
BE NOT AFRAID, IT IS I



. . . much Brother Herman. Good evening, friends. It's another privilege to be here tonight, in the service of the Lord, to try to do what we can to help the people to know the Lord Jesus better. We've been having a great time this week. If there's some newcomers tonight, we are having just an old-fashion revival. When I see people walk down the aisle here to accept Christ as their Saviour, go in to seek, and to ask God for deeper walks with Him, and to receive the Holy Spirit, that means that there is a revival in the making. So we are thankful, very, very, thankful for that. And I'm trusting that the Lord Jesus will bless us tonight, exceedingly.

² And, now, I want you to remember tomorrow morning's breakfast. I think it's been taken off just for ministers and their wives, but it's "whosoever will," and somewhere here on the grounds, at the school, where the breakfast will be. And then immediately after breakfast I want to—to speak, address the—the group that's there the . . . on an evangelistic message. And I would certainly be glad if you could find time in your schedule, being it's Saturday, if you could just drop in for a few moments and have breakfast with us, and listen to the message.

³ And then—then Saturday night, tomorrow night, at the regular time, seven-thirty, I think, is the beginning of the regular service again, tomorrow night. And then Sunday afternoon, at two o'clock, we're anticipating another great rally of praying for the sick, on Sunday afternoon, the leaving, when, before we leave the city. Thank you for your invitation back, and I trust that if it be the will of the Lord, I get to come back with you again, sometime; it's been a glorious time.

⁴ Now, I don't want to take too much time, tonight, I say that each night, we leave about ten o'clock, or ten-thirty, or somewhere like that, but you're such a nice audience to talk to. Now, I want, because that tonight we're going to pray for the sick. . . Course each night we have prayed for the sick, think, each night. Now, that we might get a good, clear understanding in everyone, and I'm. . . I will ask if you'll be just as reverent, and give me your undivided attention, because sitting here, and out in the audience is people that are here and if they do not get help from God, they're going to be leaving us right away.

⁵ Now, what if this was your mother laying on this stretcher? What if this was your father setting in this wheelchair? What if that was your child laying there? You see, you might not believe in Divine healing, but you've never been sick enough yet, you've never had the doctor to

shake his head, and say, "Takes God next, I've done all I can do," you'll believe in Divine healing then.

6 So, you remember it's something written in the Scripture, if you would spurn Him in the days of your health like this and when your calamity comes He said, "I will only laugh at you." So it's best to know Him now, while you're healthy, and mentally right, and can walk up to Him, and accept Him, and believe His Word, and express yourself to Him, it's best to know Him now, that when the hour of trouble comes, He's a very present help in the time of trouble.

7 Now, let it be known to every one, that I do not believe that there is such a thing as a man being a Divine healer. Whether he's doctor, or whether he's a psychiatrist, whatever he is, there is no Divine healers, there is only one Healer, and that's God.

8 Now, we have doctors, and medical institutions, and scientists to research in medicine, and which we are grateful, and as Christian people we should not let a day pass without praying for the help of those men who are trying to, in research to find something to help relieve the suffering. I think it's a real thing, a real Christian act, for men and women to pray for men to find *something-another* to help us. Because, what if it was you sick? See? You'd want anything that could help you. Well, then when a person gets to a place that they have . . . that the doctor can do no more for you, then I think we have a right to call on God, we who believe God.

9 Now, it's undisputed in the Scriptures about Jesus Christ and the early apostles, they did, by faith, heal the sick. Jesus claimed that He never healed the sick, He said, "It's My Father that dwelleth in Me, He does the healing, and I only do as He shows Me by a vision." Now, any Bible student knows that's true, Saint John 5:19. Jesus never performed one miracle in His life without first God the Father showing Him a vision to do it, or He told something wrong in the Bible, for He said, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise."

10 Now, Divine healing is not based upon some emotion, it's not based upon some laying on of hands, or some strange feeling, or sensation, it's based upon a faith in a work that was done for you by Jesus Christ at Calvary; it's a finished product. And every person here, tonight, that's sick and afflicted, as far as God is concerned, you are already healed. See? And every sinner here is already saved, for it was finished at Calvary.

11 And now, to the deans and teachers of the schools, if the old covenant, the old atonement included healing, and this is a better

atonement than the old one was, how much more has this got healing in it? See?

¹² The Bible said, in Isaiah, that He was wounded for our transgressions, and with His stripes we were healed. Now, someone tried to speak, and say that was fulfilled in Matthew 12 when He said He took upon Him the infirmities of us, and He healed them, that it might be fulfilled which was spoken by Isaiah the prophet, “He bore our infirmities.” That was a year and six months before the atonement was ever made. Then if that be true, where many trying to argue against Divine healing, then the atonement had more power before it came in force, than it did after it’s come in force. So you . . .

¹³ And I can show anyone, or, any Bible reader, where that Christ gave His Church, whether it’s called Methodist, Baptist, Presbyterian, Catholic, Pentecostal, whatever it is, He gave them power to heal the sick. Now, I’m asking for any man, any student, any Bible student, or historian, to produce to me one piece of Scripture where Jesus taken that power back from the Church, and told them they didn’t have it anymore. He never took the power from the Church, the Church is afraid to exercise or to practice what Christ told them to do.

¹⁴ Now to the critic, a few years ago you could make remarks, but now we have tens of thousands of documented statements by doctors, clinics, hospitals, everywhere across the world, of absolutely outstanding miracles of blind, deaf, dumb, raised from the dead, when the doctor pronounced them dead, documented statements. So there’s . . . Their—their mou- . . . the unbeliever’s mouth is hushed. See? You don’t hear much more of it, do you? Nothing to be said.

¹⁵ Now, that doesn’t belong just to the Pentecostal people, that doesn’t belong just to a certain group, or a certain man, or a—an evangelist come by, like myself, or Mr. Roberts, or some other man, that’s to every believer, not only to the pastor, but to the laity, to any man or woman that’s borned of the Spirit of God, that’s got faith in healing, has a right to pray for the sick just with the same results that any other man would have.

¹⁶ It’s not . . . I am not one of the believers in the Nicolaitane, taking all of the . . . “conquer the laity and put it all in the pastor,” it’s in the laity. The Holy Spirit just doesn’t baptize the pastor, It baptizes the laity, too, it’s all in the laity, and pastor is just one of us. Means, “a shepherd,” *pastor*, which means “a feeder of the flock.” The Holy Spirit gives overseer to watch it, and control it.

¹⁷ Now, remember, if Jesus of Nazareth stood here on this platform tonight, wearing this suit that He gave me, and any of you precious people here would come to Him, and ask Him to heal you, He could not

do it. Now, that seems strange, but He could not, because He's already did it, you are redeemed. See? He would say, "I. . . If you believe it, it's already healed."

¹⁸ Someone said, "I was healed. . . I was saved last week, Brother Branham." I beg your pardon. "No, I was saved ten years ago." No, you were saved nineteen hundred years ago, when Christ died, He settled the sin question.

¹⁹ And how can you ever preach salvation for the soul without preaching Divine healing? Because that sickness is an attribute of sin, before we had sin we had no sickness, and sickness came because of sin, maybe not something you done, something you inherited.

²⁰ Today in the private interviews (Which, there's the place where you should see the Holy Spirit.), there's men and women sitting here tonight, that even the Holy Spirit goes plumb back, today, in to three generations, and brought down the people, and told them their name, and what they did, and all about it, and why this thing was on this person, and took it off of them, and healed them, standing right in the room. Tell them their grandmother, their grandfather, who they were, where they come from, what they did. The third generation they couldn't think, but the next generation brought it out, and the next generation, and then them, to them, of course they knew. See? He—He knows all things.

²¹ Now, that did not heal the person, but it raised them to a place that they had faith to be healed, that's the reason we do have acts. Why do we baptize? Water won't save you, but it's obeying an act. Taking the communion won't save you, but it's following a commandment. You're only. . . Beating on the altar won't heal you, beating on the altar won't save you, you could beat on the altar until you just went out of breath and—and died there, you'd still be unsaved, until you accept and believe that Jesus died in your stead, and you accept Him as your personal Saviour. Every minister in here could lay hands on every sick person in here, and pray from now, until day after tomorrow night, there'd never be one thing happen, until you accept what Jesus did for you. So, therefore it doesn't lay in ministers, in one another, but it lays in our own individual faith in a finished work that Christ did for us at Calvary.

²² Now, the first. . . Now, many people has called me a Divine healer, and other men have, that, brethren, surely you know better than that. If you believe. . . If your pastor preaches salvation, and you get saved, because salvation is in the Bible, and when you get saved under his preaching, does that make him a Divine saviour? No more than it'd make any other man a Divine healer who preaches healing, because we are only, we are confessing what Jesus said.

23 And Jesus is the High Priest of our confession, sitting at the right hand of God to make intercessions upon our confession. I know the King James says *profess*, and *confess* is the same word. But *confession*, and He cannot do anything for you, until first you believe it, accept it, and confess that it's right, then He's the High Priest to make intercessions on what you confess that He has done for you. That's just as plain as I—I know the Gospel. That's, frankly that's—that's all I. . . that's the only Gospel that there is, is that. Now, everybody that understands that. . .

