
THE TRUE VINE AND A FALSE VINE



Good evening, friends. Happy to be here again this evening to serve in the Name of the Lord. I thought, maybe the stormy clouds would frighten everybody away, but I see it hasn't. So that make me think lots more of you, to see that you are loyal enough to come out, regardless of what the weather looks like.

I was surprised when Billy come over, and come knocking on the door a while ago. And usually, he knocks, and if I don't answer, well, he knows I'm in prayer, and he will go away and wait till I'm ready to come. So sometimes a little boy, some of them comes along with him, and—and he kept knocking, and he hollered, "Daddy."

And I said, "What?"

Said, "Better come on; you're going have to preach again tonight; Brother Jack isn't there." So I had to get right out right quick and come on, so I guess I kinda left a little early, on getting over there. I come in, and I didn't want to have him come up while the—you were singing and so forth, and the Brother Thom was reading the Scripture.

2 Well, we're happy though to be here; I don't understand just why or . . . Look like my manager has quit, anybody want a job? I'm about ready to—to have to hire somebody, because it does make a difficult in the meetings when I have to speak, and then go into the meetings. 'Course you're tired to begin with (You see?), and then it certainly makes a difference. And I hope that he does come right away, sure enough, unless he has quit.

So it's—I've had one manager for many, many years being Brother Baxter; most all of you know him from British Colombia. And he is not with me at this time; he's got much to do. And he went into some organization, and some fellowship of something, and then some kind of a broadcast to Russia. And too many irons in the fire. He can't be in enough meetings.

3 And my meetings are just a little different; I have to just go the way the Spirit of the Lord leads me. I can be in a meeting; wherever He calls me I go just right then, 'cause I just have to—to do it right then. And kinda hard on a manager to kinda; he don't know which way to go, so they have a whole list of meetings. Maybe man has wrote in.

The other day, they told me they had four hundred and something major cities in America calling for services now. And so, when they do that, why, then I will just feel led maybe to go like to around Chicago, or down this way. I say, "What have you got down in that way?"

“Well, we can get somebody.”

“Well, fix it up; we will be down there right away.” So that’s—that’s way we do it.

⁴ Now, that way there’s no cut and dried program; we just—just kind of like the Quakers: The way the Spirit moves, well, we move with it. You know, I think that’s a pretty good idea, don’t you?

Here not long ago I was having a big meeting in a certain city . . . And I just got into some trouble with it over in Africa, not going where the Lord told me; I promised Him then I’d never do it again.

Just in the heat of a big meeting where several thousand packed out in a big auditorium, the Holy Spirit moved on me one afternoon and sent me to another city. Well, you talk about some trouble; we really had it then. They closed that big meeting. One minister, a chairman, he jumps up in the floor and says, “Brother Branham, you claim to be a fundamentalist.” He said, “Where would you ever find something like that in the Scripture?”

I said, “Well, that’s just . . . It’s there.”

He said, “Where?”

I said, “Philip was having a big revival down Samaria, and the Holy Ghost called him away from it, sent him out in the desert to one man.” Is that right? He never did go back to Samaria any more, as we know of. But obedience, that sent the Gospel message down into Ethiopia.

⁵ Oh, isn’t it marvelous just move with the Holy Spirit? How many people here tonight, in—in the Divine Presence has been borned again? Let’s see your hands, everywhere, been borned again? Oh, my, isn’t that fine?

And we’re made up here, course I guess, of all different denominations, Methodist, Baptist, Presbyterian, Pilgrim Holiness, and Nazarenes, and Pentecostals, and Church of God, and Assemblies, and oh, what all. But that’s the way it’s going to be when we get to heaven, just all be setting right together; don’t you believe that? Sure, they’re not going to have the Methodists over here and the Baptist over here.

⁶ I use . . . Used to be an old fellow, lived down in New Albany, below me, very fine man. He was a pastor of a Methodists church. And I was a Bapt—pastoring a Baptist church. So, we had good fellowship with one another. Now, we used to kind of tease one another a whole lot. He’d get somebody; I’d get somebody up there that wanted to be sprinkled. They said, “Well, my mother was sprinkled, and I believe in sprinkling.” And well, he wouldn’t make me a good member anyhow. So I knowed

where there's was a good Methodists church, and just took him down to Brother Johnson.

I said, "Now, Brother Ron, here's a man that wants to be sprinkled. I just can't teach him enough water, so you're going to have to sprinkle him." I said . . . So I'd say, "That's an awful dry place down there now. If you want sprinkling though, this is the best man I know of."

So, he'd tell me when somebody come in there that want to be baptized by immersing. He'd say, "Now, I will take you up to Billy, but he will sure drown you." So he—so—so we had real fellowship with one another, and that's the way we ought to have it. Don't you think so? All our little differences doesn't make any difference anyhow.

Jesus said, "Except a man be born of water and of Spirit . . ." That's the main thing. You've got to be borned again. If you're borned again, you're my brother and my sister. Regardless, if you're Methodist, Baptist, Roman Catholic, or whatever you are, we're brothers and sisters in Christ, because we've all been make drink of the selfsame Spirit.

7 Well, I don't have any text. I'm just going to have to depend on what the Lord will give me. 'Cause I sure thought Brother Moore would be here tonight without doubt. And I, after all this time, why, waiting on him, that he promised to be here Monday. And this is Tuesday, and he isn't here yet. So, I will forgive him this time. But if he isn't here tomorrow, I'm going to call him up and see what's happening to him.

Let's get over in some of the Scripture, somewhere here in the—get over in the Old Testament somewhere. I was just . . . Something come on my mind a few moments ago. And maybe, we can find it over in the book of—of—of Joel. And we will read there, if the Lord willing, for a few moments.

And Billy liked to scared me. He said, "Come on, dad, right quick, they're be waiting on you, want to start quarter after eight. Said, "They got . . . Brother Moore . . ."

8 Here we are, in the book of Joel the 1st chapter, I wish to read just a portion of Scripture and talk just a little while, and see what the Holy Spirit will say for us to do. In the 4th verse we read this:

*That which the palmerworm has left has the locust eaten . . .
that which the locust has left had the palmerworm eaten . . . that
which palmerworm has left has the cankerworm eaten; and what
the cankerworm left has the caterpillar eaten.*

Now, over in the, I believe, it's next, or the following in the 20, the 25th verse we read this:

But I will restore unto you the years that the locust has eaten, and that the palmerworm, and the cankerworm has eaten, my great army which I sent among you.

⁹ And now, let's bow our heads just a moment for prayer. Our heavenly Father, we have gathered here tonight, under the canopies of this sky, to give praise and glory to the Creator of heavens and earth, Who gives us this privilege. We're grateful tonight, very thankful to be here, and be healthy and happy. Many here are sick, Lord. And we gather for this purpose tonight, that these here, that is unhealthy tonight, might leave this ground, healthy and happy tonight. Grant it, Lord. And may, if there be any sinners here may they leave, spiritually healthy tonight, filled with God's Spirit. Grant it, Lord.

And may the glory of God come down upon us and bless us, like it was on the day of Pentecost. God repeat it again tonight here. Give us and outpouring of Thy blessings; may we set not with an umbrella over us, but with a cup straight up, ready for the blessings of God to fall.

And now, we're under expectations of knowing not what to say. But Thou hast promised, "If you open your mouth, I will fill it." And we believe that You'll do it. So we commit all these things to You tonight. And You get into the Word, if You will, Father. We know that the Holy Ghost feeds on the Word. And may the Holy Spirit of God take the Word and give It to every heart, just as we have need of it. And then, may there be a great healing service also. For we ask it in Jesus' Name. Amen.

¹⁰ Now, the Lord add His blessings. Now, can you hear around? Raise up your hands, if you can all the way around it, raise up your hands. I. . . Sounds to me like it's rebounding, course I—I don't know. But someone, some of the—the book salesmen and them, told me that it was better up and around the rim up there, then it was back in here. Here's where the rebound comes is back this a way. But you're closer now.

And now, let's just all forget whether we're Methodists, or whether we're Baptist, or whether we're Presbyterian, or—or Pentecostal. Let's just have a little time of fellowship now and rejoice in the Lord.

And now maybe, if Brother Moore comes tomorrow to take over in the preliminaries like this and have the—the message, then I will just come right straight to the platform here and start praying for the sick. You see? And we got hundreds of people here to be prayed for.

¹¹ And I want to say before I start speaking. The American people is not like people abroad. Well, when you get people abroad, over in Africa or over in a somewhere else, they—they're not like the American people. They are in Africa for instance. Where our Brother Thom here is from. Well, there when they can see the supernatural move one time,

and know that it's genuine supernatural, that settles it. Just tell them, say, "Get up and go home." And every cripple will get up and walk away. And every—everyone that's deaf will be hearing, and every blind will be seeing. They'll just—they just rake up the crutches and things and pile them up in the corners.

In Sweden when we were there, was setting there, and not knowing even how to speak their language, the Holy Spirit would move out through the audience, and tell somebody, speak in English what their name would be in something else, a interpreter. Like their name was Running waters or something like that, It would tell them who they was, what was wrong with them, where they come from. The whole complete, surroundings would just raise right up, throw down their crutches and things, and walk away. They're—they're. . . I don't care how they felt. They believed anyhow. If God was that close to them, they was going to walk away and believe it anyhow. They went testifying.

¹² That's real what we should do. But we American people, you know what's the matter with us? We've been drug through every school of theology, one vice versa from the other one.

One will set around now and say, "Dr. Jones says that's mind reading."

"Well, my pastor says, the guy is a Beelzebub; he is a devil."

The other one said, "Well, it's not the Lord; I will tell you that."

And the people don't know what to believe. You believe God's Bible; that's the thing that's right. "Let ever man words be a lie; let Mine be the true," God says, no matter what it is. And the proof of the pudding is (as the old slogan is), is the eating thereof. If God says it in His Word, and He produces it, believe it, and go on. Forget the rest of it, and just let God be truth.

Now, we're going to speak a little bit tonight, if God willing, just a little old evangelistic, maybe, if the Lord will help us, "On the True Vine and the False Vine.

