
SPEAK TO THIS MOUNTAIN



Let us remain standing just a moment now, with our heads bowed for a word of prayer.

Blessed Lord, we are grateful to Thee to know that how Thou doth guide the eagle through the pathless air. You guideth some through the waters and some through the floods; some through deep trials but all through the Blood. How You lead Your children. Nothing can stand in the way of the great, mighty Church of the living God; it shall prevail. Though all hell is against it, it will prevail, because going ahead of it is a great and mighty Conqueror, the Lord Jesus.

We would ask You to bless us tonight, Father. We stand as humble children waiting to hear from Thee. Speak to each heart tonight in a great and mighty way. Close our hearts to any unbelief. Open the gates of faith, Lord, and ride right in on the winds of the Holy Spirit. Heal the sick and the afflicted that's in our midst. Bless those, Lord, who are weary along the road. We would ask You, Lord, also, to save the lost, that one who's fell by the wayside.

² We pray that You'll bless the pastor of this church, our dear and beloved Brother Hutchins. May You guide him in all spiritual truth. May he walk side-by-side with You, poised in love until Thou art through with him in this journey. Bless the pastors, the deacons, and all that's associated with this great fellowship. When we leave tonight, may we say like those from Emmaus, "Did not our hearts burn within us as He talked to us along the road." For we ask it in Jesus' Name. Amen. May be seated.

³ I am more than happy; I'm just simply elated tonight to have the privilege of being back in this great church again. Memories linger on from the last meeting we had here. And the boys and I, just a while ago, crossing the bridge. . . It was just one year ago tonight when we left here, closing the meeting: one year ago tonight. And how the Lord times things just right, though we might not understand it, but He—He makes things just right. And we have been privileged to visit the—the outskirts of this city, Newark. And so, I—I hope the folks from Newark don't think bad about that, but I say your little sister city over next to you here. And the Lord has blessed us exceedingly, abundantly this week.

And I come up here on my vacation. I started on my vacation in the early fall. And the whole group broke down with the Asian flu; we had to come back. Then I started on the vacation down this Salmon River,

the River of No Return, where the Christian Business Men takes me each year when I'm in the States. And the second day down, there was a plane come over dropping little messages that a brother had just passed away, and I come out.

Then I had the meeting in California at Lakeport at the—out at the fairgrounds. And when I got home, I thought maybe I'll get just a little rest. They called me that Brother Bosworth was dying. So I rushed down to Florida to see him and come back. Wife said, "Now, you can have this time at home, these days here before begin in Louisville or Kentucky."

So Brother Hutchins called me by telegram. I turned everybody down that day, but I just hardly couldn't turn this little brother down to come up here, and Brother Joseph. So I'm tired and very much worn. And we just come out of a great healing service, just a matter of a little while ago, hoarse and tired.

And I said to Brother Hutchins; I said, "Should I tonight just preach and go ahead." I said, "I've got to drive all night tonight in order to meet another appointment tomorrow right after dinner at Louisville, Kentucky, driving through the turnpikes and so forth tonight."

And he said, "I believe the people would be a little disappointed if you didn't pray for them."

I said, "Well, I—well, I'll just speak to them a little while and pray. And then I sent my boy in, told him to give some cards if there was many here to be prayed for, so we could get the people in—in the line, lined up." So we will try to do that.

⁴ And now, instead of preaching to you . . . with . . . for you tonight, I . . . Which I'm not very much of a preacher to begin with. But I would just like to give you a—a little testimony, or something, or talk on the Word just for a few moments, then place the most of the time on praying for the sick.

⁵ Now, over in the Book of Saint Mark the 11th chapter, I wish to read the 20th verse. And just for a little way of getting a little context, or a little text for I what I want to use as a context after a bit . . . I love to read the Word. Don't you love It? Oh, there's nothing like It, the precious Word of our blessed Saviour. You know, the Scriptures is so perfect that they can never fail.

Now the 11th chapter of Saint Mark and the 20th verse, just one little verse.

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

May the Lord add His blessing to that little text.

6 The Word of God is so infallible, that not one jot or tittle can ever fail. And just on that much Scripture we could base an eternity, knowing that it would never fail. And . . . Because it is a part of God; God is in His Word. And we are . . . Notice that how that it always happens, no matter how strange it may seem, but in God's own good time He makes every Word testify.

Jesus said when He was here on earth, "The Scriptures cannot be broken." And He said, "You destroy this body, and I'll raise it up in three days," because it was based upon the Scripture.

For David the prophet had said, "I will not suffer My holy One to see corruption; neither will I leave His soul in hell." He knew that Scripture pertained to Him, for the Scripture was to the Messiah, the holy One. And He knew His position and His standing in the Kingdom, that He was that Person. So knowing that the Scriptures cannot be broken; therefore, He knew that within seventy-two hours His body would have to raise again, for the Scriptures could not be broken.

Many people wonder . . . He said the three days and nights if you'll take it, it says "within three days and nights." He died on Friday afternoon, was up on Sunday morning. Because not one cell of that precious body could corrupt, because the Word of God said it would not corrupt. And He knew before corruption set in that He was raised from the earth. That's putting confidence in what the Word said.

