
FROM THAT TIME



Used to be over to another city here, something before we held it at Grants Pass. And he just, on up somewhere else in Oregon. I just met him out there, and I . . . You know it thrills you to meet old friends again, it does me. And I think of him all the time. He used to be . . . manage in the meetings, told him he ought to be in here a little before, and we'd had him say something.

He said, "I can't come in. Oh, I just had to run down and see you."

And I said, "You better come in."

2 Another thrill that just come a few moments ago, as Billy, my son, give me a little package. And I—I tell you, it was the sweetest thing that I—I've had in quite a while. There was a little girl here, and she got her little soul all stirred up, and she sent me a—an offering. And if the Federal agents think I'm going to turn this in, they're wrong. And it's got a little note here that's real cute.

3 She says, that, "I love you so much. I am thirteen years old. I give you this offering. I got it selling bottles. God bless you forever": thirteen cents.

4 That was really sweet. She never signed her name, said, "just a little girl that loves the Lord." Whoever you are, sister dear, God bless you. That's . . . You don't know what that means to me. That's just as sacred to me as somebody giving me a hundred dollar bill in there.

5 I think it was the great Gypsy Smith, in reading some of the context of his life story. He was asked one time what was the greatest thrill he ever had. He said, "Well, they were going to take a love offering for him one night, and as he come up the back steps," he said, "there was a little ragged gypsy girl standing there."

6 And said, "Mr. Smith?" Said, "We've come from a poor family." And said, "You have led my mother and father to the Lord Jesus." And she said, "I knew tonight was your love offering, and I didn't have nothing to give you." She said, "And a lady today give me a—a lollipop, and I just didn't want to drop it in the offering, Mr. Smith, so I—I just wrapped it up and thought I'd give you my offering personal." A lollipop, little sucker.

7 He said he looked at that poor little ragged child and what happened. You know, that means, that's from the real heart. You know, that's just something that's sweet and touching. And I think that's where real life lays, is when it's from around the heart.

8 I can think of a—a little something on that order in one of the meetings up in Finland. I beg your pardon, it was in . . . yes, I still think it was Finland; yes, it was, in Kuopio. I haven't thought of it for some time. There'd been a little boy raised from the dead, that I'd saw in a vision two years (here in America) before I went overseas.

9 There might be some people here that heard me speak of it; I come up . . . Yeah, there's many hands up. That I said, "There will be a little boy somewhere, laying where there's trees, pine trees, and it'll be big rocks lapped together. And the little boy will be killed in an accident, and the Lord God shall raise him up."

10 And I was coming down from the tower of . . . I'll . . . been a long time; I can't think of the name of the tower. It was up at . . . it was Kuopio, Finland, about twelve years ago, and we were coming down.

11 A used Ford, about six or seven years old in Finland, would sell for around two thousand five hundred dollars, maybe three thousand. And gasoline is ninety-five cents a gallon. So where there was at least twenty-five, thirty-five thousand people, you'd see about two or three automobiles. And up in there, they—they ride a little sled-like, like a travois, an Indian wears, rides and, or, used to, to travel by travois, and they had a caribou that hauled them on this travois. And then down at the . . .

12 I'd been up in a car at the top of the hill, and down was Kuopio, Finland, the . . . I was there during the time about May. The sun . . . They only got one day in a year there, just one day. Six months the sun's up; six months it's down. And this was just when the sun just skirting the edge of the horizon. At midnight, we could just . . . nice and light as it is in here, read a newspaper at midnight. Then it comes back up again. And you just go to sleep when you get sleepy; that's about the way you manage the day while the sun's up. And then it's down for a year, or, for six months. Then . . . That's up in the Lapland.

13 And coming down off the mountain where we'd been singing, there'd been a—a drunken Englishman up there. He didn't know what was tak- . . . He was a lumber buyer from England, and he wanted to know what that singing was about. And he was about as bad off as me, I . . . When you can speak Finnish, you're pretty good, because I think they got about fifty or sixty letters in the alphabet, and so they . . . They're very sweet people, some of the nicest people I ever met in my life. And they were very lovely people.

14 So then, while I was up there, this Englishman was going on. And I told him it was a religious meeting. I asked him if he knew the Lord Jesus as his personal Saviour. He said no, he knowed nothing about no religion. So there I had the privilege of seeing the Lord Jesus sober

that man and give him salvation to his soul, kneeling down out there in that mud and muck out there in the yard of where this big tower, it's kind of a watchtower, an old ancient watchtower. And we were up there praising God from on high.

15 And they'd tell me how the Russians would come in during the time of the war and drop the bombs on the city, and come over that tower. And then we could look right over across the Iron Curtain into Russia, about two mile away.

16 Coming down . . . When we'd gathered together to have prayer after they'd seen this Englishman . . . I'd went down and just walking around at the bottom of the tower, and—and Brother Jack Moore was with me, and this Englishman had just come to Christ. They all came down, and Something come over me real strange. Well, they took a picture of it, I have it at home.

I said, "Remember, something's fixing to happen; I just feel it. Something's going to take place. I don't know what."

So they begin to ask, "What will it be?"

I said, "I don't know. It's just something fixing to take place."

17 About a mile down the hill, we seen where there'd been about a five- or six-year-old American-made Ford . . . Some of the people, was up on the hill at the tower had went down, and some little school children was coming from the school. And they . . . their parents . . . They live in the city, something like Germany, they live in the city, and they farm out in the country, then come back into the city.

18 Two little boys, one about nine years old, and one about, oh, I'd say, about six years old. They was crossing the road, and this car coming fast, and no cars, they . . . hardly there, they wasn't expecting a car. And the little fellows holding one another's hands, and they seen the car whirl into sight; and one started one way, and one, the other. And they was holding each other's hand. Finally, they let loose of each other's hand, and the man, driver, got excited, and didn't know which way to go, because the children jerking both ways, lost control of the car.

19 And one of the fenders on the left side hit one little boy right in between the eyes like *that*, and threw him over, and smashed him into a tree and concussion of the brain and broke his bones up. And the other one, it run right straight over the top of him, like *that*. Went over, and it throwed him, where the back wheel hit him, all the way across the road into the grass plat. The car run over the hill, and smashed into a bunch of rocks, and turned over.

20 We'd arrived at the scene, there'd been a—a someone else, a carriage that had got there before us and take the little boy that was breathing,

taken him to their hospital. And the chief man of the city, which is equivalent to a mayor of a city, he was there, the doctor had gotten there, and . . .

21 But the law in Finland, that they couldn't move this child now, until the parents come. So they'd gone on horseback, or, carriage to the field to find the child's parents, to bring them in.

22 And well, we stopped. Brother Gordon Lindsay, Brother Hall's brother-in-law, was along, Brother Ern Baxter, and Brother Jack Moore, and several of the brethren; and we stopped. And Mrs. Isaacson; she may be right at this meeting tonight; she lives out in here somewhere. Are you here, Sister Isaacson? She was my Finnish interpreter.

23 And so, they got out of the car to look at the little boy and come back. We'd seen an accident had happened. They come back and they said . . . I said, "What was?"

24 Said, "Oh, come out and look, Brother Branham, it's a little boy that's killed. There was another one killed too, they think, they done taken him to the hospital."

25 I said, "Oh, I don't want to go." I said, "I think of my own little boy, Billy Paul, then." He was just a lad, and I hadn't seen him for months. And if you all know, his mother's dead, and I've been both mother and father to him, and that's the reason we chum together. She asked me to never leave Billy, when she was dying, and I . . . He's—he's been my chum ever since.

26 And I—I—I didn't want to look at the little boy. It'd just bring . . . He'd be about Billy's age then, about nine, ten years old. And you all remember how I told you the little boy would look: He kind of had one of those crock haircuts and brown eyes. And he was a little . . . wearing them, what we used to call in my days, little "pantywaist" like, and then his—his long stockings and his foot would be mashed through his stockings and his . . . He'd be killed in an accident.

Well, I didn't go over, and Mrs. Isaacson said, "I believe you should go over."

27 Went to look at the little boy, I went over there and they had his coat over his face. When I seen that poor little fellow laying there, mashed up like that, I just—just started weeping. I turned around and Something laid Its hand on me. I thought it was Brother Moore. And I looked around, and there was nobody around me, and that hand was still laying on my shoulder. Well, I said, "That's strange." And the hand left away from me.

28 I don't know whether you believe in, all of you believe in supernatural things or not, but it happened, just the same. And I started to move again, and the hand laid back on my shoulder again. I thought, "Well, wonder what this means. Maybe I'm supposed to pray for this little lad." And I thought, "Well. . ."

29 I looked back again, they'd done covered his little face up. And there was about three hundred people standing there. And I started to move on, the hand just held me. Well, I said. . . walk back, and I started back towards the little boy, and the hand was all right, left me. Well, I done that twice. And I said, "Let me see the little boy again." And they raised up the. . . Mrs. Isaacson talking for me, to interpret it, and they raised up the—the thing for me to see his face again. And I looked. I thought, "That's strange. It looks like I've seen that little boy."

Well, Doctor Manninen, he was the head of the Ministerial Association of—of Helsinki, and so I. . . He was with me.

And I said, "Dr. Manninen, has—has that little boy been in the prayer line?"

30 He said, "I don't think so." Said, "I'll ask some of the local pastors." And they were standing there. No, they had never seen the little boy, didn't know of him.

31 I said, "It's strange; it looks like I've seen the little boy." I started to walk away again, and that hand laid on my shoulder again. I looked back, and I thought, "Something's str-. . ."

32 And I noticed: little crock haircut, little brown eyes pushed out, laying back, little foot through his sock where it'd mashed through like that. Oh, he was in terrible condition. That car just wadded him up like *that*, and the back wheel after it lost control, it just flipped him out, and he just—just froze on the—the accelerator like *that*, and it just went on over the hill. The man never got hurt; they'd pulled him out of the wreck, and he was by himself. And then I looked again, and I—I looked up the hill. And there was them pine trees coming off the hill, these laps of rock.

33 Oh, my! Christian friends, I hope that someday, if not here, we will in another land, when that feeling that comes to you when you know. I wish I could have that feeling all the time. If I could. . . It's something. It's a love; it's like a real deep love. And I. . . If—if the devil would have sent all of his imps out of torment and stood right there on them grounds, it would. . . it could not have moved that feeling at all. It's something that God has told it's going to happen and you see it right here laying before you. It's going to happen.

34 So I said, "I know the boy." And Brother Moore and them standing there. I said, "Look in your Bible, Brother Lindsay, on the flyleaf." You

know, I asked you people, when I come through here, it was Portland then, to write on the flyleaf of your Bible. I seen it on a train going to Florida. And I said, "I wrote it there, 'THUS SAITH THE LORD, a little boy,' described how he looked, 'would be raised from the dead.'"

And he looked on the flyleaf of the Bible, and Brother Moore said, "That's the boy."

³⁵ I said, "That's him." I said, "Now . . ." And I told all the people and had Mrs. Isaacson, I said, "Now, tell them, 'Just be reverent.'" I said, "If this little boy isn't on his feet, alive, in five minutes from now, then you can take me out of Finland; I'm a false prophet." See? I said, "The little boy is going to rise up from the dead right now," been dead about thirty minutes.

³⁶ And so, they was waiting for the father and mother, and I was thinking how they must have feel, how they would feel to come, see their little boy crushed and laying on the road like that. Little tongue was hanging, side of his mouth, blood running out of his ears, and everything. So, I knelt down just the way the vision showed, laid hands on the little boy, and as soon as I laid hands on him, I said, "Heavenly Father, in America two years ago, You promised me the life of this child, that it would rise again. Now, death cannot hold it when that vision's speaking." I said, "Death, return his life in the Name of Jesus Christ."

Little boy jumped up and screamed . . . ? . . . you know. He was just as normal and well as any child could ever be.

³⁷ Now, I've got that written by the chief man of the city of Kuopio, Finland, in my study today. That's right. Laying there written and then translated on the other side, of what it was. Said, "Brother Branham, we're poor in Finland. We can't offer you nothing, the only thing we got is paper, so here's the book of Kuopio and a comment from me." And it's got their seal on it like *that*, when he wrote the testimony himself.

³⁸ Someone wrote to me from Finland here not long ago. Said, "That was false." And he was going to write a book on it; it was false.

³⁹ And I said, "Go right ahead, just write the book. Then I'm going to publish this testimony of the mayor of the city behind it. So now, you just go ahead and write any what you want to."

⁴⁰ Have we got just a moment, two, longer for something? I want to finish that up. That night when we left Finland, that . . . We was going into the place; there was so many there; they had to have guards on the street. And I going into the room, there, I was walking along; there was about six or seven soldiers around me. Them poor little Finns had . . . not old enough to shave yet, all the other grown men had been killed off nearly by the Russians. And so, they were taking me in.

41 And when you are borned in Russia, if you're forty miles from your birthplace, you have to have a visa. But don't let nobody ever tell you there's no Christians in Russia; there's millions of them. And there was those Russian soldiers that . . . They can't broadcast stuff like we have, rock-and-roll and all that stuff, over there on . . . nothing but business and commercial on—on radio. And here, that'd went all over Russia. I . . .

