
CHRIST KNOCKING AT THE DOOR



Thank you. Let us remain standing just a moment, if you will, for prayer.

Lord God, we thank Thee because that You have give us the privilege of seeing this great move of God among the people. And we pray that You'll continue to be with this people, and may this revival never cease. May it go from church to church, and from person to person, until Jesus Christ is made King and Lord of the whole group. Heal all the sickness tonight, Lord. May there not be one feeble person left in this building tonight. May Your Spirit be upon each and every one in such a way, that they can see the Lord Jesus and all of His promises made true, and made clear, and plain to us in this last day.

2 Lord, as we . . . going over the roads tonight, going to our different homes, You help us, Lord. Bless our gallant Brother Sullivan and all these other ministers who's cooperated, and may their churches be on fire from this time hence. May many souls be born into the kingdom. All these who've lifted their hands, and have stood to their feet, and accepted Christ, may they find real good homes somewhere in good churches, and there remain Your loving servants until You call them.

Forgive us of our shortcomings. And if we have did, or said, or thought anything that was contrary to You, forgive us, Lord. Now, we would ask You to break the bread again for us tonight. May we have divine fellowship around the Word. For we ask it in Jesus' Name. Amen. May be seated.

3 I'd say with Brother Vayle, "This is been one of the greatest meetings I have ever had in America for the Lord God." It has not been the greatest in number, of course, but it's been the greatest in fellowship, cooperation. Everybody seems to be one heart and with one accord. That's the way the Holy Spirit can move.

I just wish we had about a month of this, so that we could just stay until it's over. And if God willing, and it be your desire, I hope to come back to your lovely city sometime to be with you fine people here in Ohio. [Congregation applauds—Ed.] Thank you. That makes me feel real good and welcome.

4 I hope when I come back that I'm not all worn out, like I've been this time, with a run-down voice. I get about three weeks now of rest, before going into a solid month, with two days, I believe it is, or three days in the month . . . ? . . . all New England states.

5 And now, the Lord willing, after this service, we journey on towards Jeffersonville, our home. And that'll be my last service. Then I believe next Sunday is Easter. That's when I'm to be twenty-five years old, you know. So . . . [Congregation applauds—Ed.] Thank you.

And I . . . trusting that the—the Lord will bless us. And to you Tabernacle folks around, Brother Neville . . . The Lord willing, we'll have a Easter sunrise service Sunday morning at the Tabernacle for you who are near. And then there'll be a message on the resurrection, then a healing service. And we expect to be a real day of blessings from the Lord at the Tabernacle Sunday morning. And we trust that you here in Ohio and the different places will also have a great time Sunday morning and every morning from now till we meet our Lord in the skies.

6 To Mr.—to our brother who . . . Sullivan and to all the cooperating ministers, I want to thank you with all my heart. I thank you for myself and for my whole party. It's been a privilege to minister with you brethren and to have this fine fellowship.

And to all you ministers from other parts of the country, and to you church members, the sons and daughters of God, how you have supported me with your faith and with your money. Billy was telling me on the road over, that all things will be paid off. Don't owe nothing. The Lord has blessed us. And also Brother Vayle wanted to thank you for a nice love offering for himself. And I want to thank you for my love offering. I appreciate it very much. And I trust that God will repay you a hundredfold, is my sincere prayer.

And now, we want to say we appreciate the people letting us have this auditorium. I don't know whether any of their representatives are here or not from the school. And I certainly thank you gentlemen with all my heart, and I trust that every student that comes from this school will find Christ as personal Saviour, would be my great, sincere prayer.

7 And now, pray for us. If God willing, immediately after these meetings then I go for overseas, to Africa, and many different places in the foreign nations. And you be praying for me, won't you? And when the witch doctors are challenging, when the winds are blowing hot, persecution is strong, can I just think of Connersville and your pray—I mean, not Conner—Middletown . . . You be praying for me, will you? All right, thank you. I'll be praying for you too. I shall never forget you. God bless you.

I believe Brother Vayle said as I come in . . . I told Billy that they give a little help to him tonight to go with me overseas. Billy wants me to express it, his thanks to each one of you. We thank you kindly. With all of our heart we'll try with what's in us to do the right thing. You put

your confidence in us, and we're going to do the best that we can to live as Christian men ought to before the world, spending His money, doing that thing which is right, as far as God gives us grace to do.

8 Now, I want to read some Scripture. And in the Scripture for closing, I had some subjects that I wished to preach on this week. I didn't get to them. One of them especially was, Come See A Man, a little subject that I like, Believeest Thou This, Speak To The Rock, Handwriting On The Wall, and Church Going Before The Tribulation, When The Eagle Stirs Her Nest. I just didn't have throat enough to do it. So I had to take little amateur spots. And you've been so kind to bear with me, long, knowing first, that you have to bear just listening at me, and then with a hoarse voice, makes it worse than ever. Thank you very kindly for your confidence.

9 And now let's . . . Any time I see handkerchiefs and things that's been laid around . . . We pray over handkerchiefs. It's a great ministry. And now, if you didn't get yours in, and you want me to pray over them, all right, you just send them to us, at—or just send for them at—it's Jeffersonville, Indiana, Post Office Box 325. There's no charges to nothing. If you don't want to put the post office box, just William Branham, Jeffersonville. It'll get to me.

And we'll send you a little cloth that we have prayed over. And you keep it in your Bible on Acts 19. A baby gets sick, you say, "God, this represents the prayer of faith that's been prayed in my behalf. Then write your testimony. We just have wonderful healings like that. And we'd be glad to do it.

Now, I'm not trying to get your address now, friends, because it's hard for me to get somebody to even answer. But I don't have any programs to sponsor or anything. That isn't it. We just send it to you absolutely free. Anything we can do to help you, you just let us know. We'll be glad to do it.

10 Now, before approaching the Word . . . Well, let's just have another word of prayer. Lord God, this is Your Word that we're approaching. No man, no matter how well prepared he is, he's altogether insufficient to handle the Word of God, for It is of no private interpretation, as we're read in the Scriptures. But it has been revealed by the Holy Spirit. And we would ask that the Holy Spirit would come tonight and interpret the Word that we shall read. Sink the seed deep into the hearts of the people. And that we might speak the right thing and hear the right thing, that God would be glorified. For we ask it in the Name of His Son, the Lord Jesus. Amen.

11 I wish to read from Revelations tonight, the 3rd chapter and the 20th verse. And this is addressed to the church age that we are now

living, the Laodicean church age. And if many of you who . . . When you go home, I wished you'd just read that chapter through. But I wish to read for a text the 20th verse.

Behold, I stand at the door, and knock: and if any man will hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me.

This is an unusual text. It gives us a picture of someone knocking at a door. I can't think just now who the artist was, that spent a lifetime painting that picture of Christ knocking at the door. But after the picture was painted . . . You know, any famous picture has to go through the hall of critics before it can go in the hall of fame.