7 You say, "If I knew there was a Scripture that pertained to me like that. I believe I could have the same faith." Well, my beloved friends, ever Divine promise in the Bible belongs to you. And it's just as essential to you as it was to Him. You find one promise here that God has made, and all the heavens and earth will pass away before that promise would ever fail to act in your stead. Because it's to the believer: whosoever will may come and be partakers of these blessings.

Now, I think that one of the main things that causes us to miss the blessings . . . And remember, "Faith cometh by hearing, hearing of the Word of God." And the reason that we miss it, is because we don't feed on It enough. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man shall have his daily Bread by the Word of God. But we try to make it, more or less, some far off promise, way away in some other age. But the Bible says, "Now we are the son's of God," not we will be, we are now.

And God has not made it complicated. And many people try to think it's that way, that it's complicated. Therefore, they miss the real blessing of the Word by trying to make it some hard thing. And my purpose in these next ten or fifteen minutes, is to reveal to you the best

that I can by His blessed Word, that God is not complicated in any way. The believer makes it complicated; God makes it simple.

⁸ Now, in our text tonight Jesus had just come from Jerusalem where He had seen, no doubt, tens of thousands of people along the journey that was sick and needy. And many great things should be done, as the people would think. But “He could do nothing,” He said, “until the Father showed Him first what to do,” Saint John 5:19. Not one miracle did our blessed Lord perform until God showed Him first what to do. It wasn’t given to Him just to take the blessings of God and throw them out any way He wished to. For the Scriptures cannot be broken. And He said, “Verily, verily I say unto thee, that the Son can do nothing in Himself, but what He sees the Father doing.” That’s true then, because the Scriptures cannot be broken, and it’s the Word of God from His lips.

And then would you ever think that all this great power that was within Him . . . For He was truly Jehovah God made manifest in flesh. He was no prophet. He was the Creator, the prophet God.

There’s people today try to take His Divinity from Him and make Him just a mere teacher or prophet. Oh, they are so wrong. Man give Him the lowest name that they could give Him: a spiritualist, fortuneteller, Beelzebub. And they sent Him to the lowest city, till even the smallest man of the city had to look down to see Him. That’s what man done to Him, but—and give Him the lowest name.

But God exalted Him so high that even He has to look down to see heaven, and give Him a Name above every name of in heaven and earth is Named Jesus. All demon powers and everything is subject to Him. Let every tongue shall confess it, and every knee shall bow in honor of that Name that God give His obedient Son. How glorious . . . ? . . . that is that Name.

⁹ And to think that the Jehovah God, Who could shed forth His great glory, as we look towards the heaven, and the stars, and the solar system is more than dust in His hand. And He’d be so concerned, that even when Jesus of Nazareth passed by that simple fig tree, and looked upon it as if to find something to eat. And He said, “No man eateth from thee.” In the original Greek it says, “For a season”; which the word “forever” only means “for a season.” If . . . Forever is a space of time, because it’s forever and (conjunction) forever. But in eternity has no beginning or ending.

So He said, “No man eateth from thee for a season.” Now, you notice, immediately something happened to that tree, though it didn’t show that it happened. And on the next day as they passed, Peter looked at the tree. And he said, “Behold the fig tree which Thou did curse yesterday is drying up.” Something had taken place.

And He looked to them and said, “Verily, I say unto thee, if thou shalt say to this mountain, ‘Be moved and cast into the sea,’ and don’t doubt in your heart . . .” Now, in the original it says this in the *Lexicon—Greek Lexicon*, it says: “If you should say to this mountain, ‘Be ye lifted up and thrown into the sea,’ and don’t doubt in your heart, but believe that it is being done, you shall have what you say.”

¹⁰ We are looking for things so spontaneous, but what did He mean. You look at the mountain and say, “Be thou lifted up and thrown into the sea.” And then in your heart believe that what you have said is taking place.

Maybe just one little grain of sand begin to move, through the whole mountain. You might not be able to notice it, but there’s something in your heart says It’s being done. You shall have what you say. That’s the faith. Many of us are prayed for at night, the next morning say, “Well, there’s no difference. I don’t feel any different.” There’s where we are failing. That doesn’t have to show one thing, but, “If thou believest in thy heart that what you say is being done, you shall have what you say.” That’s it. If you believe that what you say is already taking place, I don’t have to feel it or see it. I believe it. That’s the reason that it takes place.

¹¹ If someone . . . If I was standing miles away from the city, hungry, and a loaf of bread would save my life, and I asked you for a loaf of bread, and you gave me twenty-five cents, the purchase power of the loaf of bread, now, I could be just as happy with that twenty-five cents as I would be if I was standing right by the counter, ready to buy the bread. For I’ve got the purchase power. Now, the Bible said that faith is the substance of things hoped for.

Now, too many people in our meeting (and this is for your good), too many people in the meeting are looking for some tangible evidence. That isn’t faith. That isn’t faith. Faith believes it even though it’s contrary; it believes it.