24 And another thing I want to say, before I ask, or, say again, now, first, faith cometh by what? "Hearing," and hearing the "Word of God." Now, that ought to be sufficient, it would be for me, it would be for you, if they don't believe your word, let them alone. But that isn't so with our Lord Jesus. No, it isn't so. He sends gifts in the Church.

25 There's no one can deny that gifts isn't in the Church of the living God. First Corinthians 12 said there is nine spiritual gifts in every body, and there's also five spiritual offices in the Church, first, there's apostles, or missionaries, both of them means, the word means "one sent." Apostles, prophets, teachers, pastors, evangelists, they are all God's ordained gifts to the Church. Pastors, evangelists, prophets, and missionaries, or apostles, into the Church, those are sent there, and then nine spiritual gifts put in every local body.

26 And why would some of you people, as great a church as the Presbyterian church, I have their folder, said, "Long has the Presbyterian church forgot the principles of the early Church. We must get back into the Presbyterian church speakers with tongues, interpreters of tongues, gifts of healing, and the signs of the early Church must again accompany the church—accompany the church, or we'll never go any farther." God bless the man who wrote that. We've got to go back to the original beginning, we just denominated it, and made man-made dogmas, until we got the poor people till they don't know what to believe, it's a pitiful sight.

27 Now, remember that what Christ was yesterday, He is today. And anyone knows, that reads the Bible, that His sign that He proved to the people that He was the Messiah. . . How many knows what His Messianic sign was, after this week's of teaching? Raise your hand. How many is here for your first time then? Oh, many. How He proved that He was the Messiah is because He was a Prophet, for Moses said that He would be *this* Prophet.

28 Now, I'm going to speak, and immediately, as quick as I can, we're coming in then to pray for the sick. Now, remember, it's not just going to be my prayers, *your* prayers. And please, my friends that's come here

sick and afflicted, very, very bad, setting, some of you, in wheelchairs, some of you almost dying, I suppose, some sitting out there in the audience, not a chance to live outside of God, just remember, what I say here, I've got to meet you with that message at the Day of the Judgment and give an account for it.

29 What good would it do me to be here, away from my family and loved ones? What—what would I be doing here? I don't take money, it's not popularity, it's . . . I don't . . . I shun that, you know it. So what—what's it for? It's because that God told me, sent me, and showed me in the Scripture, and confirmed it by an Angel of the Lord, that I was born to pray for sick people. And because that I love God, and love His children, that's why I'm here tonight. Exactly right.

30 Now, at the Judgment we'll all meet that. There's probably fifteen hundred people in here tonight, I guess, that many. (Pardon?) I'm—I'm a very poor counter, he says there's around nineteen hundred. I—I—I'd rather make it little, there's so many evangelistic counts that tries to make it so much bigger than what a crowd is. I have preached before five hundred thousand at one time at Bombay, India. And in Durban, South Africa, it was discussed where there was a hundred fifty, two hundred thousand. Hundred fifty, two hundred thousand people is nothing in them lands, in Thailand and places like that where you . . . really the people come out, and you see them by the tens of thousands and thousands.

31 That, it doesn't mean, the crowds don't mean anything, it's the faith that's in the individual that counts. See? Jesus could never held the audience of one of the—the priests, or the Caiaphas, or some of those people, neither could any of us in religious circles ever hold a meeting bigger than the Catholic church, you know that. But it isn't in . . . We put too much stresses on how many people, and try to boost up something, don't boost up anything, just—just be truthful about it, tell the truth, then you're always right.

32 And when you're going to talk about healings, don't try to say, "I got *something* in my hand, feel it?" Well, you might feel your hand, but healing is not in your hand, it's in Calvary, it's in your faith, where it was finished at Calvary. And let the people . . . That's . . . And if you're a sinner, repent, tell God that you're sorry you're a sinner, and you're sick (Maybe, sometimes He had to lay you on your back, so to get you to look *up*, see.), and then get right with God, and then everything will be all right, you're more apt to get healed if you'll do that.

33 Now, I know it's hot, and I'm going to try to be just as brief as I can, so we can pray for the sick. Now, all of you people that

understands that it is *your* faith in Jesus Christ that heals you, say, “Amen.” [Congregation says, “Amen.”—Ed.] Understood.

34 Now, there’s gifts in the Bible, and those gifts, what do they do? They only declare the Presence of the One that made the gift. Now, if Jesus stood here tonight, Himself, on the platform, and you knew that—that, He’d come down from Heaven, and you knew it was Him, and He stood here, would it raise your faith? Sure, it would. Well, He *is* here.

35 You say, “How do I know He is?” Well, then, if He does the same thing here in us . . . Now, He don’t have any hands. How many knows that? No. He . . . His Hands, your hands is His hands. We, He is the Vine, we are the branches, and the Vine doesn’t bear the fruit, the branch does. But if the branch is energized with the Life of the Vine, it’ll do the same things that He did, then you know it’s Him.

36 He said, “A little while and the world sees Me no more,” (course, the word there, *kosmos*, which means “the world order,”) “but ye shall see Me,” that’s the believer, “for I’ll be with you,” how long? “to the end of the consummation,” the end of the world. “Jesus Christ the same yesterday, today, and forever.” And now, to the . . . may be spectators, I don’t . . . hope there’s none of them here tonight, but if there is, don’t be a, just a spectator, put your faith with these believers. Won’t you do that tonight, for the sake of these poor, sick people?

37 And remember, when Jesus came to His Own country, listen what the Scripture says, we hate to read It like this, but It says so, “Many mighty works He could not do.” You couldn’t hardly think of Christ not being able to do it, but He couldn’t. He could not do it, because of their “unbelief.” What did He say to the boy with the epilepsy, or, to his father? “I can, if ye believe, for all things are possible to them that believe.”

38 What a joy it would be, tonight, to see man after man from these wheelchairs, person after person laying here dying on these cots, rise in the splendor of health and walk out! Wouldn’t it be wonderful? Those out there . . . Here sits a young lady, a beautiful young lady, I watched her last night, setting here, setting bound in a wheelchair, here sets a little lad laying here, with his stomach all wrapped down, and his little hands, and perhaps maybe his mother fanning him, and how that mother’s heart would jump for joy, how that little lady would feel, to know that something had struck her!

39 Now, it don’t have to happen spontaneously. No, no, no. Only thing has to happen is something happen in your heart that you believe it. And when you believe it . . . Now, there is such a thing as a mustard-seed faith, you’ve heard Jesus speak of it.

40 Now, a mustard seed is the smallest of seeds, which it was spoke of Him. But why did He say that? You cannot hybreed mustard, it won't cross with nothing. It . . . You can hybreed kale, and get rape's bud, and so forth, but you can't hybreed mustard, it won't cross, no, sir, it's genuine mustard. And if you've just . . . if you've got great big faith, a miracle will happen, but if you've got just a little bit of faith, and it's genuine mustard seed, watch it bring you right on through every case, and bring you right out. See?

41 So, now, don't notice what happens to you now, but I want you to try to have miracle faith, or faith to be healed. I'm going to have faith for you, and do all that I can to help you to have faith, putting your faith . . .

42 Now, I want us to bow our head just a moment, and approach the Author, before we approach His Word.

43 Gracious Father, the hour has arrived that when we must bring this Word to a showdown, we must bring God to a test, as it is written in the Book of Malachi, saith the Lord, "Prove Me," saith God. What a challenge! "Prove Me." It is written that we should prove all things. And we read in the Bible that it is written that Jesus Christ is the same yesterday, today, and forever, and that He promised the Church that what He did, They would do after Him. We are told by the prophets that there would be a day that would not be night nor day, could be called neither, a dismal day, but in the evening time it should be Light.

44 Father, we know that civilization has traveled with the sun, from the east coming westward, the early settlers, and so forth. Now, the east and west has met, the same sun that rises in the east sets in the west. We've had a day, Father, where we have done great things by Your grace, we have led people to believe on You, since that morning Son shone down upon the eastern people, and out of It came forth a Pentecostal-filled Church, with signs and wonders, with the Son of God living in them, on the eastern people.

45 Now, on the . . . Them were the Jews and the Samaritans, and the Greeks, but in the . . . Gentile people is the western people. And You said it shall be Light in the evening time. We've had enough light in this dismal day to make great organizations, and rise up great theologians, cause people to be borned again of the Spirit of God, but You promised that that same Son would shine on the western people, and it would come to pass in this day that our Lord would make Hissself known, Jesus promised it, just as He was then, and there would be a—a latter rain, and it would show forth and be like the former rain, and both former and latter rain would be together. We know we've had many

bogus names and cults that's went out by it, under it, but still the Word of God remains true.

46 Now, Heavenly Father, we pray that Your infallible Words, which cannot fail. . . May You show Yourself alive, tonight, among us, by doing and performing the things that You did when You were on earth, because You promised it. And You said, when You were on earth, You did nothing, except the Father showed You first. We pray that that will take place among us tonight, and we will see the Lord God Jehovah, to which we're all worshippers of, may He come forth in His great power, and will shine forth His glory into every gloomy heart, bring forth faith, Life.

47 We pray that every church that's represented here may go from here, tonight, with a fresh vision, and a revival spirit break out into this country, and in the schools, that there will be prayer day and night, and hungering and thirsting. May the salt that seasons our life come, tonight, and make us all thirsty to be like Him. We commit the service unto Him now, the Author Who said Jesus Christ is the same yesterday, today, and forever, may He come shining forth through His Word, and then have the Word shine forth in the people, and we'll praise Him for it with humble hearts, bowed heads. In Jesus' Name, His Son, we ask it. Amen.