That's the way the church is. The church, first, has to go through the hall of critics, before it can be taken in the rapture and put in the hall of God's fame. All that live godly in Christ Jesus shall suffer persecution. So you see, you've got to be criticized; you've got to be made fun of. There's no other way around it.

¹² So this great artist, when he had painted this picture, and it was going through the critics. One critic, he said, "Sir, your picture is a wonderful picture, but there's one thing that you forgot in painting your picture".

And the artist said, "Sir, what have I forgotten?"

He said, "You've got Christ painted. His picture—His portrait looks very fine, and the building looks like someone's home, but there is no latch on the door. So He's knocking on a door that doesn't have a latch."

And the artist said, "Oh, no, sir, you see in this case the latch is on the inside."

And that is true. The latch is on the inside of your heart. It don't matter how much you see, or how much you say you believe, how religious you are, you must open your heart to receive Him. No one could open it for you. Your priest cannot, your pastor cannot, your mother or your daddy cannot, your sisters or brother cannot; you have to do that alone.

¹³ And in this text tonight, it is addressing the Laodicean church age, which is the last church age. And did you notice according to Scripture . . . This might not agree with many people's theology, and that's all right; I could be wrong. Many times I'm wrong, no doubt. But just as what I believe—that the last church age, we're now living in it.

If you'll watch how—how the church ages come. One was a bright one, the other a little farther, a little darker, then the fifteen hundred years of dark ages, then Luther, then Wesley, then Pentecost.

And He was standing in the midst of the seven golden candlesticks, which represented the seven church ages, with His hands out, and to look upon as Alpha and Omega, first and last. The highest candlestick was the darkest, of course. And in this last church age, is supposed to receive the same light that they had in the first—alpha to omega. But the pitiful part, in the Scriptures we are learned here that He said, “Because you say, I am rich and am increased in goods. . .” You see the condition of the church today?

¹⁴ Here sets a little, old, dried up man and woman, setting here on the front seat, who are my friends, Brother and Sister Kiddson, or Kidd, I believe it is, who was preaching the gospel before I was born. And if I should call them to this platform tonight, and let them tell you of some of their experiences, down along the long line where they went hungry, kicked out of the cities, and run out of the places for the cause of the gospel. They’d tell you tonight the church and all of its fine decoration and high spires, is a thousand times colder than it was in that day. You ought to invite this little man and woman to your church sometime. Let them tell you the story of the early days, fifty years ago.

But we think that we are better off now, than we’ve ever been. We are worse off now than we’ve ever been. He said, “Because you say, ‘I am rich and increased in goods, and I have need for nothing. . .’” What is it? We have the best preachers, polished scholars, the best buildings, the best pews, some of the best organs, and singers, trained voices.

¹⁵ I heard a good quartet singing as I come up. I love old-time singing. I think there’s nothing more beautiful than real good singing. And I hate to hear an overtrained voice. I hate to hear someone trying to sing, that holds their voice till they’re blue in the face, and then just let out some sort of a squeak. You’re not singing to the glory of God. You’re trying to see how long you can hold your breath.

I like old fashioned, heartfelt, pentecostal singing with the hands in the air. If you couldn’t carry a tune in a coal bucket, now, I think it’s really heavenly. Singing in your heart, making melodies unto the Lord, that’s the kind that God wants, from your heart. If you can’t sing, make a joyful noise to the Lord. The Scripture said so.

¹⁶ Now, we notice also, that He said, “Because you say that you are increased in goods and have need of nothing; knowest thou not that you are poor, you are blind, miserable, wretched, naked, and don’t know it.”

If a man on the street, that was poor, miserable, blind, wretched, if that man knew it, he’d try to hide himself. If he was naked, he would try to get some clothes; he would try to make things better. And that would be a most pitiful sight to see a man on the street that thinks

that he's dressed well, and that he's rich, and he has need of nothing, and naked, and miserable—just enough religion to make him sick—and don't know it.

And yet, we're told that the Pentecostal church will get in that condition—the last days . . . increased in goods, increased in membership, which is all right; I have nothing against it. I thank God for it. But I'd rather be in a mission, beating the tambourine with a half a dozen people around, and have the Spirit of God moving through that little bunch of people, than to have the best church you got in the country and a bunch of just formal members. You know that that is true.

¹⁷ And if the man doesn't know it . . . Now, He said, "I counsel with thee." Know what a counsel is? It's when a man sets down and talks to each other. Set down and talk it over, like you do with your family, like you do with your employer, like you do with your friend. Set down and talk it over.

And, oh, that's what God wants tonight, is to set down and talk it over with Him. Just a little talk with Jesus makes it right all right. I counsel to thee to come to Me and to buy some eyesalve, that thou might see.

¹⁸ You know, when we were little kids down here in the state of Kentucky, we had a old clapboard house, had clapboard shingles on it, and had to take a piece of canvas and lay it over our face to keep the snow out of our eyes. And we little bunch of Branhams, like a little bunch of opossums, about six or eight in the same bed, and we would catch bad colds.

And I don't know whether your baby ever had it or not, but our eyes used to "matter" mama'd call it, get stuck together, and when we'd wake up that morning we'd have to holler for mama. We couldn't see, because we'd had a bad cold.

And my grandpa was a coon hunter. He hunted raccoons. And he used to render out the grease and make a little kettle of coon grease. And every time we'd get sore eyes, or mattered eyes from a bad cold, mama would go get this coon grease and rub it in our eyes, so it would take the bad cold out and get the matter out of our eyes.

¹⁹ That coon grease might work all right for a natural bad cold, but it won't work for this bad cold, of some of these drafts that the church has got into. You'll have to get God's Holy Spirit eyesalve to anoint the eyes of His church, and get all of the cold out of your eyes. We've had some drafts in the church lately, gives you a bad cold and your eyes get stopped up.

You know, those who say the days of miracles is past, and all them cold spells that goes through the church, get your preacher out of cemetery, or seminary, excuse me. I told you I was hoarse to begin with. Well, it's all the same place. That's right.

²⁰ If anything I ever felt sorry for was a incubated chicken. You know you take a little chicken—the egg, and put it in a incubator, and you'll automatically hatch him out. And the poor little fellow don't know nothing but chirp.

That always would put me in mind of a seminary preacher, the way they turn them out by a big machine. And the little, old chicken can chirp, chirp, chirp, and ain't got no mammy to go to. That's just about the way with the—one of these incubator preachers, that knows nothing but theology . . . ? . . . “We are Methodists, we are Baptists, we are so-and-so. Oh, what a disgrace.

But God said, “Counsel with Me, and I'll give you some eyesalve that'll open your eyes, and you can see that you're a miserable, wretched, blind, and naked, and don't know it.” Till your eyes come open, you'll never realize it. You got to get your eyes open.