Moses endured as seeing Him Who was invisible. God gave father Abraham a promise of a child by Sarah, his wife, when he was seventy-five years old and she was sixty-five. And Abraham endured twenty-five years, resting on that promise. For he counted that He Who made the promise was able to keep the promise. And he staggered not at the promise of God through unbelief, but was strong, giving glory to God. And we are supposed to be the children of Abraham. God didn’t give him the child for twenty-five years, but he endured as seeing Him Who made the promise, and knowed that His Word could not fail.

¹² With my purchase power, there’s where it is, Christian friends. Please understand. May God open our hearts to this understanding,

that faith is not a myth, neither is it something that's a—you just imagine. Faith is positive. Faith is the substance, just the same as this glass is, just the same as this book is. "Faith is the substance of things hoped for, the evidence. . . ." O blessed be His holy Name. It is the evidence of things you do not see, but you believe it. When God has spoken it, God has to keep His Word. And every promise is yours if you can receive it as yours.

¹³ Now, if I had the quarter in my hand, I'm maybe five miles from a loaf of bread. But I can rejoice just as much with a quarter in my hand, as I could with a loaf of bread in my hand. For I have the evidence that I've got the bread, when I got the purchase power of the bread. When I've got the faith for my healing, I've as good as got it, no matter what takes place or what the doctor says. That's what you believe.

Now, I could take the quarter and start rejoicing. "What are you rejoicing for; you're not eating bread."

"But I got the purchase power." The doctor says you can't live, but about two more weeks. But you're rejoicing. "What you rejoicing for?"

"I have the evidence in my heart that God's promise has anchored here. All devils out of torment could never shake me from it. I'm bound to receive it." (I hope I'm not yelling at you.)

But you see, when I got the quarter, away I go quickly to the store to get the bread. All along the road I can rejoice, and maybe getting weaker all the time. And maybe before I arrive at the store I may get so hungry, I got cramps all in my stomach. That doesn't make any difference. I get hungry and weaker all the time, but I'm holding the purchase power of that bread.

¹⁴ "And if thou canst believe and say in your heart, and believe that it's taken place (Right now it went to work.), you can have what you say."

Then just say, "Lord, I believe You and I am healed." Without a shadow of doubt something is anchored in there. It's begin to take place because you said it. What have you said? You've used the Word of God, and It's eternal. It cannot fail because It's God's Word. And God's Word will create the promise that it holds.

¹⁵ Someone said not long ago when I was speaking at a meeting, said, "Do you mean to believe, or to say that you believe, that this world will be destroyed?"

I said, "Yes."

Said, "How do you figure that? How could it be destroyed?"

I said, "By the Word of God."

"Will the atomic destroy it?"

I said, "It'll be destroyed by the Word. For the Word created it, and the same Word that created it, said it'll be destroyed." God said so. How it'll happen, I don't know. But it will happen. The Word that created it, the same One said will be ended.

And everything that has a beginning has an end. It's those things that does not have a beginning, has an end. God has no beginning; so, therefore, He has no end. And the Life, His own Life, Eternal Life. . . The Greek word "Zoe," that's God's own Life has come down into you, and you become part of God. And you have Eternal Life, which had no begin or no end to it. You've got to go up with that Eternal Life. You can never perish, because it's Eternal. God's promises are eternal. Believe and you shall receive.

¹⁶ But could you imagine (quickly now), that the great power that was in the Son of God. . . And when He met the devil, He never used it. He just took the Father's Word to show how simple it was. "Man shall not live by bread alone, but by every Word that proceedeth from the mouth of God," just to show the power of that Word. He also said, "Destroy this body, it'll be raised up again in three days." What was it? He was eating that Word that made the promise. There's no way for the grave to hold Him. That's right. God's Word.

And could you imagine, if you could only see the simplicity of God's eternal purpose, and of the sovereignty of His grace. Could you imagine Him using that great power to put a curse on a tree because it didn't have any fruit on it, and leaving thousands lay unhealed? The tree is part of God's creation as same as man is part of God's creation. But to show that He is concerned about trees, about insects. . . If He's concerned about those, how much more is He concerned about you?

¹⁷ Just some time ago, about four months, I guess, Brother Wood, that lives next door to me; he was a Jehovah Witness, forbidden to go to the church. He had a boy that had a paralyzed leg from—from polio. And at Louisville, Kentucky (where we go next), there was a—a meeting out there at the high school gymnasium. And there was great things the Lord did. His wife is Methodist, or, no, I believe the Anderson Church of God, called the First Church of God. And you probably get the program up here: "Shady Green Pastures." It's a nationwide broadcast, Brother Meekler the pastor.

Then. . . Brother Wood did not believe in no such stuff. But when come to the meeting, he seen something take place; his heart was strangely warm. I went overseas, come back. And one night, at Cleveland, Ohio, him setting a city block from me, the Holy Spirit turned and said, "You, your name is Wood, and you're from a certain city in Kentucky. You're Jehovah Witness by faith. And you've got a

boy there that has a paralyzed leg, drew up underneath. And your wife suffers with a horrible tumor. **THUS SAITH THE LORD**, they're healed. They didn't know what to do. They turned and looked at each other, and went on with the meeting. Of course, I followed on.

In a few moments she put her hands down to her side and said, "Banks (that's her husband), look here; there's no knot left. Said, "David get on your feet." And the little boy jumped up, both legs just as normal as they could be.