42 Baron von Blomberg told me not long ago, a little fellow they'd brought out from behind the Iron Curtain, said, "I'm surprised, Brother Branham, that your ministry's no better known in America than what it is." It's known better in Russia than it is here, where it had been behind the Iron Curtain. Said, "We all heard on—on the radio, that little boy being raised from the dead up there." And now, this . . . Them Russian soldiers standing on the street, give that Russian salute when I passed by. And they'd say . . . and the interpreter telling me as they going by, said, "They said, 'We'll receive a God like this.'" Certainly.

43 See? What it is, is the weakness of the church raised up Communism; it bred from that kind of an egg. If the church taken all the money there is in a country and building million-dollar gold altars, and the people starving on the street? You can see why such things as that will come up. But let any human being see the real thing of God, he will believe it, if he's got anything in him to believe with.

So he was standing there, and he said, "We'll receive a God like that, that can raise the dead. We want to know about that."

44 And I'll tell you, while I'm on this subject, I might say this: I seen Russian soldiers grab Finns around their waist, in there on the inside of the building, and hug and pat one another, like the Scandinavian people do, hug and pat one another. Anything that'll make a Russian put his arm around a Finn, and a Finn around a Russian, will settle wars forever. We don't need U.N.'s; we need Jesus Christ. That's what the world needs. See?

45 Going in that night, there was a little girl come out. You that's read the story; you . . . Brother Gordon, never wrote it in details; he just kind of told it. She was come out of the ladies' dormitory, such as it was. And as we started out walking this way and those soldiers, and that little girl, when she stepped out, she had one leg was about that much shorter than the other. And then she had a—a big belt around her, and a—a—a brace that went down, homemade, like *that*, and she had two crutches. She had a strap in the end of her toe run over her shoulder and hooked back here in the back of this belt. And when she started to walk, she had, put her braces out, or, crutches out, then take her little

shoulder and pick that little leg up and set it out like that, then make her step. And so, she seen me.

And they'd warned them, you know.

46 I like kids, and I'd get on the street with some of that old Finnish money and buy a big bunch of that candy, you know. And brother, I'd be giving it out to kids. I had a string from here, two city blocks, that followed me everywhere, 'cause I—I love children.

47 And so then I looked at her, she dropped her little head like *that*; she was afraid she'd done something wrong. And I looked at that child and I started, walk on, and Something said, "Speak to that child; she wants to speak to you."

48 I stopped. And the soldiers kept . . . They couldn't talk English, so they kept going on. I could hear them singing, *Only Believe*. And so I started on in that, just them soldiers just standing there. And I said, "Just a minute here." Them other soldiers looked back. And I said, "Just a minute." See?

49 And so, that little girl, I looked at her, and I said, "Come on over here, honey." She couldn't understand; she looked to be about nine, ten years old. And I said, "Come on over, honey." And she dropped her little head down; course she didn't understand what I was saying. And I—I. . . She looked up at me again, and put her little head down real quick, childlike. And I motioned to her like *that*, "Come here." And she put her little crutches out, and raised that leg up and here she come. And I just stood still, and the soldiers stood there just watching what was going on.

50 She got right up close to me, where I was at, like *that*. She just stopped, held her little head down, and her little ol' ragged skirt hanging down, her little ol' hair over her face. I learned later she was a little Finnish war orphan; her mother and father was killed. She was living in a tent. And—and I looked, and she looked at me like *that*. She looked up at me, and great big tears running out of her little eyes, running down her face like *that*.

51 She reached over and got a hold of my coat, and just kissed me on the pocket of my coat; then she pulled her little skirt out like *this*, the little ragged skirt. She said, "*Kiitos*." That means "thank you." My heart was just up in my mouth; you know how you feel like that; that little kid. And I looked out this way, and I seen her standing out there with no crutches or braces, just praising God.

52 I said . . . I believe if I'd have been the biggest hypocrite in the world, God would have honored that child's faith. He sure will; He would have honored it.

And I said, “Sweetheart, uh, oh, how can I tell you?” I—I said, “You are healed, honey. God has made you well.”

“Jeesus,” she said, “*Kiitos, Jeesus.*” That’s “Thank you, Jesus.”

I said, “Make you . . .”

I couldn’t know the other words, you see, I said, “Make you well. *Kiitos* Jesus make you well.” She couldn’t understand that. And then they . . .

Here come Brother Baxter at the door, and said, “Come on, come on.”

And I—I thought, “Well, God will let her know sometime, so I just went on in. She’d get, be all right.”

⁵³ So I went on in, and we had a great prayer line. You saw it, the picture in the book of them big piles of crutches and things, just piling around me like *that*. Just as soon as that . . .

⁵⁴ What happened that night? There’d been about eight or ten people come to the platform. And then, there was a—a kind of a Lapland woman setting back there, had a cross-eyed baby; she had it laying on the floor. The Holy Spirit moved around, and I couldn’t get her. I thought, “Lord, I couldn’t say that name; let me spell it out.”

⁵⁵ And I started spelling her name, told her who she was, what all about her, like *that*, and what wrong with her baby. “Pick it up and look at it,” It said; spelling it, now, that she was a . . . And how she understood it, I don’t know. She grabbed that baby up and looked at it, and his eyes just as straight as they could be. She like to . . . She just had a spasm almost, just up and down that floor screaming, where thousands of people . . .

⁵⁶ And then Howard, just as Billy does now, my brother, when he touched me on the side . . . I just pretty near unconscious under them vision. He touched me like *that*, “Time to go.” [Brother Branham patted his side—Ed.]

And I started to go away, Something said, “Wait a minute; call some more.”

And I said, “Just a minute, Howard.” I said, “Don’t take me now.”

He said, “Why?”

I said, “Let’s call five more people.” I said to the, Mrs. Isaacson, I said, “Call in Finnish the—the . . . what numbers you have to call.”

⁵⁷ And she called the next. And by the grace of God, out of the room, that little girl was the next one with the prayer card; how God in His sovereignty.

58 Friends, I'm telling you: the greatest thing that I've ever seen in my life is just submit yourself to God and walk in the Spirit, see, just day after day, how He will lead you and do things.

59 And when I seen this little girl come, I thought, "Praise the Lord." They brought her up on the platform, helped her up. And two or three of the ushers brought her up to me, packed her, and set her down. I said, "Now, Mrs. Isaacson, watch this." I said, "Now, you just say just the words I say."

And she said, "I will."

60 I said, "Sweetheart, Jesus Christ honored your faith out there when you kissed my pocket a while ago. You was giving respects to things that you thought was of God." I said, "God has healed you. Now, you go over there and set down and have some of the ministers or some to take those braces off you. And you hold your hand on your hip like *this*." And give her something to do to keep her courage, you see?

61 So I said, "When you come . . . When you're . . . When they move the brace, and the big iron hook from under your foot here, when they move that, you let your hand move down your limb just as far as you think that that brace is, shortness of your leg."

62 And so I said, "Bring the next person, now." And they brought the next one. The ministers took her over there. Mrs. Isaacson to translate it, and they took her over there and begin unbuckling the thing.

63 So, the first thing you know, I heared her scream. Here she come across the platform, both legs just as normal as they could be, them crutches over the top of her head, screaming and carrying on. Oh, my. It was just one thing after another, after another, after another.

64 I went home that night, looked down across there, seeing those Finns walk across there, their hands up in the air, praising God. That's when the Angel appeared about the other little boy. You read the story of that in the—in the book. And how that that little boy, laying there dying, doctors had give him up, he was healed the next evening just exactly when the Holy Spirit said he would be healed. And he left and was normally well, living today; still getting letters from them, that the Lord made them well. He still remains Jesus Christ.

65 It's sweet: Thank you, my little sister, for this tithing. As a minister, I'm supposed to receive tithing. So, I thank you very kindly, my little girlfriend. And may God ever bless you. And don't you let your mommy tell you you're fat. You're not. See? All right. She said in here, I didn't read that; she said, "Mommy says I'm fat, but I'm not." I don't believe you are either. So, if you are, God give you the desire of your heart, honey, is my prayer, if it means anything to God to you.

66 Now, tonight I was going to give an experience that happened. And first, I want to read the—the Word. Now, tomorrow afternoon . . . (What time is the services start, Brother? Two-thirty.) Now, tomorrow at one-thirty, all that wants to be . . . come in the prayer line to be prayed for, we'll be giving out prayer cards, bringing the entire group like we did last night. That's the way I think my ministry will begin and move on from last night. All of you that want prayer card come at one-thirty tomorrow afternoon, not later than—than . . . be here no later than two or a quarter after, because all the cards probably given out by that time, and it won't interrupt the rest of the meeting.

67 Now, if some of the messages while I was preaching, if you care for them, the boys has got them here, Brother Goad and Brother Mercier. Where they at, Gene? On the stand in the back of the building, they got records and tapes. These boys, they're . . . they belong to them, and they're . . . they'll be glad to let you have them. And I have searched it over in their sales and so forth.

68 I told you the story how the boys got connected with me last night. And I sent to a minister not long ago to get a tape. He charged me nine dollars for it. And I checked these boys, and I think it's about two dollars and a half, or, something like that; they make about thirty-five, forty, maybe, fifty cents off a tape, buying the best of tape, Scotch Tape, and make the best. If they put a big price on them, I'd tell them right now: "No more tape selling!" No, sir.

69 Now, they've got to have something for their handling, 'cause they break up a lot of tapes, and everything, and then they—they got to live. One of them is a married man, and so we . . . They got to live, and they have a right to make a little off of them. And then sometimes, they get them damaged and broke, and send them out and don't get paid for them, and, you know how it goes. Just like our books back there: I buy those from the *Voice of Healing* on a forty percent less. And with, when we have to pay for selling them, and handling charges . . .

And I've always said, "If anybody wants a book . . ." Give the order to the boys at all time:

If anybody wants a book, and a poor old man walk up, and reach down in his pocket, "How much are they?"

"Well, they're seventy-five cents," or, whatever they . . . dollar, or, whatever they're worth.

And he said, he, "got sixty cents."

Tell him, "Dad, take the book and go on; forget about it."

70 See? Let it go. That way, the books don't even support themselves. The church has to help me with the books. We . . . Time we pay

for them, and the printing, and the—the wreckage, and tear-up, and everything on them, and what we have to give away and things, why, they—they don't . . . they're not sup- . . . don't support themselves. And so therefore, we have nothing that we make money out of. Everything that we do . . .

71 And myself: My love offering goes to the mission fields. I don't see it. It goes for a good thing. I get one hundred dollars a week from my church, whether in America, out of America, wherever it is, I get fifty-two hundred dollars a year. That's what I live on, and we have to live close, with a big family like I got. And I have to live in the church parsonage.

72 And we never come here for money; that's not our intention. The only reason we let the . . . buy the books and sell them again, and sell the tapes and that, is because we think that it will further the cause of Jesus Christ. There's no money in it at all. But I will not permit the books or tapes or anything else to be sold on the Sabbath day. That's tomorrow. We will not sell them on Sunday; we've never did it, and we never intend to do it. And so if you want some of the books, some of the tapes or records, they'll be at the back of the building tonight.

73 And if you get it, and you don't think . . . If you haven't got any money, it's yours anyhow. You get it, it ain't worth the fifty cents, or whatever you paid for it, send it right on back, or throw it away and tell us, or give it to somebody else. Give it to somebody else, and send and tell us it wasn't worth it; the money will be refunded back to you. So we don't want nothing that . . . Any expenses, anything like that at all. It's nothing.

74 But the—the love offering is for the foreign field. I do not receive it myself; it's taken by my field secretary; counted by the ministers, given to him, deposited in the bank. And when I go overseas and so forth, it supports me in foreign fields to bring this same message of deliverance to people that don't even know which is right and left hand. That's where it goes. I never know, even, what the offerings is, unless somebody tell me. When I get home, I'll be gone a month, so I'll get four hundred dollars when I get back home to pay off my debts and things. Now, that's way we live, so that you'll understand that we don't have any . . . no, no . . . we're not for money, or anything like that. And what we have, I want to make it real clear so that you'll understand it.

75 Now, tonight bef- . . . I want to take a little text, if I should call it that, to speak from for a few moments. Before we approach It, let us bow our heads, just a moment, for prayer.

76 Heavenly Father, we thank Thee from the very depths of our heart. How the experiences, Lord, I have seen You do in my little meetings, let

alone those great men who are on the field, like our Brother Roberts, and Tommy Osborn, and those. I've seen You do enough in my own services to write many Bibles of great things, of raising dead. Let the doctors sign a statement to it. Making the blind, deaf, dumb; foretelling, telling what exactly, watch it happen every time exactly right. You're God, and we know that Thou art God.

77 Please, Father, if there be in our midst tonight, one who does not believe, may something be done or said tonight, would cause he or she to surrender their unbelief to Thee and exchange it for a real gallant Spirit of belief from God, the Holy Spirit. Grant it, Lord. You're ready to take away their evil and to give them good. Oh, You're so good, Father; we love You for it.

78 We pray that You'll inspire Your ministers everywhere. May they become burning torches to this dark hour that we live in, as we see that so-called civilization smothers out the very Light of God, if it is possible. But yet, that torch will burn in the hearts of people until Jesus comes. Father, add more to the ranks tonight, we pray. Heal all the sick people, all that's afflicted, we pray that Your grace and mercy will rest upon them. Give them Eternal Life in the world that is to come, and give them good health in this world. For it is written in the Bible, "I would above all things, that you prosper in health."

79 Inspire the churches throughout the valley and everywhere that—that's represented in this great, Holy Ghost revival, that's swept the world. We pray, Father, that You'll revive it again in a great way. Let it start here in Oregon again, a great revival in every church.