²¹ Now this is a standing picture. And in the midst of all of this condition, yet Jesus said, “I stand at the door and knock.” Now, what does a man knock at another's door for? He's knocking, because he wants to gain entrance. He wants to speak with you. He wants to counsel with you, talk things over, or maybe do something for you, or ask something of you.

And down through the age there's been many great men stand at doors. For instance, what if in the days of Caesar—Caesar, Augustus Caesar. What if he would have went down to a peasant's house and knocked at the door [Brother Branham knocks on the pulpit—Ed.], and that peasant would have come to the door, of the poor man, and he'd seen that great Caesar standing at the door. He'd of fell on his face, and he'd have said, “Oh, great Caesar, come into my house. You have honored me. Come in. If there's anything here that you want, you can have it. Ask me anything to do, I'll do it, because you've honored me by coming and knocking at my door.”

²² Or what if a—a German soldier, a little footman, would've heard a knock at his door a few years ago, and standing at his door when he opened, was the great Fuehrer of Germany, Adolf Hitler. This little fellow would've opened the door and would've looked and seen the great Hitler standing there. He would've come to attention with the German salute. And no doubt, with joy, with tears running down his cheeks he'd said, “Great Fuehrer of Germany, I've been blessed for you coming to my house. Come in. If there's anything here that you want,

you can have it. If there's anything that I can do, I'd gladly do it, for you're the greatest man in Germany."

Or say, what if President Dwight Eisenhower, tonight, come to the door of the best democrat there is in Middletown. You'd feel honored. Why? He's the President of the United States. He's one of the greatest men there is in the nation. You might differ with him on politics, but any of you good democrats would like to have the honor of having President Eisenhower to visit your house. You'd say, "Come in, Mr. Eisenhower. I'm not worthy that you'd come into my house, but you just make yourself welcome, sir. Anything that I can do, just tell me and I'll do it."

²³ Or just recently the Queen of England made a visit here to the United States. And what if she would've come down here in Middletown, or one of your cities where you're from, to your house. And you'd of heard a knock at the door, and you'd went to the door, and she would've said, "I am the Queen of England."

Oh my! You would've said, "Welcome in, Your Highness. And if there's anything in my home that you want, you can have it." Though you're not her subject. But it's because of her importance. She's a queen, and the greatest queen on earth as far as it comes to nations, the most powerful queen. And any of you women would've been honored to have the Queen of England at your door. And you know what would've happened? If she would've done that, the next day the television would've packed it; the newspapers would've packed it, that the Queen of England humbled herself to come to your home.

But, oh, who's more important than Jesus? Who's any greater than He is? And who's more turned away than He is? Think of it just for a moment. How many thousands of hearts is He turned away from daily? And who's more important than Him?

²⁴ And if the queen might've been wanting something of you . . . Our honorable President, Dwight Eisenhower might be wanting something from you. But Jesus wants to give you, on His call, the best thing that was ever given on the earth—eternal life.

Oh, this cruel-hearted world. It well-expressed itself when it said, "Give us Barabbas and take Jesus." They'd do the same thing tonight. They would murder if there wasn't a law against it. The Bible said they would. It expressed itself when it turned Jesus down.

²⁵ Now, Jesus can knock on your heart. And you tell your neighbor about it, he'd say, "Now, wait, wait, wait, you're going off on the deep end." And if you would accept it, they'd criticize you and make fun of you. And if the newspapers had anything to say about it, it would be critical, you can bet on that.

Who's more important, the Queen of England, or the Lord Jesus Christ? We appreciate our newspapers, but if we in this revival got anything from the newspaper, you have to pay for it, and then it has to be censored before it's wrote up. And what's newspapers for? To inform the public what's going on. That's what free press is for.

But Jesus has saved hundreds of people in here this week. Many has been healed and took from chairs and cots. Heart troubles, blindness, and sickness has left the people, and there's not a mutter about it. But remember on the great tally books in glory every bit of it's wrote up, and it's publicized all through glory amongst the angels and the ones who are beyond.

²⁶ Knock at the door. "Lo, I stand and knock: if any man will hear My voice, I'll come in, and sup with him, and he with Me." Now you say, "Brother Branham, I've already done that, long time ago. I let Jesus in a long time ago." So many say that, but, brother, sister, when Jesus comes in you're willing to let Him be your Saviour, but . . . That's good, I appreciate that, but when He comes in, He wants to be welcomed. He wants to be your Lord. "Lord" is "rulership, ownership." He comes in, not to be Lord, to dictate your life, but to give you the best that there is for you. You'll let Him come in; you don't want to go to hell, but you won't let Him be your Lord. You let Him be your Saviour but not your Lord.

And then I find, that in the human heart there's a lot of . . . After He's got one door open to come in . . . Would you feel welcome at my house, if you knocked on the door, and I said, "Step in."

And you said, "Brother Branham, could I be welcome?"

"Oh, no, you stand right here. Tell me what you want."

If I come to your house, and you welcome me in, say, "Brother Branham, welcome in." Oh, I'd come in, take off my shoes, set down, and put my feet up in the chair, go out to the ice box and get me something to eat, go lay across the bed and eat it. I'd feel welcome if you told me I was welcome.

²⁷ And when Jesus comes in He wants to be welcome. But we've got little secret doors, little bitty doors in our heart, that we don't want Jesus in. Over to the right-hand side of the human heart, after Jesus gets in, is a little door called "pride." "Oh, I will receive Him as Saviour, but don't you try to tell me the way I have to dress, and the way I have to do. Oh, if I have to let my hair grow out, if I have to stop smoking cigarettes, or quit going down to the pool room, I don't want nothing to do with it." Don't worry, He won't stay long. Pride . . .

There's another little heart door in there called "your own private life." You don't want nobody dilly-dallying with that. "I live my life. I

do this, that, or the other. It's nobody's business what I do." Haven't you heard that old proverb? But I tell you, you are not your own. You are bought with a price, and you belong to God. You have no right to your own privacy. God should know everything, and He does know everything that you do. And He should have the right to that door.

²⁸ And there's another door in there, and that door is called "faith." Oh, that is a—quite a door. You say, "Now look, oh, I've accepted Jesus as my Saviour, but I don't believe that the days of miracles are today. I just can't believe it." He wants to get in that door. If He could ever open that door and stand there as Lord, brother, you'll believe every word God wrote in His Book. But how you going to do it, when you got some kind of a church laws, tacked up on the door. "Stay away, Jesus. Don't You try to tell me any of that old stuff that You're the same yesterday, today, and forever. You can stand there. I don't want to go to hell. I want to be popular in church. But You can't control me, because I knowed better. I'm a scientist."