48 And in the sacred Readings of Saint Matthew's Gospel, the 14th chapter and the 27th verse, I've selected this for a little drama for tonight. And I will ask that you will listen closely and quiet, so that everyone in the back and around might hear, because it's difficulty, and the building hot. But I want to make it in a drama like, the, this little fellow here, and—and the—the little ones could understand real plain.

But straightway Jesus spake unto them, saying, Be of a good cheer; it is I; be not afraid.

49 I want to take for a text, *Be Not Afraid, It Is I*.

50 Now, it must have been about the time the sun was going down, it had been a terrible day, hot, the crowds had come from everywhere and had gathered, and all were tired and weary, and the sun was way sinking in the west when the service ended. And I can see the big, brawny back of the big fisherman as he begin to move the boat off of the little Galilean shore, on the banks of the gravel, as he pushed it into the water, and the people standing on the bank waving, bidding them all, "Come back to see us again."

51 And as soon as the boat was pushed out. . . Called a ship in those days, which was a large boat that usually had a sail on it, and when the winds were blowing, they could make their travel faster by sail than they could by oar. And in the boat there were. . . a oarsman sat on each

side and sometimes taken six, or eight, or maybe more, oarsmen to oar, because it was really a fish boat.

⁵² And this day the wind was quiet, as it usually does at the setting of the sun, and the blue Galilee was beautiful and calm. And as the little waves begin to float, as the big fisherman climbed down through the midst of the brethren and set down by the side of Andrew, his brother, picked up his oar, wiping the perspiration from his face, waved back to the audience again, as the thousands stood on the bank waving, and weeping for joy of what they had seen during the day. Every once in a while the oarsmen would stop and wave again, as the ones on the bank, waving, "Come back and see us again, because our eyes has seen great things today."

⁵³ There's something about it, that when . . . People always want to look apast the curtain, where they come from, and who they are, and where they're going, and there's only one Book, of all the writings that we have, that tell us that, that's this Bible. It tells us where we come from, who we are, and where we are going. And when they had seen the Author of that Bible, and had knowed that It was truly the Jehovah Who created the creation, they were so happy about it, they were wanting them to come back again.

⁵⁴ And as they rowed on through the—the twilight, and finally so far out they couldn't see any farther, then they were waving farewell, and perhaps the last farewell, and they faded out of sight, as the little ship made its way with the little waves behind it, as the oarsmen pushed it into the depths of the darkness of the Galilee, after rowing awhile, it must have been the young John, young men is usually full of enthusiasm as a student, he stopped, must have been he that stopped, and said, "Brethren, we are well out into the sea now. I'm beginning to get a little bit tired, so let's stop, just for a moment, and rest." And each man stopping, pulling the great oar into the boat, begin to wipe the perspiration from their forehead.

⁵⁵ Young John set for a moment, he said, "Brethren," he must have said something like this, "we can certainly rest assured, that no matter what our priest has said, and what the majority of the people think, we are not following some fanatic, we are following the Son of God. I was a little in doubt, until today. But when I seen those five thousand people, longing to hear Him speak a few words, and had come out in that hot sun, them mothers with those little babies, and how patiently they set, the ones that had the crippled, and the lame, and the blind, fanning them, trying to hear what He had to say, then when they . . . the question come for food, and we got this little boy, that had probably played truant from school, and had a little, five biscuits and two little fishes, that . . . He called, and had them all to sit down."

56 He might have said something like this: “I climbed up on a rock behind Him, to just wonder what He will do, because I have, somewhat in my heart, believed it, but it’s—it’s been so real, till I could hardly comprehend it, to be a Man that eat with us, and slept with us, and walked with us, and talked with us, and was just an ordinary Man. And I noticed Him, when He took those biscuits in His hand, them little loaves, He broke them, and handed them out to we brethren, and as soon as those hands reached back, there was another piece of bread growed on to that, where He had broke off.”

57 I would like to ask the scientist teacher of this school, or whatever school, what kind of an atom did He turn loose? Not wheat, but wheat growed, milled, shortened, baked, and ready to eat. What did He do? And when He broke those fishes, a fish sired, borned, raised, scaled, cleaned, and fried, and was there in a second, when He reached for it, what did He do?

58 “And when they taken five biscuits, and fed five thousand people off of five biscuits, and took up baskets full,” I can hear young John say, “that took all of the doubt away from me. Because I remember that my Jewish mother used to tell me, oh, I can remember her pretty, big, brown eyes looking at me, and saying, ‘John, my son, I want to speak to you of Something is real that’ll mean something to you someday. Of all that you ever do, John, my ambitions is for you to be something great, but above all things I want you to be a believer in Jehovah, as I and your father are, and are trying to raise you.’”

59 “And I remember, as a little boy, when my little eyes would look up to hers, and she’d say, ‘John, when God Jehovah brought His people up out of Egypt, out into the wilderness where they had nothing to eat, Jehovah rained down bread out of Heaven every night, and fed all His children.’”

60 “And, brethren, in this testimony meeting, I would ask my mother, ‘Mother, has God got a whole lot of Angels that’s professional bakers, and He’s got a great big sky up there full of ovens, and every night He’d bake that bread, and bring it down by the Angels, and lay it all out on the ground? Is that the way He done it, Mama?’”

“She’d say, ‘No, John, you’re just a little boy, so you do not understand. Jehovah is a Creator, He just spoke the Word, and the bread came down.’”

61 “Now, my brethren, this afternoon when I seen a Man Who eats with us at the table, Who wears the same kind of clothes we wear, Who cries when we cry, drinks at the same fountain we drink, has His ups and downs and flusterations as we do, but when I seen Him take that biscuit, break it five thousand times, I knowed He was associated

with Jehovah. He was that same Jehovah that my mother told me that brought bread out of Heaven, because here He was doing the same thing that Jehovah done. He was not . . .

62 “To me, from henceforth,” said John, “He’s more than a man, He’s Jehovah, because He does the works of Jehovah. And now, do not we remember that He said, ‘If I do not the works of My Father, then do not believe Me, if you cannot believe My teaching, then believe the works that I do, and if I don’t do the same works that Jehovah done, then believe Me not’? And there He did the same work that Jehovah did, and only Jehovah could do it.”

63 So to men, today, who teach that He was nothing but a good man, or merely some prophet, that social Gospel won’t stand up, He was God, the Creator, represented in a body that’s called Jesus Christ, the Son of God. John said, “That settled it for me.”

64 Well, of course, you know Simon, he’s always got to put his part in, too. He was an ignorant man, the Bible said, unlearned. He did not have an education, 4th chapter of Acts says that, or, the 3rd chapter of Acts, I believe, said that he and John both were both ignorant and unlearned; I’ve been told that he could not even sign his own name. But Jesus gave him the keys to the Kingdom, because he had the revelation of Who He was.

65 He had something to say, He said, “Well,” I can see him put his arm around Andrew, his brother, and say, “Andrew, I remember when you used to come tell me about some wild-looking fellow coming out of the wilderness by the name of John, that was baptizing the people with water, saying that a Messiah was coming. Well, now, if . . . Course, I could not believe such a thing as that. But one day Andrew persuaded me to come and listen to this Man, and to see if He really was the Messiah.” And he said, “I had been taught by My father . . .”

66 Now, I would just like to make a little statement here. Let’s just dramatize him for a moment. I can hear Peter say, “You know that I was a Pharisee. My father was one of the head men of that Pharisee church, and my father told me one day when we got through seining, ‘Simon, we have made our living, day by day, off of this lake.’” Now listen close. “We made our living, and, father and I, and mother, and Andrew, and all, so that we would catch fishes every morning, we prayed that God would give us our daily bread, give us our fishes.

67 “One day when Dad come in, and set me upon the bow of the boat, and said, ‘Simon, my little boy, Daddy has always believed that someday the Messiah would come in my day, all of us Jewish people has looked for that. But perhaps I won’t see Him, I’m getting too old. But, Simon, when He comes, there’ll be a lot of stuff go out before He

comes that'll cause the whole country to be confused, there'll be false Messiahs, and everything come, but, Simon, I want you to be taught.'"

68 Oh, how it would do good if we American people would teach our children such things, instead of tap dancing, and rock-and-roll, and the stuff that we so do today, and just let them join the church, but tell them what to look for!

69 Now, said, "'Simon, when He comes, our prophet Moses said that He will be a Prophet, 'The Lord your God shall raise up a Prophet likened unto me.' And we as Hebrews are knowed to believe that God's Word comes through the prophet and nothing else. Now, I want you to remember, Simon, when He comes, He will be this Prophet.'

70 "And when I walked up into His sight the first time . . ." Listen close, Simon testifying. They got a testimony meeting now, out on the Galilee. And said, "When I walked up first in His sight, when this Man looked at me in the face, He said, 'Your name is Simon, and you're the son of Jonas.' Not only did He know my name, but He knowed that godly, old father of mine. That settled it to me, I knowed He was the Messiah, that finished it for me."

