
PRESUMING



Have this time of fellowship with you people, far away from that frozen north that I just come out of. I said to your pastor, up in his study this afternoon, “This is going to be one of the greatest meetings I ever seen, or either I missed the will of the Lord.” I have never had Satan to fight me so hard as he did coming out here. When Brother Williams invited me some time ago, I just kind of hesitated a little. I said, “I’ll let you know a little later, because I believe in praying over things before we—we make our choice. Let it be God’s choice.”

2 And I just kept feeling led to come, because it was a time . . . I always appreciate the Full Gospel Business Men’s Fellowship. And then . . . And this was a little extra, because I would get to meet the different churches, the different brethren of the different denominations. I love to do that, and kind of have fellowship together in different churches, of—of all the churches of God. So then when . . .

3 I said, “I will be sure now that it’s the Lord calling me.” I said, “I’m going to give Brother Williams quite a bit of time to get somebody else, you know, to go out there. Be—be sure, that, if he is still waiting on me, then I know it’s the Lord, and if all the brethren say they want me to come out.” I said, “Heavenly Father, I’ll just take that for granted that—that You want me to go out to Phoenix.”

4 Well, then, I waited several days. I thought, “Now, I better let him know right away, because he’s . . . They’ve got to advertise it in—the Business Men’s *Voice*.”

5 And so after waiting a few days, then I called him up. He said, “Oh, Brother Branham, all the brethren want you to come out.” So I said . . . Just felt that little nudge I should do it, so I thought this would be a grand opportunity.

6 Well, I thought I would come just a—a little early. And I wanted to go over in Mexico and get me a suitcase I was badly needing. That, someone give me the money at Christmas time, to get it, and I could get it for about half the price I get it here for, and about twice as good, across the border. I thought, “Well, I’ll go down around Texas, so I’m going to allow myself about three extra days so I can shop out and get a good one, so rest a little while on the road.” And I was going to start on a Thursday.

7 And we got all ready to start, and there come a blizzard across the country, and they even blocked the highways, everywhere. And the

South was impassable, altogether. And they wouldn't let us go through the north part, over 66.

8 I waited two days, and finally they opened the roads, said, "You can take your chance." So I started off.

9 I thought, "Well, it'll be nice weather." Huh! I don't believe I was ever in a worse blizzard, in all my life; and ice and jams, and all along the road, and everything.

10 Finally, one of the recording boys here, Brother Maguire, his car backslid on him, coming out. We was going on. And so we was having an awful . . . I think it just give out. I don't think it backslid. Just give out, see. And so he got an old generator, and the thing wouldn't work right. And he tried it again, and it wouldn't work right. He put it in another shop; it wouldn't work right. He tried three, up till about eleven o'clock one night, and still the thing . . .

11 Next morning, started up. Red would . . . He slipped over. Now, he is somewhere listening to me. I've never mentioned it even to his father-in-law and them. But he touched me on the shoulder, coming out of the restaurant, said, "Brother Branham, you just ask God, and it'll work right."

I said, "You really believe that?"

He said, "I do."

And it worked right. We come on down.

12 So when I got to Phoenix, I thought, "Now my trouble is over." And if I didn't get up this morning with the flu, headache and feeling.

Well, I said, "Satan . . ."

13 It's a fight, so here I am. So we're here to enjoying this fellowship. And I got to meet the pastor this afternoon, in his study up here, and we had a wonderful time. Such a lovely little church. And I bring you greetings from all the household of God, up in the middle east, where I'm from. And so we know that you're doing real well out here. We hear from you.

14 And glad to see Brother Norman setting over here tonight, from Tucson. And I have some people . . . I'm looking over this little bitty audience here, and seeing people from up in Ohio, Brother and Sister Dauch setting here. And I believe here is the people from Iowa, setting right back behind us here, and—and different ones. They just come from the east and west, don't they, everywhere, flowing in together. So we're happy to be here.

15 And now we're looking forward for the nights that's scheduled for us to speak at the different churches. I think, tomorrow night, we'll

be up in Tempe, was it? [A brother says, "Yeah, up in Tempe."—Ed.] Tempe. And then, the next night, I think, at . . . ["Brother Outlaw's."] Brother Outlaw's. That's the . . . ["20th and Roosevelt."] 20th and Roosevelt Street. Then, different ones. And the . . .

¹⁶ If you brethren are here, that I had to miss those two nights, I'm sorry about that. But the Lord will give us a little special blessing on those Sunday mornings that we're to make it up. So it's kind of a full schedule, but by God's grace we'll—we'll make it.

¹⁷ And then expecting a great time in this convention coming, this, the Business Men's convention. So happy for the opportunity, maybe get to meet all of those brothers, and shake their hands. And it's—it's something, to meet friends. And we—we . . . There's nothing like friends.

¹⁸ I'm going to quote something that I did to the pastor this afternoon. Oswald J. Smith, he's a great missionary-minded man. He was speaking, some time ago, in Louisville, Kentucky, to a friend of mine, Dr. Wallace Cauble. And he said to Brother Cauble, he said, "Brother Cauble, I—I believe that when a man first gets married," he said, "and his wife is young and she's beautiful and everything," said, "you know, if she happens to go bad, fly the coop, as we call it, run away, kick over the trace, or whatever, you know, get out and do wrong," said, "you have to leave her, or something," said, "it's bad, but it isn't." Said, "You can. . . You're young, and you can look around, maybe, and find another one that will be right." Said, "Then after you live with her long enough, till the children comes on," said, "it's awful hard, she does it then, you know." Said, "You really begin to realize you need her." Said, "When you get to about fifty," said, "then you just can't hardly do without her." Said, "Then when you get seventy, you sure can't do without her."

¹⁹ I happened to think, kind of put a little spiritual interpretation to that. When I was a young minister, every man that made a mistake, he was out of the picture. He couldn't even run in the race. That's all. If he wasn't a Baptist, he just was out of the picture, that's all. See? He just had to see the things I saw, or the man was altogether wrong.

²⁰ And then after I got a little bit older, I begin to realize that, you know, the blanket kind of stretched a little. I seen where he had to, what he had to go through with; a lot of toils, a pastor of a church, and the heartaches that goes with it. I realized that this blanket spreads a little over him, too, you know, to kind of keep him from getting cold. And now as we come on down to about where I am now, I—I—I tell you; we need one another so bad, we just can't hardly do without one another. That's all there is to it.

21 And as we see the days getting evil, and things the way they are, why, I think it's good that we come together and fellowship together. And I just long to get with the brethren, and talk to them, and so forth. All the different churches, and—and brotherhood, I—I love that. See, it's something about it, that's real.

22 And I do think, not plugging for this little group of men, of Full Gospel Business Men, but I do think that that's a great opportunity that God has given us all, where we can come together through that, and we can have fellowship. They don't draw any lines about any denominations, and so forth, and we can just set together in Heavenly places in Christ. Now, I realize that it isn't going to be perfect. They're going to make many mistakes. I see theirs, and they see mine. And you see mine; I see yours. And, but we got to—got to live with one another, and we got to realize. But I think, after all, if it's all searched around, for my part, it's the cream of the crop. See? That's right. It's this.

23 I've put my choice with the Full Gospel, many years ago, and I'm happier every day about it. And I—I'm thankful to be one of them. And having this grand experience of receiving Christ as my Saviour, and, in returns, having Him to fill me with His Holy Spirit, and living in my heart, daily, as a witness to me, that I have passed from death unto Life. Testing my plant of my salvation, each day, as I take inventory. See just the way the Spirit in me, what does It feel like? How does It cooperate with the things of the world? Or, is it so Heavenly set till the world seems dull, and dingy, and dirty?

24 I was passing down this street. I come here the first time, thirty-five years ago, this year, 1926, in old T-model Ford. And I lived at Sixteenth and Henshaw. I see they've even changed the name. It's Buckeye now out there. So everything is changing. But I recognize the old place. You know, I rode horses around out through the valley down there, the Salt River, and down through that way. Well, they had burros just across the mountain there, wild burros, see, and old prospectors would come in. My! They got prospectors still coming in, but they're in Cadillacs, so still the same. So it's—it's changed quite a bit.

25 But I find out that the Gospel doesn't change; still brings the same satisfaction. And you go back, years after years, you find out it's the same. It's the same experience that they received at Pentecost. After two thousand years, it hasn't changed a bit. We get the same thing, see, just exactly the same thing it done.

26 As I looked at the magnificent streets, and seeing the places and lights, and—and places lit up, I thought, "Three hundred years ago . . ." As I was talking to my son, coming over. "This valley laid peaceful and quiet. Perhaps once in a while a coyote would howl, or—or some noise,

a burro would bray, or—or three hundred years ago.” And as we look how it’s been, I don’t know whether you say converted or perverted, into what it is now.

27 It would be a convert if this streets was walking up-and-down, with people, with their hands up to God, praising God for a beautiful valley, and a lovely place to live, and a healthy climate; and praising God in churches, and brothers was brothers, and sisters, and so forth, just a great colony of God’s economy; it would be a wonderful place.

28 But instead of that, with liquor joints, honky-tonks, prostitution, cigarette-smoking, gambling, cursing, swearing. I just imagine one day that God will wipe the whole thing clear. That’s right. And those who make their choice for Him will live again here in an endless age, that great Millennium that is to come.

29 And it’s to my intention, and what I’m here in Phoenix for tonight, is to try to fellowship, first, to strengthen the church, to pray for the sick if any comes to be prayed for. We don’t intend to give out any prayer cards, or so forth. We’re coming. We’d do just anything we can to help the people. If somebody wants to be prayed for, only thing you do is ask, and we’ll pray for them, whatever we can do. I found out at home, a few weeks ago, doing that, it’s far beyond anything else, you see.