80 Tomorrow, the Sabbath, may the churches be filled, may the ministers be on fire, may souls be brought in, may many come confessing their sins and require water baptism. Grant it, Father. And may You fill every one with the Holy Ghost, that follows Your prescription, as we taught it the other night. I pray, Father, that You'll let them know that the promise is unto every generation, and "whosoever will; as many as the Lord our God shall call." That's what Your prescription said; we believe every Word of it. I pray, Father, that You'll grant this to every one.

Forgive us of our sin. Take the service into Your hands and get glory to Thyself, in Jesus' Name we pray. Amen.

81 Now, I wish to read just a line out of the 4th chapter and 17th verse of Saint Matthew:

And from that time Jesus began . . . preach, and to say, the kingdom . . . Repent: for the kingdom of heaven is at hand.

82 Now, I want to take the subject, those three first word: *From That Time*. Now, there's all here that can call back to *such-and-such* a time.

“From that time,” we say. Like the little boy, little girl, we can say we were doing a *certain* thing and *such-a-thing* happened, and “from that time” things changed for us.

83 And we could go, tonight, into the city, here, and find the most degraded and immoral woman that walks the streets of your lovely little city, here in the valley. And I would set down by her, and I’d say, “Lady, I wish you to tell me your story.”

84 And she would start off; she might say something like this: “Brother Branham, there was a day when I was as pure as a lily. And I could hold my head up amongst the people of renown status; and I could go to church, and feel just fine. But there come a time that one night I was out with a certain boy, and he spiked the—the Coke for me, and from that time . . .”

85 Or it might be that some other girl friend that was not a believer, that got with her and persuaded her off to a certain dance. And she got in the arms of some boy, and from that time. It’s always marking from a time.

86 Or I might go out here into your city tonight, and find the worst alcoholic that you have. And I would set down by the side of that man, young or old, and I would say to him, “Friend, I would like to ask you something: Why do you throw your life away like this? What makes you drink and do the way you do? when you could be a—a great worker here in the city. You could be a worker in some church, or you could be a real husband to some woman, a father to some children;” or, some drunken woman that could be a—a real mother to some children, a sweet, loving wife to some husband.

87 And they’d start like this, and say, “Well, from . . . I once was a prohibitionist. I had a lovely mother and father who taught against the drinking. And one time I got into a fellowship with a certain boy that was very popular amongst the girls, and I—I—I wanted to be popular too, so I thought with joining his ranks. And I went against the teaching of my mother and father. And he persuaded me, ‘Tonight if you want to have a good time, you want to get some spirits in you.’ And I took my first drink, and from that time . . .”

88 That’s the way it starts. Here some time ago in New York, Dr. Berg, he’s a pastor now at Sister Brown tabernacle, Bethany Tabernacle, in New York City, one of the old Pentecostal establishments, one of the oldest in the world; I guess our brethren know of them well.

89 And there, while I was there, I got to meet Sophia, the wash-woman, the Swedish woman that went and worked the bowery with her. I had to lay over two days to get a yellow fever shot; I thought I’d get into Africa without taking it, but they wouldn’t even let me pass,

or, get into the airship. And I had to wait two days to go to the Navy yards to take a yellow fever shot.

And Brother Berg said, "What would you like to do?"

I said, "I'd like to visit the bowery."

Said, "All right, we'll go down." Said, "I have several missions down there."

⁹⁰ And we went down, and if I . . . I think that it would be a good thing for any man to take his son to the bowery and let him see. I think if you was ever in France, take your daughter to Pigalle; let her see how degraded human life can get.

So when I went down to . . . by the bowery, men laying helpless, flies blowing their face from vomit, and oh, dope fiends, alcoholics.

⁹¹ And I said, "Oh, Brother Berg," I said, "perhaps these men here was raised in homes that—that did not care what they do; they was just let loose to run on the street."

⁹² He laid his hand across my shoulder, said, "You'd be surprised." He said, "Right in the mission here we're going to, we got out a hundred and eighty that died in there last year. Taken off the streets, feeding them and so forth, and they finally died; there's no hope for them outside of Christ."

And then, the cure, they're too far for that. He said, "Here, this man here." Said, "I know him. Raise him up."

And I went over to him, and I said, "Sir, could I speak to you?"

He said, "Well, he may not be able to speak."

⁹³ Oh, I just can't say the condition the man was in. He had gotten to a place his clothes from his waist down was in a terrible condition, wet all over. And he was just in a—an awful shape, smelling. And I said, "Sir, could I speak to you?"

⁹⁴ And Brother Berg shook him. I . . . He raised up. And he said, "I'm Brother Berg." Well, he didn't know nothing about Brother Berg. He was still on the drunk.

And I said, "I would like to ask you a question." I said, "What type of home was you raised in?"

He said, "Will you give me enough money for a drink?"

⁹⁵ And I said, "I'm a minister of the Gospel. I would not give the money of the Lord to a man to drink." I said, "I . . . The money that I have comes from the children of God, and it's be spent for the Kingdom of God. I'll tell you what I'll do: I'll buy you a sandwich; I'll buy you your dinner or . . . if you'll go with me. But I would just like, as a minister, to ask you."

He said, "Excuse me, Reverend."

And I said, "Well, how did you ever come to be this way?"

He said, "Sir, I doubt whether you'll believe my story."

"Well," I said, "I take you as a man of honor. I—I'll believe your story, you tell me; tell me from your heart."

And he said, "Sir," he said, "I was raised in a Christian home."

And I said, "And then fall into this?"

⁹⁶ He said, "Yes, sir." Said, "I had the most lovely family: three children, two boys and a girl, and the sweetest wife that ever lived." And his big tears begin to run through his old, gray beard. He said, "I was the president of this bank over here on a *certain* corner."

And I said, "Is that so?"

He said, "Go to the bank and ask them."

And he . . . I said, "Well, what caused you to do this?"

⁹⁷ He said, "Sir, reverend sir," he said, "one evening I'd come home and there was a 'Dear John' letter laying on the table. My wife had left me." He said, "And I—I never drank, and but I thought, 'I got to do something, or I'll take a pistol and blow my brains out.' And I started drinking, and here I am."

Thought, "God have mercy." See?

On . . . "From that time . . ." That's what started it. We can always think from a time.

⁹⁸ Then like the young couple that gets married. Oh, they're as lovely as they can be. The first thing you know, I'd go to this woman who had left her family, and I'd say, "Lady, what made you leave your family? You had a nice husband."

⁹⁹ "Oh," she'd say to me, she'd say, "Brother Branham, I—I—I was as pure as the dew from heaven. I married my husband and came to him a virtuous woman. And he was a grand man; he worked and sweated and taken care of me. And the children would, my little chumpy boy, when he was born, I can see hubby now with the little boy on his back, piggybacking riding up and down the floor. And oh, if I could only call back again."

I'd say, "Well, what happened?"

¹⁰⁰ She'd say something like this: "Well, it was all right. And one day, a salesman knocked on the door with pretty, wavy hair, and big, brown eyes, and from that time . . ." See? That's the way it starts; mark a time. That's just the starting of it.

¹⁰¹ Don't you never think that sin lays in the street, always in the gutter; sin's dressed up and beautiful. Certainly does. I've always said, "Satan wears a tuxedo suit, and a stovepipe hat, and carries a cane on his arm." Watch that slick greaser. That's exactly. Satan's no fool, you know. He—he knows how to dress up; he makes it attractive, see?

¹⁰² And it ain't always old Charlie Barleycorn out there with his hat pulled down; sometime that's a real honest heart. If he had a—a good start or something to help him along, he'd go right; but not always. I've seen many times, and I've walked to people as ragged as they could be; I look at them, and I have a way by God to know who likes me and who doesn't. You know that.

¹⁰³ So, see a man all dirty and everything; I'd rather have him with me many a time, than someone dressed up with their, maybe, collar turned around, and pat me on back, say, "Oh, Brother Branham, we're for you." And know right then he's lying. See, you see? That's it. I've got no use for a liar. My, you can hide from a thief, but you can't from a liar. So, that—that's right.

¹⁰⁴ But when we hit those spots, "From that time. . . ." Then New Year's comes along. You all go out and write up a resolution. "Tonight, wife, I'll give you the promise. I'll turn a new page, and I—I'll never drink no more."

¹⁰⁵ And the woman smoked so many cigarettes, till she can't nurse her baby no more, give it nicotine poison, kill it; and she's going to stop smoking on New Year's. The drunk's going to quit drinking on New Year's; the immoral person's going to stop their immorality on New Year's; so forth like that. What do you do? Just turn a new page to turn it back the next day again. See? You. . . . It. . . . You don't get started right. All these things are fine; I have nothing against them. But there. . . .

¹⁰⁶ Just like in the war. . . . after the First World War, many of you middle-aged men, and about my age, I think I was eight or nine years old when the war ended. And I remember when that they declared war: 1914, I was a little baby boy setting on a spring wagon. My father had a sack of beans; that's what we lived on, beans and corn bread: still like it. And so, they. . . . Pop was talking about war, and he might have to go to war.

I said, "If them fellows come after you, I'll take this sack of beans and hit them with it." And so, now that's when I was so little.

¹⁰⁷ And then, I remember that when he got me my first pair of shoes, he—he said he was going down, him and mama, to pick them out. I'd been barefooted. You know, the little boys down in the mountains where I was raised just had what you call the old hickory, a little apron-

like, or, a little shirt when they was a little boy. I wore that till I was about six years old, I guess. And my first pair of shoes, they had the cap across them, that's got them little holes in them.

¹⁰⁸ And I'd always, when I'd get a splinter in my hand, I'd run to Mama, and she'd pick it out like *that*. And I thought them little holes in my shoes was where they'd took a needle and picked them out of somewhere, 'cause Mama said she had to go down and "pick me out" a pair of shoes. I thought she did it with a needle. So . . .

¹⁰⁹ But after the world's war, I remember the message come out: "We will never have no more war. War is over." That was good intentions; they meant that. And then, they formed what we know as the League of Nations, taking so many men, soldiers, out of each nation, and they would police the whole earth. That was good intentions, but it didn't work, because it wasn't God's program. Now, we've got what's called the U.N. and what it is: setting in the U.N. with the guns on one another almost. It'll never work.

¹¹⁰ But there is something that, one time you can meet some *a-certain-time* and everything will be changed. That's when you meet God, and "from that time" you're a changed person. A man can meet God and say, "From that time . . ." You will never be the same after you meet Jesus Christ. Let me assure you that: you'll never, never be the same after you meet Jesus. Then you can always refer back, "From that time . . ."

¹¹¹ Let us interview, tonight, some people who met God. Let's think of father Abraham. He was just an ordinary man. He came down with his father from Babylon, and dwelt in the valley of the Shinar, in the city of—of Ur, the land of the Chaldeans. He was nothing special; he wasn't any sainted person. He was just an ordinary man like you or I.

¹¹² And one day, perhaps he was a farmer, out in the fields farming, and he . . . or something, and one day, he met God. He never had no more faith than any other man, but when he met God, at the age of seventy-five years old, it changed his entire being; because he met God. God told him, him being seventy-five years old, and he had married his half-sister, Sarai; and, that time, she was sixty-five years old. And God told Abraham that he was going to have a baby by Sarai.

¹¹³ Now, that would've been . . . If it would've been somebody would've walked up and told him, some of his associates, and said, "Abram, you are going to have a baby by Sarai, and she's going to bear a child of you."

¹¹⁴ Abraham would've laughed, and held his sides, and said, "Me, an old man like me, and my wife thirty years nearly, or, twenty years apast menopause? And I've lived with her since she was seventeen years

old; she's barren, and I'm sterile. And how could we ever have a baby, and me seventy-five and her sixty-five?" He'd have laughed in the face of his friend.

But he met God. And from that time, he called anything contrary to it as though it wasn't. Amen. He'd met God.

¹¹⁵ If the sick person can ever meet God, no matter how crippled you remain, how sick you remain, how blind you remain, you meet God, there's something sinks into you, and you don't see anymore of these circumstances. You look at what God said. God could ever say . . . get a way down through the cares of life into your heart, and instill a faith there, there's nothing in the world will ever shake you from it. When a man meets God, from that time on, he's a changed person.

¹¹⁶ A hundred years old Abraham was, and he was still calling anything contrary to it as though it was not. The evidence got greater and greater, piled up against him; Sarah was ninety and he was a hundred. He was still giving praise to God, strong, not staggering through unbelief, but was giving praise to God every day that he'd have the baby. Why? God had met him; God was merciful. God confirmed the covenant to him.

¹¹⁷ Would we have time to take that confirmation, the 16th chapter of Genesis? Or could we take also, over the 17th chapter? when He met him in the Name of Almighty God, which means *El Shaddai*, meaning the—the Hebrew word, “the breast of a woman,” *El Shaddai*: “The strong One, the—the Satisfier, the Nourisher,” when an old man, a hundred years old, and God met him, and said, “I am *El Shaddai*.”

¹¹⁸ Now, *shad* means “woman's breast” but *shaddai* means “breasted,” plural. Now, He's not only a “breast” God, but He's a “breasted” God: “He was wounded for our transgressions; with His stripes we were healed.” If you need salvation, hold on and nurse from that breast of God, His Word, His promise. You'll come bring yourself from them ruts of sin and immorality, to a godly, sainted person. If you're sick, “by His stripes we were healed.” Just take a hold of the other promise of God and nurse.