71 Philip said, "Can I testify, brethren?" So, he said, "I was standing, and seen that, now, Nathanael, don't feel bad, but I run to tell Nathanael, because I knowed that Nathanael was a Bible student. So I run around the mountain to find Nathanael, and I said, 'Nathanael, come see Who we have found, Jesus of Nazareth, the son of Joseph.'" And he might have said this: "Nathanael, you know where I found you?"

"Yes, I was under one of my fig trees, praying."

"Yes." And he said, "Come, see Who we have found, the . . . Jesus of Nazareth, the son of Joseph, that's the Prophet that Moses told us would come.

72 "'Oh, now!'" said Nathanael. "'Now, Philip, you've—you've gone off on the deep end. Why, if the Messiah would come, He'd have to come to Caiaphas first, or He'd have to come to our church. If He—if He was real Messiah, you know He'd have to come to us Pharisees, that's all there is to it. But just to say He would come out of Nazareth, a bunch of holy-rollers!'" Excuse me, I oughtn't to have said that. See? Excuse me, I didn't—I didn't mean that. See? "'He wouldn't come through a bunch of people like *that*. If He ever done anything, it would be amongst us smarter people, if He did it.'" But you see, God does what He wants to, that's His business. And he said, "'No one would come like that.'"

73 He, and Philip gave him one of the best answers that any man could do, he said, "Come, see for yourself." Now, that's a good idea. "Don't

stay home and criticize, come, find out for yourself, and search the Scriptures, for the Messiah will certainly be Scriptural. Come, find out for yourself."

⁷⁴ And when on the road around, I can just hear them talking, and he said, "'You remember what, we went and got some fish that time, and the old fisherman could not sign his name to it, that fellow called Simon?'

"'Yes, I remember.'

"'When he walked up into the Presence of this Messiah, He told him his name was Simon. And do you remember his daddy?'

"'Sure.'

"'What was his name?'

"'Jonas.'

"'All right. He said, 'You are the son of Jonas.' Now, Nathanael, you are a Scriptural student, what will the Messiah be when He comes?'

"'He will be a Prophet.'

"'Well, does that fulfill it?'

"'Oh, yes, if He could do it, but I don't believe He'd do it.'

I can hear Philip say, "'It wouldn't surprise me but what He tells who you are, when you come up.'"

⁷⁵ Walked up then, and they got into the Presence of the Lord Jesus, and Jesus looked around and seen him, "He said, 'Behold, an Israelite in whom there's no guile.'" Now, you say, 'cause, he was dressed. No, all easterners dressed the same, they had beard, turban, and ever- . . . dark complected. "Said, 'Behold, an Israelite in whom there's no guile.'

"He said, 'Rabbi,'" (*rabbi* means "teacher,") "'when did You ever see me? I'm a total stranger to You. When did You ever see me?'

"He said, 'Before Philip called you, when you were under the tree,'" fifteen miles around the mountain, "'I saw you.'

"He said, 'Rabbi, Thou art the Son of God; You are the King of Israel.'

"You remember what the Pharisees, and the teachers said, standing there? Said 'This man is Beelzebub, he's a fortuneteller.'

⁷⁶ "Jesus said, 'I forgive you for that, but someday the Holy Spirit is coming to do the same thing, and you speak one word against It, it'll never be forgiven.'" That's today.

⁷⁷ Now, what a testimony! Then it must have been Andrew, as I draw a little closer to my testimonies, Andrew said, "Could I testify just a

minute, brethren? You remember the day that . . . ?” Now, it’s getting darker and darker, the evening star had come out. And—and so, said, “Could I have a little testimony?”

78 Is the lady just going out, she has to . . . ? Going out, she’ll be back in a few moments? All right. I was going to say, if she . . . don’t let her leave without being prayed for, we want everybody prayed for.

79 So, now, said, “Do you remember that day that Jesus, our Lord, said that He had to go down to Jericho?” Now, from Jerusalem to Jericho, if you’ve ever been there, is right down the mountain, but He had need go by Samaria. Why? The Jews had heard it, and the Samaritans hadn’t heard it.

80 Now, the Gentiles wasn’t looking for no Christ. And let me say something right here to you, you sick people: He only comes to those who are looking for Him. When you talk of Him, like on the road from Emmaus, and . . . He only comes to those who believe Him, He will never have nothing to do with an unbeliever. He only comes . . . And Gentiles, we worshipped idols in them days.

81 And there’s only three races of people, that’s Ham, Shem, and Japheth’s people, that’s where the whole human race sprang from, and that’s Jews, Gentiles, and Samaritans. Look at Peter with the keys, opened it at Pentecost, opened it to the Samaritans, opened it at the Gentiles, and then she was free to the world. See?

82 Now, and so, now we notice, said, “He sent us down into the city of Sychar, there, to get something to eat, some victuals. And you remember when we come up, we was surprised? A woman with the mark of prostitution upon her was on her road to the well, and there was no one there. So we thought we’d just see what she said to our Master, and see what He did when He met a woman, so we hid in the bushes.” Now, listen close to the con- . . . the testimony. “And the first thing what happened when He walked up . . . she walked up to let down the kettle, the pot, for some water, started to raise up the—the pot like *that*, why, He said, ‘Woman, bring Me a drink.’

“And we thought, ‘Well, did we leave our Lord without a drink of water?’

“And she said, ‘Why, we have segregation here, you Jews shouldn’t ask Samaritan women such things as that.’

“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.’

“Said, ‘Well, You have nothing to draw with.’

83 “You remember, the conversation went on, and we were listening. And after while He looked her right straight in those big, brown eyes of

hers, and said, 'Go, get your husband, and come here.' And the woman flatly denied of having a husband.

84 "And we thought, 'Uh-oh! Oh, here's a slip-up. Now, what's He going to do? He tells the woman that she has a husband, and go get her husband, and she says she does not have a husband.' You remember, brethren, how we looked at one another?

85 "And then we noticed our Lord in His still manner, as He looked her in the face, and said, 'Thou hast said right, because you've had five husbands, and the one you are living with now is not your husband, and you said well.' And that woman, did you remember, brethren, what she said?"

86 How much different her testimony was to the preachers of that day! The preachers said, "He's a fortuneteller, a devil, Beelzebub." Anybody knows that fortunetelling is of the devil. And that's the reason that Jesus said to speak that, to call the Holy Spirit working a fortuneteller, or a devil, was blasphemy of the Holy Ghost, and was unpardonable, calling the Spirit of God a devil.

87 So then he said, "That woman looked Him in the face, and her in her condition, a sinner," (I hope I don't hurt anyone, but I've got to say something, and being a prostitute, living with five husbands, six husbands, she knowed more about the Bible than half of the scholars in this nation knows.) "what did she say? She looked straight at Him, she said, 'Sir, I perceive that You are a prophet,'" not *Beelzebub*, like the preachers said, but a *prophet*. "Said, 'We know, we Samaritans, we know that when the Messiah cometh, He will tell us all these things, that's the sign of the Messiah, when He comes. We know, Jesus, Who,'" I mean, "'Messiah, Who is called the Christ, He will tell us these things, that's the sign will follow Him, because He's a Prophet, and You must be a prophet also. But the Messiah, we haven't had a prophet for hundreds and hundreds and hundreds of years, so, but when He comes He will tell us these things, You must be One of His servants.'

88 "Jesus said," and the only One that ever could say it, or ever will say it, "He said, 'I am He,'" amen, "'Whom you're looking at, I am that Messiah.'

89 "She dropped that waterpot, she had something more interesting then, than the waterpot, into the city she went, and here's what she said to the men of the city: 'Come, see a Man that told me the things that I have done. Isn't that the very Messiah?'"

90 What would they say today? "Mental telepathy, psychology, mind reader, fortuneteller." No wonder we got an atomic bomb with our name on it. You've got to spurn—you've got to spurn mercy, and there's nothing left but judgment after you spurn mercy, that's right, you step

over the borderline. You do it so simple, many people think they have to do something *great*.

⁹¹ Why, if they'd have only knowed who John was! You never know who's who, until they're dead. He comes to the elected Church, and that's the only One that knows Him. I challenge you to go back through the Bible and find any prophet that they didn't do the same thing. Jesus, they didn't know Who He was until He was dead, buried, and rose again.

⁹² Let me ask you Catholic people something: What about your—your saints? What about Joan of Arc? You were so infallible. What did your priests do to that woman? She was a prophetess, she saw visions, she prayed for the sick and they were healed, and what did your church do? You burned her to the stake as a witch. Oh, of course, you seen your mistake a hundred and fifty years later, and you done repentance, dig up them priests' body and throw it in the river, that's a *lot* of repentance. It goes right over the head of the wise and prudent, until it's past, and then they're already in judgment.

⁹³ Let me say to you, church, the true Holy Spirit is here in this nation, tonight, in this world, tonight, don't you let It pass over your head, recognize It now. Healing is here for you, the Holy Spirit, forgiveness of sins, all the benefits of Calvary is for you, don't pass it by. Don't close yourself in on some denominational doctrine and forget to look at the Bible, see if this isn't the day that we're supposed to see these things. Don't notice a bunch of illiterate preachers, maybe, like myself, who's trying to explain It, but look at what the Bible says, and watch what It does. If It's the Spirit of God, It'll act like the Spirit of God, It'll do the things the Spirit of God did, if it doesn't, then it's not the Spirit of God.