30 And I remember when I first come here in Phoenix. We stood over there in Brother Outlaw’s church, he was the first one invited me to Phoenix. And then there was a little, Mexican church called Garcia, Brother Garcia, little Spanish-speaking church down somewhere down in there. And what a wonderful time we had in there, and people stand in prayer lines, and being healed, just praying and laying hands on them.

31 The ministry has come higher. Certainly, it has. Gifts has been multiplied. But somehow or another, I wish I was just back like I was at the first place, you see. Just the . . . See? Yeah. I think, more here. We just forget some of the things they ever learned, I think it would be a lot better off. See?

32 Well, I think the road to God is through the path of humility and service. I think that there’s nothing no better in the world, to lift us up to Christ, than that. You get to see carnal impersonations, and so forth, it dulls you and puts something in you. I—I wish it didn’t do it, you see. We just . . . If you just made you . . . It kind of brings you up. I think it gets you in the state of complex, when you should not be there. You should just keep all things away, and move on.

33 And so then I hope that, in this, will strengthen our fellowships together, to each other. Pray that God will heal the sick people that will be prayed for. And above all things, save every soul that can be

saved. I don't know where they are, who they are. So I just—just as preach, and whatever comes in, that's where I try to minister to them. And hoping that someday through that great Eternity, and a peaceful valley, maybe not the Maricopa, but some peaceful valley somewhere, we'll live together, neighbors throughout ceaseless ages. That's why we're here.

34 Now, many are standing. And I . . . You're so lovely, I could just talk all night. And—and so I know we got several services, and I don't want to take too much time in each place.

35 But if we'll just now reverently bow our heads before we open up the Word of God, and pray.

36 Gracious Heavenly Father, it is indeed a grand privilege tonight to be alive, to have the opportunity to testify once again before the Church of the living God. And as I was speaking to this people a few moments ago, and thinking of this great, mammoth, beautiful city, yet laden with sin like all other cities, I was thinking as my son said, "What is the use then, daddy?"

37 I said, "Son, all over this city is scattered the Church of the living God. It's that group that we're holding up before God. It's that—that saints."

38 As Paul must have looked upon Rome, with its many thousands of population, and as different places that he went, he would see the city turned over to idolatry. But there was jewels in that city, that he had to labor for. They're resting yonder, waiting for the general resurrection in the last day, which we believe is near at hand.

39 We pray for every church in Phoenix. Every one of them, Father, we pray that You'd pour out Your Spirit upon them all. May there be such lights burning for the Gospel, till it would dim the lights of these nightclubs and speakeasies. Grant it, Lord. May the people's hearts become so thirsty for You during this time of visitation, and may You truly visit us, Lord. Visit us with Your Spirit, and pour It out upon us in great measures, Lord.

40 Bless the convention coming on. I pray, Father, that there will be many businessmen, and others, that'll be led to this great experience of knowing Christ by the baptism of the Holy Spirit. Grant it, Lord.

41 Bless this church that we're here tonight, its lovely little pastor, its—its whole being, Lord. It stands here as an example. It's a light to this city, that people might see the way of truth. I pray that You'll make its members so salty that everyone in the neighborhood, and throughout the city, will thirst to be like them.

42 Now, I know that You plant these churches here for a purpose. They stand as a witness against evil. And there is a witness in them that God is just and true. I pray that You'd bless them, Father, abundantly.

43 Now, for this coming portion of the service tonight, no doubt but what You've already poured Your blessings upon them. We pray that You'll bless us, Lord, with Your great Presence. Speak through us, through the Word, in the Spirit. We ask in Jesus' Name. Amen.

44 This afternoon as I was setting, reading, my eyes fell upon a little text here that I might want to read, and use some of it for a context, if God being willing. And I wrote down some Scriptures and a few notes, I'd like to speak to you a little bit about, for the glory of God.

45 Now, you that wish to turn, let's turn to Numbers, the 14th chapter, and begin with the 41st verse. Numbers 14:41, and we shall read, as it begins.

And Moses said, Wherefore now do ye transgress the commandments of the LORD? but it shall not prosper.

Go not up, for the LORD is not among you; that ye be not smitten before your enemy.

For the Amalekites and the Canaanites are there before you, and you shall fall by the sword: because you are turned away from the LORD, wherefore the LORD will not be with you.

But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

Then the Amalekites came down, and the Canaanites that dwelt in the hill . . . in that hill, and smote them, and discomfort them, even to Hormah.

46 May the Lord add His blessings to the reading of His Word. I wish to take a text from there, if the Lord willing, upon the subject of: *Presuming*. It's a . . .

47 I just love to read the Word, because I know that That's true. The Word is what we stay by. It must always be the Word of God, or we'll—we'll go on the wrong road.

48 It's written over in Saint John, I think, about the 15th chapter, "If ye abide in Me, and My Word in you." See? The Word abides in you. See? "Then ask what you will, and it'll be done." Because, it's not you. It's the Word that's in you. And the Word is God, see, God in you. God is the Word. "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."

49 Now, in the return of the Holy Spirit, bringing the Word in us, and It abiding in there, then it's not you that speaks, it's the Word Itself coming out. So It, the Word, will perform the work.

50 *Presume*, I got the dictionary and looked up what the word *presume* actually meant. Webster says it means "to venture without actual authority." To *presume* anything, is "to venture without actual authority, or to take for granted. To venture without actual authority, or to take for granted. To do something before you are authorized to do it; without the actual authority to do it."

51 Now, we have just passed two of the major holidays, that we know here in America to be the Christmas time and the New Year's. It's actually not a Christmas. It's a day that we set aside. Course, we realize it isn't the Lord's birthday. He couldn't been born on December the 25th, because it's—it's so cold up there, shepherds could not have been on the hill, and so forth. And if you was ever in Judaea along that time of year, you'd know it wasn't—it wasn't in the winter time. But it's thought that it was perhaps along in April or May, when lambs are born. And like He come by all nature, just like the regular lambs are born; He was the Lamb of God, and He was born along that time. But I don't suppose that He cares what day we set aside, because the actual day is lost. But it's in commemoration of His birthday.

52 Instead of we making it a commemoration and a day of worship to God, for His sending His Son to us, we have a celebration. See? We celebrate Christmas. And it is not a celebration. You could celebrate Washington's birthday or Lincoln's birthday. Or some other great man's birthday, you might celebrate it. But Christmas should be a day of worship. We have twisted it around and have made it one of the greatest commercial days. It's all fixed up on passing presents one to another, and having feelings hurt if we don't do it, and pay them back. And it's just twisted all up.

53 And then a few weeks ago, when wife and I were over in the shopping center in our little village at home, we overheard a conversation of two girls talking. And one of them said, "Well, what did you get mother for Christmas?"

54 "Oh," she said, "dear, I couldn't think of anything else to get her. But what she'd enjoy more was a pack of, or, a carton of cigarettes and so, for mother." And she said, "I got dad a quart of whiskey." And said, "You know when . . ."

55 And she said, "Well, I'm glad you did that, dear, because I got him a new bunch of poker chips, you see."

56 You see, that's Christmas. See? How can the world stand much longer, a celebration? And then I suppose they presume that that's the

right way to do it. See? That's what they're supposing to do. But they're just presuming that. See?

57 And here comes New Year's around. After New Year's gets around, why, usually the people all have a great New Year's party. And then in this New Year's party, they all get on a great big drunk around midnight. And I suppose they put to death their sins, to forget them all, what they've done in the year. They just get so drunk that they forget all about their sins. And I guess they presume that that's the way you get rid of sins. But they're wrong. That only makes more sin. You can't righten anything by doing another wrong. So it's just presuming, drowning out.

58 I wonder what people think, that, when, and the pleasure of drinking, that they call pleasure. When whiskey becomes into the system, it heats the blood in such a way it addles the mind, the brain, and you become blank. Your mind is so addle until, with the heat of this alcohol in the blood stream, so the doctors say, that it just kind of blanks your mind.

59 Why, if there was some disease in your body that would make your mind go blank, you'd search every doctor's office in the city, to find something to get rid of it. And yet, people celebrate the birthday of Christ, and trying to drown their sorrows, by blanking their mind. Don't you realize, my friend, that, people, you've got to meet that at the Judgment Bar? You can't get by with that. But they presume that that's the regular custom here in this nation, is to blanken your mind on Christmas eve night, or on New Year's eve night, blanking your mind with drinking.

60 They call it, "A little—a little clean fun. A little pleasure that people have to have, to give vent." Well, if that's all the pleasure that a person ever got out of life, what pleasure would it be? To blanking your mind so blank that you don't even know what you're doing, then call it pleasure.

61 Now, I could see the men of the world doing that. But when it comes to the church doing that, people who call themselves Christians, then it goes to show that there's been a letdown somewhere, 'cause that's not the way you forget sins. They're on God's Book. And the only way they can ever be gotten rid of, is put in the Sea of Forgetfulness, the Blood of Jesus Christ, and then remembered against you no more. That's the only way. But they presume that the right way is to do it the way the regular, the people does it.

62 We also have preachers of denomination, great denominations across the nation, and these ministers preach the doctrine of their denomination, presuming that they are doing exactly what's right. Many of them, no matter how contrary to the Scripture it is, they

presume they're doing right when they preach that doctrine, let it be whatever it might be. They presume that that's just what God requires: a certain creed, or a certain affiliation. They think that's just all that God requires. They presume that they're taking the people to Heaven by just joining a church and preaching a creed. They presume that that's all right, that's all you have to do. What a mistake that is! That's a terrible mistake, just presuming on that.

