
THE SECOND COMING



Good evening, friends. I'm so happy to be here this afternoon, to greet you again in this lovely city . . . ? . . . Phoenix. I once used to be my habit of coming back and forth to travel. I think this is about five or six times that I been to Phoenix, in my ministry. And that's more than I've ever been to any city, any one city, outside of Chicago and Shreveport, in the whole United States. I been to Phoenix, Arizona on campaigns more than I been in my own city where I started . . . ? . . . pray, want me to come back. [Congregation says, "Amen."—Ed.] All right, I appreciate that. [Blank spot on tape.] . . . ? . . . they had to have the heater on when the . . . you know, it got little bit cool, and I was setting there sweating, and then get outside, inside, so it makes it a little raspy for today.

² And I noticed this warm winter in the south, your blood thins up. And up in the north, why, it gets thick. And you just can't stand the heat like people can from the south. And so there's only one of me and there was three of them, so it's better to have a little extra heat than put the . . . make three of them get a cold.

³ But I'll be all right. The Lord always provides for me. We're happy, very happy to be here today. My associate Brother Moore and Brother Brown have a visiting clergyman with us, that come from Texas. And you'll, perhaps, if not already, but, will introduce this man and the rest of them to you. We're happy to be here with Brother Fowler, and all of his staff of fine ministers.

⁴ And we just had to do it on the spur of a moment, because going to the West Coast from here. And at that time planning on going to Honolulu after that. So we wanted to stop in to say hello to our friends in Phoenix, and I think they said about ten or eleven days to say "hello" to you. Maybe we get acquainted in that much time. I hope so.

⁵ And the Lord will be blessed. His grace be in the services. And we're trusting that this will be our, not ours, but the Lord's greatest time of having us together here in Phoenix, because of His Presence ever being with us.

⁶ I just heard that my beloved Brother Roberts has just passed through the city a few weeks ago, and you had a wonderful meeting. I'm so happy to hear that, that Brother Roberts was here, and the Lord gave him a great meeting. He's a wonderful brother, a servant of the Lord. And I believe where people meet together and pray with him that God will honor his prayers and help the people. And so I know you've

already been blessed by the presence of Brother Roberts being here, and the Lord being with him. And may we help share some of the blessings together. You're always a blessing to me. And I trust to be to you.

⁷ And now, the greatest thing that we have is this wonderful fellowship around the Word of God with these others, and seeing our Lord save the lost, bring back those who are wandered away from the path, and then the ministry in healing His sick and afflicted children. That's our purpose of being here: is to try to do what little that we have of knowledge to do with, to try to help along this pilgrimage visit we're here in the earth, make life a little easier to live right and a little harder to do wrong. That's what we . . . our purpose is for: to see Jesus Christ receive the glory that's due Him among His people.

⁸ A meeting just doesn't only mean that some evangelist comes to the city, or a group of ministers gets together. It means a revival begin in each heart, and a—a deep desire to go out among the community, and so forth, and to have prayer with those who are needy, and bring the lost into the Kingdom of God.

⁹ And then the meeting itself, be inspired enough by the Holy Spirit to go do such work, and not just one local church, but in every church through the community, throughout the country might be blessed by our coming together. And I'm sure that would be what our kind Heavenly Father would want out of the meeting. And with God's help I'll do the best that I can, and I'm sure you'll do the best that you can to make this what the Lord Jesus would want it to be. And we believe that He will do it.

¹⁰ And now, this afternoon, I . . . it's the first time that I have ever come in like this to speak to the people, in afternoon meeting at the beginning. Usually the manager, or some of them, introduces the policies and so forth of the church, in the first afternoon. But today it was my lot to come and do this. And most all of you has been in the meetings before, and you know the policy of the meeting, that we are not here to—to proselyte from churches. We're here as interdenominational of—of brethren to represent the Lord Jesus Christ. And we want to see every church receive benefits from our being here. And everybody, no matter what church, or if you don't have any church at all, you're just as welcome as can be.

¹¹ And we trust that these pastors, they will be blessed, the ministry will be inspired by the Presence of the Lord Jesus in these meetings.

¹² And now, and then in, finally, we are not here to take up finances. I wish we didn't even have to ask for one offering in the meeting. But just as soon as the . . .

13 I never took an offering in my life; never in my life did I ever take any offering. And . . . but, and in my church when I was pastor there, Baptist minister, for twelve years I never received one penny salary. But I always thought I was . . . the Lord had made me healthy and I could work, so why not work and pastor. Now, that's not an example for other pastors, because learning later that a minister of the Gospel can't go out and work, and slave, and then come in and do his church justice. He's got to visit among his members and so forth. And the little tithings and things from the members and the offerings would certainly help take care of him. And I think the laborer is worthy of his hire. But in my case, I was working in conservation, things that I like out in the woods, and I like work, so I just worked.

14 And in offerings, we just, well, they have, usually make a budget of how much the auditorium will cost us each day, and the expenses, and budget it all down, see how much we have to get for each offering. As soon as that's taken up, I ask that the managers, all the time, stop taking offerings as soon as we . . . the—the expenses is paid; that that'd be enough, that's all.

15 And then at the end of the offering, or, end of the services, rather, they usually give me a love offering. And I wish I didn't have to have that. But I have a family, and I have to have my expenses, whether I'm in the service my costs run around a hundred dollars a day, in my office work and so forth. And I pay my help.

16 And then at the end of the services, if—if there isn't enough to take care of the expenses, that hasn't been met, without begging and pulling on the people . . . I just absolutely refuse to do that; I don't believe in that. Someone said, "That's the reason you're as poor as what you are." Well, I'd rather do that and have favor with God, than to do it the other way. That's—that's right. But if they don't take it, then I give my love offering for it. Then, if we don't have it then, we send for it. At the bank, they'll let me have owing as much as five thousand dollars, without signing with a note or anything. That's, they love me, so they trust me to do it. And I'm thankful for that.

17 And so far, by the grace of God, we have never had to do that; and I believe as long as I try to live true to God, and be honest in my heart with God and His children, I'll never have to do it, 'less I get out of the will of God in my heart. And we want to keep that clear always before the people.

18 And our meetings are not big, great big where we have to have thousands a night. I don't have any radio broadcasts, television, or anything, printing papers and so forth, so it don't take very much. And I can minister to the people, many as I can, in the little meetings. And

that's the way I'd just rather keep it like that. And so I can visit the people and do the best that I can to help.

19 Knowing this, that each day I'm getting older. And someday I've got to stand in His Presence to give an account for my stewardship here on earth. And I, with all my heart, the words that I desire to hear Him say that time is, "Well done." And it'll be over then. And I want to meet every one that I ever ministered to, in His Name, here on earth, plus the millions and millions that others ministered to.

20 And now, we have been, in the services . . . We had service in Lubbock, Texas, just a few days ago where we had a wonderful meeting. The western people is always so nice to us, as well as the eastern. And at Lubbock, we just had an outstanding meeting, the Presence of the Lord . . .

21 And so we . . . These short meetings . . . Usually my ministry is not that I am a Divine healer. Anyone knows that. I think people that's really thinking mentally right, knows that there's no man is a Divine healer. That lays in God alone. And I never did receive any power to heal sick people, and if others say they did, well, that, I—I hope and trust that that is the truth.

22 I—I would like to see our Lord Jesus come down and give people power to heal the sick. But I don't think He ever did do it, and even Himself, He didn't claim to do it, so I doubt very much whether it ever will be that way. He said, Himself, that He wasn't a healer. He said, "It's not Me that doeth the works; it's My Father. He's the One that doeth the works." He said, "I can do nothing in Myself. But what I see the Father doing, that I do also." In other words, He just acted drama what the Father showed Him to do. And that's the way it is now. That just could be . . .

23 And when He shows me anything, I want to be obedient to Him and tell the people just what He told me. So, and if ever is a time that you ever see it that isn't with the Word of God, doesn't compare with This, well then, I'm wrong. No matter what it is, it's wrong. It's got to be the Bible.