¹³ You know the biggest story that was ever told, the biggest lie that was ever told is one that's got a whole lot of truth in it. Now, the biggest lie was ever told, was what Satan told Eve. See, it had a whole lot of truth in it. And now, you come around and say something that's just really right straight out a lie, why, you wouldn't believe that; you know better. But when it comes to a place where it's got about ninety-nine percent truth and one percent lie, that's the deceiving type. That's the kind you have to watch, is them kind. And that's just what the devil's good at. He told Eve everything truth, but one thing. See?

He said, "Now, you—you don't know what's right and wrong; you don't know good from evil. And now, if you'll take this fruit," said, "your eyes will be opened, and you'll know what's right and wrong. And you'll be wise; you'll know like God." Well, that's true. That's exactly. All that was the truth.

But she said, "God said we will die."

He said, "Oh, surely you won't die." And he persuaded her. Now, that's where—where the lie come.

Now, we can preach all around everything and leave off the main fundamental root of it, and there's where the lie comes. You see? There's where the trouble comes.

¹⁴ Now, we are going to go back on vines for a few minutes. God likens His church unto a vine.

He said, "I am the Vine; you're the branches," and so forth. And if the vine is a grapevine, and it bears forth grape life, it's got to bear forth grapes on the vine. Is that right? The Life that was in Christ has to be in every branch. And if Christ's Life in Him was a preaching the Kingdom of God and healing the sick, every branch will have the same substance in it, as it comes up. It can't be nothing else.

The Life of Christ in you. . . If I told you tonight, that the life of John Dillinger was in me. You'd expect me to have big guns here, something other. You'd be in danger, if his spirit was in me.

If you. . . I told you I had the paint, the artist spirit in me, that—like some great, famous artist, you'd expect me to be able to paint a scene, that just like that artist could, 'cause his spirit was in me.

¹⁵ And if I tell you the Holy Spirit is in me, you expect me to do the work that the Holy Spirit did when It was here on earth, manifested in the Lord Jesus Christ, live that type of Life, preach that kind of Gospel, do the same thing. 'Cause the—the vine will always produce what the life of the vine is.

Jesus said, "By their fruit you shall know them." Right, by their fruit you shall know them.

Now, you might take a tree, that looks like it's got sycamore bark on it and it bearing apples; I don't care what kind of bark it looks like; it's a apple tree to me. Because it's producing apples, shows that the life in the tree is apple tree life. And it'll bear apples. And no matter how you're dressed, or what you do, as long you're bearing the fruits of the Spirit, it show a—the Spirit of Christ, it shows that Christ is in you.

¹⁶ Now, all things originated in Genesis. You like to study Genesis, brethren, you ministers? Oh, I think it's the greatest book of the Bible,

one of them. Everything that you find today originated in Genesis. “Genesis” means “the beginning.”

Every cult that you find on earth today started in Genesis. Every real true church on earth today started in Genesis. Everything that we see, even all the science, started in Genesis.

Did you notice Jesus referring to it, said, “As the days of Noah was so will it be in the coming of Son of Man.”? Look what they did; they were great builders. Look how your city’s a building here.

They begin to work in metal; science was great. They built the Sphinx, the—the pyramids, and everything, something that we can’t do today, just exactly, just a repeat of the time. And they had cults; they had everything just like they did—have today. It’s a great pointing towards the end time.

¹⁷ Now, and notice. Now, for our beginning tonight, we’re going to go back and liken a true vine and a false vine.

Maybe I could take these two microphones; I don’t know the man that set it around here a few minutes ago, didn’t know what he was doing I guess. But that’s just what I wanted him to do. ‘Cause I’m going to take this to be the right vine and this the wrong vine, and just compare it now, just for the sake of illustration.

Now, in the garden of Eden we find out, that there first was one man, Adam. God made him a helpmate which was Eve. Then come Cain, and then come Abel.

Let’s begin right there. Now, spirits does not die. Men die, but spirits does not die. God takes His man, but never His Spirit. God took Elijah, and a double portion of His Spirit come upon Elisha, about eight hundred years later come out on John the Baptist, and predicted to come again in the last day. God took Christ out of the earth, but the Holy Spirit come back.

¹⁸ The devil takes his man, but the spirit remains just the same. Jesus said, “You’re of your father, the devil.” Said, “Which one of the—the—of the prophets that showed forth the coming of the Just One, did your fathers not stone, and so forth?” speaking of the Pharisees. And it . . .

Remember, and right keep this in mind: The antichrist spirit is not communism. The antichrist spirit is religious. Jesus said, “It’d be so close it’d deceive the very elect if possible.”

It’s not a—a something like a communistic anti-God affair; it’s a religious spirit. John saw it in Revelations, and he wondered with great admiration, how it set like the church of the living God, and so forth, and yet in it was found the blood of ever martyr that had ever been killed for the Lord Jesus.

¹⁹ Now, in the garden of Eden there, we will just let Adam and Eve pass by and begin with the two boys, Cain and Abel. We was talking of them a few days ago. Each one of those boys were spirits. And to my opinion, right there were Judas and Jesus in a prefigure. Just as Cain killed Abel at the altar, so Judas killed Jesus at the altar by betraying Him and denying Him.

Some people only see three crosses on Golgotha; there was four. The cross represents a tree. And there was Christ, a thief on each side, and Judas hung himself on a sycamore tree. He was on just as much cross as Christ was, for cursed is he that hangeth on a tree.

²⁰ And notice, here was the Son of God, came down from glory, going back to glory, taking with Him the repented sinner. Here was the son of perdition, come from hell, returning back to hell, taking with him the unbeliever. "If thou be the Son of God." See, just perfect. But those two Cain and Abel, both of those boys was religious boys. They were really truly religious . . . ? . . . Cain knowing after he come out of there and realizing he was mortal, he could not go out to face death, knowing he had to go out of the world without being sincere.

Sincerity isn't what God requires. Sincerity is all right, but that's not enough. Perhaps tonight if we'd go down into the Ganges river, watch those mother's with them little black babies, sticking them into the alligators. And them squash them to death on the—oh, on—in their mouth, sacrificing to the god. That's sincerity.

²¹ What if you'd follow me to India and see those people pull off their shoes and walk through fire, and their feet burning to blisters. Go in with me to China, and find their little feet broke up like that, and walk on their toe's, how they make sacrifices, and everything, very deeply sincere, but still that's not salvation. Sincerity has nothing to do with it.

Many times the heathens who cut themselves, and lance themselves, and way deeper than anything you ever seen acted in Christianity . . . Why, Christians will hardly walk across a street to a revival. That's right.

But them people will do anything, even sacrificing their children to their lives. But that's it, sincerity doesn't spell it. "There is a way the seemeth right unto a man, but the end thereof is the way of death."

²² And it behooves us to check up now, to find out where we're standing. We're in the end time. No time for playing; it's time now to get right, and be sure that you're right.

If you went to the—down here somewhere to the grocery, or down to the restaurant, and you bought a bowl of soup, and it had a fly in it, you'd send it back; you sure wouldn't take it. You're watching what you are putting this body, but you'll put anything in that soul, no matter

what it is, any kind of a dogma or a doctrine. But you'd better check up with the pure unadulterated Word of God, and find out whether you're really in the right category or not.

Remember, no matter how good you treat this body, a hundred and fifty pound man is only worth eighty-four cents. That's right. But you got a soul's worth ten thousand worlds. You'll take care of eighty-four cents, and let the ten thousand worlds go any way. Check up.

²³ Now, go back into Genesis with me. Watch those boys come there to worship, both of them worshipping. Now, Cain, worshipped God with all of his heart; he made a sacrifice, built an altar worshipped the Lord, just as sincere as he knowed how to worship. Sincerity, altars, belonging to church, all of that doesn't spell it, not a bit.

Then Abel came, not with beauty. I want you to notice. Always get this out; especially you people around here sometimes . . . That's what . . . I'm going to preach to you Pentecostal brethren, the ones that's sponsoring my meeting. See?

Listen, we're . . . Somehow there's something wrong. That's right. I'm afraid we're beginning to act too much like the other churches and things. You're letting down. Brother, it behooves . . . We . . . What we need tonight is a good old fashion revival, breaking up the starch and bringing people out in the open.

²⁴ Now, the first thing you know, you find out that's the same thing that got Israel in trouble: They wanted a king like the other Gentile—or the other nations and Gentiles. They got in trouble with it. Don't try to pattern after nothing but the Lord Jesus Christ; let Him be your sole Center to God. Get these . . . Throw these things away; lay aside every weight. Start right back into the Gospel.

Did you realize that people today are taking in members; they did it. When the Methodists revival come there was great breaking up. They had a real revival. But just let a few of them begin to break away, and then new people come in, they begin to get cold and formal. The Methodists had Divine healing; they had the power of God.

Why, John Wesley's own ritual, that I got in my house some texts of—of his book. He was here in America, him and Asbury. And he was riding a horse out for—to pray for some woman; the horse fell and broke its leg, and he got off, and anointed the horse with oil in the Name of the Lord, and got on it and rode away. You preach Divine healing now; they'll throw you out of the Methodist church.

²⁵ And John Smith, the founder of the Baptist church, my own church, why he prayed so much at nighttime, till his wife had to lead him to the table; his eyes would be swollen shut from crying. You can't even get a tear out of a Baptist eye no more. What's the matter?

Something went wrong, because that . . . I ain't nothing against the Methodist or Baptist churches; them are my brethren. But the thing of it is, brother, a few round of apostles like it was in the beginning, you begin let down the bars, let down the bars, this one come in with a lot of theology, a lot of education, and run God out the door. It'll never substitute for the power of God.

Pride, big something, make a big church building, have a big name, that's what's the matter with our churches today. We're trying to get more members. Every church, trying fuss for the organization, pull for this. They're all right. I know this is a little sparky, but it's good. You see? That's right. It's good.

But the Assemblies wants their big one of the . . . The Oneness wants their big—theirs to be the biggest, every one. How can you do any thing for God when you got . . . We're trying to find honor—seek honor one from another. Brother, the thing of it is, we're all six foot of dirt, and God might take us at any time. Seek God with all your heart. Let the . . . The churches are all right, every one; I have nothing against none of them. They're all fine. But what we need is Christ in them churches. You're leaving out the main thing. That's right.

