart, that you might know that it is—It's His Word, that this Message that I have preached tonight, that's His Word . . . And if That dwells in my heart, then the Word of God is a Discerner of the thoughts and the intents in the heart. Is that right? Just like it was when It was made flesh in the Son of God, It's the same Thing in our flesh, today, the Church.

239 So I couldn't do it by myself, it takes you to do, too, takes them out there. It takes somebody else out there to have this same anointing. See? Might not . . . It'll work, but maybe they not—not be able to speak it out, because this is a gift. See? When I was born, gifts and callings, without repentance, I was just a little bitty, baby boy the same thing that happened, right along, all down through life, without repentance.

240 You're sick because you've been consulting a doctor about something. Right. And that—that's a throat trouble, also. That's right. And now, here's the analysis of it, you be the judge: It's in the voice box, and it's a ulcer inside the voice box. It *was*, it isn't now, your faith has saved thee . . . ? . . .

Just have faith.

241 We are strangers to one another, lady, I don't know you. If God will reveal to me what you're here for, you believe me to be His prophet, or, His servant? You will? It's a hernia. Had some trouble, hadn't you, but the surgeon's operation is having an effect on life, cancer. Now it's come

to a hernia. That's true. You believe that He healed you? Then go, God will make you well. God bless you.

²⁴² Have faith. Do you believe? Out in the audience there, just be real reverent. I don't care where you are. I—I ask you, as your brother, in the Name of Jesus Christ to believe this to be the truth. Watch what happens. Just pray, say, “Lord, let me touch You,” see what happens. I—I believe. . .

²⁴³ Now, them leaves me so weak, just so weak. How many could understand that? Sure. If the Son of God, just one person touched Him, and He said strength went out of Him, what about me, a sinner saved by grace? But it declares He's here, it declares His Presence, He's here. Do you believe that, too, standing up, all around here? You believe it? Just—just have faith and believe it.

²⁴⁴ Just a minute. (Now, when I get about three of these, you let me know, so, I got other meetings coming.) I—I'm a stranger to you, I do not know you, but do you believe me to be His servant? If you were standing here, and our Lord was here in a physical form. . . He's here spiritually, because it's the Holy Spirit that come down on Him like a Dove, and now It comes on us like a Fire.

²⁴⁵ You are a believer, I don't mean a hitchhiker, I mean a—a believer. That's right. Then do you believe me to be His servant? If I would be able to tell you by the Spirit of God what you're here for, you'll believe me? Sinuitis. Oh, that's a terrific thing! That is right. If that's right, raise up your hand. That's right. But that's not all on your heart. You got something else on your heart you're wanting me to tell you about. He's got an ulcer on the leg. Take that handkerchief that you're wipe your tears with and put it on the ulcer. It'll leave him. Go believe now.

²⁴⁶ How do you do, sir? We are strangers to one another. I have never seen you before, and we are strangers to each other. But the God of Heaven, Who raised up His Son, Jesus Christ, Who ascended on High and sent gifts back to men, and He set in the church apostles, which means “missionary,” prophets, that means “seer,” pastors, evangelists, so forth, He still remains to be God. If God will reveal to me what your trouble is, will you receive me as His prophet, or, as His servant? Will you do that? All right, sir.

²⁴⁷ Will the audience do the same thing? (Is this three, yet, or. . . ? That's just, well, just, we got this one here.) There's something strange about the man, I can't make it out yet, let the Holy Spirit reveal it as I speak with him. I hope my voice is loud enough you can hear.

²⁴⁸ It goes beyond. . . Now, now here it comes to the man. The man is in a terrible condition, he's at the hour of death, almost. He's shadowed for death with a cancer, and the cancer is in his throat. That is right.

You know, smoking cigarettes is hard on throat. Will you quit them? Tear it up?

²⁴⁹ Another thing, you're not a Christian, you're a sinner. Will you accept Him as your Saviour, for your soul? If God by . . . ? The apostle Peter came, he was a sinner, too. If God will reveal to me your name, and tell me your name, like He did the apostle Peter, will you believe that It's the Christ, the God Who loves you, and saves you now, from . . . ? You will take my word that your sins are forgiven? You will? Mr. Davidson, then you go home, and get well.

Have faith in God. I keep feeling something come in out there from somewhere, you think I'm reading their mind, I'm not.

²⁵⁰ Here, just touch my hand, lady. If I will look *this* way and tell you what your trouble, you'll know whether it's right or not. Is that right? Then your cancer will leave if you'll believe it. Will you believe it? Raise up your hand if that's so. All right, then go, have faith.

²⁵¹ Come, lady. Will you believe, lady? That God will reveal to me, looking this way, what's your trouble, will you believe me to be His prophet, or, His servant? [The sister says, "I believe you're a prophet."—Ed.] You believe, to be His . . . Thank you, Sis. Then go eat your supper, that stomach condition has left you.

If I tell you before lady comes? She had the same thing, got a nervous stomach, you've had it for a long time, go eat. Have faith.