²⁹ Reminds me of one day, I was herding cattle up in the mountains. And I'd went hunting that fall for elk, way high. And the storms hadn't come yet to run the elk down in the lowlands. And for about thirty-five miles there was nobody but myself and the rancher, and he went the other way. We was going to meet in three or four days. And just to watch how God works. And there come up a storm. That time of the year, around October in Colorado, it'll rain awhile, then it'll freeze, and then it'll snow, and then it'll rain; the sun will shine. And it come up such a storm a-twisting and blowing. And I got behind a tree, and stood back there. And after the storm was passed, I come out, listened, and away back down through the valley I heard the old, bull elk begin to bugle.

Brother Roy Roberson, you know what I'm speaking of? It had scattered the herd. Oh, just to hear that call. I begin to weep. And way back up towards Ethel creek, I heard an old coyote begin to holler, and the mate answered in the valley.

My mother's a half Indian, and there—my conversion never took it away from me. Oh, I love nature. I begin to weep. And I noticed the sun setting, shining through the crevice of the rock, reflecting against the evergreens, froze, and it formed a rainbow. And I said, "Oh, that's Him. There's seven colors, the seven church ages—Alpha and Omega, the beginning and the ending."

³⁰ And I got so happy till I almost had a spasm. I run around, and around, and around the tree, just as hard as I could, screaming to the top of my voice. If somebody would've been out there, they'd thought a maniac was in the woods, thought I was out of the insane

institution. But I didn't care what anybody thought; I was worshipping the Creator. And I looked again, and around, and around the tree I went again. I thought, "Oh, it's good to be here." It could be easy to build three tabernacles. But as I stood, I thinking, "Oh, great Jehovah, how great You are."

And I heard a little pine squirrel. I don't think you have them in this state. It's a little, bitty snicklefritz about that long, little bushy tail. It's the blue-coat policeman of the woods, the noisiest thing you ever heard. And he had his little head cocked sideways, setting on a stump by an old blow-down, just chatter, chatter, chatter—chatter, chatter, chatter. And I thought, "What you so excited about little fellow?" And I wondered what, but I noticed he wasn't looking at me. He'd cock his little head sideways and look down.

³¹ And I noticed the storm had blown a big, old eagle down in there—big, brown eagle. And he come out from under the—the tree limbs. He jumped up there and looked around at me. I thought, "Lord, what . . . Did I scream when I was shouting?" I thought, "What do you think about me? You think I'm crazy?" And he kept moving his big wings. And I thought, "Then Lord, why did You send that eagle and stop me from shouting and praising You, the great Creator Who makes that rainbow." I thought, "Surely, it's for some purpose."

And as I looked at him, I happened to notice . . . I said, "Oh, fellow, did you know I could shoot you?" Those great, big, gray eyes looked at me and looked back. He wasn't afraid of me. For I noticed him moving his wings, seeing if every feather was just in place. I thought, "There it is, Lord. He's not scared. As long as them wings is in working order, he knows he could be in them treetops, 'fore I could even touch my gun."

And if God give an eagle wings, and he's got faith in it to get away from trouble, how much more of a man that's borned of the Holy Ghost? As long as we know Christ is in here, what difference does it make of what the world's got to say, or what anybody says?

³² I watched him. He wasn't scared of me, but he wasn't scared of that little, old chipmunk, little squirrel, switching that little tail and barking. After while he just got enough of it. He made a great big jump, flopped his wings about twice, and he was beyond the timberline. And then I watched him. He didn't keep flopping; he just knowed how to set his wings. And every time the wind would come up that canyon, he'd go higher, higher, higher, until he become just a little spot. I stood there weeping like a baby.

I said, "That's it, Lord." It's not jump from Methodist to Baptist, from Presbyterian to Lutheran. It's not from one healing service to another; it's just setting your wings in the—your faith wings, in the

power of the Holy Ghost, and when a wave comes in, just ride on up, on up, on up, until you get sick and tired of hearing this chatter, chatter here, chatter, chatter there. “The days of miracles is past. They’re a bunch of holy-rollers. Nothing to them.” Just set your wings in His power and ride out of here on them great wings of the Holy Spirit. Oh, that faith wing, just to know how to set them, and when the Holy Spirit begins to ride in, ride with It. The tide comes again, mount up.

The first thing, you won’t know that neighbor saying, “Oh, you’re going to be a holy-roller. You never got healed.” You’ll just ride on apast all those old critics. “Chatter, chatter here. Chatter, chatter there. No such thing as divine healing. None of . . . Nobody ever got healed. Give a thousand dollars to anybody shows such.” Just turn your head from it and ride away.

³³ That door, He wants to stand in it. Then there’s another door. That’s your eyes, the door of your eyes. If He can ever get your eyes open.

As I told you a while ago, the church has got a spiritual cold. And during this spiritual coldness, a draft got on their back. And they’ve got sore eyes—cold in them—the children of God. And they need a good oiling of the Holy Spirit to come down and put the salve in their eyes, that they might open their eyes to see the glory of God.

The church can’t understand. This American people, brother, the queen of Sheba will rise in her day and condemn this generation. Jonah will rise and condemn this generation. We are so used to getting everything handed to us on a platter. We want entertainment. If the church hasn’t got a whole lot of shindigs, and bunco games, and social parties, and picnics, and soup suppers . . . It’s a shame. We need our eyes opened. A good-fashioned Holy Ghost greasing is what we need—a good swelling up.

³⁴ We used to have an old wagon. It would go squeaking. Every time we’d start to move it, it would squeak, because all the spokes was all dry. And every time you’d start to rolling it, it’d squeak, and bump, and carry on. But you know, the best way to do that wagon is pull it out in the water, and let it set there till it swells up. Then it gets tight, and it don’t squeak any more.

What the church needs tonight, is a real good pulling out in the fountain filled with Blood, drawn from Emmanuel’s veins, where sinners plunged beneath the flood, lose all their guilty stain, and lay there till they’re so swelled up so tight with the Holy Ghost, they quit squeaking, and squawking, and saying, “The days of miracles is past. We can’t . . . ? . . . They’d turn us out as fanatics.” What do you care

what the people does? Let the people turn you out, God will turn you in. Eyesalve is on the list.

³⁵ Listen closely now, as we got ten minutes. The people of . . . The American people don't realize that what they have had. There's been Billy Grahams, Jack Shulers, Oral Roberts, and many great men has passed through our lands, great servants of Christ—they with many more. And yet we stand with more barrooms, and more whiskey, more cigarettes, and the church getting farther away from God every year. Why? It's . . . You've seen miracles. You've seen signs. You've seen the sign of His Resurrection. You see His power to heal. You see the signs in the skies.

³⁶ Here not long ago, when Billy and I entered into India, I read a piece in the paper, and it said . . . Something happened, it was just the day before that earthquake come. And India doesn't have wire fences like we have. They have rock fences. And before the earthquake come, all the little birds that had their nests in those fences and those great big buildings, they flew out in the middle of the woods. And all the cattle and the sheep, that stood around in the—out of the sun in those—around those fences, they all went out in the middle of the field in the sun, and stood still. God had give them an instinct to let them know beforehand to get away from those walls. Just like He did in the days of Noah.