⁶³ There's only one creed in the Bible: that's Christ. See? We only have to—to know Him, is to know, is to have Life. Outside of that, there is no way to Life, outside of knowing Christ by your personal experience with Him, and not by joining a church, or reciting a creed. And when we only bring it to that shallow condition, that's why we have drunken New Year's parties by Christians, so-called. That's why we have celebration of Christmas and New Year's, and other holy days, and so forth.

⁶⁴ That's the reason that the people do that, is because that that's all they know to do. Well, surely, if there is something that causes people to want to do something on that day, there ought to be something real to be done. There is something somewhere that's the right thing to do, if that's the wrong thing to do. Because, there's got to be a right to every wrong, or it would be right. So there has to be a pro and con, negative and positive.

⁶⁵ There has to be a real dollar that a bogus dollar is made off of, or the bogus dollar would be the real dollar. And when we see a—a—a denomination, or a—a group of people that's hungering for something, and they go into church, and—and they join the church, they show that there is something that they're hungering for.

⁶⁶ The human soul cries out for something. It knows that there is something that brought it here. They. . . It knows that there is something that—that's beyond here. They know that they come from out of the night, and they go back into the night. And they want to know where they come from, and where they're going. Now, if that hunger is in there, you can never get it by blighting your mind.

⁶⁷ You know, I heard someone was in a meeting here, some time ago. Someone said, "Just let your mind go blank now. Just look right straight up towards the skies. Let your mind go blank. You'll get an experience." And no doubt but what you do. That's right. But, you get an experience, but what an experience? You see, when you do that, you just open your soul to Satan. He'll give you something. That's true.

⁶⁸ But, I think, a person coming to Christ should come with all the intelligence they got, and quoting in their mind, when they come to Him, every promise in the Scripture. Keep your mind alert, when

you come to Christ. Don't let it go blank. The devil will make you do anything. See? They'll give you a sensation. He can do that, too. But you want an experience, something that the Bible teaches, something that's real.

⁶⁹ Then they go away, presuming, "Well, a little nerve shook. I saw a light before me," or—or something like that. "I got It." And they never live any different. They go right on out.

⁷⁰ Many of them come up and say, "Yes, I recite *this* creed. I believe that I'm all right, now." Now, you presume you're all right. You just think you are.

⁷¹ Now, when they do this, then people come and join this church, presuming that they're doing what's right. And many of them is only asked to take a—a creed, to live by it. Sprinkle a little water on them, and make them church members, and they're all right, then. Them people go out, honest, good people, presuming that they're on their road to Heaven.

⁷² Now that's where the trouble comes. Honest-thinking people believe that if they are brought into a certain condition, or a certain place, or to make a certain pledge, or something like that, that that's all God requires. Keep a commandment, or live by the ten commandments, or something like that, do some good deed, social turn, give the neighbor something. They presume that that's religion, and that's all they have to have. But how wrong that is.

⁷³ Now we're living later than we think. Year by year, coming to Phoenix and other places, I wonder if we'll be here for the next year. I wonder then, when I leave, "Did I . . . Was I honest? Did I lay everything out just as clear as I knowed how to lay It? Lord, did I follow Your instructions? Did I say one thing contrary to Your Word, or did I keep every word right on Your Word? Because, these same people will stand with me in the Judgment, and I'll have to give an account for what I have said while I was at this certain place, where it is."

⁷⁴ But the people, after, these ministers, I believe, presuming, after so many education and get a degree of so forth, and learn a creed of a church, and go back out and take a pastoral job, and, I believe, with honesty and sincerity, just as sincere as anybody could be. But sincerity isn't what makes it true. That, that isn't altogether Truth. I've stood when I . . .

⁷⁵ Here not long ago in India, and seen them with an idol with rubies in the ears, was worth thousands of dollars, and a hideous-looking face in it, with great eyes. And seen the priests pour holy water over a man, with his body all full of fishhooks with little water balls hanging down from it. And—and seen them take a—a ditch of fire, about thirty-yards

long, maybe ten-foot wide, and several-feet deep, just white embers of fire, and see the man with all this torture. And maybe with his lips, if he had lied or done some lies, doing penance, stick his tongue out and sew it to his nose, and run lances through his upper lip, bring it out up through his forehead here, and stick it out like *that*. All kinds of hideous things! And the priests pour holy water on him, to . . . and they kill a goat then, to make a blood sacrifice. To walk through that fire, presuming that they are doing the will of God, and they're sincere. They are sincere.

⁷⁶ Down in Africa, see them take little children, just little, fat, black babies, a little bitty fellows, and take . . . The witch doctor would take the knives and cut them, and rub that ink berry stuff into their faces, and disfigure them, and castrate the little girls, and so forth, to make virgins out of them. And all kinds of carrying-on like that, with the deepest of sincerity. Certainly, they do. Fall before idols, and even give their lives with the deepest of sincerity. But sincerity doesn't make it. They're presuming that's right. They just think it's right.

⁷⁷ And you, we look down upon them, and we think they ought to be taught different. But we in America are just as bad, and, if anything, worse off. It's true. We presume. We take it for granted. We venture anywhere without the actual authority of doing it. There's no authority in the Bible for a Christian to drink, gamble, lie, carouse.

⁷⁸ People join these churches and go right on just the same. They join these churches. Women cut their hair, wear shorts, smoke cigarettes, sure, go right on. They think that's all right. They presume it's all right. But it's not all right. It's not all right. By a million miles, it's not right. God's Word don't support it. It's contrary to it, but they presume it's all right.

⁷⁹ Somewhere out here at the West Coast. Now, this isn't over on the Presbyterians now. This is the Pentecostals, and a great fine church, wonderful organization, but they've so got away from the Word. This lady wore long hair. She had it done in a little round thing on the back of her head. And, they, they'd go around to her, say, "Hey, your tire is flat, in the back." They . . . And all of them made fun of her. Even the pastor told her she should have her hair cut because it was different.

She asked me. She said, "Brother Branham, what about it?"

I said, "He told you something wrong."

Our Pentecostal sisters does the same thing, like the world.

⁸⁰ Someone said, other day, said, "Brother Branham, people regard you as a prophet. Why in the world don't you teach those people how to get spiritual gifts? Leave off of the way them women dress and those

men act. Leave off of it. You got no business saying it. Teach them great, deep, spiritual things.”

81 I said, “How can I teach them algebra, when they don’t know ABC?” How can you give them a college education; they’re not even out of kindergarten? Don’t even have common decency to clean yourselves up and act like Christians, and dress like Christians, and live like Christians, and then talk about spiritual gifts. Come out of kindergarten. They presume that’s all right, but it’s wrong. You shouldn’t do it. Your mothers didn’t do it, that was in Pentecost years ago. But they do it.

82 And you men, how you stand, let your wives do that? You’re still in kindergarten. See? That’s right. You presume it’s all right, but it isn’t. You say, “Well, wife will do *this* and *that*.” You’re the head of the house. God said so. Yeah.

83 You just presume it’s all right because the rest of them does it. I don’t care what the rest of them does. It’s what God’s Word says. That’s what’s Truth.

84 Just presume it. See? You say, “Well, I guess it’s all right, the—the pastor.”

85 I don’t care what the pastor says. The Word is right. The Word is what’s right. See? Don’t presume it. You’ll get in trouble. Just do what the Word says do. Yes, sir.

86 The people, they—they keep on doing it just the same, but they’re presuming to be right when it’s not.

87 People say, “Well, He’s too good. He, He’s too good to do it. God is so good.”

I believe that. I believe God is good.

88 A teen-age boy said, not long ago, in our town, our city. He said, “You know what?” He said, “God is so good, Brother Branham.” He said, “You know, God is so good, He just let’s me do anything.” He said, “He don’t care. He don’t mind, ’cause He’s just so good to me.” Nonsense!

89 God is a good God. We hear so much about Him being a good God, and I believe He is a good God. That’s right. He is a good God. But if He’s a good God, He’s got to be a just God. He can’t give us a commandment to do something another, and we disobey it and expect to escape the Judgment. He’s also a God of wrath, a God of judgment. That’s what makes Him a good God, because He keeps His Word. He watches over It.

90 So we can’t expect to do wrong, these things that we do, and get by with it. No. We just . . . He’s not too . . . He’s not so . . .

91 He is good. That is true. I don't want you to misunderstand me. But, God is a good God. That is exactly right.

92 But, remember, the only way He can be good is to be just. And if He's just, He has to keep His Own commandments. And if He keeps His commandments, it's wrong for Christians to in-tolerate with the world. It's wrong. We shouldn't do it. We're to be a different person.

93 And we're only venturing out, presuming it without actual authority. God's Word gives us the authority, and that's the authority we should stand on, is what God said.

94 Here Israel presumed that they were all right. He had been a good God, where I just read in Numbers. He had been a good God. He had went down into Egypt, and brought them out of bondage. Sure. He was a good God. "Why, He even rained the—the manna out of heaven upon us." Good God, sure. It was very well.

95 But then when it come down to a time that His Word was to be fulfilled, when it come to Kadesh-barnea, and the spies come back with the evidence of the land beyond, then they presumed that it would be all right if they would bypass that. God was angry with them.

96 And Moses said, "Don't go up there with the Amalekites, because you haven't fulfilled what God told us to do." See?

97 The commandment was, "I have given you that land. Go, take it."

98 And they come back with the evidence of it, but they doubted it. They wanted to walk back, and rather go back to Egypt, than to go on and take it, because they was afraid.

99 So many people is afraid today, that somebody, your neighbor, is going to say something against you.

100 Many times the pastor is afraid to say something, that, about the Gospel. "I'm afraid it'll hurt somebody's feelings." They ought to be hurt. It should be hurt.

101 Sometimes the—the—the women are afraid, say, "Brother Branham . . ."

102 Just like this poor soul, she said, "I'm afraid to let . . . If I didn't cut my hair off, my—my husband and the rest of the women . . ."