²⁶ Now, look at Cain; he come with sincerity. But look, in the background, his daddy, the devil. Who he is . . . He was influenced by his daddy. The reason in heaven . . . When he was up there, he set up a kingdom more beautiful, more elaborate, pretty, then what Michael's was. He tried to get a greater kingdom. That's why he was kicked out: pride, beauty, stuck-up. And when he come here, there was a nature of him right in his boy. And it hasn't died yet. That's right. Oh, big church, say, "I belong to the biggest church in town." That don't mean a thing, not a thing.

What it is: How is your heart with God tonight? That's the next thing. That's the question.

²⁷ Jesus never come for us to build big churches. Listen here, let me tell you something, and this is on the side. Jesus never asked us to ordain and—or make any church. He never left word for us to build a church; He never left word for us to have an organization. He never left word for us to have a seminary. He never left word for a hospital. He never left word for our school or an education. But He did say to the church, "Preach the Gospel into all the world, then I will return."

Nothing against the organization, church, hospital, they're all right; but we put our emphasis on that, instead of taking the Gospel to the world, when two thirds of the world tonight has never heard of the Lord Jesus Christ. How can He come? He will come when the Gospel has been preached. Not passing tracts now, they're all

right, passing tracts, but “preach the Gospel means demonstrate the power of the Holy Ghost to all nations that I will call as a witness.” Amen! That’s right.

²⁸ Notice, Cain back there, just as religious as he could be, walked up and made a beautiful altar, offered up his sacrifice, knelt down with all of his pomp, just like his daddy. He wasn’t a atheist; he wasn’t an unbeliever. No, sir, he was a believer. Exactly right. So there’s such a thing as being a believer and yet being condemned. The devil believes and trembles. The devils when they seen Jesus, they publicly confessed Him to be the Son of God and asked for mercy. That’s right.

There Cain knelt down, worshipped, fixed all the big lilies, I imagine upon his altar, and brought the fruits of the field, and laid them up there, and knelt down, and said, “Now, Jehovah, look how pretty this altar is; look at that old common altar that bunch of holy-rollers has over there. Just looky there what a little old common place they’re worshipping in, that guy Abel, that little old stinky lamb hanging up there. Looky here what I have done for You. I’ve built this great church; I put everything down here. See what I am? I’m . . . I’ve done something big. It’ll—it’ll show psychology. It’ll—it’ll bring people in.” Oh, my, that’s the works of the devil. That’s right. He said, “Now, receive me, Jehovah, You know I believe in it.” And God flatly refused him. That’s right.

²⁹ Here come little old Abel, pulling that lamb, with a spiritual revelation, that he knowed that it wasn’t fruit that brought them out of the garden of Eden; he knowed it was blood. And life don’t lay in plants; it lays in blood. Here he come with a little string rapped around, or grapevine around that little lamb, throwed him up there, and said, “This is it, Lord.”

God said, “That’s justification.” Amen.

Then look, his brother was jealous of him. That jealous streak never leaves that high society class. No, sir. It’s still there. Amen. Still there, it won’t leave; it’ll make its roots and beds in hell. Notice, there he was moved up there, and killed his brother.

³⁰ Notice those two spirits, leaving from there. Watch how it’s dominated the world. Here they come out of Genesis. Watch any thing you want to; watch the world order; watch everything. As it comes through Genesis, it comes up through a process, and now, it’s done gone up here, and blooming out in the seed to produce the same thing it was in Genesis.

Here’s the false vine; here’s the true vine. And they’re both growing side by side. Did you realize, that Judas Iscariot was treasurer of the church, out of the same tribe of the Lord Jesus? He was a big man,

brothers with the rest of them, set in the same pew, sang the same songs, worshipped the same God, preached the same Gospel, and was Judas? Do you realize that same spirit moves right up through the church? But where Judas showed his colors was at Pentecost, just before Pentecost, before they really got borned again.

People don't believe tonight, many of the people don't believe there is such as a thing as an experience of being born again. They say, "It's all in you mind." No, it's in your heart, brother. That's right.

³¹ Notice, here comes them vines up; let's just follow them two spirits now. The first thing you know, we will see them . . . The first in the ark: There was a dove, and there was a crow. Both of them of them was birds; one could fly just same place the other one was, and both set on the same—same roost, perhaps, on the same floor, the second floor of the ark, both of them birds. One could fly where the other one was. One of them the spirit of Christ, and the other one antichrist . . . The only way you could tell them, was test their diet.

They turned the crow out, and that crow was satisfied with eating old dead bodies, flying from one to one, and clawing around. He come . . . He was satisfied to be out there in the things of the world.

But when the dove flew out, she couldn't find no rest for the soles of her feet, and she come back again. Brother, I'm telling you, if you're ever once borned of the Spirit of God, the world stinks to you, and the things of the world are gone. That's right. You can't stomach any more. Why couldn't the dove eat it? Because the dove is one bird don't have a gall; it couldn't digest it.

And any man that's borned of the Spirit of God, or any woman, doesn't do the things of the world. They've come out from the world, and they are separated in a different life. 'Cause they can't digest it . . . Their digesting orders has been changed, been converted; their appetites are the things of God, looking above, prayer meetings and so forth. They ain't got no time for skating rinks, dances, and ballrooms, and so forth. They've passed from death unto Life, become new creatures. They don't have—desire those things no more.

³² But I want to show you something. You can put a dead carcass out in the field, and a dove won't go near it; a dove will set over here and eat wheat. But that crow can set over there, and eat the dead carcass, and come over, and eat the wheat too. Just exactly. So you have to watch that fellow. See, he's a hypocrite to begin with. That's right. Watch that line coming up, both of them. We could type it all the way through.

Come on out into Esau and Jacob, the same way. Let's take it to Israel, a beautiful type. Now, here was Israel, the coming out of Egypt, on its road to the promised land, perfect type of the church today, on

its road to the promised land from Egypt, going up into the promised land, which God had promised that He would give them this land. And on the road up, going to the blessed place, on the road up they come in contact with the Moabites. Moab was a brother to him, to Israel. The land of Moab, that tribe come from—from back in the early days of Lot's wife, or Lot's children. Lot had children by his own daughter, and they become the Moabites.

³³ Now, you got all your umbrellas tightened? I want to show you something just a minute, the Lord willing. Notice, you know, today people say, "Well, our church is fundamental. We believe in the great evangelical, fundamentals." That's right, and you can still be wrong. You can be ever so fundamental and orthodox, and be on your road to hell. You don't believe it, listen to the Word just a minute.

Here they come, on their road up, and they met their brother, so they sent word, "Can we cross through your land?"

He said, "Absolutely not. We will not let that bunch of fanatics come through here." There they was. Well, look. Moab was all organized, a great nation, with all these princes and all these different ones, and Balak, and all their great kings, and so forth. But Israel, was a interdenominational; it was just a little group of scattered tents . . . ? . . . traveling under the Spirit of God. But Moab was all organized, the biggest, one of the biggest nations of the land. And he said, "We will not let that bunch of holy-rollers pass through here, not at all. Look at the things they're doing."

You say, "Holy-rollers, Brother Branham?" Yes, sir, I believe they was. Absolutely. When they come out of Egypt and crossed the red sea, and they had miracles and things beyond—before them . . . And when God rains down the winds out of the heavens and parted the Red Sea, and they went through on dry land, and the Egyptians trying to do so, uncircumcised, trying to mock the Spirit of God, they were all drowned.

³⁴ Miriam got in the Spirit, picked up a tambourine, and went down the bank beating a tambourine; all the daughters of Israel followed her beating tambourines and dancing. And Moses put up his hand and sang in the Spirit. If that ain't a holy-roller meeting, I never seen one in my life. That's right. They sure was going down along the banks rejoicing, signs and wonders among them.

When they got thirsty, God just give them water out of the rock. When they got hungry, God rained manna down out of the heaven. And when they got this manna, they begin to eat it, said, "It tasted like honey." You know, that manna was a type of the Holy Spirit. That's right. Just after every believer has come through the Red Sea, which

represents the Blood, as I said last night, He comes into the fellowship by the Holy Spirit.

³⁵ Notice, as soon as they passed through the Red Sea, they were on their journey, God rained manna till the journey was over, a type of the Holy Spirit. When they come out from Judaism and got the Holy Ghost on the day of Pentecost, the Holy Ghost rained down upon those apostles, and has rained every since, and will till this age is over. That's right.

I want you to notice, as soon as the rain of the manna begin to fall, He told Aaron, "Go out and get several big omer fulls, and put it back in the holiest of holies," that every generation that proceeds this generation . . . Every generation that comes on after this one, every time a man becomes a priest, he can come in behind the holiest of holies and take a mouthful of the original manna that fell at the beginning. What a beautiful picture that was on the day of Pentecost, when our spiritual Manna (That was natural manna.), the spiritual manna that took care of the church over—and give it all these spiritual vitamins to leave—to live by . . .

³⁶ Why, on the day of Pentecost the Holy Ghost came down; they come out on the outside, staggering and acting like a bunch of drunk men, women. Yes. And Peter said, "This is that, that was spoke there by the prophet Joel; this is that." Brother, if this ain't that, I will keep this till that comes. I—I sure enjoy this anyhow, and waiting for that. And when they come on the outside, the power of God was a moving upon them. And Peter . . .

All of them said, "Men and brethren, what can we do, to have this same thing?"

Peter said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." Not something looks like it, we don't receive something that imitates it, but a . . . Not a mouthful, but a heart full of the original baptism of the Holy Ghost, that fell on the day of Pentecost with the same signs, same wonders, same actions.

³⁷ When men and women are ready to surrender their lives, it tastes like honey in the rock. You know, David talked a whole lot about honey in the rock. He was a shepherd. He used to carry a scrip bag on their sides; the shepherds did. And every time their sick sheep would go to running around, well, the—the shepherd would reach down and get him some honey out of the scrip bag; he'd lay it on the rock. And the sheep would come up and go to licking on the rock. While they was

licking the honey, why, they got a hold of some of the limestone. And the limestone healed the sick sheep. Oh, what a picture.