⁹⁴ If I preach the baptism of the Holy Ghost, that Jesus was raised from the dead, and God doesn't confirm that with the same works that Jesus did, then I'm a liar. But if I—if I preach that message and God turns around and does the same thing, if I don't even have a—*a* grammar school education, what difference does that make? It's God using something, He can use a stick if He wants to, He can use anything He wishes, He's God.

⁹⁵ Now, let's let one more testify, will you? It must have been Brother Matthew, said, "I know it's getting a little late, brethren, but let's let me testify." Said, "Do you remember when we got down in Jericho that day, you remember that little Brother Zacchaeus down there? He was a businessman, a tax collector. We always thought he was a little shyster," excuse that expression, I didn't mean it that way, "just a little renegade. But, you know, our Sister Rebekah, she was a believer on

Him, she believed the Lord Jesus. And you remember how she asked all the women to pray down in Jericho, when we heard of Jesus going down to hold a campaign?

96 “And when He got down there in Jericho, little Zacchaeus told us later, you know, one morning he got up early, he knowed Jesus was coming, so he went down there. And he was a little bitty, short fellow. So, he stood up to the gate where He was to come in, at the south gate, and he noticed he was too little, he couldn’t see Him. He said, ‘Whenever I see that Fellow, I’m going to give that Holy-roller a piece of my mind!’”

97 Remember, He was called a heretic, He was called an insane person, “We know that you’re mad, and have a devil.” Is that right? What does *mad* mean? “Crazy.” “We know that you’re a Samaritan, you’re crazy, got a devil on you, that’s what’s doing all these things, you’re a devil and mad. You don’t join our organizations, so we know you’re a devil.” Now, that spirit still lives.

98 Now, we notice that he said, “I’ll just wait. Rabbi Lavinsky . . .” I hope there’s not a Rabbi Lavinsky here. [Blank spot on tape—Ed.]

99 “. . . ? . . . Jehovah just expects you to come on to church, and pay your tithes, and live a good life, and that’s all. Don’t. . . Look, that Messiah may be a million years from now, might not even come at all.” There’s a lot of Bible schools today teach that the physical, I believe it’s eighty-something percent of the *so-called* Christians don’t believe in the physical return of Jesus. I heard it; I got some government statistics there of the different denominations, and I forget, it’s worse than that, that don’t believe in the virgin birth. How can anything happen? How can we build a revival in this nation? When you take the virgin birth out of Christianity, you knock the foundation from under it.

100 If He was the blood of a man, then He’s no more than I am, or you are, but He’s the Blood of God. God, Holy Spirit, overshadowed the virgin and created a Blood Cell, and that’s the Blood of God. The Bible said we are saved through the Blood of God, not a man, God. But they deny it.

101 “So little Zacchaeus, little bitty, short fellow, he said he got up that morning. . .” Let’s give him a little drama, for this little girl setting here. Watch him . . . Her little, bright eyes, and little hair combed down! And I can imagine seeing. . .

102 “You know, Rebekah, his wife, she believed Jesus, so she was just praying all the time, ‘O Jesus, I pray Thee, that whenever He comes into the town, here, that my darling, little husband, he’s a good man, but he’s just all tied up with them, all kind of Kiwanis meetings, and lodge parties, and all these things to. . .’”

103 Now, I ain't saying nothing on Kiwanis now, that's all right. See? Just some people take . . . Cause I—I believe that the Masons are all right, but the Mason Lodge will never take the place of the Church, or the Blood of Jesus Christ. All my people are Masons, and, now, they're all right as a lodge, but it won't take the place of the Church. And the trouble of it is, you've got the church, to it's no more than a Masonic lodge, or any other lodge, a church is a house of God where Christ lives, and manifests Himself amongst the people. That's right.

104 Notice, "So Zacchaeus, he, I see him go out there, and he said, 'Now, here they're climbing all over the gates and everything else, I—I'd never see Him, so I'm going down here, I know He always goes down Hallelujah Street,'" He still does, "and He turns on Glory Avenue, and so I'm going down there at the corner and wait for Him.'

105 "So he goes down there, and he has his best garment on, you know, he was standing down there on the corner with his best garment, all groomed up, you know, 'Wait till I see that there *so-called* Prophet from Galilee! I will tell Him a piece of my mind when I see Him. He don't know how many degrees I got, and my good friend, the rabbi, has taught me a lot of things, I will tell Him something. And I will tell Him if He don't quit with His witchcraft around my wife, I'm going to do something to Him. I will give Him a piece of my mind. I have my wife out there on no long night prayer meetings, and things, no, sir. She's left the club, she quit playing cards, she's done, oh, my, got all the . . . the rabbi's wife, and all them, all, or, these other people, all tore up, I tell you, with that fanaticism. I will tell Him when I see Him!'

106 "Standing there grooming his little self, he thought, 'Wait a minute, that crowd will follow Him.'" That's right, they usually do. "That crowd will follow Him, so if He comes up *here*, well, I'll be no better off than I was down *there*.' So he says, 'You know what I believe I'll do, there's a sycamore tree standing there, so I believe I'll just get up there. When I get up in that tree, I'll tell Him when he passes by.'

107 "So he looks around, and say, there set the city garbage can setting there, 'Well, maybe, if I could get that over here! I can't shinny up the tree.'" *Shinny*, I meant "climb up the tree." See? Excuse my lang- . . . , or, my . . . I'm just a Kentuckian. "So—so he goes over and gets his arms . . . Now, now, he backs off, 'You know, my, I got on my best clothes. How can I . . . ? I couldn't be caught with that garbage can.'"

108 But there's *something-another* about it, if you're trying to see Jesus, you'll manage some way to see Him. If you . . . You'll do things you didn't think you did, you didn't think you'd ever do it, but you do it anyhow, if you want to see Jesus. You lay where some of these people are, and you'll just lose all that ol' prestige.

109 “So he slips over, and holds his nose, and gets the garbage pail.” You understand, honey? “Here he comes over, you know, packing, and he happens to look up, and here’s his competitor, saying, ‘Well! You know what? There’s Zacchaeus, he’s working for the city now, the garbage disposal.’ Well, he was determined to see Jesus, so he didn’t care.”

110 Maybe some of you all might feel the same way, some doctor of divinity set back there say, “I wouldn’t want to be caught amongst this bunch of people,” but you’re exposed now, brother, you’re ruined now. But if you’re determined to see Jesus, you don’t care anyhow, that’s right, you don’t care anyhow.

111 “Here he comes with the garbage pail, walks over, and sets it down by the tree, and shinnies up the tree, and gets up there, sets up there picking splinters out of his hand, wiping the garbage off his new clothes. But he wants to see Jesus.

112 “He said, ‘You know what? I remember Rebekah told me that that Guy was a Prophet. Now, I believe there’s a hoax in that, somewhere.’” They still believe the same thing. “‘There’s a hoax in it, somewhere. Those disciples, somehow, they work it up among them, *something-another*, they go get somebody that He knows, and He tells them them things. So I—I know . . . You know what? I’ll tell you what I’ll do, I’m just going to hide from that Fellow.’

113 “So he set down where two limbs meet.” And you know, that’s a good place for you to set awhile, where two ways meets, yours and God’s, make your decision from there. “So, he set down on this limb, and he reached over and got some of the big sycamore,” *sycamore*, actually it was an olive tree, “so he just pulled over the, and covered himself all up everywhere, said, ‘He will never see me setting up here, but I’m going to get a look at Him when He comes by.’ He covers himself all over, and he leaves one big leaf there, so he could raise it up and look out,” like *this*.

114 “So he sets there, and he said, ‘Now, I’ll be able to know, because *somehow another*, everywhere He’s at there’s a lot of noise.’” You know, that hasn’t changed. No. Where Jesus is, there’s usually a lot of noise. “So, he said, ‘I’ll hear the noise coming a long time before He gets there.’

115 “So after while he heard the noise. And you know, coming in front, great big, sturdy, fellow, Simon Peter, saying, ‘Would you stand aside? We’re very sorry. Our Master is tired, He preached all night, almost, last night; He healed many of the sick. Would you stand aside, please? We’re sorry. People with their children, well, would you just stand aside, please? Our Master has got to have His breakfast, yet, this morning. Would you just stand aside?’

116 “So Zacchaeus said, ‘That ain’t Him, that’s that old, ignorant fisherman up there I used to buy fish from, that ain’t Him.’ So about that time, he said, ‘He must be a great big, princely, Guy with a crown on His head, walking sturdy, you know.’” You know, I hate to see anybody put on the dog, that’s a stuffed shirt, that’s—that’s not a man of God. So here, but they noticed when He come along, a little, humble Fellow, not with His collar turned around in the back, and turbans on top of His head, but He was just an ordinary Man, dressed like an ordinary man.

117 “So as He comes walking by, Zacchaeus pulled his leaf down, said, ‘You know, there’s just *something* about that Man that I like.’” You can never get a glimpse of Him, but what you love Him, I don’t care who it is. I know the first time I took a look, by faith I saw Him, what He was, put my hands on His feet, seen Him dying there for me, and looking down to me, oh, that was enough.

118 “Zacchaeus pulled his leaf down, said, ‘Oh, is He come close? Now, He can’t see me, He won’t know I’m here. Now, He don’t know, because He, if He’d see me up here . . . but He can’t see me, ’cause I’m all covered up, I’m in this tree, and a little bitty fellow setting up on this limb here, and I’ll watch Him.’ So, we noticed Him, He come walking, just in His ordinary manner, walking quietly, walks down.” I can see little ol’ Zacchaeus looking under the tree leaf, like *this*, you know, looking as He come by.