24 I believe that in the Old Testament, they had prophets, dreamers, seers, so forth. But they had a way of proving those things and whether they were right or not.

25 If a dreamer dreamed a dream, or a prophet prophesied, and It didn't . . . the lights didn't flash on the Urim and Thummim, which was on Aaron's breastplate, the Supernatural, answer back that it was true, just, no matter how sincere the person seemed to be, it was wrong.

26 And I think after the doing away of the Urim and Thummim, as on Aaron's breastplate, I believe This is God's Urim Thummim today,

is His Word. If a dreamer dreams a dream, or a prophet prophesies, and according to the Word, misleading in the Word, then I just have to kind of believe that the person was mixed up. I believe that this is God's foundation plan of salvation, and all the attributes that follows His death, burial, and resurrection is laid in the Word of God. And so far, I never seen yet in the meeting, that I knowed of, of anything that was ever said 'less it was backed up by the Scripture.

27 Now, it might not fit theology of different churches, but just look at it, listen a little while, and you'll find out it lays right in the Scripture.

28 And Jesus, when He came on earth, His ministry certainly didn't—didn't fit the theology of that day, so much that they thought He was a mind reader, or because He could perceive their thoughts and—and He had a supernatural work that, well, they finally said He was just a devil, a Beelzebub. And it didn't fit with their teaching; but it did fit with God's Word. The Bible said so, and they just hadn't read it in that light.

29 And history repeats itself every so often and every—every Scripture, perhaps, has a compound meaning to it. I don't know whether my brethren, I guess they have sometimes realized that. For instance, Matthew 3, where It said, that, as is written about Jesus there, said, "Out of Egypt I have called My Son." Matthew quoting the Scripture, that they used in the Old Testament, of out Egypt (See?), God had called His son.

30 You read the margin reading on that, it refers back to calling Isaac, Israel out of Egypt, but it also, Israel was His son, and also Jesus was His Son. So the same Scripture was applied twice: "Out of Egypt I have called My Son"; and many other places in the Bible.

31 And we believe that It's His promises; then we have a repeat today. And I go by, maybe talking to the Methodists, Catholics, Pentecostals, and all together on these things. We try to draw lines upon a man's doctrine of his church. We believe this: that every person that's borned again of the Spirit of God, are sons and daughters of God, regardless of what church they go to. And little segregations, and so forth, that they have because of denominational barriers, we try to overlook that, stand right in the breach. I have since I started. And I left the Baptist church to do that, and come, stood in the breach and said, "We are brethren. Let us come together." We can't agree upon many of the doctrines and so forth.

32 There's no two women here would perhaps agree upon the same way to keep a house; so if they can't agree, brethren, how much more just us keeping the house of God? So let's. . . Anyhow they can be neighbors; we can be neighbors too, don't you think? [Congregation says, "Amen."—Ed.] Let's eat across the fence and talk to each other

and shake hands, and bring some vegetables out of the garden to one another. I believe we'll get along better, don't you think so?

33 So that's what we're here for. The service is supposed to begin each evening at seven-thirty, I suppose. And will, usually, the preliminaries, and then after that, I don't know just yet what the—the basics of the meeting is for, whether it's to teach the Gospel, and have evangelistic services, or let the other brethren do that, and for me to pray for the sick. That, they haven't found out yet from Brother Ballard, the things we're going to do.

34 The only thing that I'm here for is to follow the instructions of my brothers, as long as it doesn't interfere with the plans that God, that He has ordained for me to do. And so we'll get into that later.

35 This afternoon, coming together, I thought it would be nice, this afternoon, of while we gather, that we would . . . I would tell you about my trip that you all just helped to sponsor to send me to India. That you would like . . . Would you like hear about the trip to India? [Congregation says, "Amen."—Ed.] Thank you. Then we will talk on missions for the next thirty minutes or so forth.

36 And you people here I thought . . . Remember when we was here last year, before going to India, you gave a offering here, a missionary offering for me. And I took it with all good faith; you gave it the same way, that it would go to the glory of God. And I think I owe it to you to tell you how that what become of the missionary offering that you gave me, and what it went to do.

37 And before we start on this, and reading of God's Word, He has not promised to bless my words, but He has promised to bless His. So my word will fail, because I'm just a man. But His Word can't fail, because He's God. And so let's, before we read This, let's ask Him to meet with us now, to bless the building, the place, that we're standing up together for His glory.

38 We want to thank the, I guess, Shriners, is this Shriner Auditorium? Is that . . . ? The Shriners people, they have been nice to me wherever I have went. They've opened up their doors, and when I would be, maybe, in a tent, with bad weather, they'd throw their doors open and say, "Come."

39 Frankly I'm the only one of my family, in my father, or my mother's people, or also my wife's people that's not either Masons, Shriners, or something in their—their organizations. And may God bless them, is my prayer, that they will, every one, every one . . . Now, we realize, we'd like to say this, that every one would be Christians. If the church can't produce every one to be Christians, how much more an organization couldn't. But we pray this: that the Lord Jesus Christ, in His mercy,

will save every one of them before we leave this earth to be in Heaven. God bless you all.

40 Now, while we bow our heads to talk to this great Prince of peace.

41 Our kind, loving Father, we come to Thee today in that all-sufficient Name of the Lord Jesus, knowing this: that He has promised that “whatever you ask in My Name, that I will do.” And we come presenting Him, not ourselves; for God has never promised to . . . that You would answer in our name, but You promised to answer in His Name. So we place Him before us, as we go to Thee. Hear us, Lord, as we speak through Jesus.

42 We thank Thee for the opportunity that we have of meeting here in this great city setting here in the desert, by the name of *Phoenix*: “something that’s raised up out of chaos.” And we pray, Father, that right in this great city, that You’ll raise up out of the chaos of this generation a marvelous Church of the living God. Filled with the Spirit, anointed, great men of God may come from this city proclaiming the message around the world.

43 Bless every church in this city, every pastor. And we pray that You’ll bless the officials, bless the organization here that’s opened up their doors for us to have their temple here to worship in.

44 Father, we pray that the Holy Spirit will come into this temple today and anoint this place. Let every Angel take his position, place, set in these seats; that every person comes through the threshold of this temple from henceforth may be so filled with the Holy Spirit, that their life will be completely dedicated to Thee. We now, in the Name of Thy Son, the Lord Jesus, dedicate this place for this revival, that great things may be accomplished, that sinners may come to the altar seeking peace for their weary soul. May those who, yet, wayfaring men that’s out of the beaten path, as we would call it, that’s gone back, may they come humbly to the cross of Christ again and accept pardon for their backsliding.

45 Lord, Your children is suffering through this city and throughout the world. Many will no doubt come into this building; Father, we pray that they’ll be healed, every one. May they preach by the Word, bring faith, and the working of the Holy Spirit complete the faith with deliverance for every one.

46 Bless every song. Bless the ushers, the pastors, all, and the minister that shall minister from this platform. Anoint them with the Holy Spirit with Thy message, very timely for the hour that we’re now serving Thee. Grant it, Lord. Forgive us now of our many sins. We place our thoughts and iniquity before Thee that Thou blot them out by the washing of the Word of the Water. Separate us from

all uncleanness, evil thoughts, selfish thoughts, all works that's not pertaining to Thee, may we be forgiven for those things. And now we go here with pure hearts and clean minds to serve Thee. Grant it, Father, for we commit it all to You now, in the Name of Thy Son, the Lord Jesus. Amen.

47 Can you hear me well, along the sides? If you can, will you raise your hand to say if you can? Over here, all right? In the back, in the back, in the back, can you hear pretty good back there? That's—that's fine. Now, you be in prayer, and the Holy Spirit lead.

48 Now first, we want to read some of His Word. And just for a portion today, I'm talking on visions. I thought it would be nice to read from Saint Mark the 16th chapter, and beginning with the 14th verse.

After- . . . he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

. . . he said unto them, Go ye into all the world, and preach the gospel to every creature.