Listen, brother, I got a whole lot of scrip bag plumb full of honey tonight, and I am going to put it the right Stone, Christ Jesus, not on any church, on Christ where it belongs; and you sick sheep get to licking right quick; the first thing you know, you will get some of the limestone. And it'll heal your illness, and you'll find out that there's power in the Holy Spirit to raise men and women from a life of sin or from a life of sickness unto health. Lick on it, you that's on cots, and you that's in chairs, and you that's blind, you that's deaf and dumb, and find out if there isn't healing powers in the Holy Ghost that'll change a man's life and make him a new creature. It sure will; it'll make you pass from death to Life.

³⁸ I can see Israel as they journeyed on; there they was; it's true. Did you ever here them say. . . Oh, about the church, they said, "Oh, look down there at Israel." Balak said, "Why, you send and get me Balaam." And said, "When Balaam comes up here. . ." They had an old fundamental preacher over there, half backslidden, so they said, "Get him and come over here, and he will curse these people for me."

So, they went over and got this old prophet. And he come over there, and he thought, "Now, let me look this thing over. Now, I know that they've done everything. I know that they lived with each others wives. They—they've done everything on the calendar that's wrong. Now, a holy God will curse that people." So, he went there with that intention to curse that people for this great nation, because he got a better church out of it, and he got a better salary out of it. Why, he was lining his pockets. Sure, he said, "I will go up and do that." And on this road down, God had a old dumb mule to speak in tongues to him, and tell him to get back up there where he belonged. And he didn't have gumption enough to know it. That's right. Amen.

And there, on. . . You say he didn't speak in tongues; he spoke in human voice. Mules don't speak in human voice; he sure did. He certainly did. I felt that coming in; somebody said that mule didn't speak in tongues. He sure did; he certainly did. You ever. . . A mule don't talk to him in his own language; he wouldn't understand it. See? But he—he got this.

³⁹ Notice, and there they was. And when he went down there, he walked away, and looked at Israel. And look how hypocritical. The king took him around, said, Now look, you get way over here." and showed just the back part, the worst part of Israel. Now, watch. It's this vine. Now, here's this vine trying to curse this vine.

Now, notice. He said he show him the uttermost part. That's the way the devil does it to the people of God. They won't say anything, say, "I will give you a thousand dollars to anybody can show me anybody was healed. Bring it up here."

I challenged one of them one time. He said, "Let me cut a little girl on the arm, and you stand there and heal it, and I will believe you are a healer."

I said, "You need healing worse than anybody, that I know of, and it's healing in the head." I said, "There's something wrong with you." That's right.

⁴⁰ And now, see, they showed the uttermost parts. Said, "Well, I know somebody was prayed for, that didn't get well. Certainly, I know a lot was preached to didn't saved, either. That's exactly true. See, but they show the uttermost parts, the back parts, the worst part. That's the way the devil does it. And watch how it happens. Took him out there and showed him the back parts of it. And then notice. When he said got all together . . . Now, here's the picture. Watch this brethren; watch this.

This vine here, and this vine here, this one is of Abel coming up, this is of Cain coming up. Cain was religious; this one's religious. Cain was fundamental; they were fundamental. Abel had the right way, by revelation, by signs and wonders. God always has, and always will vindicate His Church and people by miraculous signs and wonders. Call to me any time that a revival ever broke out through time in the history, that there wasn't signs and wonders followed it.

What's the matter today, my brethren, is this: We are letting down. We're letting down to mental theology. We're letting down to intellectual faith, when we ought to pray until God moves in the audience and goes to doing something for us.

⁴¹ When I landed in India, the Indian men all met me out there and said, "Now, look, Brother Branham, as far as theology, you ain't got nothing in America that understands that Book." And that's true. For that's an eastern Book; it is not a—western Book. It's a different slant altogether. Said, "We know the Bible; we had it before you was even a nation, hundreds of years." That's exactly the truth. Saint Thomas went down there. I was right in the church where he preached. That's right. Said, "We know more about the Bible than all your teachers together know. But what we want to know, what we are wondering: Can we find a man with faith enough to make It manifested? That's what we want to know. We want to see the Bible re-acted and lived again. If you're could you've got the right-hand of fellowship."

I said, "Jesus Christ raised the dead; and He's the same yesterday, today, and forever." Amen. That's true.

⁴² Now, there was Moab setting up here. Now look, the first thing Moab done . . . Notice, he went got all of his dignitaries, all the—well, the—the councilmen, and all of them out there, and all the bishops, and the right reverends, and the honorary reverends, and the Ph.D., and the B.B.D., or ever which you wanted to call it; and brought them all out there, thought we'd show God our dignitaries. See the same old spirit of the devil. See?

Well now, they were fundamental; they said, "Now, let's see. They built seven altars up here on the hill, seven altars. That's exactly what God required. They killed seven bullocks, clean sacrifice what God required. Notice, and killed seven rams, speaking of the coming of the Son of God, fundamental.

⁴³ Down here in the valley they had seven altars, seven bullocks, and seven rams. This group was just as fundamental as this group. If God only required fundamental doctrine, then why did He except this one and refuse that one? And all their dignitaries stayed around, and raised their hands, and glorified God, while the prophet went forth to prophesy. And if God only requires fundamental teaching, He's honor bound to this group, 'cause there's seven bullocks, seven altars, seven rams, speaking of the coming of the Lord, just as fundamental in every way as this church was See?

But what was the difference? What was the difference? They only had the letter, only had the Word, and these people had signs and wonders following them; they had a smitten rock where they could drink from. They had a brass serpent for healing. They had signs and wonders, going before them, performing signs; they had a Pillar of Fire hanging over them. I knowed they done all the things wrong, but they for . . . Balak forgot to look and see that there was a smitten rock before them; there was an atonement made. And God was vindicating them with signs and wonders. He was saying, "That's My people."

⁴⁴ Now, if teaching the Bible, if fundamental actions is all God requires, He's duty-bound to anybody who will do it; but you're called by election, my brethren. God knows His Church and vindicates His Church with signs and wonders. Watch it go on though. Here come Jesus; here come the Pharisees just as fundamental as they could be, same vine coming out of Genesis through Cain, through the children of Israel. All started in Genesis, all Genesis to mean all up into the New Testament.

Here's the Pharisees, just as fundamental as they could be upon the doctrine. They believed in Jehovah, offered their sacrifices. Here come Jesus, absolutely a Believer, and fundamental too, but God vindicated Him with signs and wonders. That's right. God proved that this was His

Church, for Jesus went forth preaching, and healing the sick, and seeing visions, and prophesying. And these set cold and stiff fundamentally in their church. There's your two vines. Watch they're growing on.

⁴⁵ Look at Saint Paul, when he got a vision of the last day, he said, "Know this in the last day, perilous times will come. Men will be heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good (call you a holy-roller, any thing they can), having a form of godliness. . . ." Paul looking by the Spirit into this age, "having a form of godliness, but denying the power thereof, from such turn away."

There you are, fundamental in doctrine but powerless in power. They deny the existence of Divine healing; they deny the power of the gift. "Having a form of godliness, but deny the power thereof, from such turn away." Amen. You're in the day.

⁴⁶ Here some time ago up in Canada, I was up there riding, just come from Africa, with brother Thom and them. I'd come over, and I was so tired, and Brother Baxter and I went way into northern Canada. We was going to go hunting, and I had been riding after an old grizzly bear that day. And I caught up with the old fellow; I just looked at him and let him go. And you know how I like to hunt. I. . . Well, I watched the old fellow, and I just kept riding down on this other hill, and it's way back where you was about two hundred and fifty miles back with twenty-one horses, and way out. It's seven hundred miles from a hardtop road. So we was way back in the wilderness, just to get away to ourself.

And I'd watch that old grizzly, followed him around, watched him around all afternoon. When it come up a little rain, started raining, I kinda got turned around. I was raised in the woods, so I thought, "Oh, I will know how to get out of here." I just kept going on, 'cause there no paths or nothing to follow, so I just had to follow a general directions. Got dark on me.

⁴⁷ Well, I thought, "Well, thank the good Lord it ain't too rainy, so I could lay down somewhere and sleep the rest of the night. And so I went on over a little piece, and after while the moon begin to come out and shine. I thought, "Pretty. Just ride on; maybe get to the top of one these mountains here, and I will find out where I'm at.

So I was riding on up, and I come into a scene; it's always bothered me. And I—I—was a funny experience. As I rode along, I come over an old burn-over where's a lot of old trees had been burnt down years ago—some forest fire—how the sun gets hot and burns off strips like that, sets a fire. And all the pine, big tall swaying trees, was all burnt down. Just a great big bunch of bleached white-looking trees standing, and that

moon shining down on them. Mmmm. Oh, looked like a graveyard with all the big white tombstones. Well, something or other the Holy Spirit seem to said, "Stop a minute." I stopped. My old horse is getting tired anyhow and hooked him around the—an old limb laying there. I got up on a log and looked around. I said, "Well, God, I don't know why I'm up here, but you got me here for something."

⁴⁸ I just kept watching. I hear the wind come, you know, when it blows against them old trees. They'd moan, mmmmmmm. I thought, "Oh, my, what a place, way back in the earth, this old bleached out place, burnt over dead. . . I said, "What a place. Looks like a graveyard." And I took—listened top that mmmmm, mmmmm. I thought, "Well, Lord, what do you want me here for?"

And just then the Holy Spirit spoke to me, and give me this Scripture. "What the Palmerworm has left, has the caterpillar eaten; what the caterpillar has left, has the cankerworm eaten."

I thought, "Yes, it come to me that one time was a great fine green tree, but the fires has burnt all the life out of it." See?

I thought, "That's true. What the Baptist left, the Methodists has eaten. What the Methodists left, the Presbyterians eaten. What the Presbyterian left, the Pentecost has eaten." I thought, "Oh, my, it's all stripped down."

I thought, "Well, what's the matter with them old trees?" They're too starchy. "Why don't they bend with that wind?" And the wind's a blowing; they go mmmmm, just moaning. And I thought, "Well, my, what a spooky looking sight."

I thought, "Yes, that reminds me of these great big old high steepled churches around different places, just as dead as they could be. Oh, they can say they was once a church. 'Oh, I can refer back to our founders where we had back there. . . ' but what you got now?" That's what I want to know.