¹¹⁹ What does the baby have to do? The baby . . . We are God's babies. I want you to get this, sister, you all there. We're God's babies. And what does the baby do when it's sick and fretting? It's real fretty and sick. Now, the only thing it has to do, the only thing that'll pacify it, is for the mother to pick it up, hold it to her bosom, and nurse it. Now, what does the mother do? The mother produces the milk, and the baby (nursing the baby) nurses the strength from the mother to the baby. Then the baby is strengthened by the mother's strength. And when we take a hold of God's promise into our heart, we are nursing God's strength, the strong One. We're nursing, constantly.

¹²⁰ And think of a little baby laying on the mother . . . bosom of its mother, it'll . . . it stops its fretting. As soon as it gets a hold of its mother's breast, it stops fretting. It don't fret anymore; it's satisfied. It quits its fretting. Then when we get a hold of God's promise, when God reveals it to us: "I'm the Lord Who heals all thy diseases. Whosoever will, let him come." I've kept His hope, then I'm satisfied, as I'm nursing my strength back again from Jehovah, Almighty God, the strength Giver.

¹²¹ What an encouragement to an old man, a hundred years old, as good as dead, and the womb's of Sarah, already closed when she was born sterile. And what a—a message: "I am your strength Giver; I am El Shaddai. You're a hundred years old, but you're just a baby to Me. Lay up here in My arms, and take a hold of My promise; and just don't see nothing else but the promise. Then what can you do? As the whiskers get old, as the hair turns gray, you can still nurse and be satisfied that I'll keep My Word."

¹²² The doctor can say, "You're getting worse and worse." That don't have one faze to you. You're still nursing from the—the breast of El Shaddai. "God, You spoke into my heart; You give me the promise. All devils out of hell can't take it away from me. I'm satisfied I'll be well. I'm nursing from El Shaddai." Amen.

I tell you, brother, that takes the wishbone out and puts a backbone in there, certainly does, when you get a hold of God.

¹²³ When Abraham, when He was confirming the oath, you notice He said, "Take Me a shee- . . . a ra- . . . a sheep, a ram; give Me a ram, and also give Me a heifer of three years. And take these . . ." And he split them in half, laid them on the side. He said, "Take Me a turtledove and a young pigeon."

But did you notice . . . ? I wish we had time to go into it. I'm watching that clock. And I'm, don't want to get away from my subject, but Abraham took . . .

Said, "Take the two, or, a turtledove and a pigeon."

¹²⁴ Now, turtledove was always, represented, or, was an atonement for sickness. See, the doves was not separated; the others was separated, because the—the covenant with the Gospel was changed from law to grace, but Divine healing has always remained the same. For a leprosy cure, they took a pigeon, or, a dove, and cut its head off, and poured the blood over on the other one, and it went forth for the cleansing of leprosy, sprinkling, crying, "Holy."

¹²⁵ Now, notice in this, the doves wasn't separated. Now, notice this symbol. Oh, my. I hope you get this. On . . . When it got . . . Abraham watched all the birds off of it, the fowls of the air, until it . . . the sun

begin to go down. And when the sun went down, meaning time shall be no more. Then a deep sleep fell upon Abraham, as does every mortal that's born in the earth: We go into the sleep of death. You do not die; you just go, you just change your dwelling places.

¹²⁶ Now, a deep sleep fell upon Abraham, and he looked, and before him went a—a smoking furnace. Every sinner that dies, and every man that's born in this world, comes through sexual birth, is subject to death. We're all sinned and come short of the glory of God, and every man is born in this world, a sinner. I don't care how holy your parents was, you come to this world the same way a sinner or anybody else come. We are. . . You are sinful. "We are borned in sin, shaped in iniquity, come to the world speaking lies," says the Word. You're—you're—you're whipped to begin with.

¹²⁷ And then, every mortal that dies, hell is his resting place. That's all the rest he get; that come before Abraham. Notice, then beyond that, after death comes hell, but beyond hell come a little white Light. Oh, my. Blessed be the Name of the Lord. That little white Light passed up and down between those sacrifices.

He said, "You see, Abraham, what I'm going to do?" He was confirming the covenant with Abraham. Now, maybe I'll explain that quickly.

¹²⁸ Now today, we Americans, how do we do when we confirm a covenant? We're going to make a business deal, the first thing you know, I'll reach out and grab a hold of the fellow's hand, say, "Shake on it." That's the way we make a covenant: "Shake. Shake hands. We confirmed it; that's right; we'll agree upon that." That's a covenant.

¹²⁹ Now, in Japan, you know how they make a covenant there? They talk it all over, and then get a little saucer full of salt, and throw salt on one another. That's a covenant in Japan.

¹³⁰ But in the days of Abraham in the Orient, the way they made a covenant was to take a beast, like a sheep or something, and kill it and cut it apart; and each one went in between these two pieces of the beast. Now, see what the little white Light was doing? And they wrote this covenant: "I do agree to do *such-and-such*, and *such-and-such*."

¹³¹ Now, when they held this covenant between them, they said, "If we break this covenant—if we break this covenant, let our bodies be as this dead beast that we take it over." Then they took the covenant, and they tore it apart like *that*; one, taking one piece, and one, another. They could never be duplicated.

¹³² You can never duplicate that piece of paper, no matter what you do. It's got to come right back and coincide, the pieces of letter that's tore between. You'd never be able to do it. One, carries one, and one,

the other. And when this covenant is confirmed and brought, the oath is confirmed, then they bring these two pieces back together, and they match piece by piece.

¹³³ Now, what was the Oriental covenant God was giving to Abraham? That through the seed of Abraham would come the Lord Jesus, the blessed One. God took Him up to Calvary and He tore Him apart, He separated His Soul from His body. And His body, God raised up on the third day, and took up and set on His right hand. And on the day of Pentecost, He sent down the Spirit that was in Jesus Christ, the Covenant with the Church.

¹³⁴ And when the Church comes together in the resurrection, the same Spirit, was in Jesus Christ, that was tore out of Him, will have to be in the Church. You can't copy anything like It; you can't make nothing different from It. It's got to be the same Holy Spirit that dwelt in Christ. And when the rapture comes, when that Body come, His Bride that was tore from Him, or, the Holy Ghost will bring that Bride just exactly dovetail right into the Body of Jesus Christ.

¹³⁵ And can you see from the days of Luther, to Wesley, to Pentecost, and now at the end time, how that Spirit's shaping up? The same signs and wonders that He did on earth is being done in the Church today. It's that covenant that God made with Abraham, and we are Abraham's children. "Being dead in Christ, we take on Abraham's seed and are heirs according to the promise." From that time, the Church had a covenant. Yes, it was different.

¹³⁶ Now, when Moses, a runaway prophet back on the backside of the desert . . . That man was born to be a prophet. And he was a great man; he studied military achievement. But he tried to work that with all of his intellectuals. Why, he was so smart, he could teach those Egyptian teachers. He was a smart man. Now, back on the backside of the desert, what if he said, "I failed, so my people are still in bondage. Perhaps I better study up a little bit on my mathematics, or on my strategy of army strategy, or something another. I'll go down, take two more years of school, and maybe I'll be able to deliver my people."

¹³⁷ That's just as much intelligence of him doing that as it would be to send a man away to learn to be a preacher. God calls men if he don't know beans from split coffee. What difference does it make? As long he knows Christ, that's the main thing, if he ever met Him.

¹³⁸ I'd rather have somebody with one of my children out yonder in a—in a sagebrush field, somewhere down by an old stump, that didn't even know his ABC's or know which was right or left hand, if he knows Jesus Christ, I'd like to have him by side of my child, before I would

any professor that knows a lot of theology, and knows no more about God than a rabbit knows about snowshoes. I'd want . . .

¹³⁹ I tell you, brother, what we need today is back to the Bible and the old-fashion baptizing of the Holy Ghost back into the church, and so much of this other stuff cut out.

¹⁴⁰ I'm not trying to support ignorance. I mean, if you've got the education plus that, amen. But the educational covenant will fall one of these days, but the covenant with God will last forever, and forever, and forever. It'll go on through the aeons of times into Eternity.

¹⁴¹ Now, Moses, he didn't have to polish up on nothing; only thing he had do is meet God. And one day, God come down and got a bush out there, and said, "Come over here, Moses. I want to talk to you." You know, it's some strange thing about, Moses could say, "From that time, something happened."

¹⁴² Look at him. He'd settled down back in behind the mount, beneath the foot of the mountain. And when he did, he married a beautiful Ethiopian woman, and she was pretty; and he'd had a little son, named Gershom. And oh, he was just faring all right. He'd married a priest—a priest of Midian, Jethro's daughter, Zipporah, and they were getting along fine, had a lovely little family, had plenty of sheep. And he was just going along fine, so he let the people go on.

But when God met him, He changed him. Look at him there, this great shepherd back there, but the morning . . .

¹⁴³ You know, some things . . . One thing about it, when a man meets God, you can always tell it. He will do the foolishhest things to what he used to do. Look at Moses. Now, Moses, the next morning after he'd met God in this burning bush and God told him to go down to Egypt . . .

He said, "First, show me Your glory." And He showed him Divine healing, how He could heal his hand with leprosy.

¹⁴⁴ And he was going down to Egypt. Now look, the next morning, here he was on his road down. Now, he was eighty years old. You know, it taken him forty years to school theology into him; it taken God forty years to beat it out of him. That's right, to take out of him what the world had put in him. But God can do it for you in forty seconds, if you'll just let Him do it. But then . . .

¹⁴⁵ Now, here he was the next morning. One day a polished scholar, all the wisdom of the Egyptians, and the next morning, look at this scholar. He's got his wife setting astraddle of a mule; he's got that young'n on her hip. And here he's got a big, long, set of beard like *this*, his bald head shining, a stick in his hand, going down, limping along, "Glory, glory."

“Where are you going, Moses?”

“What did you say? Huh?”

“Where you going?”

¹⁴⁶ “Going down to Egypt to take over”: one man invasion. But he done it. He did it. Why? He met God. And when the troubles got hard, and the—and the . . . everything going wrong, he remembered he had met God in that burning bush. That burned in his heart, no matter how bad the Egyptians got, and how much they wouldn’t let the children go, how many times they squalled in the desert, and said, “We would to God . . .” and wanted to stone him, and, “We want the flesh pots of Egypt.” That didn’t bother him a bit. He pressed on toward the promised land, for he had met God in a burning bush. Yes, sir.

¹⁴⁷ It was the little virgin Mary, just an ordinary little girl, in a meaner city than this is. But she still didn’t smoke or drink; she was a virgin. And she, one day, she was on her road with a, probably, a little bucket under her arm, going down to the public well to get—get some water, the daily supply of water.

¹⁴⁸ Let’s just imagine her going along side of the road, walking along, talking, or, singing to herself, maybe some good hymn: “The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He restoreth my soul.”

¹⁴⁹ [Blank spot on tape—Ed.] . . . a pitcher it was in them days, instead of a bucket. And all at once a big Pillar of Fire pulled down in front of her. Out of that fire stepped Gabriel, the Archangel, said, “Hail, Mary.” (That means, “stop; wait a minute.”) “Stop, Mary. Blessed art thou among women. You’ve found favor with God, and you’re going to have a Baby, knowing no man.”

Said, “How will this be?”

Said, “The Holy Ghost will overshadow you. And that holy Thing which will be born of you will be called the Son of God.” Amen.

¹⁵⁰ From that time on, Mary was a different woman. That little timid virgin was going around everywhere testifying, “I’m going to have a Baby, knowing no man.”

¹⁵¹ She didn’t wait till she was positive; she didn’t wait till she felt life; she didn’t wait for no positive. The Angel’s word was enough for her. She’d met God. Now, that . . . If you could do that now, if we had more Marys here tonight, if we had Marys that didn’t, “Wait till I see if I’m just a little bit better, before I say anything.” Before she felt anything, or anything else, she just took God at His Word and started praising Him for it. Oh, my. Let’s follow her a few minutes. Let’s see her right quick.

She had a—a cousin named Elisabeth. And Elisabeth . . . The Angel told her, said, “Your cousin, Elisabeth’s old . . .”

¹⁵² Zacharias was a priest, met him in the temple, standing at the right-hand of the altar, and told him that he was going to have a son by Elisabeth. And she was going to conceive after the days of his ministrations there at the temple. And she . . .

¹⁵³ Why, he doubted. That . . . just think then, that old priest had a lot of examples: like Hannah at the temple; and—and Sarah, we just talked about; old and having babies. Said, “Oh, this can’t be. My wife’s too old.”

He said, “I’m Gabriel that come from God. You’ll be dumb till the day the baby is born. You’ll call his name ‘John.’”

¹⁵⁴ And he was dumb. And he went up there to his wife. She conceived, and she . . . it was six months with her without any life in the baby, and she was very much worried.

So Mary had heard about this. So I see her little cheeks just as red; she was going along, just happy as she could be; no feeling yet.

Jesus never did say, “Did you feel it?” He said, “Did you believe it?” You want to believe it, the time you believe.

¹⁵⁵ “How precious did that grace appear, the hour I first felt”: that don’t sound right, does it? “The hour I first believed; when I believed God.” That’s how the precious, it did. Oh, God making His appearance night after night in the meetings and showing the great signs and wonders; oh, it ought to just stir our hearts. Certainly. “How precious that faith appeared, grace, the hour I believed.”