103 Well, brother, don't presume on those things. Take the Word of God for it. You know you got a soul that's got to be saved? Do you realize death doesn't change that soul? Death doesn't change nothing but its dwelling place, whatever it is when it leaves you.

104 We go to a funeral home. We feel sorry for the—the persons that's dead. Sometimes we want to think of the best things we can for them. That is right.

105 But Jesus so strictly said, "Except a man be born again, he will in no wise enter in." So there's no half-way line.

106 You presume he went to Heaven. But, according to the Word, he didn't do it. See, you just presume he did. "Well, he was a good church member. He done good for the neighbors." That's fine. We believe that. That's good. Nothing to say against that part.

107 But did you realize what kept the people out of the promised land? They were border line believers. They went so far, but wouldn't go any farther.

108 That's the way men and women, people do today. They'll go so far in God. They'll say, "Yes, I'll—I'll believe. I'll—I'll be baptized. I'll do *this*, *that*, or the *other*, any rules the church has to lay down." But when it comes to surrender everything to Christ, your life and all, that's where the line lays.

109 That's what makes people say, "Well, I look at the rest of them." And here to you older Christians, to the younger. The younger women look at the older women, the younger men look at the older men, and see the way you conduct yourself, to see what you do. And they presume that they're all right, is because you do the way you do.

110 Now, if the Pentecostal church would really live to its standard, if it would live what it claims to have, then the world would thirst after it. But when they see the Pentecostal church let down, with just as many things, almost, as the world has got, then they presume that they're just as good as you are. That's right. That's right. They got a right to. See? But we got to get away from that. We can't presume it. We got to line up with the Word. Used to . . .

111 Now it's almost an impossible thing to get people praying, fasting, calling on the Lord. Seem like the church has got so drowsy, lazy in these last days, so pitiful. And I hate to come and just keep stirring, and preaching, and saying these things. But, brother, sister, that's truth. I just can't hold it. It's the Gospel, and it must be preached. It's got to be preached as a witness. It's true.

112 So I think that we just presuming too much. We presume, because we had an experience. "Five years ago, Brother Branham, I was walking down the street, one day. And the Holy Ghost just blessed me, and I run down the street. I—I thought, 'Lord, You have to take me somewhere, 'cause I'm going to misbehave on the street.'"

113 Maybe you were out in the church, and you got an experience. You spoke with tongues, and think, "Well, that's all right. I can go ahead now, and okay, I see the rest of them doing *this*." You're just presuming that.

¹¹⁴ Israel had those experiences. Israel had come out of Egypt. Israel had seen signs, and miracles, and wonders all down along their road. They had passed through the Red Sea, as on dry land. They seen manna fall out of heaven, every night. They were witnessing the blessings of God upon their life. But then they failed, to disobey one of God's commandments, and what happened? The blessing cut off from them. And they presumed that because God had been so good, He'd just go on, be good, on. But God can't do that.

¹¹⁵ I think we've come to that spot. We've come to a Kadesh-barnea, where we . . . when God has given the issue for the—the church to call a halt, and back to prayer life, back to a consecration, back to a spot that we consecrate ourselves away from the things of the world, and away from our little petty differences among us; and—and—and get back to God, and brotherly love, and humility, back to the power of God again. See? We're just . . .

¹¹⁶ We, we're just presuming that we're running all right, because God is blessing. That—that, He was blessing Israel probably the same day that they refused to go up there and to take the promised land. The same day that they disbelieved the spies, the manna fell just the same that night. But they were altogether out of the will of the Lord. They could not win another battle until they come back and—and made things right with God. Now it's . . . I think it's time for the church to get back to God again. Get back and get started like it should be going, so we can continue on in our—our journey.

¹¹⁷ Yet, they knowed God was a good God. He was full of mercy. He had give them mercy. He had showed them His glory. How there wasn't . . . Even their shoes wasn't wearing out. Their clothes wasn't getting threadbare. And manna was falling from heaven, every night. They seen miracles and signs all along, of the Presence of God with them. Yet, they presumed that because God had did that, they could go up there and take that mountain.

¹¹⁸ Here it is, when, if we want spiritual gifts in the church, if we want the power of God, and the real power of God. Now, I tell you, brother, sister, it's so easy for someone to be deceived on that, sensations and things. The devil can impersonate nearly any sensation that God has got. See?

¹¹⁹ But, you see, our church is not moving the way it should move. We know there is something wrong. See? And we know then, that God will not be with us until we get, whatever it is, straightened out. So it's time to check up, see the things that we should do, and what things we should not do, and then get ready and go ahead. It's all right, blessings.

120 Samson, well, Samson was a great man. He was born a Nazarite unto the Lord. He had his seven locks of hair hanging around his shoulders. He proved by his sign that he was a—a—a Nazarite unto the Lord. And God was good, though he run away from his parents, and went down, and started going with a Philistine woman. And that was against the tradition, or against Israel, to ever fool with a Philistine. But here he was, going down there. God just kept on bearing merciful to him; was all right. And then he . . .

121 She tried to woo him to his secret. Instead of coming right out and telling her not to do such a thing as that, that he was a Nazarite to the Lord and he wouldn't tell it, he told her, said, "Bind my hands." Lied to her. See? And God forgive his lie. And he broke the bands, and on and on like that. Till, finally, one time that he presumed that he could just do anything he wanted to, get by with it.

122 That's what the trouble is, presume that we can do anything and just get by with it. "We're Pentecostal people, you see, we can just do anything and get by with it." You can't do it. You cannot do it.

123 We just can't go on because we're a great organization. Thank the Lord for that, for a great organization. That's appreciated. But we just can't go on, say, "We got more members than the next fellow, and therefore he's not in the race, and we can just go on. I tell you, we're going to quit doing *this*, and quit doing *that*. I think, well, I think *this* is old fashion. I—I don't think we ought to have them prayer meetings, and all this going on. I think we oughtn't to do that." You're just presuming.

124 I tell you again, instead of preaching, taking so many of our students over here, and getting them crammed so full of theology and things like that, I think it'd be better to take them in an upper room like they used to have a long time ago, for an experience.

125 Hudson Taylor said one time, the great missionary to India. A young Indian boy got converted, he was filled with the Spirit of God. He said his face was shining like a—a light. And he come in, said, "Mr. Taylor, now I believe I will go to school, and take my four years that I missed in college." He said, "Then I think I'm going to study, and get my Bachelor of Art, and within a few years I'll be able to—to go out and preach the Gospel."

126 Mr. Taylor, the renowned Christian that he was, he said, "Son, go with what you got now." That's it. Said, "Start giving Light when the candle is lit, not when it's half gone." That's right. Tell what you know. You ain't got no experience, you can't tell nothing.

127 But what we need is—is "get back to God." That's true. See, we must get back to that experience again, to the thing that cleans us up,

inside and outside. If the inside gets right, the outside will take care of its. It'll take . . . It'll automatically be done. Uh-huh. Yes, sir.

¹²⁸ Samson said, "Well, I'll just raise, and shake myself, just like I've always done. And then when I do it, God will be there. I just presume He's there." But he found out He was gone.

¹²⁹ You know what? I believe that the church ought to get back to holiness again, ought to get back to the right way of living. See? We presume then, because we receive the Spirit, because that we danced in the Spirit, because that we done these things that we have done, and God has blessed us, and we seen the healing meetings, and we see the revivals, and so forth, we just figure that that's all right.

¹³⁰ Now, when we do that, we'll fashion down, settle down, because we got a great building, we got a nice denomination, we got all this. We got the highest class of *this*, the best church in this city, and all these things, till we can bring the world in and say, "See, our piano, our organ, and our *so-and-so*, is just as good as yours. And our—our benches is, pews is as good as yours. Our preacher, just as highly educated as yours." We're presuming that God is still with us, when He isn't. See? You must remember that.

¹³¹ When we begin to see the miracles and signs and wonders of God, we see the power of God come down, and then see people live different, clean up their lives. Buzz-saw tempers, high-tempered, fuss and stew, and fighting with one another, "members disorderly," that's right, all kinds of sin among us, unbelief.

¹³² Somebody preach the Word of God, and say, "God said you must be born again. If you can't, you can't even get in."

"I disagree with that."

¹³³ And say you got the Holy Spirit? The Holy Spirit won't deny His Own Word. Got to stay with that Word, 'cause He's the One Who spoke It. If I speak a word, and then deny what I said, then my word is no good. The Holy Spirit has got to keep what He said. And this Word written *Here* is the Word of the Holy Spirit. I believe it. That's right. Now we find out that God . . .

¹³⁴ Need, we need more holiness. We need to be cleaned up, our churches.

¹³⁵ Samson, he thought, "Well, I'll—I'll just . . ." Went down there and lived with this prostitute, and everything. "Then she finally told me to do *this*, and I finally got by with it, and then all *this*. And, oh, I—I really told her the truth, that here is where it's all about. It was like *this*, and I—I think it'll be all right. I presume He's with me." But when he got up and shook himself, he found out that his power was gone.

¹³⁶ I think today, brother, when we look around upon our churches the way they're going, it's time to shake ourself. Something is wrong. We're presuming that we're running all right. We're presuming that we're doing fine.

¹³⁷ Like I was speaking, not long ago, to some of our businessmen, our brethren, I said in a certain meeting that we were in, over in, across the seas. And the brethren was there, and they had a meeting. And they was telling about how the Lord had blessed them. And they had a little bitty business on the corner, and they give their life to Christ, and they had fleet of Cadillacs now.

¹³⁸ So I said to the brethren, I said, "Don't say that. That's contrary. That ain't the way the first pentecostals did. They got rid of what they had and give to the poor. Them men are businessmen. They own factories, and everything else. You've got to give them something that they don't know about."