⁴⁹ What's the matter? What one left, the other one eaten. It's cut all down. Well, I looked over here in the Scripture, and He said, "But I will restore, saith the Lord." What a hard Word is that. The wind started blowing. I thought, "What's the use of sending the wind if they're going to act like that?" I looked down and underneath there had come a little bunch of undergrowth, called in the world today, back wash—something like that.

But they were green and flexible. Every time the wind would hit them, they'd just sway back and forth and frolic as hard as they could. I said, "Praise be to God, I will restore saith the Lord, though they be blown." I said. There come from heaven, a sound like a rushing mighty wind called the Holy Ghost, and all those big old formal church could

do is holler, “Mmmmmm, days of miracles is past. Mmmmm, there’s no such thing as Divine healing., Mmmmm, it’s of the devil. Mmmmm, don’t believe it, don’t go to it.” But all the time, God’s got a growth coming on, a church. . . ? . . . “I will restore saith the Lord.”

⁵⁰ All of His former glory will return to it again. All that it was in the first place will come back again. I thought, “What does God send the wind for anyhow?” To shake them trees. Every time you shake a tree, it loosens up the root, and cause it to grow deeper, deeper. Every time the Holy Ghost falls on the church in an old fashion revival, it shakes up the roots like this so it can get rooted and grounded, ready for the storms and trials as they come upon the earth. Hallelujah!

“I will restore, saith the Lord, all its former days, all’s been eaten down.” One took the baptism out. The other took the joy out. The another took the Holy Ghost out. And another took the healing out. And another one took gifts out. And the first thing you know, you ain’t got no more than a big old dead bleak bush standing there. But down under here somewhere, God- reserved life is coming on, just the same.

The church, and as long as there’s a earth here, God will have a church representing Him. “I will restore, saith the Lord, all the glory of the former days. I will restore what the cankerworm left. I will restore healing. I will restore the Holy Spirit. I will restore the joy. I will restore everything that the first church had. I will restore it again in the last days.” And we are living here in the day when it is. Brother, step off of this thing and get over on here as quick as you can. Amen.

⁵¹ “I will restore, saith the Lord.” Amen. Brother, I feel good enough to preach right now, almost. I will tell you, I really feel good. Why, think of it: what a day that we’re living in, when God is here and we are seeing the things brought up. That’s not mythical. Read the Bible. Follow them Scriptures and see if it’s right.

There it come out of Genesis. Here it comes out of Genesis. This one here, fundamental, this one here fundamental, but God’s vindicated this one all the way along with signs and wonders. He’s still a vindicating His Church with signs and wonders. “These signs shall follow them that believe, to the end of the world. In My Name they shall cast out evil sprits; lay hands on the sick and they shall recover.” There will be a people that will recognize it, and know it as long as there’s a God in heaven that sent down a Holy Ghost upon people. Amen.

Oh, it’s a real thing brother, when you stepped off of just. . . “The letter killeth, but the Spirit giveth life,” That’s right. The letter’s all right. But what good will the seed do if it’s just a seed? Bury and let it rot out? It’ll bring forth life and a whole ear of corn. Shall we pray.

⁵² Heavenly Father, tonight, knowing that hour is close, knowing that we're living in the end time, knowing that those old trees are going on, here is that vine bringing tonight, filled with the Holy Ghost, bringing forth fruit, the evidence of the Holy Spirit, being among us. How thankful we are, Lord. We could raise our hands and praise Thee and praise Thee over and over for all Thy goodness and mercy. How wonderful and how marvelous are Thy ways. We thank and praise Thee with all of our heart.

Now, Father, we pray that You'll save the lost and fill with the Holy Ghost, those who are outside—those who only know You by the conception of the Word. Let them know that Cain believed the Word. Judas believed the Word. The devil believes the Word. But a man's got to be borned again of the Spirit of God. And when God comes in him, he becomes a new creature and believes everything that God wrote in the Bible to be the truth. O Father, we pray that You'll grant these blessing tonight, upon Your people, and may many be filled with the Holy Ghost, for we ask it in Jesus' Name. Amen.

⁵³ And with your heads bowed just a moment, if you will, I wonder while we're praying, while people are here seeking and praying to God, I just wonder if there would be a person anywhere that would raise up their hand and say, "Brother Branham, just before you have the prayer line, will you remember me in prayer, that I will receive the Holy Ghost? I want to get off of this old dry creed I've been on so long. I really want to be born again. I want, when the wind goes to blowing, I want to be flexible to the Spirit of God, that wherever it moves me, I can go through the streets with joy, happiness in my soul. How I really want to be borned again!" Will you raise your hand and say, "Brother Branham, pray for me"? God bless you, you. Just look around. All up in the balconies, around the rims, do you believe tonight? Do you want the Holy Spirit in you life? No matter who you are; you're Baptist, Methodist, Catholic, yellow, black, whatever you might be, raise your hands to God and say, "God, by this, I want you to give me the baptism of the Holy Spirit."

⁵⁴ Now, look friend, you. . . To the Baptist and Methodists, Dr. Reidhead was just at my house. You know who he is, the president of the greatest—one of the great fundamental missions there is in the world. He said, "Brother Branham, I know, you being a Baptist, had—you've dealt lots with the Pentecostals." Said, "Is there anything to it?"

I said, "Sure, they've brought out a—got a bunch of wild fire." That's true. There's lot of them got a bunch of impersonation like we have in the Baptist church." But I said, "Brother, behind it all, there's a real genuine baptism of the Holy Ghost."

He said, "Can I receive it?"

I said, "Yes, sir."

He said, "When?"

I said, "Right now."

He said, "I've got enough degrees to cover this wall here—honorary degrees—but Brother Branham, where is Jesus in all of it?"

I said, "He's in the new birth."

He said, "I want it." And down he went, and received the Holy Ghost right there on a coffee table in my house. Yes, sir.

⁵⁵ Oh, it's for all of you. If you're Catholic, it's for you. If you're Baptist, it's for you. If you're Methodist, it's for you. If you're a Pentecostal impersonator, it's for you. That's right. If you want It, raise your hand to God, and say, "God, don't let this meeting, don't let this meeting end till I receive the Holy Ghost." Now, with your hands up, your heads down, we pray.

Lord Jesus, let this be a night of perfect decision for everyone. May they see the proof. May they see that the time is at hand. May they step off of the tree of formality and get over onto the Tree of Life, where they receive life, where they can believe all things; walk out on the Word of God and say, "Every promise in the Book is mine, every chapter, every verse, every line." Believe it, live it, stand on it. Grant it, Lord. And may every soul with their hands up now, may they receive it, Father, and be filled with the Holy Ghost. We ask in Jesus Christ's Name. Amen. Amen.

⁵⁶ Oh, my, just hate to cut off now. I am just getting. . . I'm on kind of a. . . I don't know; I feel good. You may think I act a little funny. I—I—I am just a little funny. You say. . . Maybe you might not think I ain't got my right mind. If I haven't, just let me alone. I'm better satisfied with this, than I was with one I had before this. So I'm better off this a way. So just—just leave me alone. I'm happy this way; I got a feeling if someday Jesus comes, I will go with Him. The other way, I was scared to meet Him. This way, I feel fine. So I'd just rather stay this way. Amen.

I seen a little sign here, not long ago—heard down in California. There's a man walking down the street. He had a sign on the front of him. He said, "I am a fool for Christ," walking up. And when he turned his back the other way, said, "Whose fool are you?" with a question mark on it. So you might be the devils fool. I'd rather be a fool for Christ, wouldn't you? Amen. And serve Him, and love Him, and cherish Him, and honor Him with everything I got, with my voice, with everything that I have, honor the Lord Jesus Christ. . . Amen.

57 Maybe tomorrow night Brother Moore will be here, and we can put more time into the prayer line, praying for the sick. He will be preaching for us. And—and we are hoping he gets here right away. I know I got to go to overseas, just in a few days—just immediately after leaving this, and go right straight over to Zurich, Switzerland, where they're expecting with great arena of people (where Billy Graham has been down in there and kindly got them God conscious). And somebody's told them that God still healed the sick, so they're wanting to see it. And so were just wanting to get over there and see what our Lord will do. The Lord be blessed.

58 Now, it's customarily that . . . I think last night, I was going out, and I said, "How many did we have in the prayer line?" And—when the boys had taken me out, and . . .

They said, "Well, you didn't even have a prayer line." Said, "You just begin to—people out in the audience . . . [Blank spot on tape—Ed.]

Now, just for a little—another a little speck of truth for a minute. What if Jesus has risen from the dead? If that be true, which we know it is the truth, then He is not dead, He is alive, isn't He? Then if He has risen from the dead, He will do the same things now that He would then, for He was in Abel. He was with the Israelites. He was the Angel that guided them through the wilderness. You believe that? That Pillar of Fire was the Angel of the Covenant. And anybody knows the Angel of the Covenant was the Christ, the Messiah. And here He was in the wilderness with the children of Israel. Here He was manifested in earth, in a body of flesh. And here He is today in the form of the Holy Ghost, the very thing Jesus, in the very same church, doing the very same thing, and the very same critics criticizing the very same Word. There's—that's just it. There's just nothing more to it.

59 And I'm so glad to be over on His side, aren't you all—you Christians around here? Tonight, I ask you how many born again, and I think every hand solemnly went up that you were borned again. What didn't, put up their hands to be prayed for. I trust that that's right. And God be blessed is my prayer.

Now, Billy usually gives out some prayer cards. If I know where he was at . . . ? . . . What was the . . . ? "U's." All right. He give out prayer card "U's," just a while ago to the people. And we can't call too many of them at one time. But we just . . . My ministry, the reason that it isn't so effective, I suppose, in America, because the American people are very anxious for you lay your hands on them. Why? That's way they're preached to. That's the way they been documented. That's a Jewish tradition (See?), just only a tradition. You get it out of the Bible, of laying on of hands (which is perfectly all right).