¹⁸ They live next door to me. His father, being a reader in the Jehovah Witness. . . Now, if there's any Jehovah Witness here, no reflection. But he's excommunicated his son from their fellowship, and then said he had gone off and gone mad. Then a few years, about two years passed, Mr. Wood living next door to me, a wonderful neighbor. One day I was out cutting some grass in the backyard for a little while. And then a car drove in at Brother Wood, and he called for me to come down.

He said, "Meet my brother Lyle."

Oh, I had a very cold handshake. Said, "Howdy." And just like that, walked on, great big, strong man.

And I said, "How do you do, Mr. Wood? I'm certainly happy to meet you. I am certainly a great friend to your brother here."

And he said, "Yes," and set down. And real dyed-in-the-wool Jehovah Witness. . . So just a little bit, he begin. . . Banks begin to tell him about the things he'd seen in this meeting. And he just turned his back to us.

¹⁹ Just then, by the grace of the Lord, to a lost sinner, unbeliever, said, "Mr. Wood, your wife is a black-headed woman, and you're running around with a red-headed women. You have two little boys."

He said, "I guess Banks told you that," Turned his back back to me.

But I said, "Last night when you was with her in the house, and there was a man beating at the window, and you sent her there. It's a good thing you didn't go; he would've shot your brains out.

He said, "Oh, God be merciful to me," and fell in the floor and gave his life to the Lord Jesus: Simplicity. Hundreds of sick children waiting for the vision. . .

²⁰ Down on the river, we went fishing with his old daddy, come down, it alarmed his father. And his father said, "If anything like that, I could see it happen, I'd believe it." On the road, he said, "Will you go fishing with me?"

I said, "If I can get a chance to get my calls all up this afternoon, I will go in the morning." On the road down it'd been raining. I said,

"Every (seeing a vision)," I said, "Every stream that we cross will be muddy, but when we come to the Wisdom Dock, it's going to be beautiful and blue." I said, "We're going to fish, and we're not going to catch anything until the evening. I'm going to catch about twenty-five fish, weighing eight or ten pounds. You're going to catch one, and Mr. Wood, your son, is going to catch one. In the morning I'm going to catch a scale fish, large for its size. And by that you'll know that God lives and reigns."

He looked over, and winked at his son, and went on. Every word of it happened just exactly the way God said it would take place. What is it? Just simplicity, that God works in.

²¹ Two weeks later Mr. Lyle, and Mr. Banks, and I were back again. Some of my relatives own the dock. We had fished all night with our lines, and we'd caught several big fish. And the next morning we had nothing. That day we baited our lines, was staying away, was kind of getting just a little mental rest. I was catching sunfishes to put on the line. And all of a sudden, while setting on the side of the boat with the little fly line, pulling up the little sunfish for bait, the Spirit of the Lord came down. And I said, "THUS SAITH THE LORD; it shall come to pass that there you'll see the glory of God, for there is a little animal somewhere that will be raised from the dead." And when I come to, I wondered what I had said.

Mr. Wood laid his line down, say, "Repeat that Brother Branham?"

I said, "What did it say?"

He said, "About the little animal."

²² Well, I had in my mind that something was going to take place at home. I have a mixed audience, but I want you to understand this. We're a little skeptic of kitties. I guess they're all right, but I—I just don't care too much for cats: none of the Branhams. So we . . . all—all . . . We never had one around the house. So my little girl and little neighbor girl come up.

And she said, "Oh, daddy, someone has poisoned a poor cat." And said, "It's frothing out here. Won't you let us keep it?" Said, "We've got it in a box."

And I looked. I seen the condition. So I said, "All right. Just put it in the shed. And of course, the next morning we had a bunch of kittens. And my little boy, Joseph, kinda—kind of a rough, little fellow, he picked one of the little kittens up and squeezed it so hard till he squeezed the breath from the little fellow. And he threw him down, didn't know what to do with him. And I thought, "You know, maybe the Lord's going to raise that little kitten. It's probably died, and He's going to raise it up."

Well, Brother Banks said, "That would be wonderful." And the other Brother Wood said, Brother Lyle, had just been converted, and I had just baptized him, and he had received the baptism of the Holy Spirit.

²³ And so, we let it go, and all of that night and caught no fish. The next morning we pulled into a little cove, and were going to try to catch some large sunfish to go home. While I was setting there casting a line, couldn't get a bite. And Mr. Lyle Wood pulled real hard till he let his line lay too long, and a little sunfish about that long, little green-looking fellow. . . You call them here "bream," I believe. Oh, he had swallowed that big hook all the way down in his little belly.

And so Mr. Wood looked up and said, "Looky there, all the way down." And he just got a hold of the line wrapped around and pulled. And when he did, the little belly come out, the stomach; part of the gills come out. He pulled the hook out. He looked at him and threw him over in the water. He flopped two or three times and turned his little fins out, turned over sideways.

He said, "Little fellow, you shot your wad." And the winds a blowing, floated the little fellow back to the . . . ? . . . We set; we fished for some, oh, I guess to say, half hour.

And I was . . . I said, "It's strange, we better move to another location, because the fish are not biting here."