¹³⁹ That's what's the matter with the church. We get the bright lights and everything, and the . . . and almost a honky-tonk's in the church. We're trying to compare with the world. You can never do that. We got to invite the church . . . the world on the church grounds, not go out on their grounds. We can't compare with them there. But we've got something that they haven't got. That's what we want. That's the thing. Yes, sir. Thing we want to show them is Christ in our lives, the power of the Holy Ghost, see, showing them something that they haven't got. Let them come on our grounds. They want Christ, come on this ground. But don't do like them and act like them. That's wrong.

¹⁴⁰ There is where Samson made a mistake. He went from Palestine, down into the Philistine country. He got off with the wro . . . off of his own grounds. And he finally, one time, presuming that God was with him, and God had left him.

¹⁴¹ Achan, why, he took that little wedge and that Babylonian garment, why, he thought, he presumed it'd never be seen. "Well, what's that? Just a little old garment. I'll stick it under *here*, and probably my family will long enjoy this. I got a wedge. If we ever get into a tight place, so I got a—a wedge of gold. Nobody will see it. Just wrap the thing together and put it under my coat and go on." He presumed that it was all right, presuming.

¹⁴² But God's commandment was, "Take nothing out of that cursed city. Don't have nothing around you that's cursed."

¹⁴³ Then how can we smoke cigarettes? How can women cut their hair? God says that, when they do that, it's wrong? How can you wear these little old trousers of a thing that they wear? When, God said, "A woman that puts on a garment pertains to a man, it's an abomination

in His sight.” God don’t change. How can we do it? And it’s just presuming that it’s all right. It’s not all right. It’s not all right. Our Pentecostal women does a thing like that, you better stop and check up, shake yourself, look back. Don’t presume those things, ’cause you’re wrong, absolutely wrong.

¹⁴⁴ The Egyptians, when they come after Moses and the Israelites, they seen Moses march right through that sea, walk across there, every Israelite. They were circumcised and dedicated to the Lord. They . . . the commandments of God was with them. The signs of God was following them. They walked right through the sea. There was no mistake. The Egyptians stood and watched them do it.

“Well,” they said, “I presume, if they can do it, we can too.”

¹⁴⁵ Now, we look back and see the Pentecostal church at the beginning. We think about the Pentecostal, thirty, forty years ago. We think about the Pentecostal post-Nicene council. We think about them in the early ages of Irenaeus, Saint Martin, Columba, Justin, Polycarp, all those sainted men. And we feel that, seeing them, that we got the same blessing they had, so we can perceive that we can just go right on like they do. We perceive that we can do the same things that they did. But we can’t do it under these circumstances, under these conditions that the church is in now.

¹⁴⁶ Look what those men did. Look what those churches did. What a sacrifice it was! What they had to give up! How they counted their lives not even nothing to them. They stayed on their face, day and night, praying to the Lord. They went everywhere they could, in search for every—every crack and corner they could get to, testifying of the Kingdom of God, to the people.

¹⁴⁷ And, today, we just expect the pastor to bring it in his briefcase, or the evangelist, and, “Bless God! I belong to the church.” That’s it. See? “I’m a member there. I’m just . . . I believe in this church. This, this church is all right.” Sure. Building might be all right. Might be nothing wrong, no termites or nothing in it.

¹⁴⁸ But what about the building, the other building? What kind of termites has it got in it? See? That’s the thing that might cause us trouble. See? The termites that’ll eat into the soul. Oh, how we need to check up, instead of presume—instead of presuming that we’re all right. Yes. Yeah.

¹⁴⁹ Them uncircumcised Egyptians, they thought, “We’ll just pass right through the sea like they did,” and they lost their lives.

¹⁵⁰ Achan thought, “This little old wedge, it won’t make any difference.” “The rest of the ladies are cutting their hair. I’ll do the

same thing. It won't make any difference." But what did it do? It never brought pleasure to his family. It brought death to every one of them.

151 And when we compromise on any commandment of God, to please the people, we kill the thing right there. One little wedge, one Babylonian garment, stopped the marching army. Brother, one thing that we permit the church to do, that's wrong, one thing that we won't call out against, and make the people straighten it up, it'll stop the march of the church.

152 They presume you're going on. We may be, in name. We may be, in numbers. That ain't what counts. That isn't what counts.

153 It's God with us, God in us, God moving through us, His Word alive in us.

154 Don't presume that; you *know* that. Watch the way it makes you live, the attitude you take towards sin, how everything. . . Why, you think about a holy God? Did you ever think that that One, you're going to stand in His Presence and give an account for this Word, and for Christ? When, God is so holy, setting yonder in Eternity, when ten million suns would be black spots before Him. So holy, that, even the Angels look filthy, in His sight. Angels before Him, are filthy.

155 You expect you and I, with His Word and the Blood of His Son to cleanse us from sin, and walk right over His commandments and walk out into the world, and expect to stand there blameless, when you knowed better than to do it?

156 Church better be straightening up. Don't, let us not presume this, because we're bigger number than we used to be, and we're more financially better than we used to be. We got better buildings than we used to have. We would dress better clothes than we used to have. We use. . . We have better cars than we used to have. But, oh, brother, I wonder about Christ: How much is He with us? See? That's it. We're just presuming. Yes, sir.

157 The uncircumcised could not do it. That's right. They got drowned in the sea.

158 In the days of Noah, when Noah was building that great boat that was going to stem the tides, well, no doubt but many the church members of that day said, "Why, that fanatic! What if it does happen? What if it does happen? What if there does come a storm? We'll get in *our* boat and ride. Our boat is as good as their boat. Our boat will float as much as theirs, whether it's God-constructed or not."

159 That's what the people of Noah done. . . to do it today. They say, "I belong to *this* church. I joined over *here*. That's as good as any of them."

160 Well, brother, if we're not on the Word, and the Word is not in us, we're just presuming we're all right. Remember, when the floods came, only the God-constructed boat floated. They presumed they'd be all right. But presuming you're all right, and being all right, is different.

161 You say, "Brother Branham, you're kind of tying us out here on a limb somewhere. Aren't you?"

162 No. I just want to show you what is up before you. See? Then we'll come to the rescue just in a minute. Yes.

163 You say, "Why, Noah. . ." Somebody would say, "Well, here, I got. . . Well, I know John Doe, down here on the corner. Why, he's got a boat that we can ride any stream with."

164 But, you see, it wasn't God-constructed. It wasn't put up with the shittim wood, and—and—and the way God constructed it.

165 You say, "I got a church, Brother Branham. Oh, we, we belong to the biggest denomination in this city. We, we're the biggest church there is around here, and we got the best dressed group of people. The mayor comes to our church, and the officials comes to our church. Why, we, all this we got. See?"

166 But unless that is constructed by God, it won't stand. No denomination, unless it's destruct. . . constructed by God's construction here, that it will not stand. That's right. It has to come the way God said build it. It can't come any other way; not by creed, not by joining, not by *this*, or not by sensation. It's got to come by the way of the cross. It's got to come by the way of the Blood. It's got to come and be filled with the Holy Ghost. It's got to be Holy Ghost material, and Holy Ghost material makes Holy Ghost people.

167 A cypress boat material makes a cypress boat. A poplar material make a poplar boat. See what I mean? And worldly material makes a worldly church. A Holy Ghost material makes a Holy Ghost Church.

168 "What is this Holy Ghost Church, Brother Branham? What does It do? How does It act?" We'll find out just in a little bit. See? All right.

169 Constructed, just same as now, they—they try to believe. So many, today, so many down through the age, has talked about, there's so many different ways, telling you, so many people of different ways. It's a confusion. You go over *here*. . .

170 My old mother that just passed away, a few months ago, when she was laying there on the bed, said, "Billy, I'm going."

Said, "Mother, don't talk like that."

171 She said, "I'm going." Said, "I want to go see my other children. I want to see dad. I'm going." And she looked over.

172 I was standing there, her oldest. Here stood my sister, the youngest. And there were ten of us children; nine boys and a girl.

173 She looked, and she said, "My first and my last." She said, "Dolores, you're my only girl. You been good to me." Said, "You've come and helped me do my washing. You've—you've loved me and taken care of me."

174 She said, "Billy, you've seen that I never went hungry. You've paid my bills. You get me a place to live in." And said, "You been my spiritual guide."

175 And I said, "Mother, a few years ago, when I come to Christ, as a little boy, after being called as a child," I said, "first, being Irish, I thought I'd go down to the Irish church. And they said, 'We are the church, no matter what anything else says. We are the church.' And said, 'This is what you come, you got to come to this. This is the only church.'"

176 And I said, "Then I thought I'd go over and visit the Lutheran. The Lutheran said, 'We, we are the church. We are. We're that.' A bod- . . . And a church is a body of people, a called-out body of people. I thought, 'Well, now, which one of them is the Body? Which one of them really is the Church? One says it's *this* way, and one says it's *that* way.' Went to the Methodists, they're *this* way. The Baptists *this* way."

177 I said, "I found out there's about nine hundred different churches, see, each one pulling *this* way and *that* way. Just as . . ." I said, "I could base no faith upon that. I could not do it, mama. Therefore, I didn't take any of them."

178 "But I went back, and I found out what the constructions was, what God laid down; the instructions, rather, what the instructions was to be done. And I taught It just exactly the way the apostles taught It, and I got the same results." I said, "Now, that's It." See? That's it. I took God's Word and just laid It out like that.

And she said, "Billy, I'm resting on that."

179 And when the poor old thing couldn't even speak no more, I said, "Mother." I want to commit her soul to God. I did, my father. And I want to commit her soul to God, and she was laying there. She could no more speak. I said, "Mother, I'm standing here yet. You know it? If you can, bat your eyes." And she would bat her eyes. I said, "I want to ask you something now, mother. You're just a few minutes away now." I said, "I want to stand here to see Jesus come get your soul." I said, "Then I'll commit it to Him." I said, "I want to ask you something, mother," I said.