And if they, by instinct, could tell that destruction was at hand, how much more ought the church to do with the baptism of the Holy Ghost. But we don't see it.

³⁷ One time there was a man who was going for a rest down to the sea. And he said to his people, "I want to go down and—to the sea to take a rest. I've never been there."

And on his road down he met an old salt, coming from the sea. And he—this old salt, sailor, said to him, "Sir, where are you going?"

He said, "I'd go down to the sea. I have never seen it. I'd go down to rest," He said, "to smell it's saltwater, to watch the great briny waves lick up, and the big whitecaps break, and to feel the refreshing of the salt air, and to hear the wild gulls as they scream over the ocean. Oh, I'm sure," he said, "it'll be so restful."

And the old sailor said, "Look, sir." He said, "I was borned on that sea. I was raised on that sea, and I don't see nothing so thrilling about it." Why? He had been in it so long, till he'd got used to it, and it offered him no more thrill.

³⁸ And that's what's the matter with the Pentecostal church. It's seen the baptism of the Holy Ghost strike it's people. It's seen them change from streetwalkers to godly, saintly women. It's seen men come out

of . . . drunkards, alcoholics, and make preachers and gentlemen. And it's seen the great powers of God, moving and working in signs and wonders, until it's become so common, till the Pentecostal church will hardly walk across the street to see the glory of God. It's too common.

But just remember, there's coming a time when you'll go from the east to the west, from the north to the south, trying to find it, and you won't find it. The Bible said so. He's so good to us.

³⁹ This nation has been shook from pillar to post, from east, west, north, and south in the past forty years. It's had every Bible sign that was ever performed: the dead's been raised; the blind sees; the deaf hears; the dumb speak; the cripples walk; the Holy Ghost manifests all nine spiritual gifts. Great revivals changing souls, tens of thousands converted to Christ, and still now it's got to a place it's cooled off.

It got big churches. It's not persecuted so hard. The people got a hold of a lot of money. They go buy great, big, fine churches, and take the fire off the pulpit, and put it down in the basement—just like the rest of the churches. Oh, we just don't know how good he's been to us.

⁴⁰ In India, how I would see those little mammies, standing out there on the street with their little belly all swelled out with their babies, and saying, "Feed my baby. Even if I die, let the baby eat." Nothing to eat.

I had about fifteen hundred dollars I'd collected around. I wasn't putting it in those societies—a guy with a big cigar in his mouth, and a five hundred dollar ring. The money that I give, I take it and do it myself. Then I know I, when I answer to God it's the truth.

And I had about fifteen hundred dollars, and I had changed it and got some Rupees. And I went out on the street to give it to the poor people who needed it. And they had to get a militia to get me in. And Billy and I stood at the window, and them poor mothers and kids dying; they'd die like cordwood, and take them out and put them in a salamander and burn them up. No John 14, don't know who they are. Just dump them in and cremate them. That's all. They die on the streets.

⁴¹ We would drop those down, and them poor lepers with no arms, crying, and run down the street to get a little bit of curry to eat—and so stinking. They didn't have arms; some of them had to lick on the street where they worshipped cattle and things, and dirty and filthy.

And do you mean, that a just God can stand and let us do the way we're doing, and get by with it? God would have to raise up Sodom and Gomorrah and apologize for burning them up, if this nation don't receive judgment. We're at the end road, friends. All our atomic bombs and everything ain't going to help one thing. There's only one place of safety. That's in Christ. We're at the end. God's showed His great signs.

He's been merciful to us, and we don't recognize it. Oh, that God would open our eyes.

⁴² Down in South, we had an old colored preacher down there that was a fine old fellow. And there was an old boy that he hunted with. His name was Gabriel, but we called him Gabe for short—down in Louisiana. And he was a good boy, but we couldn't get him straightened out with the Lord. The pastor tried; his mo—his wife and his mother prayed for him. But old Gabe just wouldn't stay lined up. So he liked to hunt, and the pastor liked to hunt too. And one day they went hunting. And old Gabe couldn't hit the side of a barn, but that day he'd shot so much game, they had rabbits and birds hanging all over him. On the road back that evening, as he was waddling along behind the pastor, had his gun, on his shoulder, he was looking at all the birds, and the rabbits and the things that he'd got. And coming around an old familiar path, he watched the sun going down. And he tapped the pastor on the shoulder, and the pastor turned around, said, "Did you touch me, Gabe"?

He said, "Yes, parson, I touched you."

And he said, "Gabe, you're crying." Said, "What's the matter?"

⁴³ He said, "Parson, you see that sun going down yonder?"

Said, "Yes, Gabe. What's so unusual about that? You've noticed the sunset all these years. You were born and raised in this country.

He said, "But, parson, I realize that my sun's a setting too." And he said, "Parson, tomorrow is Sunday, and you going to find me right down at the mourner's bench in the morning. Then I's goin' to get me a seat back there with my wife, and I'm going to be a faithful member of your church until God calls me from this world."

And the pastor said, "Well, Gabe, you know I appreciate that, and God only knows how I appreciate that." He said, "But, Gabe, your wife has prayed faithfully; your old mother before she went away, she prayed faithfully; your daddy did the same. I've hunted with you. I've been at your house for dinner. I've prayed with you. But why the sudden change? What happened all at once"?

He said, "Parson, just looky here at the game I got." He said, "You know, Parson, I—I'm not no good shot." He said, "I—I couldn't hit nothin." But said, "You know the Lord must have loved me or he wouldn't have give it to me."

⁴⁴ That's it. The Lord loves you or he wouldn't be giving you these things. Can't you recognize that it's His mercy here in America? He's given you the best there is in heaven. Can't you recognize it? He don't have to return back and do the things that He did. He don't have to do

these things, but He does it because He loves you. He don't have to heal the sick. He don't even have to save your soul. You can just go on to torment. But He loves you, and He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

Won't you think of His goodness while we bow our heads just a moment for prayer. Our sister will give us a chord on the organ. I want to thank you, sister, you and Brother Kidd, for your kindness this week, the ushers and all.

Oh, that sweet, old organ music . . . My raptured soul shall find rest beyond the river. In the cross, in the cross, be my glory ever.

⁴⁵ I wonder tonight, how many sinners here, quickly, will recognize that God's been so good to you. The other day when you almost had that wreck, that was Him saved you. You remember when baby was so sick, wife was sick, the doctor said, "Well, boy, I don't know whether they'll pull through or not." But they got well, what was that? That was God's goodness. The boss had to lay off somebody, but he didn't lay off you. That was God's goodness. He's so close to you, so good to you. Don't you recognize it's Him?