And Brother Bank Wood said, "Let me just try once more." He threw—threw his line over behind some pad.

²⁴ And I was setting there, looking at that little fish laying back in the trash there on the water, been dead for some half hour, with his little belly out of his mouth and his gills had done turned white. And I was fishing there.

Now, this may seem fiction, but truth is more stranger than fiction. And as I looked at the little fellow, just then coming down the hollow in those mountains, I heard like a wind. And it come swooping down. And all a sudden It covered me over. And I'd just been talking on this Scripture with them. And just then Something said to me, "Call for that little fish." And before I knew . . .

Brother Banks said, "What's the matter, Brother Branham, you're white?"

And I said, "Little fishy, your creator, Jesus Christ, makes you alive. And as I'm standing in this sacred pulpit, over the Holy Bible as my witness, God, if that little fish . . . ? . . . to himself, swam through the water just as hard as he could go, perfectly well.

Mr. Lyle just pitched plumb over in the boat. He said, "Brother Branham, that's a rebuke to me because I said to the little fellow, 'You shot your wad.' I . . . ? . . . for that."

I said, "No, Brother Wood. He just showed how simple He can work here. He's concerned about everything: the fishes, the . . . ? . . . He's the God of the harvest. He's the God of all eternity. It's His Word.

²⁵ I would've no more spoke to that fish than nothing, if Something hadn't have spoke first. What was it? He spoke those secondarily, by the Holy Spirit through human lips become the creative power of Almighty God, because God said so. If that taken place that way, how much more could He through the written Word of the Lord God that was spoke through human lips as it was through . . . ? . . . "If thou canst believe." How simple. Just don't doubt It. But believe that what you say shall come to pass; you shall have what you say. Believe it, friend of mine. Now, let us pray.

²⁶ O eternal God, in the heaven before there was an atom, before there was the morning stars to sing together, the great Spirit of the living God covered all space and eternity. There You purposed in Your heart to have a creation that would worship Thee. All down through the age how You've sent just men, laws and prophets, and finally Your Son. And He said, "I will not leave you comfortless: but I'll come again, and will be with you, even in you, to the end of the age. And the works that I do shall you, also; more than this, because I go to My Father." And the Bible writes, as the great Hebrew writer said, "Jesus Christ is the same yesterday, today, and forever."

O, Great Jehovah, Thou Who art coming soon, Thou Who has looked upon the sins of our nation until You've almost hid Your face from prayer to save it. And today, as Nebuchadnezzar of old having a modern rock-and-roll dance in his garden, thinking they were safe behind the great walls of Babylon, and not knowing that all the time that there was a ditch being dug that would change the course of the river. And the enemies was at the gate killing the guards and ravishing the women in the street, because that they had forsaken God.

²⁷ But as the Queen run through and said, "Don't be troubled, there is a man who can understand the supernatural." And O Lord, we're so glad that there's One in our midst tonight, the Holy Spirit, the supernatural. And You're calling a Church in the realms of supernatural. The sputniks in the sky, all these things show destruction's at hand. And then we are taught that the Church shall go before the tribulation.

Noah went into the ark before the rain fell. The angel said to Lot, "Come hither, for I can do nothing till you come out." O, Lord, the

Church shall go before that time. And when we see the handwriting on the wall, the sputniks sailing the earth around; and the world in a quaking condition, how close is the rapture of Your Church then? They must go hither before anything can be done.

O Lord, grant to Your people a special blessing tonight of Your Divine Presence. We not know what tomorrow holds; but we know Who holds tomorrow. So we pray, God, that tonight by Your grace, that has projected to us a Saviour by Your love, may It send Him again tonight in the form of the Holy Spirit. And You have said, "I am the Vine and you are the branches." Get into these branches of the tree, Lord. Energize every one that You're connected with, and show signs and wonders of Your resurrection, that it might increase the faith of the people, that they might look and live. For we ask it in Jesus' Name, Thy Beloved Son. Amen.

²⁸ Now, my beloved friends, our time slips so easy. And now, tonight there comes a time again where this must be found wrong or right. Of times that I have held the Mohammedan bible (they're three times us in number), held the Mohammedan bible in one hand (the Koran) and held the Bible of the Lord God in this hand, saying, "One is right and one is wrong. Challenge it." Never has Jehovah failed. He can't fail.

Now, you sick and needy here, God has already purchased your healing. You're already healed, every one of you. Healing is something that was a finished product of Calvary. There's where every redemptive blessing that Christ died for was completed at Calvary. The price was paid. The devil is only bluffing you. Jesus lives.

We don't have to take some theologian's ideas, to say, "He died nineteen hundred years ago and that's the last we've seen of Him."

If He said that would be the last we'd see of Him, we could believe it that way. But He did not say that. He said, "A little while and the world won't see Me no more. Yet you shall see Me: for I'll be with you, even in you, to the end of the world. The works that I do shall you also. I'm the Vine, and you are the branches." The branches bears the fruit, not the vine no more. But the branch can't bear fruit until it's energized by the vine.