¹⁸⁰ Now, I baptized my mother about thirty years ago. And she was filled with the Holy Ghost. And—and she was a Christian, a real saint of God.

¹⁸¹ And I said, “Mother, does Jesus mean, right here when you’ve got maybe five more minutes to live. Does Jesus, just as sweet to you as He was the day you received the Holy Ghost?” I said, “Mother, I want to say this for my own, so I can tell others. Is He just as sweet right now? You’re my mother. You wouldn’t tell me anything wrong. I want to know how you feel right now. Is He just as sweet as He was when you received Him back yonder, thirty years ago? If it is, you can’t speak, but bat your eyes real fast.” And she’d bat her eyes real fast, and the tears run down her cheeks. Oh, brother! Yes.

¹⁸² That’s it. You’re not presuming then. You know where you stand. That’s right. Oh, don’t presume about it. There is so many different ways. Just don’t presume. But God has give a vindication of His promise. See? We don’t have to presume about it. God has vindicated it.

¹⁸³ Now, in Deuteronomy 18:22, you can find, 18:15 to 22, you’ll find out. The Bible said that, “The Lord your God will raise up a Prophet liken unto me,” Moses speaking. “And He, the people . . . Ever who will not hear this Prophet, will be cut off from amongst the people.”

¹⁸⁴ Then He goes ahead and said, “If there be a prophet among you, or one who professes to be, and what he says doesn’t come to pass, then don’t you fear him. It’s not right. But if the Lord has spoke to him, He will bring it to pass.” See? That’s the way you’ll know it. God give us instructions whether to know, where we don’t have to presume anything, nothing. You don’t have to just imagine. You can have an experience to know it. Yes, sir.

¹⁸⁵ In John 14:12, that Prophet that the Lord raised up, which was Christ Jesus, His Son. That same Prophet, in Saint John 14:12, said, “He that believeth on Me, the works that I do shall he do also.” Brother, there’s no presuming on that, not a thing. He said that ye shall do it. In Mark, 16th chapter, from 15 to 18th verse, Jesus said, “These signs shall follow them that believe.”

¹⁸⁶ You don’t have to presume, “Do I imagine I’m right? Can I—I—I think I’m right?”

¹⁸⁷ Jesus said, “These signs shall follow them that believe.” You don’t presume nothing about it.

¹⁸⁸ John the Baptist, he didn’t have to presume, say, “I presume maybe that is the Christ. I’m not sure. Now, that may be Him standing right there. I presume maybe it is.” He didn’t say that. He said, “Behold,

there stands the Lamb of God.” He wasn’t presuming it was. He knew it was. Why?

189 God had told him, in the wilderness, “Now, you’re not going to be fooled by this, John. This is an important thing. You don’t want to get your things mixed up.”

190 That’s what’s today. God wants His Church to know what’s Truth. We don’t want to get mixed up on this. Brother, you don’t get another trial. You better be right, when the ship pulls into your house, when death floats around in the room. You got to be sure of this. Don’t take no chance on it. Don’t do it. It’s wrong. Be sure you’re right.

191 He said to John, “Upon Whom thou shall see the Spirit descending, that’s the One that’ll baptize with the Holy Ghost and Fire. See? That’s Him. That’ll be the One.”

192 John didn’t say, “I presume it.” He said, “There He is.” Oh, God. That’s it. Know Him. He didn’t presume nothing. He knew that was the Son of God. He knewed that was the Lamb that was taking away the sin of the world, because it was revealed to him.

193 And you’ll never know no better until it’s revealed to you. And how can God reveal to you something that’s contrary to His Word? The only way the Holy Ghost will ever be able to reveal Himself to you is when He keeps His promise to you. “These signs shall follow them that believe. My Name, they shall cast out devils. They shall speak with new tongues. Take up serpents, or drink deadly things, it wouldn’t harm them. Lay their hands on the sick, and they shall recover. This will all men know, that you’re My disciples, when you have love one for the other.”

194 These are the commandments. These are the things to watch. The fruits of the Spirit: love, joy, peace, longsuffering, faith, goodness, meekness, gentleness, patience. That’s the fruit of the Spirit. That’s the things, the evidences. That’s the vindication. That’s how God vindicates it. He proves it to you.

195 What was the difference in Moab, up on the mountain, with seven altars and seven rams; and Israel down in the valley, with seven altars and seven rams? Both of them keeping the commandments of God. Both of them trying to do it. But God vindicated Israel.

196 How did Cain, when he made an altar just as pretty, or prettier than Abel’s? He offered fruits. He give his tithes. He brought his income into the house of the Lord. He knelt on the altar. He bowed hisself. He prayed. He worshipped, just as sincere as any man. But God vindicated Abel by consuming his sacrifice.

¹⁹⁷ On Mount Carmel, that great day when four hundred pagan priests had gathered out there, of the house of the first lady of the land, when they gathered out there to make their sacrifice. They called, all day long, and there was no sound nor fire. But when Elijah laid the bullock up on there, and poured the seven barrels of water upon it, God vindicated that that was the truth.

¹⁹⁸ If you say you're a believer, God vindicates it. You don't have to presume anything. It's God, consume. You don't have to presume. That's right. The brass altar consumed the sacrifice. If the sacrifice laid upon the altar, and it was not consumed, God refused it. See? It's consuming. And you are God's sacrifice. Lay yourself upon the altar, say, "God, just take it all out of me. Empty up, so You can fill me up, use me." That's right. Don't presume it. Believe it. Yes, sir. If you don't believe it, you, God won't receive your sacrifice.

¹⁹⁹ He could say, John did, "*This* is Him. He, He is true. I know it's Him."

²⁰⁰ Nathanael went back to Deuteronomy 18. And you find, Deuteronomy 18:15, if you want to put it down. He didn't have to presume. When Philip went over and got him, said, "Come, see. We found the Messiah."

²⁰¹ Now, see, Philip was positive. He knew what he was talking about. He said, "We found the Messiah." Not "Come, let us go over here and see. Let's—let's reason it out together, and see if this could be the Messiah. Let's you and I just take our books and go down and find out." It wasn't no reasoning with him. He wasn't presume it was the Messiah. He knowed it was. He knew it was.

²⁰² So, Nathanael, being a good scholar, when he walked up there in the face of Jesus, and Jesus said, "Behold an Israelite in whom there's no guile," his presuming was done.

Said, "Rabbi, when did You know me?"

²⁰³ He said, "Before Philip called you, when you were under the tree." No more presuming. What? He knowed that God had said that.

²⁰⁴ God had said, "If there be a prophet, one that raises up among you, and what he says doesn't come to pass, then don't hear him. But if it does come to pass, I have sent him." There you are. He didn't have to presume. He knowed that was the Messiah.

²⁰⁵ Look at the woman at the well, when Jesus was out there at the well at Samaria, when He, she was standing at the well. She said . . . You know the story, about, "Bring Me a drink." And said, "The well is deep and you have nothing to draw with," and so forth, the . . . as the conversation went on.

206 And finally He told her, said, “Go get your husband and come here.”

207 And she said, “I have no husband.” She said, “Sir, I perceive that You’re a prophet,” after He told her. Said, “I have no husband,” she said.

208 He said then, “You said well, because you’ve had five, and the one you’re living with now is not your husband.”

She said, “Sir, I perceive that You are a prophet. We know.”

209 Not, “We presume, we presume that maybe . . . We, we presume, maybe, that the Messiah might do this. We presume.”

210 “We know that when the Messiah cometh . . .” Hallelujah! That’s it. “We know. We’re not presuming nothing. We know exactly what the Scripture says.”

211 Brother, the Scripture said we got to be born again. We got to separate ourselves from all filthiness of the world and be holy. We got—we got to do that. That’s what the Bible said. Our women are not to act like the world. Our men are not to act like the world. We’re not to stand around, tell dirty jokes to each other. We’re not to go out here and smoke cigarettes, take a social drink, to keep our job.

212 Well, if I had to—to eat soda crackers, and drink branch water, I’d rather starve on the street, than I had to keep a job where I had to drink the devil’s rot and smoke cigarettes, everything else, to keep favor. No, sir.

213 I’d rather separate myself from a group of people that calls themselves Christians that’ll call me old fashion, if I was a woman, ’cause I had to wear—wear long hair and decent-looking clothes. I’d rather separate myself and be a fanatic, than to associate with such people that would laugh and make fun of such things as that. Why, it’s an abomination in the sight of God! It’s right.

214 But, yet, we try to say, “That’s just the thing.” We presume that’s all right. “The rest of them does it.” Why, that don’t make any . . . Judas betrayed Christ. Is that the sign you have to do it? No, sir. We don’t want to do that.

215 You want to, you want to keep God’s Word. Don’t presume nothing. Take what God’s Word says. Yes, sir.

216 What if the disciples, now, at the Day of Pentecost . . . (Closing.) What if the disciples said, “We went up there,” and they—they was up there for nine days? On the ninth day, what if Peter come around, said, “Brethren, you know our Lord can’t lie. No. He can’t lie.”

Matthew would say, “That, that’s right, Simon. He, He can’t lie.”

“What do you think about it, Mark?”

“Oh, that’s right. He can’t lie.”

217 “He told us if we’d come up here to the city of Jerusalem and tarry, He would send the promise of our Father upon us. We believe that. Don’t we, brethren?”

“Oh, sure.”

218 “Now I’ll tell you what. We done been here nine days. I presume we’ve already received it.” Oh, that make good Baptists, and Methodists, and Presbyterians. See? “I presume we’ve got it, brothers. Let’s go out and start a meeting.”