49 May the Lord add His blessings to the reading of His Word. This commission that was given by our Lord was to preach the Gospel to all the world. Now, sometimes we wondered . . .

50 And in my heart, I do not try to premeditate on what to say until I get to the platform, because I am not a scholar. And my grammar is very bad. And if I would write down something to talk from, no one else could read it and I doubt very much whether I could read it or not, so it wouldn't do me any good. So I just have to depend on Him to tell me what to say. And I've gotten by for twenty-three years; and I'm willing to trust Him, on. And so He—He brought me safe thus far.

51 Now, I believe that down in my heart, it's been in there for the last few days to preach on *The Second Coming* of the Lord Jesus. That's, I tried in Chicago; I tried, was going to do it, meeting in New York; come on down to Lubbock, I was going to do it there, and tried it; thought I'd do it the other night at Shreveport. I believe I'm going to make this meeting, if I can, on, so, on *The Second Coming*.

52 And now, I am writing a book, not one like my others, because they are—they are written by other people. And I am not a scholar, so I'm . . . You get problems understanding my old sassafras talking. So I'm just going to write it in my own words, of kind of like a commentary on Divine healing, and my own personal dealings with the Holy Spirit, the Holy Spirit being the theme. And on healing, of what it is. And I, kind of like I take out of the Book of Genesis, Exodus, Deuteronomy, and so forth, each one, excerpts from each one along Divine healing and bring it into the New Testament.

53 And now, I'm putting it on tape recordings, so that I can take it off pretty soon, and I'll have it. Now, in this, God told me to preach.

54 I believe that we're living in one of the most marvelous days that we ever lived, and the most greatest of time that any persons has ever lived on the earth, because . . . You say, "What about the time when Jesus was here?"

55 Well, they . . . He was coming for them just to see Him and then He would leave them again, but now He's coming where we'll never leave Him no more. And I think we're living . . . And that was just in the middle of the earthly pilgrimage here that human beings have. And now where He's coming, this time, to end up all life of mortality, going into immortality now. And then the whole human . . .

56 All the sin of all ages is settling down into the generations of people that we live in now. All the weaknesses from our fathers of inbred traditions is fell in sicknesses, and diseases breaking out like has never been knowed in all the world.

57 And then another thing, I believe that when Satan, which was prophesied would go about like a roaring lion in the last days to destroy mortal life and spiritual life and everything that he could, I believe, then, if all the dumpings of all the evil is being dumped out on the human race in this day, I believe that all the blessings will be dumped out, as it was, or, poured out, rather, by our Heavenly Father upon the Church in this last days. And what a day that we're living in.

58 Oh, I just love it. I hope I can see Him coming. I'll be there anyhow, but I—I just hope I live to see the day when I can see Him coming from Arizona across the world, and join hands together, go to meet Him in the air. What a day that will be. My whole heart yearns for that. Realizing that atomic bombs, hydrogen bombs, cobalt bombs, hanging in the hands of wicked enemies; some fanatic could just destroy this whole world in a few hours, completely overnight even; already got the weapons to do it with. And it's in the hands of ungodly, sinful people, who would do it just to—just to go with it, that's all. Infidelic.

59 Then what a day we're living in; then God gets His Church ready. Oh, if we could just lay aside the flesh now and open our eyes and see what God is doing.

60 Now, I know we got to have things, well I recognize that, just as fanaticism stuff raises up, but remember, the same thing taken place just before the real Jesus appeared the first time. And we're bound to have it much more, just before He appears the second time. So that'll only give life to the believer. Just be ready, for that hour is at hand.

61 Now, today, it's my humble belief that the Scripture that I've just read is one of the greatest and most essential messages that could be

preached today. However, I'm not aiming to preach on that; I'm just using that for a basic Scripture for the talk, a missionary experience.

⁶² But we're wondering what's left to happen before Jesus comes. I believe it's happening today.

⁶³ Now, Jesus never did tell us to go build churches, although that's good. Jesus never did tell us to have an organization, though that's good. He never did tell us to build hospitals, though that's good. He never did tell us to have seminaries, though that's good. But the thing that He told us to do, we have substituted these things, that I've just spoken, in place of what He told us to do: "Go ye into all the world and preach the Gospel," not build churches, not organize people, not educate them, but preach the Gospel.

⁶⁴ Jesus said there would be signs be happening, but here is the—the great sign, that He promised to return. He said, "When this Gospel has been preached to all the world for a witness," then He would return. And He won't return and He can't return until that has been done. Jesus is depending on the Church to carry out His orders. And we substituted teachings of theology and so forth, and left off the real, main commission that He told us to do: Preach the Gospel.

⁶⁵ Well, then somebody would say, "Well, Brother Branham, haven't we preached the Gospel all these years?"

With reverence I say, "No." See?

⁶⁶ Did you know that two-third of the world has never even heard one word about Jesus Christ? Two-thirds of the population of this world has never heard of the Lord Jesus Christ; one-third. And Christianity is about three or four place behind: first Mohammedan, Buddha, and so forth, then Christianity, that's including all Protestant and Catholic put together. See how far we are behind?

⁶⁷ Then in that, then we have our differences between each other, between the Catholics and the Protestant. And the Protestant, "*This is the full Gospel*"; and the evangelicals, and so forth; every one of them differing one from the other, and fighting against one another.

⁶⁸ My, do you see? Let's just stop a few minutes and think about these things then. And let's get down to . . . I love great joy. That's one of the—that's one of the fruits of the Holy Spirit is joy. We should be happy and rejoice. But there's got to be time that we got to shuck the corn before we can eat it. So, let's get down to real solid Gospel teachings and thoughts, see where we can get started right, build up from right there.

⁶⁹ The Gospel doesn't mean pass tracts. They're fine. God give us more tract societies. It's one way of doing it. And I think that the tract

society has done a greater job and gets their part done, than we Gospel preachers have did getting our part done. That's right. Because we knew the competition never really give up.

⁷⁰ The Gospel is not going out and teaching the Bible. That isn't the Gospel. It is written in the Scriptures that the Gospel didn't come through just the Word only, but through the power and demonstrations of the Holy Spirit. The Gospel, that is the Word; but the letter killeth, the Spirit giveth Life.

⁷¹ Now, a seed laying here on the plat- . . . pulpit here, is just a seed; until it dies and becomes germitized—germitized and dies, it'll never do anything. So the Seed, the Word, here, has to be made manifest in order to be the Gospel.

⁷² It said, "In the beginning was the Word, and the Word was with God, and the Word was God."

⁷³ Now, depending on what the Word was, before . . . A *word* is "the expression of a thought." It has to be a thought before it can be a word. So God, in the beginning, gave the thought of what would be, spoke the Word for it, to be; we receive the Word, and it produces what God thought it was. The Word is the Gospel in Seed form.

⁷⁴ If you ask me for . . . Say, "Brother Branham, in your country they have acorn trees. Would you give me an acorn tree?" And I give you a—an acorn. You have a—you have a acorn tree, potentially, but it's in the seed form. You can't say you have absolutely got a tree until the seed has produced a tree.

⁷⁵ Well, preaching the Word is the acorn, but making It live is the Gospel. See? That's right. If He promised the Holy Spirit, that's the Word. And receiving the Holy Spirit is making It live, manifested. If He promised these blessings by the Word, then accepting the Word and producing what It said, is the Gospel. "Go ye into all the world and preach the Gospel to every creature."

⁷⁶ The very next line is proof that just teaching the Word wouldn't do it. Said, "These signs shall follow them that believe. In My Name they shall cast out devils, evil spirits; speak with new tongues; take up serpents; or drink deadly things, it wouldn't harm them; lay their hands on the sick and they shall recover." Now, that is the Gospel that has re- . . . has been . . . And theology and teaching has substituted that place.

⁷⁷ Now, I believe that we're living in the day when the Holy Spirit is moving upon the hearts of people, regardless of how much criticism, how much fanaticism, God is under obligation to take that Church out of the Gentiles, just as certain as I'm standing on the platform, and He will do it.