119 “When He just got passed by, he raised his leaf up, Jesus stopped, said, ‘Zacchaeus, come down. Going home with you for dinner.’ Not only knew he was up there, but knowed what his name was, that settled it.

120 “Well,” and he said, “you remember when we was going out the gate, Blind Bartimaeus, when Blind Bartimaeus said he had been sitting there, thinking about how that the—that the Messiah would be when He come, and so forth, and how that if the prophets lived, he’d go by and ask them for, to receive his sight, and all at once he heard them coming by, a howling mob? There we were again. And he was sitting there, shivering in the cold. You remember his testimony? And he said—he said, ‘Who goes by?’

“And said, everybody said, ‘Oh, shut up.’

121 “And he heard somebody holler, ‘Hey! Hey, you! You, the Galilean prophet, you! We hear you raise the dead,’ it was a priest, said, ‘we got a whole graveyard full of them up here, come up and raise one for us, we’ll believe you.’” That same ol’ devil still lives, you know. “‘We heard you raise the dead, we got a graveyard full of righteous men dead up here, come, raise one of them, we’ll believe you.’”

¹²² Never bothered Him a bit, He just kept walking on. The souls of the world was resting upon Him, He was going to Calvary then, going up the hill.

“Bartimaeus said, ‘Who passes?’ And they shoved him down.

“And after while some nice, courteous lady come by, and said, “Oh, poor fellow!” Said, “Oh . . .”

“Said, ‘Who’s passing, lady?’

“‘Oh,’ she said, ‘don’t you know Who it is?’ Said, ‘It’s Jesus of Nazareth.’

“‘No, I don’t know Who Jesus of Nazareth . . .’

“‘The Galilean Prophet?’

“‘No, I never heard there was such a Person.’

“‘You know Who the Son of David is coming to be?’

“‘Oh, the Messiah?’

“‘Yes.’

“‘Oh, if I could have only seen Him! How do you know It is?’

“‘I’m one of His followers.’

¹²³ And I want to say something here: His followers always show courtesy to everybody in their lives, you see. They’re ready to help somebody, ready to do something for somebody else, His true followers.

“And said, ‘Yes.’” And it might have, let’s say it was Rebekah, “‘My husband was just saved a while ago, and I’m so full of joy.’

“‘Well, now, you mean that That is the Messiah that we’re taught was to come, the Prophet that Moses said? How far is He?’”

¹²⁴ Now, if you was ever there, and looked where he was supposed to be setting, he was a good two hundred and fifty yards away, with about four or five thousand people screaming, “Hosanna, to the Prophet! Hosanna, to the Prophet!” Other one hollering, “Away with him!” And throwing overripe fruit at Him, and things like that. All those kind of things, how could He have ever heard, “Jesus, Thou Son of David, have mercy! Thou Son of David, have mercy?”

¹²⁵ “So let’s think that Bartimaeus thought this: ‘If He is that Messiah, He’s a Prophet.’ I can just see him kneel down on his knees, shivering, and saying, ‘Oh, Jehovah, Your Messiah that I’m longing to see all my life, and if that’s Him passing by, let me touch Him, Lord. I can’t get to Him, but can my faith reach Him? Oh, let me touch Him, Lord!’

¹²⁶ “About that time Jesus stopped, and said, ‘Bring him here.’ He couldn’t have heard him, He was too far away from him, all that

howling mob, but his faith stopped Him.” And look where He was going, to Jerusalem with the sins of the world on Him, but look, the faith of one blind beggar, amen, stopped Him. And the faith of one person here, tonight, will bring Him from Glory, down here, to do the same thing.

¹²⁷ Oh, we could go on with the testimony, but I’ve got to hurry. Yes, I’m past time. Just let me wind up one more little statement. They were testifying. You know what? While them brothers was testifying, the devil happened to look over the banisters, over there somewhere, or over across the hill, and said, “Uh-oh! Uh-oh! I got them now, they went off without *him*.” And that’s what the church has done today. We’ve had such big building programs, so much money, so much fashions, trying to pattern after the next people, till I’m afraid we’ve gone off without Him, our lives prove it, gone off without Him.

¹²⁸ Devil says, “Now, I can get them.” So he begin to blow his poison breath, the sea begin to go plumb to the bottom, with big waves licking up. That’s what he does today when he sees you go off without . . . a church just with a bunch of cold, formal theology; an “*Amen*,” would cause somebody, stretch their head around, wondering what happened; no spirit, no more all-night prayer meetings, no more burden for the sick, no more burden for the dying, no more burden for the sinners; then he begins to blow his poison breath, saying, “And the days of miracles is past.”

¹²⁹ He begins to whip the little boat from side to side. “Is it real? Could it be real? Maybe we’ve been wrong. Maybe our fathers, who said to receive the Holy Ghost, maybe it’s wrong. Wesley could have been a little out of his head, Luther could have been wrong also, Knox, Calvin, all those fellows.”

¹³⁰ And John Wesley preached Divine healing, and believed in Divine healing, and practiced Divine healing. Every time we ever had a revival, any time through the history, it started with Divine healing. That’s right. See if Luther didn’t heal, the rest of them, all the way down, practiced Divine healing. Then they organized it, and then the winds begin to blow, ’cause when you organize it you go off without Him, and you got your own theology then, you see.

¹³¹ If you’d make your doctrine, and end it with a comma, “We believe *this*, *plus* as much as that God will reveal to me,” that’s all right. But when you write up your doctrine, you end it with a period, “We believe *this* and *that* only,” then you’ve shut God plumb out of the thing. Right. God just keeps moving on, He just moves.

¹³² The Pillar of Fire, as soon as Luther saw It, he come out of the Catholic church. What did they do after Luther’s death? They built

a organization under It, the Fire left. John Wesley saw It, he owned sanctification, he went out after It, left Luther, left the Anglicans, and went out after It. What did they do after Wesley, and Asbury, and them died? They made an organization, God pulled right straight out, and went to the Pentecostals. Here they saw It, and away they went with the baptism of the Holy Ghost. What did you all do? Organized it, and He's pulling right away from you, going right on. See?

¹³³ He just go right on, 'cause you go to fighting and fussing with one another. When you do that, you're finished, you are finished, brethren. God is love, "This will all men know you're My disciples, when you have love one for another," with a hand out and a heart out. Some of the finest people in the world is in these churches, but the system of the thing, you see, is what gets it. Fine people in the Catholic church, but it's the system that keeps them from serving God.

¹³⁴ Now, He saw them, and there they was, tossed about, all hopes gone. That's where you're laying, where you're laying, this poor mortal laying here, just about dead, that little baby, you out there with the heart trouble, with cancer, that's where you're at, just all hopes about gone. But you know what? In all of our sin, in all of our differen, let me give this encouraging word before we pray: He hadn't left them, He climbed the highest mountain there was, so He could watch them all the way across, He was setting up there watching.

¹³⁵ When He died at Calvary, brother, He never left us, He climbed the hill of Calvary, on and above the moon and stars, on and above the Milky White Way, until He set down at the right hand of God in Heaven. "And His eye is on the sparrow," and I know He's watching us, tonight. He hadn't gone so far, He seen them in trouble, He saw the devil was about ready to get them.

¹³⁶ He sees the devil is about ready to get you all, He sees it's just about ready, you're going to a premature grave, some of you is going as a sinner, if you don't repent, some of these will go premature, because Satan's sickness has set in, gripping the life out of you. But remember, He's setting on High watching, waiting to confirm His Word, He watches over It to confirm It. Is that right?

¹³⁷ What happened? When the oars had broke, the mast pole had fell, the little ship was water-logged. . . That's about like our churches are tonight, water-logged, fussing about all kinds of baptisms, and everything else, we're water-logged. Baptizing *this* way, sprinkling, pouring, fussing, arguing, carrying on, the oars is broke, and the sails are gone, and there's no more rushing wind, if it come it couldn't blow us anywhere. There you are, see, all gone.

138 But here He come walking on the water, oh, my, walking on the water. And what did the disciples think when they saw Him come walking? They thought He was a spook, they said, "Oh, it's a ghost. Oh, we're scared! We're afraid!" And begin to cry, "Oh, it's spooky! Don't have nothing to do with it. It's—it's—it's—it's mental telepathy. It—it—it's fortune-telling."

139 Just as they did then, so do they do now, same thing, afraid of it, "Well, our church don't teach that, I'm afraid of it." But the Bible teaches that. If He could speak tonight, you know what He would say? "Be not afraid, it is I." And if it's Him, He will do His same works, Jesus said, "If I do not the works of My Father then believe Me not, but if I do the works of My Father, then believe the works."

140 If I told you, listen, in closing, if I told you the spirit of an artist was in me, well, you'd expect me to go out here and paint a picture like the artist, if that spirit's in me. That right? If I told you the spirit of a mechanic was in me, you'd expect me to understand, almost, the beat of that motor, what was wrong. If I told you the spirit of John Dillinger was in me, I'd have guns, it'd be dangerous to stand before me, if that spirit was in me. If I told you the Spirit of Jesus Christ was in me, then I'll do the works of Jesus Christ, so will His Church, 'cause that's His Life in It.