Will you quickly put up your hand, say, "Forgive me for being so dilatory." God bless you, young man. God bless you over here, son. God bless you. That's right. Oh my, the hands. Know that God's been good to you. How about some of you church members that's been so cold and formal against Him. And yet you—you've heard in the meetings, God's been good to you. You wouldn't even be setting here tonight, if God wasn't good to you.

Here sets a man in—setting here in wheelchairs. You'd be in a wheelchair, too, if God wasn't so good to you. I believe God's going to be good to these men tonight and take them out of their wheelchair. These on crutches and crippled, sick, afflicted, blind, heart trouble . . .

⁴⁶ Why won't you put up your hand, say, "God be merciful just now. I realize that I've mistreated You. I've not stood . . ." God bless you, young lady, setting here, keep waving your hand. God bless this lady, and the mother and the little baby. God bless you, sir, a middle-aged man. Way back in the back the lady, young man over to the left, God be with you. Up in the balconies to my left, up in there, God bless you. That's right. All up in there, God be merciful. All around the sides, down the second balcony to the left, God bless you. That's good. God bless you, little man. God bless you, sir. God bless you, lady. All right. God bless you, little man back there. Balconies to the left, the upper balcony and lower, would you just raise . . . God bless you, back there lady. I see you, colored brother and sister. Now, way up in the balcony there. God bless you, over to the left. That's good. The balconies, upper

and lower to my right, would you raise your hand saying, “God be merciful. I—I—I don’t reali. . .” God bless you back there, brother. God bless you up there, young man. God bless you, yes, way back there in the corner, those teen-agers. All right, back in here, God bless you, young lady, you, you sister. You sister, God bless you.

47 What do you do when you raise your hand? You accept Christ. God bless you, sir, the man with his hand up in the back, the gray hair. Oh my. Right quietly, let’s just really pray. Let’s just search out ourselves for a minute, while we sing “Jesus Keeps Me Near The Cross, there’s a precious fountain.” Real slowly now. Be in prayer.

Jesus keep me near the cross,
There (As He speaks to you, raise your hand.) . . . ous
fountain,
Free to all, (Without price.) healing stream,
Flows from Calvary’s fountain.
In the cross, in the cross,
Be my glory ever;
Till my raptured soul shall find,
Rest beyond the river.

[Brother Branham hums—Ed.]

48 Lord God, the services will be closing in a few moments. Be merciful now, God. Have I did my best? If I haven’t, forgive me, O God. Take every lost soul here, down to the cross just now. Grant it, Lord. May they bathe in His goodness and His holiness just now. Forgive every sin in the building, Lord. We confess our sins. We’ve been wrong.

O Eternal God, before this song is played sometime in a funeral parlor, and mothers weeping over their children, father over mother, and mother over father, to know they’ll never meet again, may they now settle it forever. May they find the cross just now, the Christ that was crucified, to open up a fountain in the house of David for the cleansing of the unclean. Grant it, Father.

Rest beyond the river.
In the cross (Will you raise your hand to Him now,
you who want to find that rest?) the cross,
(That’s right. Keep your hands up.) glory. . . (God
bless you way up here in front.)
Till my raptured soul shall find
Rest beyond the river.
[Brother Branham begins humming—Ed.] cross I’ll
watch and wait,
Hoping, trusting. . .

Now, Lord, this service is Yours. Save everyone way down deep in their heart. Make every soul to be aware of Christ. May there not be one sinner left in the building, Lord, but what would be saved, every backslider called back just now, while You stand with Your wings over the building. We can feel Your Presence. We know that Thou art here. We thank You for their salvation. May they stay sweet until the day they are called home. Let their . . . glory in the cross.

. . . glory ever;
Till my . . . (All the way until.) . . . tured soul shall
find . . . ? . . .

⁴⁹ With our heads bowed now, how many accepts Christ right now, freshly into their heart? Raise your hand to Him just now. "Brother Branham, my decision's made. I am going now, from this hour on, to serve Christ the best of my knowledge. I've been slothful and dilatory. I am now going to give Christ my heart, my life. All that I have belongs to Him now." Would you consecrate yourself by raising your hands? All over the building, everywhere now, put your hands up. God bless you. God bless you. That's very good. God bless you. That's good. [Brother Branham begins to hum—Ed.]

Rest beyond the river.

⁵⁰ Now, Lord God, this is all Yours now. They are the fruit of the message. I pray God that You'll keep them in perfect peace whose hearts are stayed upon you, for You promised You'd do it. May they live long, happy lives. And in that great day when the Rapture comes, if I never get to shake their hand here on earth, may I see them there in that Rapture as we meet to each other, just before going up to meet the Lord in the air. Grant, Lord, that they'll be kept under Your power. And they're love gifts to Your Son from the Father. No man can pluck them from His hand. We commit them to Thee in Jesus' Name. Amen. My . . .

⁵¹ Let's sing My Faith Looks Up To Thee, right now. Everyone together, just for the glory of God. I just hate to leave somehow.

My faith looks up to Thee,
Thou Lamb of Calva . . . (This is a time to worship.
Just worship Him.)
Saviour divine;
Now hear me while I pray,
Take all my sin away,
Oh let me from this day
Be wholly Thine!

Don't you just love to worship? The messages sometime are so cutting with the Word. But then, you know, after we've all been

corrected and stand guiltless in the presence of the Father, resting upon the grace of the Lord Jesus, I just love to raise my hands and worship Him. Don't you like to do that? How many believes in that, raise up your hands? Oh, my, just worship Him in song.

⁵² It's time for the prayer line now. Now the great anticipation sets in. I trust that you'll believe. Brother Vayle has laid the foundation, perhaps 'fore I got here, telling you what to look for: Jesus Christ, the same yesterday, today, and forever. Think of the One that we worship. Now, we see that He's here. He's forgave our sins. He's sweet and kind to us. Now, let Him appear in you and in me, and work His works as He promised to.

I want every one of you, every person in the building. . . Now, we only have about a hundred cards out. I can't call them all. And I know there is such a thing as laying hands on the sick. I believe that. But you bear me record. That's a Jewish tradition. That wasn't to the Gentile Church. The Jews said, "Come, lay Your hands on my child; she'll live."

The Gentiles said, "I'm not worthy that You'd come under my roof; just speak the word." That done it. Now, we're Gentiles, and our days are finishing. And the same Jesus that was there, showing the kind of signs that He was Messiah, where the Jews recognized it, He never done it to the Gentile age; now here He is in the Gentile age, at the ending of the Gentile age, doing the same thing for the Gentiles that He did for the Jews.

"Speak the word, Lord, and I'll get well." "Speak the word, my brother will live, my sister, my wife, my daughter, my baby, my father, my mother. They'll live, just speak the word. See if He will do it.

⁵³ Just to get a few people up here. Now please, give us just about fifteen minutes or twenty.