78 And I believe that it's moving now and coming forth. Therefore, my heart burns. I've stated, I realize that I'm not talking to all America, but I'm talking to Americans, or such as we call Americans. The real American is the Indian; God gave him this land, we took it away from him. But we call ourselves Americans.

79 But I believe that the great calling of the revival in America has been turned down by the American people in whole. They just simply can't conceive, perceive, rather, the Word. There's been enough Gospel preached in the form of the Word across America to have this country a second garden of Eden. But they turn it down. And great evangelists, Billy Graham, Jack Shuler, many other great men, Oral Roberts, has crossed the country, preaching the Gospel, God working. Holy Spirit moving upon the people and them accepting, they say, accepting Christ as their personal Saviour, go back right out into the wallow of the world, just like they was in the first place.

80 There's such a thing as an intellectual faith. Here a few weeks ago in Chicago, I read something that, it was on the radio, that just thrilled my heart. When it said that, you know, God said, "As a man thinketh in his heart . . ." the Scripture, and " . . . out of the heart . . ." The scientist said that God got everything mixed up; there was no mental faculties in the heart to think with; he has to think with his mind. His mind was the only thing that he could think of; and that was his heart; with his mind, but God just made a mistake.

When He said, "Heart," He meant heart.

81 And a few weeks ago medical science found that in the center of the human heart is a teeny little place that doesn't have blood cell or anything around it. And they claim it's the occupation of the soul. Animals doesn't have it. So after all, God was right. Man thinks with his heart.

82 Now, you can have an intellectual faith by hearing the Word, and perceiving It in your mind, and accept It upon those basis, which is intellectual faith. But the faith that Jesus was speaking of, in Saint John 5:24, "He that heareth My Word and believeth on Him that sent Me, has everlasting Life": that doesn't come from intellectual faith, that comes from borned-again experience; as a man thinketh in his heart. He's borned again, and from there comes forth his thoughts: his soul. Not from his mind, but from his soul: Something that tells him that "It's right," when his mind says, "It's wrong." Amen. I hope you get it. You know it anyhow. Not what the mind says, what the doctor says, what your pastor says, you know it anyhow. It's in your soul.

83 When that soul is truly borned again, you have Zoe, God's—God's Life, Himself, in the man. That's the Gospel, to my thinking.

84 In traveling overseas, going into Africa, different places, seeing, I believe I told you the last time I was here, we had sponsors the first meeting in Africa, where we had thirty thousand converts in one afternoon service. I believe the Gospel.

85 Then when we started to India, after coming through here and telling you that I was making a trip to India, our first stop was, after we left New York, was in Lisbon, Portuguese. There, big man with us, Mr. von Blomberg, a German there who knowed about all the celebrity, I guess, in the . . . around the world.

86 I met there with the governors and princes and so forth. They had a little dinner. And I got a chance to testify of the glorious Gospel in their presence. Portuguese is almost a hundred percent Catholic. They don't go to church, many of them, but they're . . . just it's just the national church, so they—they're Catholic by . . . 'cause they're Portuguese.

87 And we . . . some people think they're Christian, because they're American. That don't mean you're a Christian. Because your father and mother is a Christian, no sign you're a Christian. You're a Christian when you are borned again of the Spirit of Christ; then you're a Christian.

88 But in there, we found a little Pentecostal church way back out on the hillside. Oh, they're just about everywhere. And there we could have a meeting for a couple of nights where we went back up on the hill. We wasn't supposed to pray for the sick over there. But Billy and I got rid of everybody that was with us and we went up and prayed for the sick. And you talk about a meeting, we had one. Oh, my, hungry hearts loving the Lord.

89 Immediately afterwards was that altar call, a hundred percent of them were Catholic people and everything, they accepted the Lord Jesus, had a marvelous meeting.

90 And from there, we took off to Rome. And as you know, I'm an Irishman, my people before me were all Catholics. And so, I wanted to visit Rome.

91 Well, I have nothing, and if the Catholic people are present today: My Catholic friends, I have no more against you than I do the Protestant. I don't call myself a Catholic, nor a Protestant, either one. I call myself a believer of the Bible and I worship the Lord Jesus Christ.

92 Here's to why: The Catholic says, "This Word is inspired, all of It. But the church is over the Word." That's wrong.

93 The Protestant says, "This is inspired, as much as I believe in It to be inspired. Mark 16 is not inspired; other little places in That is not

inspired.” Just picking *this* part, just what their theology will permit them to say is inspired.

⁹⁴ To me It’s every Word inspired, and the only foundation for the Christian. I believe It. God’s Word, I might not be able to make it manifest, my faith may be too weak to do many things in There, but it’s true just as certain as I’m standing here, and more so too. It’s God’s infallible, Eternal, ever-present Word. And frankly, It’s God Himself in There, living in Word form.

⁹⁵ Isn’t that wonderful? Think of it, people: God, Himself, in Word form. Why, brother, I’d rather take that than all the councils of the Catholics, Protestants throwed together. This is God’s Word, so that’s God to me. He was in the beginning the Word, and He’s still the Word.

⁹⁶ Now, in there we wanted to see the Vatican City and I wanted to really see a few things that I heard: whether the pope really wore a triple crown and so forth; that was true. All through there, we went through the Vatican City, over in Saint Peter’s, and so forth.

⁹⁷ I kind of got a little discouraged out there when they said Peter was buried in there. I don’t believe it, so we had a little discussion about that. And they disagreed, so then I went on down, and went down to the Saint Angelo’s catacomb, going there, seeing all the pictures and the workings of the early saints and down under the ground, just a—just a graveyard under the ground. The little babies, you could see where they buried them most in corners, hiding to worship. So, well, God might have a few words about that. You want to believe it one thing, then I believe it was another.

Said, “Here’s where Matthew was buried.”

⁹⁸ I said, “That don’t look very much like it, the way you got the graves in there.” So well, so forth.

⁹⁹ And we come on out of there, and then we went down to see where Paul had his head chopped off, and I went in there, an old, cold, dismal cell. A little old stone on the side where he wrote these marvelous Letters under the inspiration of the Holy Ghost; there where they chopped his head off and pitched him out the window so he could wash down the sewer.

¹⁰⁰ And I thought, “God, my Bible, It even means so much to me.” I believe that he was inspired to write these Epistles.

¹⁰¹ Then next they wanted to show me a big church where this great mass was going on all the time. And I went down there, and they had the high mass, or some sort of a mass. And they . . . the lady taken me in, and went down beneath the place, where they got the graveyard, and they buried all the monks, until the flesh is gone from their bones,

then they take the bones and make the building out of them, all the light fixtures of little finger bones and things, make the light fixtures and so forth that come down, out of human bones. And some more of the infant graves and then they pick up their bones, and just make just like a graveyard underneath the church.

¹⁰² And now, standing there something struck me. I thought on those corners where the skulls of those monks was. The travelers from the different parts of the world, going in there, has rubbed those skulls till they almost rubbed holes in it. They were white where the rest of them was corroded, black-colored, dark brown, black. They were rubbing that to get a blessing off the skulls of dead men. I thought, "How superstitious people can be."

¹⁰³ There was one thing in there that I admired: That was a little sign hanging in the back, said, "Remember traveler, we once was as you are now, and you, someday, will be as we are now." That give you something to think about.

¹⁰⁴ The next day, Baron von Blomberg had a . . . I was to be interviewed by the pope. So the Baron had made arrangements for me to meet the pope of Rome, which he said that he would do it, wanted to meet me.

¹⁰⁵ I asked Baron von Blomberg what I was to do. I know to meet the kings, how they . . . We met some kings too, over there in Egypt and so forth, how they have to dress you, so I had to meet the pope. And they told me that I'd have to kiss this ring on his finger, and call him "Father."