²⁹ Now, if He's the same yesterday, today, and forever; if He is risen from the dead, sent back the Holy Spirit to be the Comforter, to do the works. The Holy Spirit is Christ. That was the Pillar of Fire that was in the wilderness with the children of Israel. That was Him that stood on the banks of Galilee and said, "Before Abraham was I am." That was the Pillar of Fire that was in the burning bush.

And He said, "I come from that Light, from God. I go back to that Light, God." And when Paul met Him after His resurrection, on His

road to Damascus, there He was, a Light that struck Paul down. No one else saw It. Paul saw It. Those soldiers looking to see what they could see; they couldn't see nothing. But It was so strong to Paul till it put out his eyes. You see what I mean. God can hide Himself from one, reveal to the other. It's God. "Not him that willeth, nor him that runneth. It's God that showeth mercy." You see what I mean.

³⁰ Now, He has returned back to that Light again. That's this picture that you see, that the scientists has been baffled over for a few years. He's here. If it's a spirit, you know it is. What—what would the spirit of John Dillinger bear? Guns, murders. What would the spirit of an artist bear? The touch of the brush. What would the spirit of Sankey bear? The melodious voice, that sang before Abraham Lincoln and didn't even know the notes in a book. What would be the—the spirit of anything? Would produce the fruits of that spirit, would produce what it was.

And the Spirit of Christ will act like Christ, will do the things that's Christ. And how we make a poor example of what His grace was to us.

³¹ Now, as we go to the meeting, if you will just be reverent a little bit. I'm not much of a preacher. I can't class myself. I say . . . ? . . . is a preacher, 'cause I don't have the education these ministers does, and so forth. My gift is seeing visions.

The Bible said there's five offices in the Church that is ordained of God and put in the Church—office holders. First is apostles, prophet, teachers, evangelists, pastors. They're God's foreordination. By predestination, by foreknowledge He saw it, placed it in the Church for every age.

In the local Church there's nine spiritual gifts that operate in the entire body: speaking with tongues, interpretation of tongues, and—and all the different works of the Lord; the gift of prophecy.

Now, there's a difference between a prophet and a gift of prophecy. Gift of prophecy can be on one, then the other; then it still has to be judged before three judges before the Church can receive it. But not the prophet of the Old Testament, he was born a prophet. He always was a prophet. He had the Word of God. And after he's dead, he's still a prophet. Did that bother you?

³² When the witch of Endor called up the spirit of Samuel, he was still in his prophet robe, and he was still a prophet. He told her what would happen the next day. Certainly. Death doesn't change a man; it just changes his dwelling place. If you're a sinner when you die here, an unbeliever . . . Oh, you might be a loyal church member. But if you die in your unbelief, there's nothing left for you but to be condemned. If you die in faith, that's what saves you. Your faith has saved you. You've

got to go to Eternal Life, because it's Eternal Life that's your faith in God, the same thing.

May the Lord grant tonight that He will bless us now in these next few moments of the remaining part of the meeting.

³³ [Brother Branham speaks to someone about the prayer cards—Ed.] . . . ? . . . prayer cards . . . ? . . . K? K, he said he give our prayer card K for the meeting tonight. Why are these cards given out? Just so that you can keep lined up; that's all. How many people here is sick and wants to be prayed for? Raise your hand, all over the building, everywhere. There you are. About two hundred people, three hundred.

How many cards did you give out? Fifty. Well, who's going to be first now of these three hundred? There you are. I say, "Let this woman come and this woman come." Then it's respect of person. They bring those cards down and mix them all up together before you, walk right around, give you a card here; 'cause nobody knows where . . .

You might get number 1, and you next door to you would get six, and the next could get three. See? And then, where you going to call from? One, three? He don't know. I don't know. Nobody knows. I don't know right now. I'm just standing here, will call from somewhere, wherever the Lord lays on my heart. I don't know yet.

Now, when you do come up, that's no sign you're going to be healed. It only gets the Holy Spirit moving in the audience. And when the Holy Spirit begins to move, then He goes right on out with those who doesn't have prayer cards. See?

³⁴ Now, Jesus Christ, when He was here on earth . . . that there might be a stranger in our midst. When Jesus was here on earth, He said, "I do nothing till the Father shows me first what to do." Look when Philip found Nathanael, Jesus told him what . . . He told Peter what his name was when he walked up, said, "Your name is Simon and you're the son of Jonas." Why, it astonished him. He said, "But from hereafter, you'll be called Peter," which is little stone.

And up come Philip, went over and got Nathanael (thirty miles around the mountain) and brought him back. When he found him, he was under a tree; said, "Come, see Who we found, Jesus of Nazareth, the Son of Joseph."

He said, "Now, could there be any good thing come out of Nazareth?"

He said, "Come, see." That's the best answer anyone could give. "Come, see." Examine it by the Word.

³⁵ Now, remember, there's going to be millions of Americans meet their doom . . . ? . . . What would hinder tonight for this whole nation to

be destroyed within five minutes? What did science say the other night, this nation—nationwide broadcast on that? We're five years behind Russia. They got a sputnik, and they can put a man in it, dozens of them, send them up there in sky, and move right over this United States and say, "Surrender, or go to powder in a few minutes." 'Course, we would surrender to save our life.