Then you see, my ministry is not as Brother Roberts' and many of them. Brother Roberts is a wonderful man of God. His ministry is laying hands on the sick. He'd line up four or five hundred of you and bring you through here saying—laying hands on you, laying hands on you. That's his ministry. Someone said, "Brother Branham, why, Brother Roberts will pray for hundreds before you pray for three." That's correct. That's good. But look, Brother Roberts does what God tells him to do; I have to do what God tells me to do. See? So that's the difference. Now, we're both servants of Christ, to serve you in the capacity that God has anointed us for.

Now, you out there, many of you won't be called in the prayer line, 'cause I can't call you all. I have no way of knowing who's going to be on the platform. The boys come down, mix the cards all up, and give them to you each night. I come down and you say, "Uh, give me a card

that I'll be called in the line." That boy couldn't do it. He don't know where the line will be. First thing, his cards is all mixed up.

⁵⁴ How many's been here and watched them give out prayer cards, let's see your hands. See? Mix the cards right up before you, go around give it, one, two, or whoever wants them. Is that the way they do it, say, "Amen." [Congregation says amen—Ed.] Then we don't know who's going to be who. Then I come down and still I don't know. I just say, "Well, I'll just start from somewhere." And here we come up. Whatever's up here. Then when the Holy Spirit begins to move, and the people gets settled down . . .

Usually there's a new group each night. How many's here for your first time, let's see your hands? All over the building, you're first-timers? Looky there, half the building. Each night it's that way.

⁵⁵ Now (see?), and when the Holy Spirit begins to move, then the people can touch Him. How many believes that He's the High Priest, right now, that can be touched by the feeling of your infirmity? Well, if He's the same High Priest, He will have to act the same way. Now, remember this; take me on record, that when a situation arises . . . Don't forget this now, you ministering brethren. When a situation arises, and God acts on that situation, the way He acts the first time, He must act every time when that same situation arises, or He acted wrong when He acted in the first place. How many understands that say, "Amen."? [Congregation says, "Amen."—Ed.] See? See?

We learn more as we've grown up. Our generations are smarter, as the Bible said. But God isn't any smarter. He's infinite to begin with, infinite, and we're finite. So He's perfect to begin with. He's no smarter than He ever was. He can't be any smarter, because He's—He's the—He's the very fountain of intelligence.

So when He acted and raised the brass serpent for an atonement for the sickness, He has to do the same thing today, and He has: Jesus Christ, His Son. The—the brass serpent didn't pray for anybody; neither did it lay hands on anybody. But they looked and lived. That's what you do tonight: look and live. His presence is here.

⁵⁶ Let us call a few people. Now, get your prayer cards. What . . . See . . . He told me once, but I forgot what it was—"C." Prayer card C, like in Christ. Prayer card C. And let's begin where. Let's begin with number one. Who has C number one? The lady back there. Number two? Stand quickly. Help me here if you will, somebody. C number one, number two. Who has it? The gentleman coming down the balcony. Number three? C number three, would you put up your hand if you can? Look at your neighbor. Somebody, Brother Sullivan, you watch

those stretchers, or wheelchairs there. All right, we got prayer cards one and two, but not three.

[Blank spot on tape—Ed.] . . . ? . . .

⁵⁷ God grant it to you. All right now, let's, while they're waiting for them to come. I see two more man coming that—that may be someone who will—that's come in, was out in the—one of the rooms or something. I think we're all about . . . Where would you stop at, fifteen? See there if you get that many lined up anyhow.

All right, how many believes that the Lord Jesus remains the same yesterday, today, and forever? He's right here. The only difference in Him, He doesn't have a corporal body.

And how many believes that He said, "I am the vine, ye are the branches." Now, the vine doesn't bear fruit; the branch bears fruit. And the only hands that He has tonight is our hands. Only eyes He has is our eyes. And He's here in the form of the Pillar of Fire, the resurrected Christ. How many believes that's so, say, "Amen." [Congregation says, "Amen."—Ed.] That's what the Scripture says. The same Lord Jesus, the same yesterday, today, and forever, He never . . .

What say? All right, my son said that all prayer cards has app—has appeared but what? Three and five. Prayer cards three and five. Are they back in the hall back there? I see a group of people back there with . . . They come in a little late, and then they say, "Well, my card was called and nobody told me." You've looked around everybody's card, and they're all right. Okay.

⁵⁸ That's good, sister. That's right, look around. That's good. All right. Now, let us quieten down just a moment now, and pray. All right, real reverent. Now, do you see where I'm standing? If anyone wishes to take my place, I—I'll walk away from the platform. I'd be glad to surrender it to any brother that wants to come, and thinks that it's not real, and can do the same thing. Come.

It's a gift. It's a gift sent from God. To what? To make the people see that Christ is the same yesterday, today, and forever. Now, it doesn't take many people. One ought to settle it. How many believes that one, firmly proved . . . When Moses went down in Egypt, he performed that sign one time before Israel, and they marched out with him. You know that's right. Every time he met an Israelite, he'd say, "Look here, watch my hand. Leprosy, healed." No, no, he did it once and that was enough. All of them believed him. But God's a good God.

⁵⁹ Now, here's a lady standing here that I do not know. The woman, as far as I know, is a—is just absolutely . . . I just don't know her. We're strangers, I suppose. Is that right, lady? She's been at another

place in one of my meetings, but she said she doesn't know me and I don't know her.

Just being in a meeting like . . . Someone come say, "I was in—in this city." And we'd be in New York, and you set way back up in the balcony or somewhere. How would I know who you were. And besides if I knew you ever so much, God reveals secrets that nobody but you and Him knows.

⁶⁰ Now if I said to the lady . . . She might be a—she might be a stranger. She could be an atheist. She could be a critic. If she is, watch what happens.

⁶¹ How many was at the Windsor meeting to see that critic, that preacher? They packed him out paralyzed, and he's still paralyzed. Come on the platform, thought it was some kind of a psychology, and wrote on his card that it was such and such and such. Come up on the platform, the Holy Spirit said, "You are lying. You put on your prayer card down there a certain thing. You put TB and all this stuff on there. Now, because you've done it . . . You're a certain denominational church." Called who he was, and I said, "Last night you set with your wife, and that man there with the red tie on, set with you at a table with a green thing pulled over the table." And I said, "Now, what you put on your prayer card, you have." And this man run down there, so I . . .

Said, "God be merciful, Brother Branham, that is the truth." They took him out paralyzed, and he's still paralyzed.

⁶² I've seen them take all kinds of diseases. How many knows that that's Scripture? How many knows some vagabonds one time went out and thought they could cast out a devil, you remember that? The evil spirit come upon them. Certainly. How many knows of leprosy that come off of Naaman? It goes from one to another.