¹⁰⁶ I'll give any man due credit, doctor, or whatever he may be, but to worship the man; that's different. I don't, I said, "I won't see him." See? I—I don't want to do any kind of a worship to a man. Worship goes to God, Him alone. Now that's their way of doing it, that's the Catholic way of doing it, that's their faith, that's all . . . that's up to them. But for me, that's a little different. The Bible said, "Don't you call no man father." That's it. So I couldn't do it. My conscience wouldn't let me do it. The Holy Spirit forbid me to do it.

¹⁰⁷ So I found a little Pentecostal mission way back in the corner, right under the shadows of the Vatican City. We went down there and had a great big healing campaign for about three nights, and God let the Holy Ghost fall. They like to had Salvation Army running back in the city down there. The people were up and down the streets at nighttime just screaming, and shouting, praising God; so I had to leave them.

¹⁰⁸ So we journeyed on towards almost into Cairo, up into . . . then on into Arabia, and from Arabia on into Bombay. Being met there with the ministers and so forth, great delegations, they had so many these here reeds to go around your neck, where they had their great big pool

up there, I think they got them all thrown away. Each one had to wear it and push it off, I guess. "Garlands," I think they called them.

¹⁰⁹ And so then they . . . We went to the Taj Mahal Hotel, and we made a room, then, for the meeting. And there had been some lady, that had went in there ahead of me, and had . . . about six or eight months, or maybe a little longer. And they had a healing campaign. And it caused a real trouble. And the brother told us something or other about taking up offerings, and she was trying to take from them instead of give to them, or something. It started a little stir and they had a riot and two men tried to kill her. So they wouldn't let me have the meetings in the—in the outdoors there.

¹¹⁰ And there I . . . the mayor of the city come and I had this interview, Mr. Nehru and the president, he was up in New Dehli, President of India, of over four hundred and seventy million people. And when, got down there, the mayor of the city, I can't call his name, I got his picture here in my pocket, his card.

¹¹¹ And in India, just get ready to believe anything when you go to India, almost. I never seen such a confusion in my life. So they told me I'd have to not get out in the open. But we'd have to stand because the sister had caused trouble.

¹¹² And we'd have a church, would have to be held in a church, for they couldn't give protection out there, and but they would if it would be in a church. And imagine it, and the mayor himself told me that there was five hundred thousand people in the city, had come there for the healing services, for the meeting. And you can imagine what that would be in the streets of Bombay.

¹¹³ And they had a great big church there, I don't know, it was some kind of a Episcopal church, way away two times the size of this auditorium, and a great big yard out in front of it would cover about a half acre. And there these microphones and the people were for block after block, that they had patrol cars run up there, with these walkie-talkies, trying to make room for me to come in a automobile, to get to the place we were going to pray for the sick. You never seen such in your life. People would be stacked like cordwood one on top of another.

¹¹⁴ I've often thought, people, that America had poor people, but there's not one poor family in America, after I seen India. If you go down the street this afternoon, and you see a man eating his dinner out of a garbage can, he's not poor; that's either a mental condition or a preference. We've got charity here. We got organizations of charity that would help him. We got the old men's home, old people's home. We got everything here that would help him. There isn't anything hardly

but what would help the man. He's either mentally upset or he prefers to do it. That's his preference.

¹¹⁵ Now, but when you see a man in India, he hasn't got nothing to help him. And now, I'm not here to say where we're to send relief and so forth like that. But I think that it could be sent in a lot better ways than where we send it. But, I just say that, I could say a whole lot, but I won't.

¹¹⁶ But anyhow, I have my ideas and my thoughts in my heart. But in there it's one of the most pathetic sights that human beings ever see. I thought South Africa, when I seen the colored people there living in the little bedroom huts, them poor little fellows who never had a bath in their life, and didn't know right and left hand, I thought that was something sad.

¹¹⁷ But I forgot about that when I seen India, to see them in the streets, lepers, with little stubs of hands; little children with toes, maybe *that* big around standing in that line. Little mothers on the street with their poor little babies, their little jaws sunk in, and their little hands, not over *that* wide, reaching out, screaming, crying, dying for food. And we rake it off in the garbage can.

¹¹⁸ Listen, want to tell you something. This is just on the side, you know. The Bible said in the last days, the heathens would wake up. They're doing it too. When I seen Americans get off the ship there, and the way they acted before those poor people, it made me ashamed.

¹¹⁹ A little old boy with a big foot like *that*, dragging along like *that*, trying to help a couple of self-starved Americans, would walk up, and they took their hands like *this*, and walked away from that poor little fellow. God have mercy. It's heartless. And we call ourselves Christians because we're American.

¹²⁰ Listen, let me tell you: There sets that man up there, a little, few stalks of rice or something around his place, the old fellow setting there. Never seen a pair of shoes while I was in India, never seen a person with clothes on, nothing but a loincloth. The little legs, and arm were *that* big on any of those men, just about like *that*, little bitty legs, no shoes on, coming down the street; course they were in there wherever you were, I'll admit that. Walking the streets like *that*, with old starved monkey hanging behind him, walking along. He will walk right up and just fall down on the street and lay there; that's all the home he's got. He don't own nothing. He ain't got nobody to feed him. If he's able to get up, he'll get up, if he don't, he'll die there. They'll come along, pick him up at nighttime, put him up on a thing like *that*, take him over to a big chute in a big salamander, and throw him in there and just cremate him.

¹²¹ Little ol' . . . Oh, it's pitiful, and they eat just *that much* food, every two or three days, no matter if it was rotten out of a coconut hull or whatever it is; he can live. And now you can imagine what it is. They got natural resources, but not the mentality to develop what they've got.

¹²² Old man setting there by this little old place there, with a mud puddle there; his wife washing in the mud puddle. And if he wants something for water to drink, he drinks out of the mud puddle. If he wants to cook, he takes the same place where his wife washed, take up there to cook with it, because he's got nothing else. He . . . his great-grandfather set in poverty and ignorance, starved to death. His grandfather did the same thing; his father did the same thing. Here he is doing the same thing, and here comes his children with the same thing.

¹²³ And then the great people of this world pass by, big, blue-shaded Cadillacs, fine clothes and rich and yet they tell us peace. They tell him that we're all come from one man. We're on the equal. What's happened? What's happening there, like all over the rest of the world: Communism is taking over and we're the cause of it. Right. Communism comes in with a false economy, and promise him something falsely. "Oh, sure that's so, looky what the . . . what these fellows has done, and so forth, like the Catholics, and so forth." They got all the money in doing it, and the poor beggar has a soul, that he's caught in the clutches of the devil. But he promised him something. You know why? It's because we, with all of our money, false whiskey tax, and beer tax, and things like that. And if the church has any part, it's to send missionary over there. That's what the patriarchs . . . they're waking up. I'd better stop on that. That is right, my friends, we're going to wake up too late, so forth; there you are in the pictures.

¹²⁴ Billy and I thought we'd slip out the back way. When I looked out there and seen them poor little things, I told the American people, what money I had left, out of the missionary offerings after the ticket is bought, that I'd feed those people. And I went over there, and I didn't have but very little. When I looked out there and seen that, my heart failed. I just couldn't stand it.

¹²⁵ Then I walked to the window, then, after they got me at the hotel; I looked out there and I seen the people beg. And see people going by, wouldn't give them nothing. I went downstairs and got out on the street, got me a bunch of those little old rupees and I started to give them away, then they had to take me away, 'cause it'd be massacre, so they took the people.

¹²⁶ Then Billy and I went out the back way, dressed a little different, went the other way, come around. There set the wise men on the street. Went down and there was a big mud puddle lying out in the middle of

the street, old ox in the street. And you have to hold your nose when you go through them. And there, men there with their hands was mixing up mortar, what was called mortar, through big stones like *that*.