219 They’d have never had it. But they didn’t presume nothing. Why? They knowed that over in the Scriptures. . . . I’ll give you some Scriptures just a minute, as soon as I turn to it.

220 In Isaiah 28:11, He said, “Precept must be upon precept; line upon line upon line; here a little and there a little.” “Hold fast that what’s good.” “For with stammering lips and other tongues will I speak to this people. This is the rest.”

221 Joel 2:28 said, “It shall come to pass in the last days, I’ll pour out My Spirit upon all flesh. Your sons and daughters shall prophesy.” Hallelujah! They waited until the Scripture was made manifest to them. They didn’t presume nothing. They waited till it was over. They waited till they got it.

222 Pentecostal church, still their women cutting their hair, their men still smoking cigarettes, and the things that we do, and things like that, and—and letting our people carry on like that. We’re presuming something. Let’s come back, brother. Let’s go back here just a minute. We’re running ahead of ourself. We can’t be pentecostal and do like that. No, sir.

223 Let’s come back until there comes a consuming Fire of God down, and receives the sacrifice, gets the Church wholly filled with the Spirit of God, and old fashion Pentecostal powers begins to show itself in the church again. Sure. Sure.

224 We’re just presuming it. See? We just taking it, “Well, yes, sir, I believe. I spoke with tongues one day. I believe I received it, Brother Branham. I—I believe that’s right.” And acting the way you act? Doing the things that you do? Associating with the world? Watching television on Wednesday night instead of going to prayer meeting? All of these things, love them, “We Love Lucy,” and all them other things, better than you love the Bible? Read magazines before? Pentecostal people read magazines before? Cause, the rest the women acts like that, you

have to do it, too? Doing all these kind of things, and then you're just presuming.

225 "He that loves the world, or the things of the world, the love of God is not even in him." That's right. It's the truth.

226 Getting to a place where it's all show. It's all just a show, instead of old-fashion holiness, instead of getting back to God. You see the pictures today of advertisement, and evangelists going out, and real pretty, curly hair. I'd like to have some. That's true. But you notice them. They'll take their picture, though, they hold—they hold their head down sideways, to show that real pretty, curly hair, advertising out yonder, and stuff like that.

227 Let me tell you, brother. No wonder the Spirit of God has departed from the thing. No wonder we're back just as cold as the Methodists or Baptists. We got to come out of this, brother, sister, or God will consume us. That's exactly right. We got to come back to the power of God, to old prayer meetings and shakings of the Holy Ghost, until men and women live holy and sanctified. Yes, sir. Get the world, and all the Hollywood, and dress and stuff, out of the thing. My! That's right, brother. Yes. Oh, how sin is so deceitful! How it easily creeps in like that, and takes the things. Just grabs on to you, and holds you, and goes away with it. Yes, sir.

228 Intellectuals, you churches sometimes voting for your pastor, or however you do it. They do it like the Baptist churches, and so forth, and Presbyterians, and Methodists, and Pentecostals, too, of course. You want your pastor, you try to find some great, intellectual guy, so you can say to your neighbor over here, "You see, our guy has got . . . Our—our pastor has got a college education." See? We, you, you'll pick a man like that.

229 If I want a man to teach my children, to leave them under his tutorship, and things like that, and my brother, my mother, and someone that I'm expecting to meet over on the other land, I'd rather have a man that didn't know his ABC, when it comes to the intellectual standpoint. I'd rather he'd know Christ, that's right, as Saviour. Yes, sir. Whether he could preach, or stand up and slobber and everything else, wouldn't make me no difference. He wore overalls in the pulpit, what difference does that make? Trouble of it is, we got too dressy and fashion. And Pentecostals, we just . . .

230 It's just all of us. We're—we're just going to be consumed if we don't do something about this. We need prayer meetings. We need back to the power of God. Yes, sir. And just say a little thing about it, "Oh, my, goodness!" The people just think that's horrible. "Oh, my! Wouldn't

want him in my church, saying things like that.” Hum! See? That’s it. What’s the matter?

231 It go to show there is something wrong inside. *This* is God’s Word. *This* is His command. We’re presuming we’re all right, but I wonder, wonder what God says about it. Yes, sir. Yes, sir. Yes, sir. That’s—that’s awful to say that, but it’s right. Yes, sir.

232 The Day of Pentecost, they waited till they had Scriptural authority. That’s right, ’fore they claimed anything, they knowed they had it. Didn’t say—say, “Well, I—I felt a little sensation.” They felt it, saw it, everything else. They knowed It was there. They seen It moving in them, working in them, talking through them, everything. It was there. They didn’t have to presume nothing. It was there, talking for Itself.

233 And a man, when he is born again of the Spirit of God, is the same thing today. You don’t presume.

234 “I—I believe we receive the Holy Ghost when we believe.” No. You didn’t. You don’t re- . . . Some, you could do it. But just because you believed, if God didn’t fill you with the Holy Ghost, then He hasn’t vindicated you yet. You haven’t got It. See? That’s right.

235 Don’t presume you’ve got It. Be sure of that thing. You don’t want to take a chance on it, no, ’cause you’ll be lost. Just don’t presume. Just stay, go, stay till it’s over with. Today we take it by a creed or by some kind of a sensation.

236 I heard someone; as I was saying at the beginning of my message. Back here, a few days ago, I was in a place, and some of them said, “Now, you have to wear Elijah’s garment.” My, there’s more different garments, and—and touch, and handle, and sensations, I ever heard in my life. Said, “Now just let it go blank. Go blank. Hold your head back.” Good, honest people. “Go blank. Don’t think of nothing. Just—just—just let your mind go completely blank now. Now say, ‘I believe God. Oh, I believe You’re going to give me the—the Elijah’s garment.’”

237 Don’t want Elijah’s garment. I want the Holy Ghost. I want to come upon the basis of this Word. I want to come on with the knowledge. See? And I come upon God, believing. That . . . I can’t be covered with Elijah’s garment. I want to be covered with the garment of the righteousness of Jesus Christ, clothed in His righteousness. Sure. That’s the garment we want. Yes, sir.

238 Say then, “We have it! We!” And people go, believing that. Say, “Well, I presume now that I got it. I had a funny feeling, you see. Or, I—I really did. I . . . cold chills run all over me.” Yeah.

239 Some of them said, “Well, it even made me cry.” I did, at my mother’s funeral, but, still, that didn’t have anything to do with That, the Holy Ghost.

240 The Holy Ghost is the power of God that’s sent you, into the heart, as a witness of the Spirit. You’re born again. Your life is cleaned up. The world is dead, and all the stink of it. Is like the garlic in Egypt, see, you’re far away from it. You’re a new creature in Christ Jesus. Old things has passed away. You become a new, altogether, a new creation, born of the Spirit. Yes, sir. Your whole members of your body submissive to His Spirit, and you’re moving in the Holy Ghost, and not listening to the sound of the world. Your eyes are on Heavenly things. That, that’s—that’s when you really have . . . God is vindicating the—the thing.

241 But as long as you still got the world, and want to say, “Well, they do *this*, and they do *that*. I presume that they got It.” They, they might have it. I don’t know what they got, but it ain’t This I’m talking about. That’s exactly right. Cause, it ain’t. Yes, sir. That’s—that’s one thing true, ’cause it makes do. Yes, sir.

242 Then can you imagine a person having the Holy Ghost and denying part of God’s Word, taking half of It, say the other half is no good? See? “So I believe a man ought to live, a pretty good life. But when we come to a time of thinking about Divine healing and all this stuff like that, and abstaining, and, oh, we have to be *this*, *that*, I don’t believe in it.” Uh-huh.

243 The Bible said that would come to pass. “Having a form of godliness, but denying the power thereof.” They deny half of His Word and all of His power. That’s right. Yes, sir. That’s true. And then they presume they got It. “It’s all right.” See? Yes, sir.

244 A lady, couple ladies, met one of our sisters coming down here, and she had a little wreck on the road, or hurt, bursted a plug in her car, or something another. And some women, picked her up, from a certain church. And told her where she come. Said, “Oh, the Lord led us here.” Said, “You’re in error. The pentecostal is in error, you see. So we . . .” Oh, I’d liked to have been there! Half dressed!

245 Stop presuming. Wait until all the temper are gone, the signs of the Bible of your salvation is performing in you.

246 Moses presumed, without an actual call, that God would surely reveal it to the people. He was going out and take over Egypt down there. He presumed that it was time to do it. But he failed, and miserably failed, and give up the play, give up the whole thought of it, till one day God met him.

247 When he met God at the burning bush, uh-huh, he got in the bush, the bush got in him. Then there was a difference. He didn't presume, "Now, I don't know. I believe I'll just kill this Egyptian, hide him down here in the sand, and—and that'll be all." That was another Achan's wedge, you see. See?

248 But when God spoke to him, in the burning bush, and he actually seen God, experienced God, and knowed that God was, and heard Him say, "I will surely be with you," that's a—that's a personal call.

249 Many times people go and say, "I believe I was called to preach the Gospel." See? A man has got no business preaching the Gospel until . . .

250 I don't care how well he's educated, how well he knows the Bible. The devil knows it better than any of us, that's right, but he can't live it. That's it. He can't live it. See? That's the only advantage you got over him. See? He might know it as well as you do, but he can't live it like you can. Christ died, that you could live it, see, and He never for him. So now, see, the . . .

251 No minister has got any rights, no matter how smart, how much theology he knows, and how well he knows the Bible, he's got no business in the pulpit, preaching the Gospel, until first he has met God. Not presuming, that, "I ought to go out. I'll make a better living, and hope I won't have to work too hard." You're mistaken there, brother, if you're really a preacher. Yeah. "But I'll . . . And people will be *this* way. And I'll be popular amongst the—the neighborhood where I am, and things like that. And I think it's the right thing to do." That's not it.