¹⁵⁶ Here went Mary, her little cheeks just as rosy, her little eyes just sparkling, bright, girded her little self up, and up over the hills of Judaea she went, up into where her—her cousin lived. And I can see Sarah . . .

¹⁵⁷ I see women out on the street . . . Eating dinner today, I’d—I’d . . . They’d throwed me out of the restaurant if I hadn’t have turned my back. A woman come in there (to be mother any time) with these little old shorts on, a great big old thing, oh, and smoking a cigarette; and the doctor says it’s one of the killingest things. Listen, brother, that’s a sabotage. Certainly it is. And doctors’ warning that cancer of the throat and lungs; and smoking that right on down to that baby in there. But there . . .

¹⁵⁸ But women was different in them days. She went in and hid herself, keep away from the sight of men, and she went in and hid herself. And she was in there for—for six months; little John had never moved; he was formed in his mother’s womb; we know that’s altogether subnormal.

¹⁵⁹ So she might have raised up the window and looked out like *this*, the curtain, and she seen a beautifully woman coming, about eighteen years old. She looked again.

“Oh,” she said, “that’s Mary; oh, my.” And she took her little shawl and throwed around her, run out there real quick.

¹⁶⁰ And her husband was dumb at that time; he couldn’t speak. Run out and took this . . . took the little shawl and wrapped around her, run out. She was setting back there, knitting little booties and things, you know, getting ready, you know, the little blanket, little needlework. And so she run out, and she said, “Oh, Mary.”

In them days, you know, they hugged one another; they had love one for another. Nowadays, you don’t get it no more. See?

¹⁶¹ I was downtown. (My wife ain’t here tonight. I’ve told it and her being here.) Well, I went downtown, here not long ago, and some sister said, “Hello, Sister Branham.”

I said, “You didn’t speak to her.”

She said, “Yes, I did.”

“Well,” I said, “how did she hear you over there on the street, and I’m setting right by you and didn’t hear?”

“Oh,” she said, “I smiled.”

I said, “A little ol’ silly grin, that ain’t nothing. My goodness, why didn’t you speak to the sister?”

¹⁶² I hate to see that stuff. Some time ago, I was down in Florida, and there was a—a . . . We was having a meeting out there on some kind of ground that’s owned by a duchess. And they said . . . One of the managers come up and said, “The duchess wants to see you.”

“Well,” I said, “who’s she?”

And said, “Why, she—she’s a great woman here. She’s a duchess.”

I said, “Well, she’s just a woman, isn’t she?”

Said, “Yes.”

¹⁶³ Well, I said, “Well now, if you’re going to give me time to talk to her, what about some of these poor sick people out here that needs it worse?” See? And I said, “What about some of their time?” See?

“Oh,” said, “but she—she’ll . . . I’ll just have her at the back of the platform.”

¹⁶⁴ And I walked off. She was standing there with a pair of specs in her hand on a stick, holding out like *that*. Now, anybody with sense knows you couldn’t see on—on glasses holding out like *that*, see. Great big

woman with enough jewelry on her wrist to send a missionary around the world five times. Yes, sir. Hang on . . .

And she said, "Are you Doctor Branham?"

I said, "No, ma'am; no." I said, "I'm Brother Branham."

"Oh," she said, "I am charmed." And she held that big hand up like *this*.

¹⁶⁵ Now, I'd like that, I reached up and got her by the big fat hand and pulled it down. I said, "I'm glad to know you." I said, "Hang it down here so I'll know you next time I see you." See?

¹⁶⁶ That's right. I like a good, old-fashion, pump-handle handshake. I—I—I like people to be just what they are. Quit putting on a lot of this "American dog" as we call it. We are Christians. Let's live like Christians and be men and women, soldiers of the cross. All this here nonsense; little grin. Huh, I like that good ol' handshake, where you feel it.

¹⁶⁷ Paul Rader said one time, he'd left his wife just setting at the table, and they got a little dispute about somewhere he wanted to take her. Great Paul Rader, you know, and him a good friend of mine, and he had said he—he got kind of angry, so he—he went to the door, and his wife would always wait there and kiss him good-bye. And he'd go on out the steps, and go out to the end of the . . . and wave back at her like that, and go on to work.

¹⁶⁸ Said they'd had a little spat at the table about something. And she stood at the door, said he said, "*kiss* Bye."

She said, "Bye."

Went on out and went out there and turned around at the gate, waved back, and said she was standing at the door, crying. He said, "Bye."

And she said, "Bye."

¹⁶⁹ Went on down the street and said it begin to work on his heart, the Holy Spirit got a hold of him, you know, got to work on his heart. And he said, "Oh, what if she'd die while I was gone? What if she'd drop dead? What if I'd die? What if I'd get hit on the street here in Fort Wayne 'fore I ever get back? What could I do?" Like that, talking about it like that. Oh, my. Said, he said, "Oh, I got so convicted; I didn't know what to do." He said, "I run back real quick, jerked open the gate, and run in, and shoved the door open, and said . . . looked around and I said, 'Helen, where are you? Where are you?'"

¹⁷⁰ Said, "I heard a '*sniff, sniff*,'" Said, "She was standing behind the door." Said, "I looked at her like that." Said, "I never said a word."

Said, "I just reached over and grabbed my arms, and kissed her. And I said, '*kiss* Bye.' She said, 'Bye.'"

¹⁷¹ So he run on out the gate and turned around, looked back. And said, "She was standing in, door, and I said, 'Bye,' and she said, 'Bye.'" Said, "She waved like she did the first time, but the second time she had a feeling in it." So that's just how . . .

¹⁷² That's about the way serving the Lord, you know. You got to put your heart in it; you got to be sincere. You got to meet God, not go to church and make some cold, dry-eyed confession; go down there and stay down there.

¹⁷³ I was raised in a Baptist church; you know that. And we wasn't Baptist like you all Baptist here: Walk up and shake hands, and take the right-hand of fellowship, and put your name on a book, and be baptized. We got down at the altar and beat one another on the back till we come through; we got something, brother. I mean, you need more . . . You need some Kentucky Baptists, old Missionary Baptists out here. I tell you they . . . The only difference I seen between them and the Pentecostal people, they didn't accept speaking in tongues; that's all I knowed. They . . .

¹⁷⁴ We come through; we stayed there at the altar, and old mammies around us crying and praying, beating us on the back until something happened. We stayed there until we died, and was borned again, and become a new creature in Christ Jesus. Yes, sir. Too bad we got away. We got to meet God. When man meets God, it's different. He's a—he's a different person from then on.

¹⁷⁵ There was a leper one time, just full of leprosy. And when he met God, from that time on, he had no leprosy. There was a immoral woman come up to the well one time to get some water, and she seen a—a Jew setting across on the other side. And she let down the pitcher; she was so immoral, she couldn't come out with the decent women. They segregated them then; they don't now. So they just . . . That's society. So they just put the well . . . bucket down and started bringing it up like *that*.

¹⁷⁶ And when she did, she heard Someone say, "Bring Me a drink, woman." Or, "Woman, bring Me a drink." That's the way He said, 'cause the verb's always before the adverb in that country. But He said, "Bring Me a drink."

And so, she said, "It's not customary for you Jews to ask Samaritans such. We have no customs to one another."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink. I'd give you water you don't come here to draw."

“Why,” she said, “the well’s deep and how do You . . . How You going to draw with anyhow?”

He said, “The water I give is Life, Eternal Life bubbling up in the soul.”

“Why,” she said, “our—our fathers worshipped in this mountain, You say at Jerusalem . . .”

¹⁷⁷ And He went on with the—with the conversation until He caught her spirit. When He caught her spirit, He said, “Well, you go get your husband and come here.”

She, remember, she was a immoral woman. So said, “Go get your husband and come here.”

“Why,” she said, “I don’t have any husband.”

He said, “You’ve said the truth. Cause you’ve got five, and the one you’re living with now is not your husband. In that thou saidst well.”

¹⁷⁸ Watch that woman. Quickly, she had met Something, the same One that you meet nightly. Would it change you like it did her? She said, “Sir, I perceive that Thou art a Prophet.” What difference it was to that, to the priest that said He was Beelzebub. She was better trained than half of the preachers; yet a prostitute.

¹⁷⁹ Said, “Sir, I perceive that Thou art a Prophet. Now, we know, we Samaritans are looking for a Messiah to come; He will be a God-Prophet. He will be the Messiah, but He will tell us these things. He will do these same kinds of works when He come.”

Is that the sign of the Messiah? It was then. See?

Said, “We know . . . I know that You’re a Prophet; I perceive You are. We know when the Messiah cometh, He will tell us these things. But Who art Thou?”

Jesus said, “I am He that speaketh with you.”

¹⁸⁰ Now, I want the infidel to tell me one time that Jesus said . . . Many infidels tell you, “Jesus never did claim to be the Son of God.” He did there; yeah. He said, “I am He that speaks with you.”

¹⁸¹ And quickly she left that bucket, and from that time, from that time, she knowed that the Messiah was on earth. Oh, my, if we could only do the same thing tonight. If we could realize that He’s not dead. He’s alive for evermore; He lives to make intercession. “Because I live, you live also.” His Spirit is in us; His Spirit’s among us.

¹⁸² From that time, the men of the city believed on God because, the woman’s testimony. Jesus never did it again down there; He just went down, done it that one time, and all Samaria believed on Him. He never

had one healing service; He was saving that for Philip. But from that time on, that woman was changed; that city was changed.

¹⁸³ One time an old fisherman, an old greasy apron around him, his brother, Andrew, brought him up before Jesus. And as soon as he come before Jesus, Jesus said, "Your name is Simon; you're the son of Jonas." And from that time, from that time, that was a different man.

¹⁸⁴ Philip went and found Nathanael and brought him to Him, and He said, "Behold an Israelite in whom there's no guile."

He said, "Rabbi, when did You know me?"

¹⁸⁵ He said, "Before Philip called you, when you were under the tree, I saw you." And from that time, from that time, he was a changed man. Anyone is changed that ever comes in contact with God.

¹⁸⁶ There was a little old hook-nosed Jew. The church with the keys had made a great big blunder. They'd went around and said, "Now, let us all come together." (We'll see what good the keys did.) Went around and said, "Let's all come together and select one man who's went in and out from among us from the beginning to take Judas' place, because it's written in the Scripture, 'Let his place be desolate and let another take his bishopric.'"

¹⁸⁷ And said they cast lots, and it fell upon Matthias; he never done a thing. That was man's choice. And God went down and got the meanest little ol' guy there was in the city to take his place, a little ol' Jew.

He said, "I'll just show him what I'll make him do for Me."

¹⁸⁸ And he watched Stephen when he died, that kind of got on to him. Then the next thing you know, he was on his road down. He had a letter in his pocket, said, "I'll get all them holy-rollers. I got the letter right here from the high priest. I'll go down to Damascus, and I'll throw them in jail; I'll do everything I can. I'll stop that screaming, and shouting, and all that carrying on, speaking in tongues, and things. I'll get orders; I'll do it." That little nose hanging down like *that*.

God said, "I'll just meet him in the road and change him."

¹⁸⁹ About midday, he was coming along the middle of the road, and the first thing you know, that Pillar of Fire appeared before him, and said, "Saul, Saul, why persecutest thou Me?"

He fell onto the ground. He said, "Lord, Who is it that I'm persecuting? What's Your Name?"

He said, "I'm Jesus, and it's hard for you to kick against the pricks."

And from that time, he got rid of his letter and became one of them; from that time. Yes, it changed him.

190 Ananias laid hands on him by a vision that he saw, and he received his sight, took him down to the Damascus river and baptized him. He become the . . . a saint to the Gentile church. God . . .

191 Now, look here. How . . . What if they said, when Paul got converted, perhaps the church said, "Oh, look what we got now. We got this great big Paul. We know that that man set under Gamaliel; he's one of the greatest teachers in the land. And he's a Pharisee; he's . . . oh, he's a great man. We'll put him up at Jerusalem, and we'll make him the head of the church up there. And we'll take Peter, course the one that's got the keys; he's ignorant, he can't . . ." The Bible said he was ignorant and unlearned. "And he's got the keys, so we'll just send him out to the poor, dumb Gentiles. That's—that's the one we'll send him too. Because he does a lot of miracles, but this great intellectual man; we'll bring up here with the intellectual crowd."

192 Huh, the Holy Ghost sent Paul out to the dumb ones, and made him forget all he ever knowed, and took Peter, the dumb one, and sent him up to the educated ones. What was the matter? They met God, and from that time on the intellectuals didn't count, right. From that time on, the record was changed. How God does things just contrary to man's thinking. Oh, my. It . . . He's so . . . He does things so simple. Yes, Paul was a changed man.

193 There was a blind man, we preached on the other night, setting at the gate, begging for alms. And he met God, and from that time on, he could see. There was a maniac over in Gadara, who's tear his clothes off of him, wanted to live in a graveyard. That's a good place for demons. So he lay out there, and they'd put chains around him. He was so powerful. Look at a man . . .

194 Did you ever see an insane person? Why, he's tw- . . . three times his strength, or four. And if the, so surrendered to the devil would give you four times your strength, what would you be to surrender yourself to the Holy Ghost? How many thousand times your strength it would be. Don't be scared. Why? You walk in the Name of the Lord Jesus; that's the anointing. Meet God and find out what takes place.