⁶⁰ Let me show you something. Jairus said, “Come, lay Your hand on my child, and she will live. I know she’s dying, but if You’ll come, lay your hands on her (He was a Jew), come lay Your hands on her, and she will live.” But the Roman, he hadn’t had those traditions. He said, “No. No, I’m not worthy that You come under my roof, I know that I’m a man that’s got authority: I say to this man, “Go,” and he goes, and I say to this man, “Come” and he comes. He said, “Therefore, I . . . (in words like this), I know I’ve heard of You, that You command the sick, and it obeys You. Just speak the Word; my servant will live.” That’s all he had to do. That was the Roman. He said, “Speak the Word.” (But not to the Jew; you got to lay hands on them.)

That’s the reason somebody said to me not long ago, said, “Brother Branham, there’s one fault in your meetings,” said, “Brothers Roberts will pray for five-hundred people, while you’re praying for five.”

I said, “Yes, but Brother Roberts is doing what God told him to do; I’m doing what God told me to do.” You see? I can’t be Brother Roberts, and Brother Roberts can’t be me. So we both serve the Lord. That’s it.

⁶¹ So I tell you, the whole thing is this, is the way you believe. It lays in the individual. It’s—it’s up to you. It’s your belief in God’s finished work at Calvary.

Now, Brother Roberts is a forceful speaker, I don’t think the man claims any gift, no more than just of healing. That’s preaching that don’t mean he heal anybody. That means he just preaches healing. And not only that but hundreds and hundreds and hundreds of other men around the world, preaching the same thing.

Now, they’re preachers; they’re taught to preach. They know how to preach. Me? Mine’s seeing visions. See? That’s just the—just the ministry in another form. God said, “There would be some apostles, some prophets, some teachers, some evangelists, some gift of tongues, speaking in tongues, working of miracles, and all different kinds of gifts.” They’re all set in the church to manifest the Lord Jesus. That’s right. And that’s what it’s for.

⁶² Now—and these prayer cards tonight, let’s maybe we will see how many we can get through. And I don’t know, I’m not acquainted with anyone here, no more than just these two or three of these fellows setting right here in front here. ’Course there’s the boys taking recordings and so forth of the meetings. Then if anybody wants to know what the Holy Spirit said, they can get with these boys here, and find out just exactly what was said up there—what he said to them. Or, if they want the messages or anything, why, they can pick it up also, from them.

And now then, we will just have to call a few at a time, 'cause I'm slow with them, and I—I've have watched, and I'm praying. I want you to know this, that God will give me it different one day: when a certain person comes into the line (that all my acquaintances . . . It's been over radio and everything else) knows, there'll be a women packing a baby, and it'll be the time. Then from then on I will just start laying hands on the sick and praying for them and so forth, as He calls. Now, that's been looked for weeks and months. So it—it probably will. God will know it, but not yet.

⁶³ So now, while we are calling tonight, let's get a few people up here now. Now, they say there's a hundred cards laying out in there. I—I don't know just who to call. Nobody knows. We . . . It's a strange thing: when we first started giving out prayer cards, first, I just tried to line them up. Oh, you had all kind of disorder and everything; you couldn't do it. Then, we give each minister—sent each one a hundred cards. The first minister got his group in—that about settled it for the meeting—three to five nights.

Then there was a mix-up with ministers. Then I had some man go along with me to give them out, and I come to find out he was selling prayer cards. So he just lasted one night, that's all.

⁶⁴ Then—so then the—the next thing we come along, we found out then, I—I went and got my brother. And then, he would go down there, and he'd say—after he'd give out about twenty-twenty-five cards, or what ever it was, he'd say . . .

Anybody'd say, "I don't want it. He will never call that one. No, I—he just calls just about fifteen, twenty, twenty-five at the most. My, I—I—I don't want that." They wouldn't have it.

Well, I said, "I will you what do. Just go down and shuffle your cards up, and turn them over, and just give them to each one like that." Well, they'd look at them, if it wasn't up around twenty, well, they'd throw it down; they didn't want it.

⁶⁵ So I said, "I tell you what we will do. We just have some little kid to come up and count where to start from. And then let their kid get up, and he'd start maybe 1, 2, 3, 4, 5 . . ." and wherever he stopped we'd start from right there. Strange as it seems, people got their little kids to start right on the same number as theirs was. So it don't . . . ? . . . but just the same . . .

So I prayed over it and asked the Lord. Then I—another thing I did—I went to the meetings, got a bunch of men, and give out every card, enough cards to take care of the thing. And then they got to complaining, "If you wasn't at Brother Branham meetings on the first

day, no need of coming any more: all the cards are give out, and he never got to half of them.” So there you was.

⁶⁶ So then, the only way that we’ve ever found to do it, is every day give out a new bunch of cards. That let’s every person have a opportunity to come to the platform. If you miss it one time, you got a chance again. And then if a fellow comes in, if he’s his first night, second night, or whether he’s been there ten nights, or whether it’s emergency case, everybody has the exactly the same equal right.

But now in all that—and then when they give them out—they don’t know where they’re going to start. Nobody knows and only God alone. I just come down to the platform like this, and just whatever comes in my mind, I will say, “Well, we will start from here.” And sometimes I take one here, and one over here, and one here. The only thing to do is get the Spirit moving among the people; they just sways over them all, anyhow. See? So that—You watch. Where there’s two or three or four healed up here on the platform, there’d be twenty-five or thirty healed out there. You don’t have to have a prayer card. The only you have to have is faith in the Lord Jesus. That’s what does it anyhow. See?

⁶⁷ Now, we do that, and that makes it equal, right to every person, ’cause we want to be that, real brethren and—and before God be honest above everything. And if you won’t be honest with your brother, you’ll never be honest with God. That’s one thing. See? You’ve got to be honest with one another. And so you do that and—and you’ll be honest with God: treat your brother just like you want to treat Him.

⁶⁸ Now, tonight, let’s just call a few people up. Let’s see . . . Let’s start about number 50. How would that be? Have I got . . . Anybody got a prayer U-50? Maybe I haven’t called the rest . . . You got it, U-50? All right. Look to find out who’s has got U-50. Look on your prayer cards, and find out who has prayer card U-50. Is it in the audience? U-50, somebody look—maybe a deaf and dumb person. It may be somebody who can’t get up. U-50. Is it here? Maybe I got the wrong number. Maybe I got the wrong thing. U-50, is U-50 here? Up in the audience, oh, yes. Well, come on down then. That’s fine. Come right . . . I’m sorry. Up in the audience, U-50, come right on down. U-51, who’s got U-51? Which is—is this lady here? Now, we’re all . . . U-52, who has U-52, would you stand up? Or—52, anywhere around in the audience? U-52. Look on your neighbor’s card, you know, everybody, ’cause if it somebody’s deaf and he can’t hear, then they’ll miss their place in the line. U-52, is it here? All right, two . . .

⁶⁹ All right 53? That’s fine, they’re coming out from up in there. And all right 53, who has 53? This lady here. 54, who has U-54, would you raise up your hand? 54? 55, who has U-55? All right, 56? 57? 58,

somebody else, 58? That's fine. 59, 59? Has anybody got 59? Up in the audience, way up there, have you got 59? You have 59? You pick them. Thank you. 60, who has 60? All right, 60. 61? Would you see if may . . . 62, 62, who has 62, was it mentioned, 62? 63, 63 has it been . . . ? Look at this lady here sitting on the cot. You got a card, lady? You got a prayer card? You haven't. 63, 6—how about the lady here with a cane that's blind, has she got a prayer card? Anyone look and see? 63, 63, 64? all right. 65, 65? All right, you come right over here. If a man's too weak to stand up, just get him a little pallet or something to lay on there, until he's called or somebody get him, some way. He looks very sickly, so.

⁷⁰ All right, let's wait then, just for a minute, till we get—get that man at least, he's . . . Well, maybe we have time to get someone else, another group, through.

All right, sir. Now, we will pray for the sick, the good Lord willing to help us. May His blessings, His great, marvelous Master's blessings be added to this gathering together tonight unto His Name.

While the boys are getting ready, let's just bow our heads for a word of prayer, if you will. Kind loving Father, send Thy mercies now upon us, Lord, realizing what a hard thing it is to move from one anointing, that's preaching to this. And realizing that the ministry, so far, has been through seeing of visions. I pray, dear heavenly Father, knowing that we're unworthy, we're not worthy to see Your manifestation here with us. We are not worthy, Father. We're confessing our unworthiness and believing on Thee as our great High Priest and Mediator. And will You send the Angel of God tonight, and anoint the servants here, each one of them? Anoint their hearts to believe, Father. And anoint the eyes of your servant, Lord, to see, to speak, or say to them whatever You would have said, that the glory of God might be known to this assembly of people.

Now, Lord, in my poor illiterate way and humbleness of heart, I tried to present the Gospel to them in the best that I know how. Will You honor it tonight, Father? Will You do it, and let all these sick people know that this, what I told them, that You have raised from the dead, and You healed them in Your death? May they receive it, Father. We pray in Jesus' Name. Amen.

⁷¹ Now, I'm going to ask you one thing, all you people. I know it's just a little bit late, and—and to the custodians of the ground here, I—I'm grateful to you, my brethren. I don't know you. And to the city who let us have this, many fine people . . . Tonight, I might have said something in my preaching—I'm not much of a preacher, I'm just the—the spare tire. I just kind of fulfill—fill in where Brother Moore and

them's not along. And I—I—I don't mean to hurt people's feelings when I talk about fundamentalists. See? You've got to be fundamental plus. See? I don't mean to hurt your feelings. I wouldn't do that, because you're my brother, and I love you. God knows that (if I'm telling a lie or not). I'm approaching demons here. You realize that. And I'm not immune from them, not by no means. Only the Blood can protect me. See? And I pray that God will grant that blessing tonight for His glory.

⁷² Now, how many's here for your first time, let's see your hands, first time you was ever in a meeting? My, just look at them. First timers, we're glad to have you. It's so hard. You don't get a good general set of the meeting when we have to mix it up like this. But for just for a moment, I hope you'll spare me a little. For a moment, what would Jesus Christ do, you think—that He was standing here tonight, risen from the dead, in a visible form of body? He'd do the same thing He did when He was here on earth. Is that right?