Now, if the Lord God . . . Here's a man and woman, our first time meeting in life. Now, if the woman's sick, and I could heal her and wouldn't do it, I'd be a hypocrite. But I couldn't heal her if she is sick. But if Jesus is standing here, I'd be careful, but listen, Jesus was standing here, and He could not heal her, for He's already done it. He redeemed her from her sickness, redeemed her from her sins when He died at Calvary. And if you're redeemed, that settles it. How many knows that? It'd have to take her personal faith in Him. That's right.

⁶³ Now, sister, if the Lord will provide and will tell me something that you know whether it's right or not, you'd be the witness of that. And if He will do that, and you know that I don't know you, then, just like He did to the woman at the well, or so forth, would you believe with all your heart? How many in the audience will promise God that they'll believe, if the Lord will grant that, would you raise your hands and say,

"I promise God to believe"? Here's my hands and the woman's hands, too, that we never met before.

Now, you out there without prayer cards, keep looking this a way and praying. You're awfully nervous. It's the audience. Not only that, but you are nervous to begin with. That's your na—make-up. And because of that being nervous, you've got some kind of a trouble, inward trouble, which is in the bowels. That's correct. And then, you're all worried about something, concerned about someone else that isn't here. If the Lord God will reveal to me what that someone has, will you believe? It's your son. He's just a lad, a boy of about twelve years old. And he's got heart trouble, for I see a doctor holding a stethoscope over the top of his heart. And they're holding a council, and the doctors wants to operate on that heart. [The lady says, "That's correct. I'm so afraid."—Ed.] And you're scared about it.

And you are . . . You don't come from this city. You're from a city where there's a big park, and some kind of, like races or something being run in it. And there's a great big park where you live. It's Connersville, Indiana. That's correct. THUS SAITH THE LORD. Do you believe with all your heart? Then go and find it. It'll be just as you have believed. Jesus Christ grant it to you in the name of the Lord Jesus Christ.

⁶⁴ God is good. Do you believe now? Now, it should be settled—should be settled. Now, just have faith. Don't doubt. Out in the audience, believe. The Bible said, "If thou canst believe . . ."

We are strangers, I believe, sir. I don't guess we've ever met, have we? Years ago. I don't know you another words. Now, here's a man. See, the scene of the woman at the well? Here's a scene of Philip going, finding Nathanael, and bringing him up. I have no idea what that man's standing there for, not a bit more than nothing.

⁶⁵ Brother Neville, there's a lady setting behind you that's a praying. When I spoke that, there was a light hanging above her, and as soon as I said that, the light fell down on her. She realizes right now, that there's something happened. A real, sweet, humble feeling enshrouded around the woman. If that's right, raise your hand, lady. Am I a stranger to you, wave your hand? If God will reveal to me what you were praying about, will you receive it? You're a praying for your son. And your son has a heart trouble. And he's got a black shadow over him, for death. No, I beg your pardon, lady. He's a sinner. The dark shadow, you are praying for the salvation of his soul. That's what that dark shadow is. Raise your hand if that's true. Hallelujah! I challenge your faith in God. Ask the woman. What did she touch? Nothing. What caused it? Was it that

faithful pastor setting there praying? I don't think so. It was her faith that did that. You just believe.

⁶⁶ You're aware that something's going on, sir. You're not from this city. You're at a city where there's a big lake near it. And you got a ballpark. Looks like Cleveland to me, Ohio. That's where you're from. And I see you at a pulpit. You're a preacher. That's exactly right.

But you're not standing here for yourself. It's for somebody else. It's a woman. And she's in another city, and that city is a small city, and there's a lot of pine trees growing around it. And there's a, it's on a kind of a hillside, and their main center courthouse, it looks like Kentucky, or, it's Tennessee. It's Cleveland, Tennessee. **THUS SAITH THE LORD.** That's exactly right.

And your mother-in-law has eczema. It's a nerve condition that's got her broke out. She's got a lot of complications. And you're standing in her stead. You believe? That handkerchief you got in your pocket over your heart? Send it to her. Don't doubt. She'll get well. God bless you.

Let's say thanks be to the living God. You just have faith. Don't doubt.

⁶⁷ I'm a stranger to you, lady. Do you believe the Lord God will grant these things? You are. . . You're here for somebody else. And that somebody else, is somebody who played with you when you were young, like a brother. And the man is crippled. He never fell. Neither was he paralyzed from paralyism, but it was a blood disease that made him crippled. And you're standing for him. Do you believe he's going to get well? Then you shall have what you have believed. Go, and God grant it to you in the name of the Lord Jesus.

I'm a stranger to you, lady. You are standing here for someone else. And that lady is in a hospital, been very sick, cancer. And the doctors can do no more. And you're in need of prayer, too, 'cause you got a heavy heart. But God knows the secrets of the heart. Do you believe He can tell me what your heaviness is about? It's because you want a baby. And I see two dark shadows. You've had two miscarriages in your time. That is correct.

And now a Spirit. . . Can't you see that moving from this woman to that old woman setting there? Looky here, that old woman setting on the corner. She's suffering with a spinal trouble. And the reason it's coming one from another. . . You're from a place called Richmond, Richmond, Indiana. Go home and find it so. And, lady, the old lady on the corner, from Richmond, Indiana, with your spinal trouble, you had a hard time getting here didn't you? All right, you can go back home

and be well now. Jesus Christ has healed you both. You can go on your road and rejoice, and be made well. I had no idea who you are.

⁶⁸ Just a moment. The lady that moved her fur around her just then, setting right here. No, it's the little lady next to you with a heart trouble. All right, sister, you can go home now. Bless your little soul. Your faith has made you whole. Go on your road and rejoice, and be happy in the Lord God.

Sir, you believe God will heal that prostate trouble? Been setting there believing for a long time, haven't you? Am I a stranger to you? All right, it's over now. Go on your road.


That little lady with her hand up to her mouth just then, that's got that artery trouble, setting there. If you believe with all your heart, you can go home and be well.

⁶⁹ Are you believing? Just trust God and find out what He does.

You're here for somebody else. You believe God will tell me who that somebody else is? If He does, will you receive it? It's your sister. She's in a hospital. And she's been operated on for her female glands. That's **THUS SAITH THE LORD**. You want prayer, too. It's for your foot and for your stomach. You got a nervous stomach, keeps you upset. You believe that with all your heart, that God will make you well? Then go and receive it.

I challenge your faith. How many believes, raise your hands and say, "I believe it."

⁷⁰ Just a moment. What about you in the wheelchairs? What are you doing in a gray suit, look—looking at me, and setting in that wheelchair. You believe me to be God's servant? Would you all obey me as His servant? Get up out of the wheelchair, take your wheelchair, and go home. Don't doubt it. Rise up and take your wheelchair, push it on out and go home.

Do you believe? Can the rest of you believe? Stand up on your feet. Stand up on your feet, every one of you, and be healed, every one of you, in the name of the Lord Jesus. Receive Him. Raise up your hands. Give Him praise. Every one of you is healed. Believe it right now. 

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