195 This maniac run out there. The devil said, "Go get that little ol' skinny-looking guy coming up there, his shoulders stooped down." Said, "Go get that little ol' fellow down there. Look at all them people looking around him." Said, "Go down and get him."

196 Here he run out, and when he did, he met God. And from that time on, he put on his clothes and was in his right mind. What? When he met God! Friends, there's times when you meets God, it changes every man.

¹⁹⁷ For just a moment, I'm going to make a confession now. I want you to listen to this. I have been a minister thirty-one years. I'm closing after this testimony. I've never been afraid of death since I been a Christian. But what scared me, or, worried me, was the time, if I died before Jesus come, I didn't want to be a—a spirit. I—I'm always afraid of anything that looks like a spook; I—I'm—I'm scared of it. So, I—I—I thought when I—I—I know this body. . . I thought I'd go to be with the Lord, but maybe I would see one of my brothers. And there they'd go by like a little white cloud, a spirit, the soul of that person.

¹⁹⁸ I'd say, "Oh, there—there's my brother. Oh, if I could just shake his hand. He hasn't got any hand; it's rotted down in the grave. If I could say, 'Hello,' but he ain't got. . . I can't got. . . I ain't got no tongue; my tongue's rotted down in the grave. If I could embrace him, but I haven't. . . I—I'm a spirit."

¹⁹⁹ Oh, that scared me to death. I—I just didn't like that. And I—I—I'm an illiterate person, and I—I can just barely read, got a seventh-grade education. And so then I thought, "Well, my, if I could just. . . I hope I live to the Lord comes."

²⁰⁰ Now, I know when He come back, my body would be resurrected. I know that I'll have a body; all the old age will be gone away. You'll never be old there. No, sir. Every symbol of sin will be taken away, and old age is symbol of sin. So, everything that represented sin will be taken away, because from the curse. Not that you sinned, but you're one of Adam's race, and you—you turning back to the dust.

And I thought, "If I could just live to see Jesus coming."

²⁰¹ I said to Brother Gene here, Brother Leo and them, many times, and Brother Fred, many of my friends, I'd say, "Oh, I hope I live to see Jesus come, 'cause when He comes, I'll be changed, and I won't have to be that spook. I don't want to be that. No, sir." I—I said, "I'd be, I guess all right, but I—I want to shake hands. I love human beings. I don't know nothing but human beings, so I—I'd like to be that."

²⁰² And the other morning, about five weeks ago now, I'd been out on a meeting, come in. I was tired, and I woke up in the room about seven o'clock. And I said, "We'll go down to the tabernacle this morning, or in the morning," to my wife. And she was still sleeping, and I kind of raised up, the head of the bed, and put my hands back like *this*. And I was just laying there, thinking. I said, "Hey, I'm fifty years old. I haven't done nothing for the Lord, yet. I got to hurry up and do something." And I said, "I got. . . I—I'll be old after a while." And I said, "I—I got to hurry and do something; I ain't done nothing for the Lord."

²⁰³ I said, "But you know, I'd sure hate to. . . I hate the idea of having to die before He comes." I said, "If He'd just come. . . " I said, "I—I

dread that thought, if I have to go if He tarries for a few years yet, and maybe I don't live to see it, and I'll have to die and become a spirit." Mmm, I didn't like that at all.

²⁰⁴ And while I was laying there thinking that, I heard Something just as plain as you hear my voice, as I was telling you last night, said, "Keep pressing on."

²⁰⁵ Well, I—I. . . first I. . . It comes in such a way, just like these visions here: You say it, and you don't know you said it. You're speaking, talking; you don't know you're talking. When I see a vision before somebody, I don't know what I said. Only the way I know it's go back to the tape here and find it. See? I don't know what I said, 'cause you're somewhere else in another place, maybe forty, fifty years back down somebody's life, or way yonder ahead in somebody's life. See? You don't know; you just don't know you say it.

And I—I said, "I am pressing on."

Said, "Keep pressing on; keep pressing on." Said, "The great reward is at the end of the road."

²⁰⁶ Now, I asked permission of the—the chairmen and so forth to say this. I believe it was a vision, but if it was, I've never seen anything like it. I've seen visions since I was about three years old, maybe younger than that. And I've never seen anything like this, never had such an experience to happen to me. I'm reading a book that the pastor here gave me, of someone else who had a similar experience. I read it, for in it said Brother (What was that? Wigglesworth? Or . . .) Price, Brother Price had an experience something like that; I wanted to get his book and see what it was. I—I want to find out.

²⁰⁷ I do not want to say "translation," because it would look like, if you would, it was trying to copy the Saint Paul. No, I want to—I want to be just what I am. See? Just . . . I can't be Saint Paul, but I serve the same God he did. And so . . .

I said . . . It just kept saying, "Press on."

And I—I—I spoke back, I said, "Well, I'm pressing on."

He said, "The great reward is at the end of the road."

I said, "I realize . . ." I said, "Who . . . That must have been my wife." I said, "What did you say, honey?"

I shook her; I said, "Meda? What did you say?"

She said, "Huh?" She was asleep.

²⁰⁸ And I said, "Well it wasn't her." I said, "Maybe that was the Holy Spirit." I said, "Kind Heavenly Father, was You speaking to Your servant? What would You have me to know?"

209 Nothing spoke. I waited a little while. I heard It again, saying . . . Seemed like I could hear someone singing that song, “Lord, let me look apast the curtain of time.” Did you ever hear it? You know?

Lord, let me look apast the curtain of shadow, of
sorrows and fears,
Let me hear the sweet harbor bells chime,
It would brighten my path and would banish all fear;
Lord, let me look apast the curtain of time.

Seemed like I could hear somebody singing that. I thought,
“Wonder what that is?” I was just as, like I am now.

And I heard Something say, “Keep pressing on.”

I said, “I will press on.”

He said, “Would you like to see apast the curtain?”

I said, “It would help me.”

210 And just then, I felt something happen to me. And I thought,
“What’s the matter here?” And I looked back, and I could see myself
laying on the bed.

211 Now, if this—if this hinders you, God forgive me for telling it. See?
I’ve never told it before, only to my church, my own church. And I
looked back, and I hope by the grace of God, that you don’t class me
a fanatic. I—I . . . If I am, I don’t know it. I—I don’t want to be. No,
sir. But I . . . God in Heaven knows that this is true, as I hold my Bible
over it, just as I told you last night about the squirrels. This happened
just recently.

I looked back, and I seen myself, and I wasn’t moving. And I turned,
looked this way; it looked like a little place coming down like *this*.

212 And I—I—I say this not as apology, but I’ve been pretty hard on
women. I’ve been called a woman hater, but I’m not; I—I’m not. I—I
like my sisters, but I don’t like to see women acting the way these
modern American women are. When I went to Saint Angelo, the
catacomb in Rome, in Italy, there was a sign up there by the catacomb
said, “Please, American women, put on your clothes before entering
this place and honor the dead.” Hmm. Notice to the American women,
why, it’s a disgrace.

They asked me, “Haven’t you all got any decent women
over there?”

I said, “Oh, sure we have. That’s just the . . . That’s that other
crowd.” See?

But they know just as American, that’s what it was.

213 And so, this . . . I . . . I won't have time in this meeting to tell you. In 1933 . . . This is a woman's nation. It's the number thirteen. It appears in the thirteenth chapter of Revelation: thirteen stars, thirteen stripes, thirteen . . . Everything's a thirteen. Everything is woman. And remember, THUS SAITH THE LORD there will be a woman rule before the end time. She'll either be President, Vice President, or it'll be the Catholic Church as a woman. I've seen her: A great woman, the nation bowed to her. It'll be one before the end time. THUS SAITH THE LORD. Write it down and find out, you young people. See if it happens. If it isn't, I'm a false prophet.

214 Now, just remember; that's the end. This America is a woman's nation. It's a place where she's god at freelance, and man says nothing to her. She bossy; she runs everything, businesses and everything, even got into church on the platform, the pulpit, and running it now. So there—there you go, you see, it's . . . And that's absolutely as unscriptural as—as Cain and Abel . . . or Abel would be the . . . like Cain. Certainly, all these things, she's ruler. And she's—she's a goddess. That's true in America.

215 Not you, sisters, but I was always a little rough with them like that. And maybe I—I thought a little too rough, maybe, sometimes. But how can I? If you—if you're spiritual, you'll catch it right now. See? How many of you thinks you understand what I mean? [Congregation says, "Amen."—Ed.] Good.

216 Look at Elijah. What did he call? He couldn't help it. He's cried out against that Jezebel; did he? How . . . Here come John the Baptist with his same spirit. How could he have help crying out about it? "It's not lawful for you to have your brother's wife." It cost him his head. See? See? God takes His man, but never His spirit. See? It keeps moving on down. The forerunning of the Coming of the Lord Jesus, as He spoke down there at the river in—in 1933 when I was baptizing there, and you see what happened to it. See? Just exactly what He said it would take place. So you can't help it.

217 And when I looked, coming running to me, it was, looked like to me, a million of young women, about twenty years old. I never seen such pretty women in all my life. Their eyes looked like stars, their teeth as white as pearl, long hair hanging to their waist, with white robes on down to their feet, and was barefooted. And they were each one . . . Now, I . . . Excuse me now, you women. Each one of them was running up and throwing their arms around me, and hollering, "Our precious brother."

218 Now look, God knows, when I was a boy, you read my story, when I was seven years old, the Angel of the Lord met me as a whirlwind

in that bush that day and said, “Don’t never smoke, drink, or defile your body.” I never smoked in my life, never drank in my life, and I’ve got . . . I knowed no woman but my wife. And so then, I didn’t live immoral when I was a sinner. And . . . But I . . . Since I’ve been a Christian, I’ve tried to live as straight as I know how to live, and God knows that’s the truth.

219 And—and let me say this: I don’t care how saintly a man is, as long as he’s human, he cannot take the other sex in his arm, a female, without having a human sensation. And I don’t care; you tell me that, and I’ll tell you you’re telling a story. And if you’re a red-blooded man, if you’re really a—a man, it’s that way; you can’t help it. You’re a human. I don’t say you’d do anything wrong, now; but the sensation’s there just exactly the same.

220 But in this, it was gone. Praise be to God, it was gone. It was like—like not when I take my own sister, Delores, in my arms. It wasn’t like a mother taking her baby. I—I don’t know. It was perfect.

221 And I looked, here come a bunch of men, looked like millions of them coming from this way. And they was all had on white robes and they had like, shaggy hair hanging around their neck. And they was grabbing me and screaming, “Our precious brother.”

222 I said, “I—I don’t know.” And I turned around, I looked, and there I was laying on the bed. Now wherever it is, it ain’t very far from here. If it’s another dimension or what, I can’t say. But I looked back, and I seen myself laying on the bed; I looked this way, and here were these people. And that . . .

223 If I’d say “perfect,” that wouldn’t make it. If I’d say “superb”; I can’t find the English word. There was no yesterday, no tomorrow, it was all now; no sickness, no sorrow, no sin, no tiredness; they didn’t eat nor drink; they didn’t sleep, they didn’t have to; but yet they were beings. And they’d put their arms around me, I feel it just the same as I feel my own hands like *this*. [Brother Branham patted his arm—Ed.]

224 And I looked pressing through the crowd, and here come my own darling wife. She died when she was twenty-two and here she come, Billy’s mother. And she come right . . . I said, “She’ll call me her husband.”

225 She was making her way through the women, waving at me like *that*. I could see those black eyes just shining. She was a German girl. She run up and threw her arms around me. She said, “My darling brother.”

And there’d been a real pretty woman standing there, just put her arms around me and said, “Our precious brother.”

And then Hope, she put her arm (That was my wife.) she put her arm around this other woman; she said, "Isn't it wonderful? He's with us now."

I said, "I—I don't understand this." I said, "I—I—I can't unders- . . ."

²²⁶ And these men picked me up, and set me up on a great big high place, and set me down. And they were praising God, none of them kissing me, just embracing me, and saying, "Brother, our precious brother."

And I looked, and people was coming from everywhere. And I said, "What is this?"

And that Voice now, from no one, the same Voice that spoke in the room was still with me, He said, "This is perfect love."

²²⁷ And I've always taught: The evidence of the Holy Ghost is perfect love. See? I believe in speaking in tongues, sure. "But though I speak with tongue in men and Angels and have not charity, I am nothing, become a sounding brass and tinkle cymbal." So, when you speak with tongues and got love with it, that'll show you.

²²⁸ And the love that we would have here would be like starting here from a shadow, of the shadow, of the shadow into the shadow; and from the shadow to a mist, and to a little moisture, and into a creek, into a river, and then into the ocean. That's where it arrive at there, just perfect, everything. You couldn't die; you couldn't be any sin. Oh, I never. . . I—I'd never be able to explain what that Place was. See? It—it—it just . . . It was just perfect, beyond perfect. And just then, there was a . . .

I said, "I—I don't understand what this is."

And a real beautiful woman run up and she said, "Oh, my precious brother," she said, "I'm so happy you've arrived."

And she turned off, and I looked at her, and I thought, "My, how everybody's so pretty, and so young, and so . . ." And I said, "What is this?"

And that Voice said, "In here all resemblance of old age and everything is brought back to perfection."

²²⁹ See, we eat food till we get to a certain age. When I was sixteen, I'd eat the sa- . . . Let science answer this from me: I eat the same food when I was sixteen years old, I eat now: beans, bread, potatoes, meat. And every time I eat, I renew my life. Anybody knows that makes blood cells, and that's how we come to the earth. And now, the doctor setting here would know the same. Then I got stronger, bigger all the time. And

when I got about twenty-two, you also, I still eat the same food, and getting older and weaker all the time, putting new life in my body.