What would happen? Russian soldiers pouring in by the millions, running into the streets, and grabbing the women, ravishing young girls, sweethearts, whatever it was. Don't make any difference to them. Sure. They're communists, cold-hearted. What would happen? Go right into a nice home, kick you out of it. They'll use it theirselves. It's Russia's then, and we're a satellite.

Let me tell you: the Church won't see that. She's going to be gone when that comes. That's THUS SAITH THE LORD...?... It'll be gone by that time. Jesus is coming, and that's why these signs... what's... .

³⁶ I said to some of my brethren the other day, "I can't understand." Now, this is a little personal. I don't believe I've ever made it public, but I'm going to say it now. I've never said it before in public in my life. See? To make it just... I'll make it plain that you'll understand.

The other day I was wondering, "What's going to happen, Lord?" How do I know these things. That picture alone ought to have shook the whole world, but not even a newspaper packed it. Why? Look at these great things that's took place, the simplicity of God through these healings and miracles. Why did it happen? How did it come to pass? Why can't people see that?

³⁷ I go to a meeting to my American people, and I speak to them. Take the theologians, take them back in their office and lay the Bible down. Take it out there, and say, "Here, look here. See if that isn't exactly what He promised." Then the Lord Jesus come around and confirm that.

The people say, "Yep, for you." That's about it. See? "They have eyes and can't see; ears and can't hear."

And I'm sure, my dear friend, as much as I love you... Billy said a few minutes ago, come said, "Daddy, they've taken up a love offering for you." Didn't have to do that, Brother Hutchins. I didn't need... 'Course, I'm a poor man. But you know what feeds my children? It's your money. What buys me a suit? Your money. Why would I ever come here? Why would... I'd preach to empty seats if it wasn't you. Then if somebody loves me that well, shouldn't I be dead earnest with that person? I'm going to answer to Christ for it. I should be dead earnest.

38 Listen. Why can't these things be seen? Then here's what come to me. When George J. Lacy, the head of the FBI, give me that picture, he said, "Mr. Branham, someday that picture will be sold on ten cent store shelves, but not while you're living." That always stuck with me. Why?

I said, "Why, sir?"

He said, "The testament is not in force until the testator is dead. It would start a heathen worship," turned around and walked away.

That stuck with me. And here a few months ago I was studying, then here's what come to me. Listen. God's justice. . . God by foreknowledge knows who will and who will not. You know that. You're taught here by these fine teachers.

39 [Blank spot on tape—Ed.] Listen, you hear that, you setting here? [Blank spot on tape—Ed.], so therefore. . . ? . . . He said, "No man can come to Me except My Father draws him first." God has to do the drawing, then you're love gifts to Christ by God.

I wonder. When the great Elijah was on earth, people didn't recognize him till he was gone. Elisha took his place. They laughed at him, called him bald-headed because as a young man went bald-headed. They didn't know who he really was till he was translated and gone to heaven, or taken up.

They didn't know who John the Baptist was until they beheaded him. The disciples didn't even know him. The disciples said, "Why does the Scribes say that John. . . or that—that Elijah must come first?"

Jesus said, "He's already come and you didn't know it." You see how it went right through?

But God's justice—He called those who He knew. "All He has foreknew, He has called; those He's called, He's justified; those He's justified, He hath glorified (See?), what He foreknew. Listen closely, so you'll get faith to believe.

They didn't know Who Jesus was till He was dead, buried, and rose again. Let's take the Bible then.

40 You, my Catholic friends, my background's Catholic. We talked about Saint Patrick, the Catholic saint. He was about as much Catholic as I am tonight. But there's no other church. . . They called him, but. . . What happened when he had power to drive the snakes from Ireland, the legends, and so forth, we have a. . . Then after he was dead, the church recognized him and canonized him as saint, after he was gone.

Look at Saint Francis of Assisi, a walking preacher with a Bible under his arm. He was preaching and a bunch of birds chattered; and he

said, "Sisters, hold your peace while I preach the Gospel." Despised and rejected the Catholic church, but after he was gone, they recognized him as a saint and then canonized him.

Look at Joan of Arc (you school children here), Joan of Arc, a spiritual woman, who saw visions and had spiritual Light. And what did the Catholic church say about her? "She's a witch." And they burned her to a stake. About two hundred years later they realized the woman was a saint. So they done repentance; they dug up them priests bodies and threwed them in the river. That's a big repentance. But they recognized her after she was gone.

Now, can you make two times two equal four? You're looking for something (I may never be in this pulpit again.), you're looking for something that's passing by you and you don't recognize it. After while when it's gone, then they'll pick this up and say, "Why did this happen? When did this revival go on? When did this take place?" It's too far then.

⁴¹ Heavenly Father, open our eyes tonight, that we might see Thy glory. Give us grace just now, Lord. We wait on Thee. In Jesus' Name. Amen.

⁴² Prayer cards K, let's...?...[Brother Branham asks someone—Ed.] "Where'd we call from this afternoon? Was it fifty? Yes. Fifty, I believe that's right. Fifty, we... What say? 1 to 20. All right. We took the first part of them this afternoon. Let's take the last part tonight. Let's start from K-85 then; 85, 90, 95, 100, that'll be enough. Who has K-85? Raise up your hand. The colored lady, way back here. Come here, lady, right here at the platform. 85, 86? The little lady, right here. All right, right here. 87. This is to line up. 87. Does anyone have? You, lady. 87, 88. Who has prayer card 88? Prayer card... [Blank spot on tape—Ed.]