You believe your back trouble left you, setting there? Well, then go. Praise the Lord.

The audience, don't doubt, just . . .

Come, lady. Heart trouble, God could heal her heart trouble. Go, believe with all your heart.

God heals arthritis, too. Did you know that? Then go believe.

Come. Do you believe God can heal your asthma and make you well? Go rejoicing, thanking God.

Do you believe God can heal your diabetes, and make you well? Go on, go.

If that other lady was healed of asthma, a young girl like you could be healed with it, couldn't you? Uh-huh. Don't doubt, have faith.

You believing? The whole audience is becoming milky-like to me.

²⁵² That man setting over there with arthritis, setting there looking at me, I caught it a few minutes ago when the lady had believed, your faith saves you, go ahead.

Do you believe with all your heart?

Do you believe God can heal that diabetes? You started to get up a while ago, I could have told you then. Don't worry, it's over.

²⁵³ What about you setting next to him there, that bless you, too? The man setting next to him, you believe God will heal that high blood pressure, make you well? All right.

The lady sitting next to him had diabetes, too. You believe He will make you well?

What about you setting there at the end, lay hands on you, you believe you'll get well? Come here. In the Name of the Lord Jesus, go be healed.

²⁵⁴ You're trying to get a hold of yourself, everybody is telling you that, anyhow, but nervousness is a terrible thing. You've wanted a place to put your foot, so you could start from right there. Is that right? You're on the spot now, your nervousness is gone. Go, believe.

Do you believe with all your heart? Some of you out there pray, believe.

²⁵⁵ Here, here's a woman setting before me, she's praying, but she's not praying for herself, she's praying for her mother, a mother in an insane institution. You wondered whether I was talking at you, wasn't you? You was wanting me to contact. Now, if you was praying for your mother, raise up your hand. The lady setting here. Sure.

²⁵⁶ I challenge you to believe it, I challenge you to believe it anyway you want to. You believe it?

²⁵⁷ How many of, in here . . . ? How many in here don't know Jesus as your Saviour, and you'd like to know Him, right now, as your Saviour? Raise up your hand. You want to know Him as your Saviour, stand up on your feet. You that wants to know Him as Saviour, right now, accept Him right while He's present, stand on your feet, everywhere in the building, stand on your feet.

²⁵⁸ You know He's present, don't you? I'm trying leave this altar. Jesus Christ, God's Son, is here to forgive you of every sin, will you accept Him, not what you feel, but upon the basis that He died for you, and you know you're in His Presence now, and you believe that He died for you, and you want Him to be your Saviour, will accept Him upon those grounds? Raise up your hands to Him.

²⁵⁹ Heavenly Father, You said in the Word that "No man can come to Me, except My Father draws him first." And these people in their spirits know that they are wrong, and so they've accepted You as their Saviour, I pray, Father, that You will grant that to them, right now, they've accepted You.

260 You said, “He that comes to Me I will no wise cast out. Come unto Me, all ye that labor and heavy laden, and I’ll give you rest.” You said in Saint John 5:24, “He that heareth My Words, and believeth on Him that sent Me, has Everlasting Life, and shall not come to the Judgment, but is passed from death to Life.” They’re Yours, Father, they’re the tokens of this meeting.

261 With our heads bowed, if you believe that God hears my prayer, I want you to walk up here, you come right out of the aisles there that raised your hands. Come right here and stand here just a minute, right around the altar, move right down this way just a minute. Everyone that wants Christ right now, come right down here just come here.

There, that Thy Blood was shed for . . .
And that Thou bidd’st me come to Thee,
O Lamb of God, I come! I come!

262 Every church member that doesn’t know Christ as your Saviour, and you want to know Him, why would you turn Him away right now, when you see It, you’re right here, present? If God hears my prayer, and opens the eyes of the blind, makes the lame to walk, He—He will forgive your sin, too.

263 If He knows your heart, and tells you on the platform what’s there, He tells me, out there, there’s still more ought to come. He’s speaking to you, I don’t have to call you, ’cause I’m getting so weak I can’t hardly stand here. Come right quick, will you? so I won’t have to wait any longer. Come, right now.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, Whose Blood can cleanse each spot,
O Lamb of God, (All right, now.) . . . come! I come!

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, receive;
Because I promise I believe,
O Lamb . . .

Come, my brother. Come, my sister.

. . . I come! I come!

Just as I am, Thou wilt receive,
Wilt welcome . . .

264 Come, everyone, come now. Don’t wait, if you’re not too sure, come now. He’s right here at the platform. Before God, I tell the truth, that Pillar of Fire, that Angel of God, Who knows the heart of every man, is right here now.

. . . Lamb of God . . .

265 You'll never be any closer until you see Him coming.

. . . I . . .

266 If there's any question in your heart, come now.

. . . I am, waiting not

To rid my soul from one dark blot,

To Thee, Whose Blood can cleanse . . . (Would you—
would you come pray for us?)

O Lamb . . .

. . . receive,

Wilt welcome . . .

Come on, little lady . . . ? . . . 

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