²³⁰ Explain to me, scientists: If I'm pouring water out of a jug into a glass, and when it gets half full, I keep pouring more and it keeps going down. Scientifically, tell me about that. What it is, it's an appointment that God made. When you get that age, He's got you just where He wants you, say, "Come on death; set in." Ask science if you don't start dying after you're about twenty-two years old. No matter how good you eat, you're dying, walking right away. It will finally. . . Death's on your track right then. But you're growing till you get up that age. From about. . . You're your best from about fifteen till about twenty-two. That's right.

²³¹ These people looked to be just at their peak, just at their best. And I, looking at them there and how they were looking. So that, I thought, "Isn't that wonderful?"

²³² And when I seen my little girl, eight years old, when. . . You remember the night, and you've read it in my story. When I met her, she was a young woman. She said, "Hello, Dad."

And I said, "Dad? Why, you're as old as me. I don't understand it."

She said, "Dad, in earth, I was your little Sharon."

I said, "Where's your mother?"

Said, "She's up at your home waiting for you." She said, "I'll wait here for Billy Paul, my brother."

²³³ And when I come out of the vision. . . Hope had her arm around me There, and when I come out of the vision, standing in the room, she still had her arm around me. And I wasn't in no vision, no coma; I was standing like I am now. And she was patting me on this shoulder. God is my Judge.

And I said, "Hope, you're still here, aren't you?"

She said, "Billy, promise me you won't worry about me and Sharon."

²³⁴ I was just about to. . . I had a pistol in my hand a few minutes before. I'd snapped it all the way around, trying to commit suicide. The same day, I tried to lay my hand on a thirty-three thousand volt line when I was working as a electrician, you know my story. And the first thing I know, I was on the ground, setting there, sweating, not knowing what had happened. That meant God reserving this ministry for you people; I'd have went right then.

And so, she had her arm around me. I said, "Hope, you're still here." Was dark in the room.

She said, "Promise me?"

I said, "I promise you, Hope."

And when she did, she left me; she patted me, kind of hugged me, and left me.

I said, "You're still here, Hope, somewhere, aren't you?" I felt around for her. I turned on the light, I went to every chair and reached around.

²³⁵ I said, "Where are you, honey? Don't leave me; don't leave me." Went around through the room, feeling for her like that; just a boy, just been married a little bit, and Billy and Sharon had been born.

²³⁶ And I seen her. When I seen her this time, she looked the same way. And I was setting there on this place. And I said, "I don't understand this. Why you put me up here?"

Said, "You was a leader. You were born a leader, to lead people."

And I said, "Oh, my." I said, "Well . . ."

He said, "Well, this is perfection." Said, "This is like the patriarchs when they gathered with their people."

I said, "Is this . . . ? I—I—I—I . . . This is after death?"

"Yes." I turned and looked back. There I was still laying on the bed. And He said, "This is after death."

And I said, "Oh, then I've died. Well, this is wonderful; this is good for me to be here. I like this."

And then this woman, real pretty girl that just put her arms around me like *that*. And said, "Just keep pressing on."

And I said, "Well, why . . . I can't understand." I says, "All these Branhams?" Looked like millions of them. I said, "All these Branhams?"

That Voice said, "They are your converts."

I said, "Converts?"

²³⁷ Said, "You see that woman you're admiring?" Said, "She was past ninety when you led her to Christ. Look at her now. No wonder she screamed, 'My precious brother.'"

²³⁸ I said, "Oh, if I could only go back, if I could only have a chance. I would grab them; I'd pull them; I'd persuade them. See? Don't let no one miss this. This is—this is perfection."

²³⁹ And just then, I looked. I had an ol' dog. We used to hunt; he clothed me, put me to school, opossum hunting, coon hunting and things. And when we moved into the city, a policeman poisoned him.

²⁴⁰ When I patted his grave, when I buried him in our back yard, I said, "Fritz, if there is a place . . ." I was a sinner, about seventeen years old. I said, "If there is a place called Heaven, you'll be there." Later on, I got converted. I always thought . . .

Now some . . . I told somebody this, and they said, "An animal being in Heaven."

²⁴¹ Absolutely there's animals in Heaven. I want to ask you something. Knock the criticism out right quick. Tell me what happened to that horses and chariots that come down and got Elijah and went up. Where's that horse at that Jesus come in, riding, with His vesture dipped in Blood, riding on a white charger? Uh-huh? Where is that wolf and lamb going to feed together, and the lion eat straw like the bullock? Where's that coming from?

²⁴² And I looked, coming down across the hill, and here come ol' Fritz. He looked at me and come up and licked me on the hand, I patted him. Just then ol' Prince, my horse, come put his neck around my shoulder and begin to nicker.

I said, "Oh, God." I looked up.

And He said, "All that you ever loved, and all that ever loved you is gathered here."

And I said, "I want to see Jesus. I want to see the One that I've loved and—and worked for."

²⁴³ And they said, "You can't see Him right now; He's higher than *this*. But someday He will come back, and when He comes, He will come to you first. And you'll be questioned on the Gospel that you preached. And then, if you pass the test, then we will go with you, back, and Him, back to earth and live together forever in a body, a fleshly body where we'll eat and drink."

And I said, "You mean, He will question me on the Word I preach?"

Said, "Yes." And that Voice speaking to me said it.

I said, "Well, will Saint Paul be questioned too?"

Said, "Certainly, with his congregation."

I said, "Then if Saint Paul passes it, I will too." I said, "I've preached it just exactly the way he did, not moved one word."

And then those millions screamed out, "We know that, and are resting assured."

And about that time, I heard the Voice say, "Keep pressing on."

And I felt myself slip. I said, "I don't have to go back, do I?"

“Keep pressing on.” I turned and looked at my body; I seen it move. I was coming to; in just a moment I was in the room again.

²⁴⁴ Friends, from that time, I’ve been a changed person. I don’t know what you’ll think about this, but with my hand on the Bible, that is true. That . . . Wherever it is, I don’t know whether it was here, whether it was a vision. I never had one like it. And let’s say it was a little translation (I don’t say it was), say, my spirit went out, and went there (I don’t know what it was), if—if that’s glorious under that first Heaven, what must have Paul saw when he went to the third Heaven and come back and said, “Eye has not seen, ear has not heard, neither has it entered the hearts of man, what God has for them in store that love Him.”

²⁴⁵ I’ve been more determined. I’ve . . . This is my second revival since then. I’ve been more determined to do everything that I can to persuade men and women, please be sure of this: If God’s love doesn’t anchor in your heart supremely, don’t you take any sensation or emotion; you be sure that you—you can turn the other cheek, that—that God . . . that—that Christ is all in all to you. Don’t you miss it, my brother.

²⁴⁶ Just remember. I’ll say this, with the faith that I have in that vision, whatever it was, I’ll speak it in the Name of the Lord: Except you have that perfect love, you’ll never be there, ’cause nothing could ever be there without it. Your spirit would be out of place there. It couldn’t come; there’d be no way for it to come. No more than it would be for a grain of corn to raise up out of the ground without a germ of life in it. No matter how natural it would look, it could not raise.

²⁴⁷ My friend, you old people, you young people, you don’t know what time you’re going to leave. We don’t know that. But let me persuade you, as a Christian brother, that . . . one that loves you: Except you are borned again, and the Spirit of God of love comes into your heart, you’ll certainly miss that Place. Let me ask you: If God has given me . . . given favor between us, and you believe me, I’m honest. What happened? I don’t know.

²⁴⁸ But God in Heaven, Who’s—Who’s omnipresent and is here now, when I leave this world, Heavenly Father, please let me rest in there until Jesus comes. That’s . . . that—that’ll—that’ll be reward enough for me, if I can just rest at that Place, till I see Him come.

²⁴⁹ Then was revealed to me, “If this earthly tabernacle be dissolved, we have one already waiting”; we’ve got one waiting. Brother, sister, that’s true. Now, I think I have the Spirit of God. If the Spirit that’s on me isn’t, I don’t know.

²⁵⁰ Look, let’s take the nature of it. Let’s take the Pillar of Fire that followed the children of Israel, the One they got the picture of. No

doubt many of you have it; if it isn't, pick it up when you go through. Where it was examined by the Federal Government, the FBI agents of Fingerprint and Document; it's there in the hall. One hangs in the Religious Hall of Art in Washington, DC as the only Supernatural Being was ever photographed. It's been seen on the platform. The saints know it; they've watched It. Millions times millions around the world has watched It move, seen It personally appear on the platform.

²⁵¹ My wife, about six months ago, saw It for her first time. She was on the river that day when It appeared down there. When the article went all over the—the English-speaking world on the Associated Press: *Mystic Light Appears Over Local Baptist Minister While Baptizing*. Stood there, It talked; people heard It talking back and forth. Thousands of people standing there watching me baptize from my first revival, five hundred converts in the Ohio River. It was in the paper, newspaper clippings; we have it. Got on the Associated Press; Canada got it; all around over the country. “Mystic Light . . .”

²⁵² Now, the scientific world has taken It. Now, they got It three or four different times. Germany taken It. They taken It down here in California not long ago. That is real men with real cameras.

The German camera said, “Wonder if our camera could catch It?”

I said, “You’re welcome to try.”

²⁵³ And when the Spirit was coming down, they took It coming down, took when It was discerning, and taken It ascending back up again. Oh, my. Thousands times thousands fell to the Cross in Germany. And that’s where I’m to return back as soon as they . . . I can get loose to go back into Germany again, there at Lausanne, Switzerland, It come again.

²⁵⁴ Now, watch the nature of It. If a vine . . . If it . . . If the first branch . . . Jesus said, “I am the Vine; ye are the branches.” Saint John 15, I believe. Is that right? “I am the Vine.”

²⁵⁵ Now, what did the Vine put forth a branch? The first branch was a Pentecostal church. Is that right? Then the second branch comes forth will be another Pentecostal church. Now, we don’t see Pentecostal in all churches, do we? No. Well, what is it? It’s a grafted vine.

²⁵⁶ You can take a peach tree or you can take a, I’d say, a—a orange tree, and graft almost any kind of citrus fruit. You can graft on most anything, grapefruit or what-more, but it’s the grafted. But if the original vine itself puts out a branch, it’ll bring the same kind of fruit that the first one brought.

²⁵⁷ Now, if Jesus Christ is the Vine, and His Life . . . Now remember, His . . . The vine does not bear fruit; the branch bears fruit, but it’s

energized by the vine. Is that right? Well, then if the Life of Christ be in us, It'll bring His Spirit and His works. Is that right? It's got to, because It's the Vine of God. Now . . .

258 Now, watch this Angel of the Lord. We know that that's true. Now, watch what kind of a nature It has. It bears the same fruit that It did when It was here on earth. Now, It's back in the Church, bearing forth the same fruit, making another Pentecostal Church, just exactly the way It did the first time. Now, that Church sealed their testimony with their blood. They were godly people; they loved God; they stayed with it.

259 And whatever you do, whatever you do, friends, let me ask you, if you believe me to be a servant of God, let me tell you something: Don't you miss that wonderful Place. Don't miss it. Let us bow our heads just a moment.

260 I wonder just now, before we go further in the service: Is there one here, two, dozen, how many is here that would like to say, "Brother Branham, remember me in prayer right now, since you've told this, I've had a little fear of death, I—I—I want to have that assurance, I want to raise up my hand to God, and say, 'Pray for me'?"

261 God bless you here, son. God bless you; God bless you, you, you. Yes, all back there, God bless you. God bless you, all over the building, balcony; we see your hands up there. "I want to have that peace that passes all understanding."

262 I'm watching, praying. Raise up your hand. Let the Holy Spirit speak. If you die tonight, are you going to go where there's wheeling and, wailing and gnashing of teeth? Or you want to enter into that blessed, sweet rest in peace? I say it in the Name of the Lord, with the anointing of the Holy Spirit.

263 God bless you, honey. God bless you back there; God bless you, sister. Someone else? Raise up your hand. God bless you. God bless you. That's right, God bless you.

264 I'm watching, just waiting a moment. Everybody with your heads bowed, praying. All right, just keep on. God bless you; I see your hand. I'm watching something. God bless you; that's fine. All right, someone else? Just keep waiting. All right.

265 Heavenly Father, You see their hands. I was watching, watching something being done, You know all about it, Father. I pray now that Your Spirit will be sweetly upon them. Let them know that this that I have said, may it be that they can say, "From this time on," their attitudes has been changed; the hardness that was in their hearts has melted away; sweet peace and Divine love has taken its place. Grant it, Father.

266 May each one of them receive the baptism of the love of God in their heart, that they could turn the other cheek, go the second mile, like He did, with spit on His face and thorns on His brow, with heavens and earth in His hands, walk meekly to the cross to die for people who were killing Him. God, how . . .

267 Make us that way, Father. Take their stony heart out of us and put a real, sweet, kind heart in us; put a Spirit in us like He's got. Let the Spirit of God rest upon each of these; there's been thirty or forty people raise up their hand. I pray, Father, that You'll give them Eternal Life. May they never be ashamed of You; may they sweetly come to You.

268 May they realize now, that Something made them raise their hands. What is it? The Holy Spirit. The Spirit of God, that's upon them now, caused them to raise their hands to make a decision.