141 Now, what He was then, and what them people testified of, if He will do that same thing, tonight, will you realize that your faith has called Him from Glory to this building, tonight? Will you accept it? Then what would you say? "Be not afraid," that's what He'd say, "It's I."

142 Some of you say, "What is it, Brother Branham?" I—I. . . Every night when the meeting starts, I feel them say, "You know, I believe he's reading their mind," one say, "It's telepathy," one say, "It's nonsense," brother, you're only sealing your own doom.

143 If He could speak Hissself. . . If that isn't the same Word He. . . How many knows that Jesus Christ is the Word of God? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." Is that right? How many knows that Hebrews, the 4th chapter, the Bible said that the Word of God is sharper than a two-edged sword? That's preaching, slice her down, cutting both, two-edged, coming and going.

144 Some people thinks humility is something that ought to wear a skirt. No, no, you—you misunderstand that. Jesus, the humblest Man that ever lived, and He could plait ropes together, and look on them with anger, and run them out of the temple. Yes, sir. Certainly.

¹⁴⁵ You say, “He had compassion.” He did. Why did He pass through thousands of people that were lame, blind, halt, withered, and found a man laying on a pallet? Maybe he had prostate trouble, he could walk, he said, “When I’m coming down, somebody beats me.” He . . . Wasn’t going to kill him, he had it thirty-eight years. And the Bible said He passed through great multitudes of lame, blind, halt, and withered. Is that right, brethren? A compassionate God, passing through that kind of people, and found a man laying on a pallet.

¹⁴⁶ How many knows what a pallet is? I was raised on one, see, so . . . Then, you . . . Laying on this pallet, and there he was, laying there, and Jesus looked around until He found him, and the Bible said that He knew he had been in this condition, and He said, “Wilt thou be made whole?” Why not the twisted man? What about that woman there with the dying baby? What about these? What—what about them? “Wilt thou be made whole?”

He said, “I have no one to put me in the water, when I’m coming, somebody steps down.”

Jesus said, “You’ve had that for thirty-eight years.”

“That’s right.”

“All right. Take up your bed, and go into your house.” He never questioned, he just picked up the bed and went walking on. Is that right?

And the Pharisees and the Sanhedrin court, the church, questioned Him, “Why not all the rest of these?”

¹⁴⁷ He said, “Verily, verily, I say unto you, I can . . . the Son does nothing in Himself, but what He sees the Father doing, that doeth the Son likewise.” That’s compassion. *Compassion* is “follow the will of God,” not human sympathy, but *compassion*. Oh, it’s two different words altogether, *sympathy*, and *compassion*. See? If it wasn’t, Jesus sure made a rude mistake when He did that. See?

¹⁴⁸ So, you must realize that the compassionate Christ, again, He has healed every one of you, you’re all free, if you can believe it. Now, do you believe this is the Word of God? That that’s exactly what Jesus done, what they were testifying about? Raise your hands.

¹⁴⁹ Now, if He was standing here, the One Who wrote the Word, if He was standing here, and would tell you, and prove to you that He was standing right here on the platform, would you be willing to accept Him, and say, “That settles it for me, I . . .”? If He’s standing here, and wrote the Word, and said, “Wherever two or three are gathered in My Name, I’ll be in their midst, and the works that I do shall

they do also. . .” Is that right? Saint John 14:7 . . . 14:8 “The works that I do. . .”

¹⁵⁰ Now, here’s a broad challenge before, as the brother said, nineteen hundred people, *here* lays a Bible on the desk, *here* is two or three sheets of paper of some kind, and something, I don’t know what even is on them, they belong to some of the brethren here, *here* is a Bible, there’s nineteen hundred people, there’s not a person here that I know. I can’t see one living human being that I know in that audience. If you’re all strangers to me, raise your hand.

¹⁵¹ I’d like to even, maybe, if I had time, have this minister, who was on one of the private interviews this morning, let him stand and tell you what the Holy Spirit done up there this morning, beyond a shadow of doubt what He did, and went back, and brought out, and showed, and revealed, and. . . But if you believe that Jesus Christ dwells in His people. . .

¹⁵² Look, all that God was, He poured into Christ. You believe that? “In Him dwelt the fulness of the Godhead bodily.” You believe that? Cause He was—He was—He was God in the. . . He was the Son of God, but yet He was God, God changed His cast from a Spirit, and stretched His tent, and begin. . . He become us. He become us, that we, through His grace, might become Him. Amen. Brother, surely, they get that. See?

¹⁵³ God was made flesh, so we could. . . First Timothy 3:16: “Without controversy great is the mystery of godliness, for God was manifest in the flesh, and believed on in the world, and—and is gone and is received up into Glory.” God made manifest.

¹⁵⁴ God was in Christ reconciling the world to Him. So all that God was, He poured into Jesus, and all that Jesus was, He poured into the Church. So that’s the reason He commissioned us to baptize, said, “Go ye therefore, teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost.” Why? Not three different Gods, but three offices of the same God, the Fatherhood, the Sonship, the Holy Ghost dispensation. Now, Father, Son, and Holy Ghost, that’s God. Not three or four or five different Gods, but one God manifested in three manifestations of one God, Father, Son, and Holy Ghost, the trinity.

¹⁵⁵ Now, we notice that same God then, that was in the Pillar of Fire, was the same One that was in Jesus, because He said, “Before Abraham was I AM. I am the Rock that was in the wilderness.” And He said, “I come from God, and I go to God. At that day, you’ll know that I’m the Father, the Father in Me, and I in you, and you in Me.” There we are, all together, God in us, God in you, that same God.

¹⁵⁶ The trouble of it is, you Pentecostal people, you Baptists, you Methodists, you fail to recognize your God-given privilege. Hear me! THUS SAITH THE LORD, you believe it with all your heart. He promised it in the last day. Hasn't been for two thousand years, because the Bible said it wouldn't be. But Jesus said, "As it was in the days of Sodom," when that Angel come, turned His back to the tent, and asked for Sarah, and told what she said in the building. How many knows that? Jesus said, "As it was in the days of Sodom, so shall it be at the coming of the Son of man." When? Just before Sodom burned, that's just before this world is going to burn. The whole unbelieving world will be . . . go into chaos, and burn with fervent heat, we know that.

¹⁵⁷ And just before that time, remember, THUS SAITH THE HOLY SPIRIT: This is your last sign. Write it in your Bible. And if something rises besides this, and greater than this, call me a false prophet. That's a quite a statement. I watch what I say. I'm in contact with better than ten million people around the world, see, so I have to say that, and I know I didn't say that myself.

¹⁵⁸ Now, He's here. I can't heal you, I have nothing to heal you with, but the One that has healed you is here, trying to get you to believe it and accept it. Now, I ask you, as my brother, my sister, in the Name of Jesus Christ, believe this Gospel Message.

¹⁵⁹ And if you don't want to believe me because I don't belong to your denomination, I don't belong to any denomination. I am a Methodist, I'm a—I'm a Pentecostal-Methodist-Nazarene-Pilgrim Holiness. See? I'm your brother. I'm a Mennonite-Amish, I'm—I—I'm all that. See? I—I—I'm your brother. See? I'm the Assembly, the Church of God. Every one of you fine brethren that's helped, your people around the world has sponsored my meetings, and stayed behind me in foreign fields, and backed me up, brethren, I'm right here to represent, I'm your brother, I'm—I'm for you one hundred percent.

¹⁶⁰ I'm happy for you, tonight, in this great dark hour to know that you are men and women of God, setting here to represent this great Gospel that we're preaching. Don't be ashamed, brethren, you've got the truth, stay with it. Don't divvy from it, right or left, stay right with it.

¹⁶¹ How many out there, that doesn't have prayer cards, that's sick? Let's see you raise your hand, wherever you are. There was a woman in the Bible, as we said the other night, didn't have a prayer card, but she said, "I believe that story about that Man. If I can touch His garment, I'll be made whole." How many knows that story? When she touched Him, she went out and set down.

And Jesus said, "Who touched Me?"

And Peter rebuked Him, saying, "Everybody is touching."

He said, "But I got weak."

¹⁶² How many knows that that *virtue* means "strength?" Weak, He got weak. That's the reason you can't go. Soon, here it comes again, I'll be leaving the field. My ministry's going to change, I can't be a evangelist and a seer at the same time, it builds the people under a false hope. (That's twice.) Now . . . (My, I wish that wouldn't do that.)

¹⁶³ But look, now, in this audience, for tonight, if God will show one sign like that, that He is here with us, will all of you believe it with all your heart?

¹⁶⁴ Then if that woman touched His garment, and then He turned around and told her that she had a blood issue, and said, He never said, "I did it," He said, "*Your faith* did it," (Is that right?) now, it's going to be your faith that does it. That right? Your faith that does it.

¹⁶⁵ And have you noticed your clergymen, your ministers, tonight? Each night they set up here behind me, to pray for me, instead of getting out there to be called in the line. Several of them already healed, I know it. They're sick, too, they're needy, but they prefer their congregation first, that's shepherds. Now, you believe.