The Scripture says, "He is the same." Is that right? Now, we know that's the truth. Well, we can't deny that, because the Scripture says it. Now, Jesus, when He was here on earth, we find out what He done. Now, this to newcomers. He did not come to be a Healer. He said He wasn't a Healer. Is that right? "I can do nothing in Myself. It isn't Me that doeth the works; it's My Father that dwelleth in Me, He doeth the works." Is that right? So Jesus did not do nothing.

⁷³ Did Jesus heal all the sick He come in contact with? A million miles from it. Did the apostles heal all? No, sir. They didn't heal anyone. God didn't heal everyone through them. Look at Jesus going through the pool of Bethesda. There that great multitude, more than there is here tonight, laying there of lame, halt, blind and withered, waiting for the moving of the water. And Jesus walked right down through that, that bunch of people, moving through there, and never healed a one of them. Passed right by them and went over to a man laying on a pallet, for He knew that the man was there in that condition. And He healed him, went away.

The Jews begin to question Him. Would He be questioned in Macon, tonight, to heal one man laying on a pallet, and leave two or three thousand people laying there lame, blind, halt, professing to be the Son of God, full of mercy? Sure He would be. Full of compassion and walk away and leave a mixed up multitude, blind, lame, halt, withered, twisted, laying there, and move right through them and not heal them? Sure, He'd be questioned. But what did He say then? He turned to those Jews and He said (Saint John 5:19), "Verily, verily, I say unto you, The Son can do nothing in himself, but what he see the Father doing, that doeth the Son likewise. What the Father shows Me, that's what I do."

74 Now, He said, "The same things that I do, you'll do also. Even more, for I go to My Father." Is that right?

Now, Jesus would do the same if He was here tonight. He would be able . . . Now, as far as healing, He paid the price of that at Calvary. Every person is healed already, as much as God could do for you. Only if you preach the Gospel, or some sign or wonder has already been done, it's up to you to accept it. Do you get it? It's up to you to accept it. Then, if God will come down and preach it in the Word, and you won't believe His Word, then if it'd be me or you, we'd say, "Let them alone," but not God. He's not willing, no. He comes on down, after He sends the Word, then He sends signs and wonders, and prophets, and visions, and everything else, trying to get the people to Him. Is that right?

Now, if He will come tonight and perform the very same thing here in this church, in this group of people, that He did when He was here on earth, will you believe He raised from the dead? Will you do it, will you accept it on the same ground?

75 All right, is your? All right bring the—the lady here. Now, if—if the engineer will watch these microphones . . . See, my voice out there, 'cause I don't know sometimes, how loud it is or how—how it is as it goes on, you understand, I suppose. You just regulate accordingly.

Now, here stands a lady, standing here by me. I'm just . . . I'm a man, she's a woman. I've never seen the lady in my life. And—is—Probably, she has never seen me in her life, 'less it was setting out in the audience somewhere—she looked up. So I suppose we're strangers to one another are we, lady? We are strangers, yes. And born probably miles apart, many miles and many years apart, and here we are tonight, met for our first time.

Now, what would Jesus do if this woman . . . I don't know what she's here for. God knows but I don't. If Jesus was here, what would He do and what would He say to the woman? What do you think would be His attitude? Now, she may be here. She may have domestic trouble. She may have a financial trouble. She may be sick. She may be seeking God. She may be wanting to know where something has happened, or something, or what about—I don't know. I can't tell you. But He does know.

76 Now, the only thing that God could do, if it's for healing. Well, He'd say, "I did that when I died at Calvary for you." Is that right, clergymen, you—you ministers? He . . . There's where He done all the healing that ever was—could be done, is right there. The—the price is already paid. It's just something now to make people to believe that. Is you . . . All of you around the rim understand that? If you do, raise up your hand, if you understand? It's just something to make people realize, (thank

you) that He, that He is here. His Presence is here. Only by preaching the Word, maybe by some other gift or something or another . . .

⁷⁷ Now, if He was standing here, He would know this woman, if the Father would show Him. Now, what would He do? Now, I'd imagine, if He would do just like He did at Samaria when that woman come out at Samaria. He went up and set down on a well. She come up to Him and come up and started to get a bucket of water, and He said, "Bring Me a drink." Wonder why?

She said, "Why, it's not customary for you Jews to ask we Samaritans such."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink." See? I'd give you water that you don't come here to draw." She went ahead and carried on a conversation.

Now, to my honest opinion, here's what He was doing: contacting her spirit (See?), finding out what her spirit was. So He talked to her, till He found where her trouble was. Then, when He found the trouble, He told her what it was. He said, "Go get your husband."

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

Said, "You got five."

Why, she said, "Sir, I perceive that You are a prophet. Now, I know; we're taught that when the Messiah cometh, the Messiah will do these things, but You must be a prophet."

He said, "I'm He that speaks to you." Is that right? "I am He that speaks."

⁷⁸ Now, what was that sign? To tell her what was wrong with her, where her trouble was: it was the sign of the Messiah. What is it amongst the better scholared, educated preachers today? Mental telepathy, fortunetelling, Beelzebub. Just the same thing amongst that kind of class on the street that day. They looked around and said, "Well, I—we can't deny that he knows their thoughts."

Jesus—Did He read the people's mind? Be careful. Yes. If you'll tell me the difference between perceiving a thought and reading a mind, I want you to lay it up here on the platform and tell me what's the difference: perceiving a thought or reading a mind. Not like the devil does now, some of these here devil works . . . Setting right here with a palm reading and guessing a whole lot, like that, that's the devil. Everything the devil's got, he's copied off of God.

⁷⁹ But God, in His prophets and in His seers and so forth, absolutely knows that these things as God will reveal it.

There's many things He don't reveal to His servants. Look at—look at old Jacob setting on a stoned. Setting up there and brought his boy's

coat back . . . And you knowed he was a prophet. Brought his coat back and said, "A beast killed your boy." That was wrong. He didn't know the difference for forty years.

Look at Isaac, setting up there total blind, and here come Jacob up and said, "I'm Esau." He blessed him, for Esau—and a prophet . . .

Look at the—this Elijah, setting there and—and here come the Shunammite women and fell down by him like that. Said, "God's troubled her heart and kept it from me." They don't know all things. They just know as God will let them know. They're not infallible people.

The Bible said, "Elijah was man subject to like such passions as we are," his up and downs, and differences.

⁸⁰ Now, if Jesus has raised from the dead, He's anointing tonight—and I contend for that, that He is risen from the dead, then He will come and manifest Himself just like He did here on earth. Then it's up to you from then on, whether you'll believe it.

If this woman, knowing that she's a total stranger to me and me to her, and if Something will come here, and anoint me, and tell me what she wants to ask me or whatever it is, then it's going to be up to you. You know it'd have to come through supernatural power. Then it's going to be up to you whatever you believe about it. That what—what you have—how you approach it, that'll be the determination of what you get out of it. That's right.

⁸¹ Those who thought He was Beelzebub, smacked Him in the mouth, and felt no virtue. But woman who touched the hem of His garment, and run out, she got healed. It's just your approach to it, that's right, the way you approach it. Now, may the Lord Jesus add His blessings.

Say, "Brother Branham, you're stalling for something." Exactly I was. Sure, I was stalling till this anointing comes, but He's here now. And in the Name of Jesus Christ, I take every spirit under my control for the glory of God.

Now, be reverent, set still, because there's foul, evil spirits in the meeting tonight. See? And set still now, 'cause you remember, when they leave one, they can go right straight to another. So now, be reverent and be quiet while I talk with the woman just a little while, to see just what her trouble would be and what she's here for.

Now, sister, not knowing you, I turn to you now as a single individual. After talking to the—the audience, I turn to you as a single individual, just to talk to you like our Master did to the woman at the well. A picture again, a man and a woman (See?) the same way.

82 Now, you remind me a whole a lot of my mother. What do you think about that Leo? Just about a—about like my—my mother, about that size, a little irish woman. Perhaps praying for me now, for she knows I go in the meeting about this time. And she's praying for me.

And if I was any kind of a deceiver, I'd be a heartless brute, to try to deceive a—a—a some—somebody, and impersonate or throw off on the Lord Jesus. I wouldn't do that, lady. You don't believe that of me, of being a—a . . . [The lady says, "You're a man of God."—Ed.] Thank you, my sister. Thank you. Then with that saying, surely God will honor what you're here for.

83 Now, you just look to me as your brother, and knowing it's—that I am your brother. And thank you for that compliment, "being a man of God." I'm not worthy of that expression, but I—I believe that God will honor you for saying that, 'cause He has made them statements.

Now, not knowing you . . . And if the Lord Jesus, His holy Presence which we're now in, will let me know what you want here, what you you come up on the platform for, well then, He will—you'll know whether it's true or not. Then you'll be willing to accept it and say, "Yes, I believe It comes from God, 'cause I know that little man standing there wouldn't know nothing about me." So you believe now, with all your heart, as I look to see, what I can see for you—see if He would tell me anything. He may not. But He may. And then if He does, I will be very thankful to Him.

84 But I see now, to this women that's standing near, she has a real dismal funny spirit. It's a spirit of worry, fearful. She's all nervous and upset. And she's bothered a lot with a nervous condition. And she's . . . It's about a condition of her body, that she's worrying about, because she's planning on a—an examination, at a clinic, kind of a hospital clinic of affair, for cancer. It's a cancer that you're worried about. And you was praying, just before coming. And you was—revealed to you as you was praying, that if you would come here, and I would pray for you, that they'd find no cancer. You come up here, and you're not from this state. You come from Florida, up here, isn't that the truth? You're going to get the desire of your heart. You have it right now in the Name of the Lord Jesus Christ may it be received, in Jesus' Name. Amen. God bless you, sister. Go happy, rejoicing.

Go this way if you want to. Brother Wood if you'd come and take . . .

Do you believe? All things are possible to them that believe. Oh, I just wish you could understand, right now, what it means, what it means to—to be here in the Presence of the Lord Jesus. What a different looking audience it is, from five minutes ago. You may think that I'm

just saying that, but that's between you and God. The Lord Jesus' Presence is right here now.