127 And poor little women with little starving babies, setting against the side of the wall out there, couldn't set up, some of them, so weak. And little women with little straw basket on their head run down like *that*, where they was building an old building, hold out, they'd fill that thing about seventy-five pounds on a little woman that wouldn't weigh much more; put it on her head like *that*, and run up about three or four flights of steps and dump it in and come back down, and do that from before daylight till nine and ten o'clock at night for twelve cents. Their little bodies was . . . ? . . . hardly no clothes on, just a little loincloth wrapped around him; poor little mothers doing it to keep . . . And they would do anything, they wouldn't stop to speak nothing, just stand like *that*, afraid they'd lose their job. Take that rupee and buy a little . . . go down and buy some curry in a place, you couldn't hardly hold your nose.

128 Listen! Them's human beings! They're made of the same material we are. They're not a sub-one. They're not puppets. They're God's children; got just as much right to set down and eat fried chicken as we have in our country. But we as a nation have failed, as a Christian church we failed (Exactly right.) to bring it to them.

129 Now notice. In there when we got down and got back, I told Billy, "How can we do it?"

130 He said, "Dad, I don't know." We went down, got some more rupees. I went to the window over there and looked out, and they was looking all around, and them people were all up and down the streets and things, everybody, beggars and so forth. And I . . .

131 First, they brought me my dinner; I couldn't eat it, thinking them poor people out . . . I—I just couldn't do it. So I . . . they had a orange and few little crackers, and I got out there. And there was a lady going by with a little baby, crying like *that*, and I pitched . . . hollered to her, pitched the orange. My goodness, peeling and all, as hard as they could go, to that baby.

132 That poor little mother setting there, looked up, the tears running out of her eyes, as she rocked the baby, with children, little bitty hands out like *that*. I—I couldn't stand it.

I looked at them, I said, "Oh Billy."

He said, "Daddy, I can't look at that."

I said, "Neither can I."

¹³³ I said, “Just pitch the cookie out there too.” Went back there; I said, “Go get me some rupees again.” So I got down there; I got out there, and we just threw them out the window. Brother, it was the most pathetic sight you ever seen, to see lepers with no hands on, and no feet hardly, just pegs poking around and couldn’t pick the rupee up. You know what they do on an old, dirty street? They lick it, only what they’ll do, the rupee up off the street with their tongue and run just as hard as they could trying to get something to eat with it, the little rupee.

¹³⁴ You think we’re doing right as a nation? Shouldn’t we Christian people be helping something like that? Instead of burning up our wheat and set it out on the prairie, dumping out the wheat and stuff out in the ocean; your soul has to reap that don’t you know. Yeah.

¹³⁵ It’s true. I know it hurts; remember, I was born to this, my home, greatest nation in the world. But brother, under the banner of Christianity, we’re failing because we have let things go the way we have. And then when we go over there, I said . . .

¹³⁶ That night when we went down to the meeting, to get in there, it was almost impossible. The next day, I was entertained by seventeen different religions of India. Think of it: seventeen different religions, each one of them denying Christianity.

¹³⁷ They taken me to the temple of the Jains. Now, they have the Mohammedans, the Hindu, the Sikh, the Jains, the Buddha. Oh, my. Some of them sun worshippers, some worship cows.

¹³⁸ The Jains, I’ll explain that ’cause I was in their monastery. They can’t cut their hair; they just pull it out with their fingers. They can’t cut their beard, so they pull it out with their fingers. And they had to have a paper thing that goes over their mouth and hooks around their ear, ’cause they’re afraid if they’d breathe a gnat, it might be their dead mother or father, they’re all from another life: reincarnation. They had a little thing that they swept before as they went, ’cause they might step on their uncle or aunt, or someone’s mother that died and come back in the form of a flea or something. Isn’t that horrible?

¹³⁹ Those people, naturally, as men and women, are our brothers and sisters. If you were dying they could give you a blood transfusion to save your life. Did you know that the . . . a Chinese or a colored man or whoever he is, that God made of one blood all men? But, you know, put a speck of animal blood in you would kill you? And no animal can transfuse one another’s blood, from one specie to another. See how God did it? We never come from an animal; we come from God. God made man in His Own Image.

¹⁴⁰ Now, that fellow was laying there in that condition. I’ll have to hurry. And notice. When we got through to the . . . went to the services,

that night, or, was to the Jains' services. They taken us in; we had to take our shoes off; walked in, had a great big pillow to set down to . . . and the high priest, the head of all of it, set before me . . . ? . . . And then seventeen different religions represented there, so each one of them looking right towards me, me setting out there in the middle like *this*; looked at them.

¹⁴¹ And so, they'd get up in there with the interpreter. And one of them said, "You call . . . you in America call yourselves Christians, call yourself religious." And said, "You fund every scientific research that you can on find some kind of a bomb or something that will kill your fellowman." He had . . . [Blank spot on tape—Ed.]

¹⁴² Said, "Trying to kill everybody in the world with some kind of atomic bomb, and then say you're religious. You got God and full of mercy, then you would accept us."

I just . . .

¹⁴³ The other one got up, which was Mohammedan. He said, "You as a Christian?" He said, "You take your book that's called the Bible." Said, "We have them over here in stores, everything." Said, "We ask them some question in the Bible." Said, "For instance, your Mark 16, and in other places, and then we asked them if we could see this Jesus that you talk about, said he raised from the dead, if we could see you teachers produce what he said you will do, we'll believe he raised from the dead." But said, "You all say that that part's not inspired." He said, "I want you to know one thing: all the Koran in here is inspired."

¹⁴⁴ There you are. I just set and listened, never said a thing. Then when we went to leave I said, "Would you gentlemen attend my meeting? If we will have the police and so forth to get you into a place?" They promised they would.

¹⁴⁵ The following night, which was my second night, there'd been one thing the night before, there was a little deaf and dumb boy healed, I couldn't get no more through, because it was just, that settled it, about the second person, just went frantic.

¹⁴⁶ And the next night, when Billy and I went down to the meeting, we was for at least a hour and forty-five minutes trying to get in. They had lines of people that were held there for four and five abreast of police and militia. But you couldn't stop them. And so the line closed in *this* way and then back *this* way, they was scattered, until we got up there.

¹⁴⁷ And when we got to the meeting that night, they had all these fellows setting around. The Holy Spirit came. Oh, my, what I think of Him.

¹⁴⁸ After a while . . . They couldn't give out prayer cards, so we said, "Let them go—they go down, select one at a time and bring them." Couldn't line them up 'cause there was, just, there was no way of doing it. So they'd go down and pick up one, let Billy and some of the brothers go down and pick up one and bring it up. And there you couldn't hear yourself think 'cause just at least two miles any way, nearly, was just the roar of people.

¹⁴⁹ So then, this night there was two or three come through, It just showed visions what trouble was, but It wouldn't say they were healed. And I—I couldn't say it, of course, it's a devil.

¹⁵⁰ Here come a little child through, and I thought, "Surely, this will be the time." The little child had a crippled arm. Told him who he was, where he was from, what he had done, and all about it. But there wasn't no assurance of his healing, well I let him pass on.

¹⁵¹ Then here come a man that was blind. They was leading him. And when he come, stood up there, the interpreter was speaking to him, I can't speak their language, of course. And the first thing He did was tell him who he was. Then It told him he was a married man, he had two children, and told him he was a worshipper of the sun. Now, what they do, they set and watch the sun. And as the sun comes up, they gaze right at it, until it goes plumb over and sets in the west. He had been totally blind for twenty years, from sun worship.

¹⁵² I watched him to see what the vision said. But then as soon as the vision faded out, I started to turn to the audience, just have prayer for the man and pass him on. Here the vision, stood out here in front of me again and there he was with his sight. I thought, "Here it is."

¹⁵³ Now, oh, my, it's just, oh, what a feeling! I thought sure every devil out of torment would have come then, it wouldn't stop Him. God done said it was going to be done. I thought, "Here's the time now." So I turned to the people out there. I said, "You said if you would ever see Jesus Christ reproduce His Life in His church, that you would receive Him." I said, "What about it now?"

¹⁵⁴ That's the very same thing He did. He never claimed to be a healer. He said, "I only do what the Father tells Me to, what He shows Me." Saint John 5:19, Jesus said, when He went through that pool where all them crippled people was and didn't heal any of them, went over to a man laying on a pallet, made him well and went on. And when they was questioning Him, He said, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing; that doeth the Son likewise."