¹⁶⁶ Now, how many knows that He's that same High Priest, tonight, that He was then? Where is He at? Setting at the right hand of the Father. Is that right? A High Priest that can be touched by what? The feeling of our infirmities. Is that true? Can be touched by the feeling of our infirmities. All right. If He can be touched, and He's the same High Priest, how would He act, tonight, if you touched Him? The same way He did then. Is that right? Everybody believe that, say . . . raise your hand, all around, everywhere. All right.

¹⁶⁷ Now, I'm just going to wait a moment, I'm waiting for the audience to get quiet, reverent. The Holy Spirit is *so* timid. Oh, just one little thing, He will—He will go away, He will just leave me, then I have to walk away. You believe.

¹⁶⁸ Now, you people, I say, that don't have a prayer card, raise up your hands. I think there's no prayer . . . I don't think he give out any prayer cards, did he? We're going to give them out tomorrow, or Sunday, one, for Sunday afternoon service, or tomorrow, whenever the Lord will lead.

¹⁶⁹ Now, you pray. You say, "High Priest?" Not William Branham, no, William Branham is a man, sinner saved by grace, just like you are. "But, Lord, I believe the man told me the truth, it's the Bible. He tells me that this is the day that God promised it."

¹⁷⁰ Now, I want some of you people that's not crippled, first we'll, then we'll get to the cripples afterwards. Now, if I'd looked over here, say,

“This little girl, she’s crippled,” I’d say, “this little boy here with this brace on his leg,” I might guess that, say, “probably he had polio, did that.” Oh, sure, anybody can look at that, see, “This boy’s crippled, this woman’s crippled,” sure, anybody sees that. Certainly. That wouldn’t be no miracle. But what about you out there that looks good and healthy? That’s the one, that’s the one. You pray.

¹⁷¹ Now, our Heavenly Father, here’s a bunch of handkerchiefs laying here, and they represent the sick people. And they bring these, because that in the Bible they took from the body of Paul handkerchiefs and aprons, and the Bible said that unclean spirits went out of them, devils left them, they were healed. These people in another age believe the same, because they had seen You moving in Paul, they knew that he was Your servant. And Paul is gone long ago, Lord, to Glory, but You’re still the same Holy Spirit that was on him. You promised that You would do the same thing, and You’re doing it.

¹⁷² Now, one writer said that when Israel was cut off from the promised land, and the Red Sea was holding it back, that God looked down through that Pillar of Fire with angry eyes, and that Red Sea got scared, and it moved back, and the children of Israel passed over into the promised land. Now, Lord, look tonight, through the Blood of Jesus, and every one of these handkerchiefs, when they’re laid on the people, may that devil get scared, and move back, may that sick person cross into that good promise of Divine healing. As You said, “Above all things, I would you prosper in health.” Grant it Lord, through Jesus Christ’s Name, I pray. Amen.

¹⁷³ Now, as we’re sitting, I want everyone reverently and quietly, real reverent, be quiet, just be in prayer, and in your heart say, “Lord Jesus, let me touch Your garment. I know Brother Branham doesn’t know me, he has no idea who I am, or where I am, or nothing about me. But if You’ll just turn . . . And he tells me that we read where that people are born in the world for certain things, for certain ages, he said since a little bitty baby boy . . . We’ve heard that these things come, that . . . If You’ll just let me touch Your garment, then You speak through Brother Branham, let him tell me what I’m praying about, what I’m here for, what *something-another*, I’ll believe You.” Just say that. Say, “I’m not doubting Lord, but I’m in need.” You just have faith and believe. Just, we’re waiting, humbly, sweetly, waiting, nobody pressing now, just be . . . just relax yourself.

¹⁷⁴ Now, if everyone can see what I see, if you want to look, there’s a man setting right back there, he’s got heart trouble for one thing, another thing, he’s got a blood clot on his chest. I believe he will miss it. He’s from Michigan, Mr. Hannah, stand up on your feet, sir. Receive your healing, Jesus Christ makes you well.

175 While you're on your feet, sir, are you and I strangers, one another? Raise up your hand. Those things that was said, everything was said was true? Wave your hand like *this* to the audience. Wasn't you praying for God to touch you, the High Priest? If that's right, wave your hand like *this*. You are healed.

176 Forty feet away from me, what did he touch? What did he touch? Does that make the Bible true, brethren? He's a High Priest that can be touched by the feeling of our infirmities. Do you believe it?

177 Now, someone else, somewhere, pray. I can only say as I watch that Light and feeled your spirit drawing. It's not my selection, it's the Father's, I just speak. But if I do not the works of Jesus Christ, then I'm not His witness. I don't have to do that, that's my ministry; these men don't have to do that, they won't. There's not. . . And I'll say this, in the Name of the Lord: There has not been, or will not be, till I'm gone; exactly what He told me when He ordained it.

178 A man setting right back here, shadowed to death, just had a cancer operation, but it wasn't no good. Mr. Holtzinger, stand on your feet, and believe. Am I a stranger to you, sir? Raise up your hand. Are those things right? Everything right? Wave your hand like *this* if that's right. Believe on the Lord Jesus Christ, go, be well. Believe with all your heart.

179 There's cancer spirit somewhere, you just feel it, the devil's shadow. It's not me, now you quit thinking that, not me, Him. Here, look right yonder. Can't you see that Light, brother? Look, standing right there. See it? It's right over that man setting there with that red tie on. The man has leukemia. That's right, stand on your feet, sir. If you was sitting there praying for that, stand on your feet, if those things are. . . it's right. Are we strangers to one another? Wave your hand back and forth. The things that were told you, right? Wave your hand again. Believe on the Lord Jesus Christ, and be healed. See?

180 Look, look here, see this lady setting right here? You're praying for that baby. Baby can't live on earth outside of God. You believe me to be God's prophet, His servant? If I tell you what's wrong with the baby, will you believe it'll get well? if you're in contact enough to believe. The baby has a hole in its heart. If that's right, raise up your hand, Sister. You believe now? Put your hand on it, just the way you got it.

181 God, I rebuke that devil. Let that baby live, in the Name of Jesus Christ.

182 Here, this woman was so sick, this lady laying here. Look around this way, Sister, right here. You seem to be the sickest one of the group. You were praying. Do you believe me to be His prophet, His servant?

¹⁸³ I seen a wheelchair, somewhere, come up. It's that man setting right there, he's had a stroke. He's a preacher, his name is Mr. Fergusson. You believe on the Lord Jesus Christ, you'll come out of the chair. I do not heal people.

¹⁸⁴ Excuse me, lady, I had to follow it, I noticed you are so sick. Certainly. Your sister here, watching you, she loves you. You're shadowed to death, you know that. Can't live outside of God, Mayos' knows that, don't they? You've come from Mayos', you've been to Mayos' up there, Mayos' Clinic. Cancer killing you. They brought you down here for this meeting, that is truly. Your sister can witness that.

¹⁸⁵ I can't heal you, but let me ask you something. There was three lepers, one time, set at a gate when Samaria was being besieged by the Syrians, they said, "Why do we set here till we die? If we stay here, we're sure to die, if we go into the city we're going to die anyhow, 'cause they're eating one another's children in there." But said, "What if we go down to the camp of the enemy? If they kill us, we'll just die anyhow, but if we—if we're saved alive, we live." God honored that, didn't He? And they were saved, and saved the co- . . .

¹⁸⁶ You're setting in the same place. Mayos' turned you down, Mrs. Mason. Strange I knew you, who you are. Now, but I want to ask. . . They turned you down, there's nothing they can do for you. If you lay there you'll die, if you go to Mayos', you'll die, you're not asked to go to an enemy's house, you're looking to be. . . come into the house of the Father, tonight, that He'll heal you. Do you believe with all your heart? I'd rise up, and take that stretcher, and walk out of here, and go home, be healed.

¹⁸⁷ What about you, lady over there on that stretcher, looking this way, you believe me to be His prophet? Yeah. Do you believe with all of your. . . ? That ol' colitis and stuff will leave you. You believe? You believe me to be God's prophet? Then rise up out of there, in the Name of Jesus Christ. Stand on your feet!

There she is, a crippled. . . ? . . . Do you believe? Everyone believe with all your heart?

¹⁸⁸ Come here, brethren. Go down, and lay your hands on the sick and afflicted. Go down there. Go down, lay your hands on. . . ? . . .

¹⁸⁹ I want to ask you: Is that the works of Jesus Christ? Raise your hands, and say, "Amen." Here comes God's servants down to lay hands while I pray.

¹⁹⁰ Let. . . Every one of you in the wheelchairs, no matter where you are, this is your hour, this is the time for your healing. I'm going to pray. Let the audience stand, stand to your feet, I don't care who you are.

¹⁹¹ Every one of you men of God go down there, and lay hands on these people. I'm going to pray for them while you lay your hands upon them. And every . . .

¹⁹² Look at the wheelchairs and cots, standing up! Lay your hands on them, brothers.

¹⁹³ Almighty God, Who raised up Jesus Christ from the dead, and has triumphed over every enemy, over the devil, I challenge every devil: Come out of these people, in the Name of Jesus Christ.

¹⁹⁴ Leave them, Satan, they are healed. Christ . . . ? . . .



BE NOT AFRAID, IT IS I

61-0414

This Message by Brother William Marrion Branham was delivered on Friday evening, April 14, 1961, at the Illinois Wesleyan University in Bloomington, Illinois, U.S.A. This sermon, number 61-0414, is one hour and forty-seven minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings.

©2023 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org