269 May this night be the night that'll . . . they can say, "From that Saturday night down there in that school auditorium, I met God. Something happened to me; I been changed ever since."

270 Grant it, Father. I commit them to You as the trophies of the message. And You said, "All the Father has given Me will come to Me, and none of them is lost." O Lord, You told them You'd give them Eternal Life and raise them up at the last day, that Eternal Life, that love, that would bring them into the presence of this great Place that I had the privilege of seeing a few weeks ago.

271 Father, I cannot say what it was. I do not know. You know my heart, but I'm only honest in what I'm saying, You bear me record, Father. And I'll . . . It's such a sweet place. God, when my days are done, I'd like to see little Joseph be a man that I could place this Bible in his hand. Because the day of his dedication, You spoke, said, "Joseph, thou art a prophet." I pray, God, that You'll let a double portion of the Spirit on my boy. If You'll just let me live to win souls for You till I get old, then place this Bible over into the hands of my son, Joseph, and tell him to continue with the same Gospel, it would be a full life, Father.

272 Nevertheless when You're ready for me, amen. What a beautiful rest; I—I long to see that place again. Lord Jesus, may every one that's here tonight, every person that's heard the message tonight, may not a one of them be lost. But may every one, I see them in there.

273 Then, when we run and throw our arms around one another, when there's no difference, then, between man and woman, there's no difference; the—the—the sin streak has done away with. We're truly, then, brothers and sisters, where we can live, never sin can enter no more, no evil thoughts, no nothing can ever come to that kind of a place. There can be no defilement. We'll all be one in Christ.

274 Let us appear there, Lord. Let these old women and old men realize that I have told them the truth. It's—it's—it's the truth. Let these young people pattern their life, standing at the crossroads tonight, may they choose the right way that there'll be no sadness at the day of departing. Grant it, Father. I commit them into Thy hands now, in the Name of the Lord Jesus Christ. Amen.

275 You feel real good? You believe that the Spirit of God caused you to raise your hand? Let's see. Do you believe that was? You believe it comes from God? I told you from my heart.

When I talked to a rabbi here not long ago, he said, "Mr. Branham, you call Him the Son of God," said, "far be it from God having a son."

I said, "He was the Son of God."

Said, "God having a son? He was neither Jesus nor a Christ." Said, "He could have been a Jesus, but he wasn't a Christ." That's the way it was.

I said, "Sir, would you believe the prophets?"

He said, "Yes, sure I believe the prophets." He was a rabbi, Jewish rabbi, Benton Harbor, Michigan.

276 I said . . . John Rhyn had been healed, blind for twenty years, set on the street. He said, "I give John many alms." He said, "What—what power, what authority did you give him his sight?"

I said, "I never give him his sight. He received his sight through faith in the Name of Jesus Christ, the Son of God."

He said, "What son of God? How could God have a son?"

And I said, "He had a Son." I said, "Do you believe Isaiah 9:6?"

Said, "Sure."

I said, "Who was the prophet speaking of? Messiah?"

Said, "Yes."

I said, "What—what relation will Messiah be to God?"

He said, "He was God. He will be God."

277 I said, "So was Jesus. He was God made flesh and—and dwelt among us. God expressed Himself through a body. He—He was God made flesh; the Spirit of God dwelt in Him in the fulness. We have It by measure."

278 And we watch His Life. Now, the Spirit of God is in us, but what it is: we just can't open those little clogged-up channels to let the Spirit flow through. Now, the Spirit of God, if It was in the church tonight, would bear record of the Spirit of God. Is that right?

Is there any prayer cards in the meeting? (Did he give out prayer cards? No?) Is there prayer cards? No, there's no prayer cards.

279 But there's a God: His Name is Jesus Christ. He's the Son of God. I believe I have His anointing. The message that I've preached to you, if it's of God, let God vindicate His Own Word. I didn't aim to do this, but I—I just feel a urgent for this before I say something else.

How many sick people is in here? Raise up your hand, that you're sick and need God, raise up your hand. Just raise your hand, say, "I believe."

280 You believe? If God will come here and do the same works that He did. . . How many believe that Jesus Christ is the High Priest right now? Book of Hebrews, is that right, brethren? Is that right? He's the High Priest that can be touched by the feeling of our infirmities. How many knows that's the Bible? When is He? Right now; well, if He is, the Bible said, Hebrews 13:8, "He's the same yesterday, today, and forever." Is that right? All right. If He's the same High Priest, then the same yesterday, today, and forever, if you touch Him, how would He act today? If He's the same, He'd act the same way. Is that right?

281 Then a woman one time, pressed through the crowd and touched His garment, and felt within herself that she was healed, and went out, and set in the crowd.

Many people were touching Him, saying, "Oh, hello Rabbi. We're glad to have You here," and so forth. And then this woman . . .

282 Jesus said, "Who touched Me?" Peter rebuked Him, but He said, "I perceive that virtue, strength, has gone from Me." He looked around over the audience until He found the little woman, told her she had a blood issue and her faith had saved her. Is that right?

283 Well now, if He's the same High Priest, wouldn't He do the same thing tonight if He'd be touched? Now, how would He do it? He's the Vine now; we are the branches. Is that right? Well then, He'd act through the branch. If it's a correct branch out of the Vine, it'd act the same way the Life was in the Vine. Is that right? Now, you pray; you believe.

284 I pray; I believe. And upon the stand that I have taken for God around the world; and this ministry of discernment is now leaving, and I'm stepping into a higher ministry of speaking the Word. And you see what God has done? He's put it right back into the lap of the people. Let them come with the right approach and watch what happens, but they've got to have the right approach. See, see? See, no one can heal; He's the Healer. But I cannot say it until He speaks to me, see? But you can speak now with your faith and get your healing if you'll believe.

You just, you go to praying in your heart, “Lord, let him speak to me.” See what happens.

²⁸⁵ And if He will do it, I want each one that raised your hand, come here and stand around the altar and let’s make our peace right with God. You pray, have faith.

²⁸⁶ Now, Heavenly Father, after preaching like that, this is a . . . quite a change. I pray, Father, that You’ll give me strength to relax myself and to relax the people out there, that we, together, might let Your Spirit work through us. How much good would it do if You worked through me, and not through them? There’d be no response. You came to Your Own city, where You was brought up, and they were offended at You. And You said, “Many mighty works You could not do,” because of their unbelief. You’re the same tonight, for You’re the same yesterday, today, and forever. May all unbelief be taken. May they . . . If unbelief strikes me and says, “It won’t work tonight,” I resent that. He promised me, and I believe Him. Now, let the unbelief leave this building, and let Christ prove Himself alive as He said He would do.

²⁸⁷ Then, Father, if the end comes by morning, then, Lord, they’ll go without an excuse. That these people, who raised their hands, and want You, might know that it’s the true Spirit of God that’s speaking to them in the building tonight, we commit these things to You, in Jesus Christ’s Name. Amen.

²⁸⁸ Now, I take every spirit in here under my control, in the Name of Jesus Christ, or, the control of the Holy Spirit. Now, you pray.

²⁸⁹ There’s a lady setting right back here, second one in, right here, got kidney trouble, praying for her healing. You want to be healed, lady? You believe that God will make you well? You accept it? All right, raise up your hand then. Go home and be well.

Ask the woman if she wasn’t praying for her kidney trouble. That’s right.

That right, lady? That’s right, raise up your hand, so the people can see.

Now, she hasn’t a prayer card. I do not know the woman; I never seen her in my life.

Is that right, lady? If we’re strangers to one another, wave your hand.

Now, you have faith to believe.

²⁹⁰ Does that make Him the same? What did she do? She touched the High Priest; the High Priest spoke through me and showed a vision, just exactly what He said He would do.

²⁹¹ Jesus said, "I do nothing, just . . ." Saint John 5:19. "Verily, verily I say unto you, The Son can do nothing in Himself; but what He sees the Father doing, that doeth the Son likewise." Is that right? How many knows that's Scripture? Saint John 5:19. Pray, just pray; humbly pray.

²⁹² Here, I seen an elderly woman setting right back here, right in the line of my finger. Don't you see that Light hanging over the woman right here? Looky there; just turn your head and look right here. The woman raised up her head. She's rather elderly; she's got gray hair. She's got trouble with her eye. She's had a cat- . . . she's got a cataract on her eye, and they're going to try to take it off. And she's had a cataract operation before. That's THUS SAITH THE LORD.

²⁹³ Now, mother, that's right, isn't it? If that's right, wave your hand. If we're strangers to one another, wave your hand. There you are. Now, do you believe with all your heart? Now, have faith; just believe God.

²⁹⁴ Now, what did she touch? She touched the High Priest. If you'll believe, all things are possible. If thou canst believe; all things are possible to them that believe. I'm watching; just keep praying wherever you are, balcony or wherever you are, no matter. Keep praying. Just say, "Lord, remember me. I'm sick."

Now, don't try to make yourself nervous. Just say, "Lord, I believe the man is telling me the truth. I believe."

²⁹⁵ Now see, what did the Angel tell me? "If you can get the people to believe you . . ." Not believe me as a man, believe the Message I'm telling you. ". . . believe you, and be sincere when you pray, nothing will stand before your prayer." That's what the Man said to me.

²⁹⁶ I see a woman weeping, wiping tears from her eyes. If she'll believe me as God's prophet, she's setting right here in front of me, God will make her well. I don't know you, never seen you. But you're not from here; you're from Grants Pass. If you'll believe with all your heart, you'll be healed.

God, she's going to miss; don't let her miss it, Lord.

Mrs. Kruger? I challenge you to believe Him. Have faith.

²⁹⁷ I don't know the woman; I've never seen her in my life, God knows that. No way in the world for me to ever know her. She's just a woman setting there.

²⁹⁸ If we're strangers to one another, lady, raise up your hand. All right. Um-hum. Well, whatever He told you, is that true? Wave your hand back and forth like this. All right. Do you believe?

²⁹⁹ I see a woman setting way back here. She's got on a blue and white polka-dot dress. She's got a lump in her left side. Have faith; don't

doubt. Don't miss it. God . . . Mrs. Griffith, have faith in God. Believe with all your heart and God Almighty will heal and make well.

Now, do you believe with all your heart? What do you think about it?

You believe God can heal, sister? Sure He does. You believe it's going to be gone, your . . . ? All right, you can have what you ask for. Um-hum.

³⁰⁰ Now, do you believe Him? Then the Spirit that taken me over there is the same Spirit that turns here, that the scientific world has got, the first time a Supernatural Being was ever photographed. It's a big Pillar of Fire like that led the children of Israel, here It is anointing us tonight, doing the same works It did when It was in Jesus Christ upon earth.

³⁰¹ "A little while, and the world won't see Me no more," said Jesus, "but you shall see Me, for I, 'I' is a personal pronoun, I will be with you, even in you, to the end of the world. Jesus Christ the same yesterday, today, and forever."

³⁰² People (Oh, God!), can't you realize? Don't pay no attention to this little stoop-shouldered, baldheaded man standing up here trying to tell you these things. Don't look at me, uneducated, uncouth; don't notice that. Watch the nature of the Spirit that's working through here. Believe the Lord Jesus! It isn't me; I don't know you, know nothing about you. It's Him, Christ fulfilling His Word to what He said He would do.

³⁰³ Remember, the end is drawing nigh. Seek ye refuge while you can, while the doors of mercy is open to the Gentiles. Seek refuge; that's THUS SAITH THE LORD.

³⁰⁴ I invite every one of you that doesn't have that peace that would take you over there, to come here, stand here by this altar. Every sinner in here, every backslider, I want you to come and stand right here by the altar. If the Spirit of God is here that knows you, surely He'd know what to do.

³⁰⁵ God bless you, sir. Rise up and come here; see how sincere you are. Would you walk from back there to here, if it'd mean the difference between going to Heaven or losing your salvation?

You say, "I'm a member of the church. I've been borned again."

Have you got that love, have you sure? Don't take no chance on it. Let us sing now.

I love Him, I love Him
Because He first loved me (God bless you, my
brother.)
And purchased my salvation
On Calvary.

Let every sinner come now. Will you stand here? No matter your church affiliation, your creed, your color, whoever you are.

³⁰⁶ God bless you, young fellow. May the Lord make a preacher out of you. All right, come. Will you come now, even before we sing the song? You that raised up your hand, wants to find that peace, come; the peace that passes all understanding. Won't you come?

I love Him,

Yeah, it takes His love to take you there.

I . . .

Stand up now and come on down here, will you?

Because . . .

And . . .

Won't you come? There was about thirty hands went up.

. . . Salvation

On Calvary's tree.

Now, just a moment. God bless you that's standing here, you three men. I thought women led the way.

³⁰⁷ Listen! Here's to the church! Here is in the Name of the Lord! I am prophesying! That's the reason we cannot have revival; that's the reason the Spirit of God cannot move in the audience; that's the reason my ministry be- . . . to, seemingly, becomes unpopular to the people: The Holy Spirit comes and confirms everything that He said He would do, and people will raise their hands and will remain in their seat. It's not sincerity.

³⁰⁸ Then how can you expect to have a healing service? How can you expect the church to go on to its perfection, when thirty people will raise their hands and three will come?

Hear it! That's in the Name of the Lord: America has seen its day; no more will it rise. It's on its downfall. I speak in the Name of the Lord.

I . . . (Bless you . . . ? . . .)



FROM THAT TIME

60-0716

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