¹⁵⁵ I said, "Course, I could heal no one, but if God will tell me to say a certain person is healed, I'd do that." Watch the man laying on a

pallet; Jesus knew he was there. God told Him about it, see, where the man was.

156 Probably thousands died when His ministry was going on, but He only raised three of them from the dead and that's what's hard to believe. Get what I mean?

157 Now, I said, "I want to ask you something." While we hurry now to close. I said, "I want to ask you something." I said, "Gentlemen, of the religions of India," not brethren, because they wasn't, I said, "here is a man that the Holy Spirit has called his name and told him who he was, exactly what our Lord Jesus did. Here is a man that I can't even speak his language. He is older than I am, we was born twelve thousand miles apart or farther," and I said, "in different nations, different nationalities, different language," I never did even know what I said, "the Holy Spirit has told him who he is, where he come from, what he done." I said, "That ought to be enough to convince you." I said, "Now, he's blind."

158 And I said, "Now, gentleman of the religions of the world, can your religion do anything for this man?" I said, "No more than what to change his mi- . . . way of thinking. You say, 'Well, he's a sun worshipper.' He went blind, sincere in heart, believed he was worshipping God." I said, "Now, he worshipped the creature instead of the Creator, the creation, rather, instead of the creation . . . the Creator." I said, "But he did it."

159 I said, "Now, why do you want to make a Jain out of him? You'd tell he was wrong, and then, that he should worship the insects. What if you wanted to make him a—a cow worshipper? You'd tell him he was wrong, and, "Worship the cow." The Mohammedan, the same way; a Buddha, the same way; you would only change his way of thinking, which is psychology." I said, "We have the same thing in America, only we don't have different gods. But a man wants to make a Methodist out of a Baptist; a Baptist wants to make a Presbyterian out of the Lutheran; and a Pentecostal wants to a Assembly out of a Oneness; and the Oneness wants to make a—a *something* out of *something else*."

160 What is it? Psychology. That's right. God saves us. Certainly. One true and living God! God calls a man to worship Him.

161 I said, "We got that in America, only another form: We only have the one God, but we have a lot of these different organizations that tries to make people think it's the Methodist way; think it's the Pentecostal way; think it's the Church of God. We think it's *this* way or *that* way." I said, "It's just psychology; man borned again is borned again, that's all."

¹⁶² No matter what church you belong to, if he isn't borned again he's lost. He isn't God's child. Jesus said, "Except a man be born again he can't see the Kingdom of the Lord."

¹⁶³ Now, I said, "That's it. We have the same thing in America. It's just in another form. The same devil is doing it; it just under another form. But," I said, "the thing of it is, if each one of you people says that your god is immortal . . ." And beginning . . . Why, some of them went back before Adam was even here, their religion started, they said. So then, oh, my, they were far beyond the Hebrew religion, anything on their side. And I said, "Now, if it isn't a ism, and all the creation come from your god, this is a creature of God. Surely you can do something about it." Oh, brother, you don't know what it means.

¹⁶⁴ Listen. You think I could challenge anybody like that there? Not unless God would say so. But when God says so, that settles it. You've been in the meetings before, you've seen it.

¹⁶⁵ I said, "Now, if I'm telling the truth that Jesus Christ is the Son of God, God raised Him up on the third day as a witness, He ascended on high, and said, 'The things that I do, shall you do also. Go into all the world, preach the Gospel; lo, I am with you always, even to the end of the world. Little while the world seeth Me no more; yet ye shall see Me, for I . . .'" (Personal pronoun.) ". . . will be with you, even in you, to the end of the world.'" That's right. I said, "If He's raised from the dead, He absolutely is vindicated exactly the same thing He promised to do in the Bible."

¹⁶⁶ I said, "Come forward now if there's a doctor here, or anyone who wants, examine the man first."

¹⁶⁷ I said, "But Jesus Christ is raised from the dead, and I bear witness that I've seen a vision of the man standing here, that he's going to receive his sight." I said, "Now, if there's a doctor or anyone here," think, of five hundred thousand people, I said, "or any of you gentlemen out there of the religions of India, if your god is a powerful and almighty god, come forth and produce such a miracle for this man."

¹⁶⁸ Everybody kept silent. That's right. Cause they didn't believe in visions. They didn't believe in the supernatural. They had nothing to believe with.

¹⁶⁹ But they brought the man over. I said, "If Jesus Christ will give him his sight, standing here this afternoon; and I'll tell you now," and I said, "now you might bring me somebody else in line, I don't know what to do. But Christ has said that *this* man, standing *here*, is going to receive his sight, as these signs say, the Word that He told me to say."

170 There stood hundreds and hundreds of missionaries standing watching. I said, "Now, if them days, He don't mean that, just go and be a cripple then, same way."

171 See, we serve the same God was in—in the beginning: the Creator. And it proves it. Amen.

172 Then they brought the man forward. I put my hand upon him the way it was in the vision. I said, "Dear Heavenly Father, for the sake of Your Word, stand here before seventeen knowed different religions that opposes You. And these poor people are led blindly, let it be known today that You're still the Lord Jesus raised from the dead. And let them know that we've told the truth, that He is the Son of God, has raised from the dead, and with us today, doing the same thing that He did. And Lord, You promised it in Your Bible. I ask You to grant it now."

173 And when I took my hands off his eyes, he let out a scream that you didn't need a microphone for him. He begin to grab everybody, even the mayor of city, and hugged him and kissed him. He could see as good as any man could see in this building today. And that man has testified before the President of India.

174 All become quiet just for a minute; police was running around, then; why, they'd just run over you.

175 And I tried to hold him like *that*; and I said, "Now . . ." Before I had the prayer for the man, I said, "If Jesus Christ will restore the sight to that man according to this vision, as I've said it, how many in here will renounce all other religions, and will accept the living God that proves Hisself to be here? How many in here?" All their hands went up everywhere. And when I said that, I said, "Now, how many accepts Jesus Christ as personal Saviour?" It was just like a black mass from everywhere, people screaming, raising their hands to the living God. I couldn't tell you, no one else could tell you, how many thousands accepted the Lord Jesus as their personal Saviour.

176 In Glory you'll see where your money went. You was the one who did it. You got a part too. That's right.

177 Getting out of there that night, they tore my shoes from my feet, ripped off my coat; and the pockets was tore off my . . . The police had come to hold me out to the car. There was so many people piled on top of the car it just would mash the car top in, the hood in, on the car. They couldn't even move them, and people beating and mashing back.

178 Oh, my, and look on the street and the poor old women and men laying there dying and everything else, and men couldn't even get near you. The next day when we started leaving, there no way of ever touching, no way around it. They said, "Reverend Branham, the best

thing you can do is leave at the present time, and we'll fix a place up in New Delhi where we'll have a amphitheater over here to hold a million people." I'm going back right away, by God's grace.

¹⁷⁹ Thousands coming to the Lord Jesus. What is it? You give a . . . As good as it is, you could pass them a million tracts, they have read it. That's good. You could've preached them the Gospel out of here, the Word only, as good as it is; it's all right. It's perfect; but yet that would have not done it. The Gospel is demonstrating, or making manifestation of the written Word; it's manifesting what the Bible says and what the tract says, making it known to the people, by preaching the Gospel to every nation and every people, then Jesus will come.

¹⁸⁰ I believe He's calling the people into this last day. I believe the greatest sweeping this world has ever known is sweeping right now. I believe it. I believe Him with all my heart. Do you the same?

¹⁸¹ From the depths of your heart, something down *here* has happened, not because you've read and believed it. That's good, that's the first thing, that's faith. But by faith you purchase this that happens down *here*. By faith you believe it intellectually, but really has it happened down *here*, friend? It's something in *there* that touches peace with God and all man. No matter what you done: might have shouted, you might have run, you might have spoke with tongues; you might have done all these things, but that's not what I'm talking about. See? I'm talking about, has peace ever happened *here* that touches peace with God and with everybody, peace that passes all understanding?