⁴³ Everyone just keep real quiet. Watch this a way, pray. Now, do you realize... How many Christians is here? Raise your hand. Do you realize what a challenge this is? Would you want to come and take the place? You're welcome. I'd be very happy, would set on the line here and watch, pray with you. Certainly.

What am I representing? What am I standing here for? Do I have to do it? No. I do it because God told me to do it. And I stand here with a Divine gift, not me but Him, to represent Him. Then at the judgment I have to stand with you. That's going to be the difference there. Now, and at the judgment I have to answer; you have to answer. I have to answer whether I preached it; you have to answer whether you received it or not.

⁴⁴ Now, if any of you here . . . How many in here knows the Scripture says that Jesus now (right now) is our High Priest that can be touched by the feeling of our infirmities? Do you believe that? The Bible said so. Then how would we touch Him, like the woman touched His garment? Yes, sir. She touched by the feeling of her infirmities. And she touched His garment; He turned around and said, "Who touched Me?" He didn't know, and didn't know who touched Him. And He said, "Who touched Me?"

Why, Peter said, "All of them is touching You."

He said, "But I got weak; virtue (strength) went from Me." See?

Now, think of one vision. That one woman touched Him and the Son of God got weak. How about me, a sinner, saved by His grace? What would one do to me? See? But why was—was it happening so many times. Look at this this afternoon, and here we start again. Why does it? Because Jesus said, "These things that I do shall you also; and more than this shall you do, for I go to the Father." It's His Word.

⁴⁵ Now, you say, "Heal somebody." I can't, course not. Now, you just be real reverent. Don't move around; keep your seat. Set real quiet, pray. Touch Him. If you touch Him with your faith—faith, then watch and see if He don't turn right back around and touch you, talk to you and speak to you with a audible voice. He may have to use somebody else's voice, 'cause the only voice He has is mine and yours. Only hands He has is mine and yours. We are the—we are the vine, the branches.

⁴⁶ Now, everyone reverent now just while we pray. Heavenly Father, I pray unto Thee tonight, myself with this audience I bring them in behalf of their sickness. And O merciful God, be kind to every one. And may their hearts be open tonight. May they understand. Anoint their eyes with eyesalve. And anoint mine too, Lord, that we might see the invisible God working among His people as He promised. He promised He would not leave us, Lord God, Jehovah. He promised He would be with us. And the works that He was doing, we would do like manner works, until He comes.

Now, Father God, I have did all that I know how to do, the next is Yours. And now, we commit ourselves to Thee, and ask that You'll visit us tonight, and bring us joy to our hearts, healing to our bodies. For we ask it in Jesus' Name. Amen.

⁴⁷ The next is for God. As far as I know, the lady that stands by me now, is a stranger to me. I do not know the lady, as I made mention this afternoon. I guess we're strangers to each other? We are. This woman is a colored woman; I'm a white man. If this isn't a—a picture again of the woman at the well, a Jew and a Samaritan . . . Jesus let her know that there was no racial lines in God. Matter the color of your skin;

that has nothing to do with God. We're every one from the same tree, exactly, yellow, brown, black or white. The country we was raised in has nothing to . . . the color of our skin's no more than the other, has nothing to do with God. By one blood God made all men.

If I was dying, this woman could give me a blood transfusion. But don't never put an animal blood in you, you'll die. Her blood's the same as mine. God created us both, and here we stand this afternoon, both strangers, never seen each other. Her a colored woman, me a white man, if that ain't a beautiful picture of the very Saint John 4. How many knows that that's true Scripturally. You've read where this woman went. Now, Jesus begin to talk to her, and He said . . . Till He caught what was wrong.

He said, "Bring Me a drink." And she didn't understand that.

She said, "Why You Jews don't have nothing to do with us Samaritans. We have a segregation, so why would You . . . ?"

He said, "But if you knew Who you were talking to, you'd ask Me for a drink."

The conversation went at length about where to worship. After a while, Jesus found what her trouble was, He said, "Go get your husband, come here."

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

Said, "That's right, you got five, and the one you have now is not your husband."

Watch what she said, "Sir, I perceive that You are a Prophet. But we know, we Samaritans know, that when the Messiah . . ." [Blank spot on tape—Ed.] . . . ? . . .

When Jesus told him where he was before he come to the prayer meeting, he recognized Him to be the Son of God. Is that right? The Messiah, how many knows that? Saint John the 1st chapter. That's what the Jew thought. What did the great teachers and scholars say? "He's a devil. That's a fortune teller." See?

What did Jesus say? "You say that about Me, I'll forgive you, but when the Holy Ghost is come and does the same thing, speak one word against It and it'll never be forgiven you, in this world neither in the world to come." Because they called the Spirit of God an unclean spirit. That's the . . .

How many ever knowed that that was the blaspheming the Holy Ghost? To call the very works of God, the devil. That's what Jesus said. That's the blasphemy, unpardonable, never can be forgiven for doing it.



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