⁸⁵ Now, there's an evil spirit moving in the audience. It's coming to this woman setting here, standing here. Now, just a moment. It's a spirit screaming for help. The woman who is standing here . . . It's this women setting right here with her foot up in the chair. Now, look this way just a minute, the both of you, while this dark streak is settled between you. This lady here, cancer condition, and operation from the throat. That woman setting there has cancer. She has something wrong with her foot, and she has a cancer on her breast. And only God can make either one of you well. You believe?

Now, to you, them spirits are pulling one to another. Now, being that you're closer to me, I want to talk to you just a minute. Now, it's still moving between the woman. Now, have faith, lady, both of you, 'cause you're right now on the decision ground. You're very nervous, too. You had an operation. I see they—you talk through this place in your throat, like your voice comes through it where they cut for cancer. And you're—you're not from this country, either. You've come from below here, from a place, Florida. And you've come from a city called Melrose, Florida. And your name is Mrs. E. M. Robison, you come from Melrose, Florida. And you want me to lay hands on you that you be healed.

Almighty God, in The Name of Thy Son the Lord Jesus . . . Satan I rebuke thee, come out from these people that they may go and be made whole through Jesus Christ's Name. Amen. Go. Amen.

⁸⁶ Have faith; you believe? All right, lady, do you believe with all your heart? I'm a stranger to you, but we're neither one strangers to God. Oh, my. Oh, how wonderful He is, how marvelous: the Prince of Peace, the King of kings, the Everlasting Father, the great I Am, the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star. All powers in the heavens and earth is in His hands. He stands among His people, outstretched arms, that whosoever will, let him come and drink freely.

Little lady, setting looking at me, right here on the end of the row, you've got a—a gallbladder trouble, haven't you? You believe that Jesus will make you well? You got a bleeding on the inside too, of the gallbladder. You believe God will make you well? You accept it with all of your heart? Shake your handkerchief up there, lady. Yeah, there you are; that's right. Stand up on your feet; Jesus Christ healed you. Amen, amen.

⁸⁷ Sister, you got a cancer. That cancer is on the breast. Isn't that right? I see your examination, and I see it's on your breast. Do you believe

Jesus is here to take it off? Come near. Look, there's something here know you isn't there, of just knowing standing present.

Jesus said, "These signs shall follow them the believe. If they lay hand on the sick, they shall recover." Do you believe that we are believers? Then, in the Name of Jesus Christ I condemn this devil that's taken the life of my sister. And I adjure thee by the living God, that you depart from her, Satan, in Jesus' Name. Amen. God bless you, lady. Go have faith and believe with all your heart. Oh, how wonderful.

⁸⁸ Look this way just a moment, lady. We are strangers to each other. We do not know each other, perhaps our first time ever meeting in life. God knows both of us, doesn't He? Now, do you believe that the Lord sent me; the things that I have said is the truth? With all your heart. Then, if I could do anything for you, you know I would do it, if I could do it. If you believe in me like that, as God's servant, I'd do anything I could for you sister, but I'm just limited to a gift. That's all. But the gift declares that God is here and willing. Surely, I'd know of some conception of Him if He'd let me do these things, wouldn't I? I'd know to have some conception of God, have to, for we being strangers to each other . . .

But here, I see you're not here for yourself. You're here for a—a boy; it's your son. And it's something. . . I see him examine his head. It's a . . . The doctor said it's a retarded cell or something other in the brain. And you're a preacher's wife. And your husband, kind of turning gray, and kind of got his teeth setting wide apart. . . Isn't that right? Almighty and omnipotent God, the Author of Everlasting Life, send Thy blessings upon the woman who I bless in Thy Name, and may her desires be fulfilled, in the Name of Jesus Christ, we pray. Amen. Amen; have faith; don't doubt. Just believe with all your heart.

⁸⁹ What do you think, sister? Do you believe with all your heart? All right, if you believe, it's for you. God honors believers. Isn't that right? "But to him that believeth . . ." If I didn't say one thing to you, and laid hands on you, do you believe you'd be healed anyhow, don't you? See? I like that kind of faith. Have faith in God.

Now, the—it makes me weak. You see? I'm not beside myself, but I—I—I—I can't—I can't explain it. You see? Now, that which is on me, I never put my hand over that microphone just for this. See? You're just a little shook, you know. So I want you to come reverent (See?), just believe.

Now, look this a way, so that God might be able to tell you what—something that would encourage you. Your trouble is in the head; you have a head trouble. And then you've recently had something wrong with you like a—sort of like a heart attack. You had a heart attack,

just had a heart attack, recently. You believe He's going to make you well? Come here. O God, Prince of Peace, Everlasting Father, send Thy blessings upon this woman who I bless in Thy holy Name, for her healing. I ask for Jesus' sake. Amen.

⁹⁰ All right, have faith now; believe with all your heart. Come, sir. Believe, every one of you? Just have faith back there, now. If thou canst believe, you can receive.

Little lady setting there with that colon trouble, you think the Lord Jesus will make you well? Do you believe it? You can be healed then. Jesus Christ make you well.

What do you think—of the lady setting there; you got a tumor under your arm, haven't you? Yeah, and you got a heart trouble too, haven't you? You all put your arms around one another, Jesus loves you, and He will make you well. God bless you.

Praise be to the living God. See, you don't need a prayer card; you need faith. Amen. I challenge you to believe that I've told you the truth now. You look and believe. Look to Him, all the ends of the world.

Now, sir, we're strangers to one another. Do you believe me to be His servant, the Lord's servant? Between me and you comes a table, you back off from it; you got stomach trouble. You believe that Jesus Christ will heal you? Kind of a burning in your stomach, ulcerated like. It's a peptic ulcer. They say it lays at the pad of the stomach, the bottom part of the stomach. You're nervous, upset, worried all the time. You're a person of deep thinking; you're always crossing bridges, 'fore you get to it, planning things that never happen. That's your nature. In your stomach, you're healed. Go get yourself a supper and eat it, 'cause your faith has made you whole. Praise God. Amen.

⁹¹ That's the way to have faith. Sir, do you believe with all your heart? You have a disease that killed more people than anything: heart trouble. But do you believe that God will heal you of that tonight? Raise up your hands, say, "I accept the Lord Jesus." Come here to me. And devil, I adjure thee, by the living God; you're exposed, come out of the man. May you go in peace through Jesus Christ's Name. Amen. God bless you, brother.

Look this a way, lady. You believe, with all your heart? We are strangers to each other, but you suffer with a lady's trouble, the female trouble. It's caused a lot of discharge, mucus, and that's caused from, course that only could be seen (you know where that was done, that's at the—in a secret place) only God would know it. What it is, you've got an abscess in the abdomen. You were hurting mainly is on the left side. So, Jesus Christ makes you well. Your faith heals you. Go on your road now and rejoice and say, "Thank you, God."

⁹² The little boy, you believe that God will heal you? Then go eat your supper. Your stomach trouble's gone. Yours too, mother. Just go travel right along with him and praise God and believe with all your heart.

Do you believe with all your heart? You believe God can heal that kidney trouble and make you well? He has, just keep walking on, saying, "Praise be to God" Who gives us the victory.

Your nervous for one thing, been always upset. And you have a stomach trouble, also. Now, go on your road rejoicing, saying, "Thank you, Lord Jesus" and be made well. All right.

Come, lady, do you believe with all your heart? 'Course you're bothered; I see when you get up of a morning, kind of a little stiffness which is in an arthritis that's coming on. And it's stomach trouble also; it's a nervous upset causes that, causes you to belch and acid comes up in your mouth and things. That's the truth, isn't it? Father God, I lay hands upon her in the Name of Thy Son The Lord Jesus and rebuke this devil, and say for him to go in Jesus' Name. Amen. Go, thanking God and rejoicing and being made happy, sister, and praising God. Amen!

⁹³ Do you believe me, my brother, as God's prophet? If God will tell me what's your trouble, and will you obey as His prophet? I see you trying to step off the side of a street with arthritis; you got arthritis. Raise up your hand. Raise your hands up—feet up and down like this. Now, go on off the platform, rejoicing and be well in the Name of the Lord Jesus. Go . . . Yes, brother, God bless you. Let's say, "Praise the Lord."

All right now. How do you do, lady. I see you're going—you're blind condition—blind spirit striking your eyes. You believe that God will restore your sight and make you well? Bow your heads just a moment for this. Almighty God, have mercy upon the blind. Restore the sight to this woman, Lord, knowing that these eyes, if Satan can do it, will soon be made blind. But I ask now, with mercy, with my hands upon her Lord, as Your representative, I ask for her sight to come to her in Jesus Christ's Name. Amen. God bless you, sister, on your road rejoicing. Look out through there. Now, you see now? Just raise up your hands and praise the Lord for it. Amen.

⁹⁴ Would you come, lady. Epileptic . . . The little lady. God bless you, sister, it left you then. Have faith in God; it won't come back. Believe Him; your faith touched it then, sister. Have faith in God; believe.

Do you believe, lady? Would you obey me as God's prophet? If I tell you what's wrong with you, will you obey me as His servant? You have arthritis. Is that right, is it the truth? Raise up your hand if it is. Go off the platform rejoicing; Jesus Christ to make you well. Amen. Have faith.

How do you do, sir. You and I are strangers to each other, I suppose; we don't know one another. I, perhaps, never seen you in all my life. But God knows you, isn't that true? If God will reveal to me what your trouble is, will you accept your healing from the Lord Jesus? Will the rest of you do the same? I want to look to the man a minute.

Look, not knowing you, never seeing you, but knowing you are bound to be a sick man or you wouldn't be in this condition: you look thin and poor. But I see a spirit of blackness moving over you; it's cancer. And I see one, two, three—three operations you've had—three operations for this cancer. That's truth. And it hasn't done you any good yet. And you're falling off, getting poorer and poorer. Let me tell you your trouble. Will you receive me as God's prophet? You got a habit, smoking cigarettes, and that's the thing that's give you cancer. Throw the things away. Don't never use them no more, and go home, and get well. In the Name of Jesus Christ, I rebuke this devil. Hallelujah!

Do you believe? Then stand on your feet in the Name of Jesus Christ, every one of you. Almighty God, in the Name of the Lord Jesus I rebuke every devil and unclean spirit, and cast them away in the Name of the Lord Jesus Christ.



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