¹⁸² Paul said, "Though I have power, faith to move mountains, so forth, and have not love, charity, come to nothing. Though I have power, or—or, feed the poor, and know all the language, speak with tongues like men and angels, and all these other things, I am nothing." Peace in the heart, the Gospel. Not the hearing of the Word up *here*, but the receiving of the power down in *here*, see, in your heart. I hope you have received it, while we bow our heads just a moment for a word of prayer.

¹⁸³ Loving Father, we come to Thee at the end of this hour of talking of the Gospel. Thou, O Lord, knows all things, knows the heart of man; and You see here, this day that we're now living, how the world is changed, how that "men are heady, highminded, lovers of pleasure, more than lovers of God, trucebreakers, false accusers, incontinent, fierce, despisers of those that are doing right, having a form of godliness, but denying the power thereof." Seeing the age come where cults, fanatics rise up, impersonating; but knowing that Thou has promised, and is fulfilling, that in this last days, that You'll send witnesses, and we're here.

184 In this day we see You do what You said You would do; realizing at any time, that this world could be completely annihilated with a hydrogen bomb. How a great cobalt bomb could take the life of every insect, everything there is on the face of the earth, just in a few moments.

185 What would people do today, Father, as I think here if this Phoenix radio would be screaming, and everywhere else, that there's this atomics has got loose and there's nothing can stop them? What a scream there would be into the street. No wonder James said, "Go, ye rich men, throw your money into the streets, weep in hell," and so forth. It's . . . But men turned down the invitation of the Lord Jesus, just to be popular with men. God be merciful to us. Help me God, I don't know how many more days I got to stay here in this world, but help me to be true.

186 Help every man, woman in here today to find their position, if they're in or out of Christ. And may they, if they're out of Christ, that they come in, for God is the law through the great promise of Christ, and ready to be redeemed and may they accept Him this afternoon and be saved.

187 While we have our heads bowed, I wonder in the audience (if the piano, just is, someone, music please), there be any person here on the lower floor that's not a Christian, would say, "Brother Branham, I really, now, something down in my heart, I want God to see my hand; I want to accept Him now for a borned-again experience; I—I've—I've never been a Christian; I really want to be a Christian; and by raising my hand, not to you, Brother Branham, but to God, I want Him to accept me just now, for I come"? Would you raise your hand, anywhere on bottom floor, anywhere? God bless you. Someone else? Raise your hand, say, "I now accept the Lord Jesus." God bless you, sister. Someone else? God bless you. Someone else on the bottom floor?

188 Think of it, friend, before the sun sets this afternoon, I don't say it will, but it might be over; if it's not for the rest of the world, maybe it'd be for you or I. May you now, while you're in your right mind, just slip up your hand, say, "Lord, I—I now believe. I ask You to please have mercy on me. I come believing." God bless you there, sir. God bless you, I see your hand, young fellow.

189 Up to the balcony to the left would you, someone up there just raise your hand? God bless you, young fellow. God bless you, my little friend. God bless you. Someone else along the line there? Raise up your hand, not to me, but to God, say, "Lord by this I want You to remember me when I'm dying. I want You to remember, Lord, that today in this

Shriner Auditorium, I raised my hand to accept Jesus Christ as my Saviour in my heart, to lead me, guide me.”

¹⁹⁰ To the balcony on the right, somebody raise up your hand, say, “Lord, here is my hand, here I am, purge me, Lord, take all the sin, and make me humble hearted.”

¹⁹¹ Someone, anywhere, that’s been a backslider, would raise your hand and say, “Oh, I’ve just tried so hard. I’d come awhile and go awhile, and I just can’t seem to be established.” Friend, you’ve never believed in your heart.

¹⁹² Jesus said, “He that heareth My Word and believeth on Him that sent Me, hath everlasting Life, and shall never come into condemnation; but has already passed from death unto Life.” Because he has believed from his heart, the Son of God, not just from his mind; from his heart something happened there. It’s your heart to believe, not no matter what your mind says, your heart believes.

¹⁹³ Now, everyone who waited, lived a halfway-backslidden life, and you want to come today, just raise your hand, anywhere on the bottom floor, backslider, want to renew with God? Up in the balcony on the right or left, a backslider, would you even dare to face Christ? God bless you. Someone else? Raise your hand, say, “I’m ready to leave my condition now in Christ, I’m coming back now with a full assurance in my heart that God will take me in just now.”

¹⁹⁴ Is there someone here without the . . . borned again, got the Holy Spirit? Say, “God, I now want to receive the Holy Ghost. I have believed. But I have not yet received the Holy Spirit, not yet been borned of the Spirit in my heart. Cause I know, in my mind, I believe every Word the Bible says. I believe the churches, I believe the pastor, I believe all, but yet I haven’t experienced that in my heart, the peace (Oh, my.) like rivers, making me love God with a un-failing, -dying love. Make me love everybody, no matter what they do against me. I love them, I can’t help it. I want that experience.” That’s when you’re borned again.

¹⁹⁵ If you haven’t that experience, yet you’re a Christian believer, but yet have not accepted that, or have experienced that, would you raise your hand? Say, “Brother, by this I raise my hand to God.” God bless you, brother. Someone? God bless you, sister. God bless you, you. That’s right, put up your hand. God bless you, you. Up in the balcony, someone, never received the Holy Spirit? God bless you, sir. God bless you. God bless you. Up in the balcony to the right? God bless you, all right. Now, and God bless you, you, you. That’s wonderful. Someone else? Raise your hand. God bless you, sister. God bless you, brother. God bless you, sister. That is fine.

196 “I am now raising my hand asking God as I see the day approaching, the world ending.” Did you hear, Sunday a week ago, what science said on the radio? Listen close now, with your heads bowed in prayer. Science says, scientific research says the end of the world is in sight. It’s here, friend. Where are you? Are you in Christ today? “God, come into me now, while we pray.”

“How do we do it, Brother Branham?”

Believe.

“What with, my mind?”

197 With your heart. Ask God now to fill you with His goodness, while we bow our heads.

198 Kind Father, Creator of heavens and earth, Author of everlasting Life, today, right today in the Shriner Auditorium, here in Phoenix, grant that every sinner that raised their hand will be accepted. We know they are, for Thou has said, “He that comes to Me, I’ll no wise cast out.” And You also said, Lord Jesus, “No man can come to Me, except My Father draws him first.” Then great Holy Spirit, You’re here in this building speaking to men, women, boys, girls, drawing them, drawing. With their nature, they couldn’t ask. You touched them first; man don’t seek You, You seek man.

199 Jesus said that You have to seek first. You called; they now come to accept the Lord Jesus as Saviour. Grant it, Lord, just now. May a peace anchor down in their soul, like the rivers that flow so freely. May the joy of being free from sin, sweep over their being just now. Look at them, Lord. “Even though your sins be as scarlet they’d be white as snow.”

200 I pray, Father, that every backslider, You’ll take back into the fold. And those who wanted to be borned again, grant, Lord, that the great Holy Spirit, moving in the mystical form, coming down into this building just now, make His way into every heart, take up the occupation place of the soul. Grant it, Lord.

201 May this be the beginning of the one of the greatest, most spiritual revivals that this city’s ever had. May it break out in every church, great joy throughout the city. May You heal the sick and the afflicted; and get great joy. May there be a revival here, like when Philip went down to Samaria, just now, for we ask it in His Name. Amen.

202 How many feels in your heart right now, if Jesus would come you could go with Him? Let’s see your hand, go up everywhere. God bless you. Oh, isn’t that wonderful?

203 All right, give us the little chord on, “Power, power wonder-working power.”

204 Let’s sing, now, everyone while we just remain seated a minute:

There is power, power, wonder-working power,
In the Blood of the Lamb;
There is power, power, wonder-working power,
In the precious Blood of the Lamb.
Oh, would you be free . . .



THE SECOND COMING

55-0220A

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