252 A call of God is something you don't presume. It's something, an actual experience, something that you've talked face to face with God, and you know you're commissioned to go do it. "Surely I'll be with you." You don't presume nothing. You just believe it. Yes. Don't presume it.

253 Just don't presume, "I'm running all right." Wait for a Christian, personal experience. Don't claim the Holy Ghost when you see yourself still dilly-dallying in the world. Don't do that. Don't. You, you'd be better off if you just forgot about it, see, if you forgot.

254 "Well," say, "Brother Branham, I—I got shivers over me one day." That—that—that—that might be all right, too. See? But you say, "Well, I—I danced in the Spirit. I might have spoke with tongues. I—I—I might have done these things." That's fine. Yes, sir. That's all right. But if that life hasn't straightened up, if you men still smoke cigarettes, tell jokes, take sociable drinks, lie, cheat, not honest with your neighbor, not even honest with your family, see, and claim to have the Holy Ghost, don't you testify that no more, brother.

255 And you women that hasn't the common decency to let your hair grow out, like God told you to. That's right. The Bible said that a woman that'll bob her hair dishonors her head, and, her, that dishonor her husband. And you that'll wear these little old garments like the rest of the world wears, the Bible said that he that . . . "A woman that'll put on a garment that pertains to a man is an abomination," filthy in the sight of God. And then you claiming to have the Holy Ghost? You're presuming you've got It. But when you get It, It cleans you up, that's right, makes you different.

256 You that claim you have the Holy Ghost, and you that's got long hair, and wear your dresses neat, everything like that. And you'll stay home on Wednesday night to watch a program, a television program, instead of going to church to prayer meeting, you're presuming you got the Holy Ghost. For when the Holy Ghost is in there, the love of God is so constrained in you, till you just can't stay away from the people. See? You that has to be forced to prayer!

257 What if my wife, if I told my wife . . . And if I marry, I was married, I told my wife that I—I loved her, and that was a lie? And when it really come to the showdown, we, it's—it's an artificial love. I'm just . . . I'm . . . It's not really the truth. See?

258 It's just like you could wear artificial teeth, if you have no teeth. That, that's all right. You have to have something to chew with, so you get artificial teeth. Them teeth is all right, the substitute, until you—you get more. But, that, them teeth is not connected with you. They're not connected there. They're all right. They're a substitute, but they're not connected with you. They'll not come in the resurrection, 'cause they're not connected with you. That's right.

259 If you had an arm cut off, you put on an artificial arm, it's a substitute to something. Wear a glove, and so that's—that's all right. It's perfectly all right, see, to do that, but that artificial arm will never come. Nothing artificial will ever come in the resurrection.

260 And neither will an artificial Christian ever rise in the resurrection. You're not connected with Christ.

261 And if you don't truly love your wife better than any other woman in the world, she is not, yet there is something wrong. If you don't love your husband, if you trifle on him and don't live the right kind of life, there is something wrong. That's right. She'll not. They'll not be there so, in the resurr- . . . You might have married him. You're living honorable to him. That's fine. I—I appreciate that. You should do that as a lady, for your children. And you men to your wives, that's right, you should do that, honorable. But in the resurrection, that'll not be her.

262 You, just same as in Christ now, you've got to be connected, part of Christ.

263 Not something artificial, put on, "I go to church and say the Doxology and Apostles' Creed, and so forth, and I believe I'm running just as well as the rest of them." Brother, you're presuming. Don't you just take that for granted. You're walking on grounds you actually have no authority to claim the Holy Ghost. You have no actual authority.

264 What did we say back here, Webster said? Webster said, "to venture without actual authority."

265 You are venturing out, saying, "I'm pentecostal," when you haven't got the experience, and you haven't living the life of Pentecostal. Yes, sir. What it? Without actual authority. Or, taking it for granted, "I spoke with tongues, so I suppose I got It."

266 I believe in speaking in tongues, too. But if the life doesn't follow it, then it wasn't no good. See? Sure. I've seen witches speak with tongues, and wizards interpret it. See? I know that. And I seen saints speak with tongues. It was interpreted, too. But, you see, it's got to be a life. "By their fruit you shall know them," the kind of life it is.

267 And look at our Pentecostal message today in preaching, and our people letting down constantly. Even normal little things, they can't even get on the foundation of common decency. Then how we going to claim the Holy Ghost? It's time, brother. No wonder the world says you ain't got what you claim to have. We're presuming it. We're taking the name of "pentecost" without living the Life of pentecost. A life of pentecost is a consecrated life filled with the Holy Ghost, rich and royal, till there's nobody can put a finger on you. That's real pentecost. Oh, don't we. . . What? Why would you want a substitute? Why would the devil trick you into something like that?

268 Reading here not long ago, how easy the devil can trick a person to that. I was reading the life of Saint Martin. Many of you has read that, course, in the Nicene, Post-Nicene Council, Fathers, rather, that how that Satan come to him, so real, that he came to this Martin. He was dressed with a fine crown on his head, beautiful to look at, shiny hair, golden shoes. Martin, just staggered him, when he seen the vision of him standing there. He said, "Don't you know me, Martin? I'm Christ."

269 Martin was a man filled with the Holy Ghost, and had really done right. See? Just listen to this.

And he said, "Accept me, Martin. Why you stand, hesitating?"

270 Martin looked back and said—said, [Blank spot on tape—Ed.], "My Lord does not come back with a crown upon His head. His saints crown Him." See? The Scripture; stay with It. Yeah. He was on the Word.

271 One night, in a school; one of his students, a minister, had a school, the monastery. Many of the . . . Which, they call them now students and Bible schools. But one of the students begin to get a self-styled feeling. He said, "I'm one of the prophets of the Old Testament. You all listen to me."

272 We have that today. "Listen to me." A real prophet never says a thing like that, friends. His last word, last person to say that. See?

273 "You all listen to me. The Lord has given me authority." He kept doing that. The real brethren never paid no attention to him, neither did the bishop. Just went on, and finally he said, "Because you all haven't believed me, I'm prophesying. Tonight, the Lord God will come down and give me a white robe, to set among you. I'm one of the prophets of the Old Testament."

274 That sound kind of natural about today? Check it up now, just go ahead. See? Someone said, not long ago, had it in the paper, "God come down, took him up before God the Father, and felt Angels with feathers on Their wings." Whew! All right.

275 Then this, that night about midnight, truly there was a light come on in his place. And they only had torch lights in them days, real light, hear whisper to people. Directly he walked out with a white robe on. Everybody felt of it, never seen anything like it. Everybody come around. The bishop come around, looked at it. Not even what fabric it was; beautiful. It was not a white robe. It was a—it was a purple robe, real puffy and pretty, never seen anything like it made in all time.

276 Wouldn't Pentecostals have swallowed that up? Hum! My, that would have been it. Yes, sir.

277 So the old bishop was a pretty smart man, though. His . . . What was the matter with them, church back there? They stayed with the Word. They never presumed nothing, no matter what kind of a sensation it was.

278 God bless your hearts, brethren. Stay with that Word. Don't care how much your pastor, how much John Doe, or somebody else says, or the church, or the organization says *this*, *that* or the *other*, "It's all right. Do the best you can." Don't you believe it. Just stay with that Word.

279 So this robe wasn't natural. And he said, "Now you see, from this forth, I set among you, in this lovely garment sent down from Heaven."

280 Whew! Wouldn't that have tore up a Pentecostal meeting, brother? Wouldn't they have done it? Huh! See? Blind the eyes, just receive something, oh, it's so easy to be deceived. See? That's right. Don't you take that.

281 Said, "The Lord give me this. And now you all have to know that I'm a prophet. I'm one of the Old Testament prophets. Now you all listen to what I tell you." See? "I'm going to give orders around here from now on."

282 But somehow, the old bishop, it didn't set with him. There just wasn't. . . . Something wasn't right. See? It didn't look just right, 'cause the boy's attitude wasn't right. See?

283 That ain't the way prophets act. They're not vindicated by what they say, what they. . . like that, what they profess. It's what signs follow them.

284 A Christian, the same way, so forth. If we say we're Christians, and still in the world, then there is something wrong. See? There is something wrong. It don't, just don't feel right, don't look right. No matter how much you say it's right, it isn't right yet. It's got to come to the Word, back to the Word.

285 So he said, the old bishop said, "We'll spend the rest the night in singing hymns and—and offering prayer." Everything went on. The old bishop prayed all night long. The rest of them sang hymns to the Lord.

286 The next morning. They knowed that Martin was a vindicated prophet of God. He didn't have to tell nobody that; his works proved that. So he said, "There's one more thing I want you to do, son." Said, "I want you to go stand before Martin."

He said, "Oh, I am warned not to stand before Martin."

287 There you are. There you are. See? He that's got good gold don't have to fear taking it to the touching machine. He that lives a life above reproach don't care what the world calls him, "holy-roller." That's right. If a man lives a life above reproach, when the woman lives a life above reproach, she can hear any kind of a word preached out of the Word of God, or he, either one. Doesn't bother. Certainly not. Don't have to go, fear the touching stone, if you got real gold. Don't have to worry about it. It'll stand the test.

288 And so they said, "You're going anyhow," because they know that Martin was a vindicated prophet of the Lord. So, God had been with him in the things that he had done, and proved that it was. So they started to pick him up, to take him, anyhow, and the robe vanished. [Brother Branham snapped his fingers—Ed.] See how easy, presuming? That honest boy, presuming he'd heard a Voice! How easy it would have been for that bishop, and any of them, to have fell for that, but them brethren stayed with the Word.

289 When that Nicaea council come up there, they started the argument. Many of you ministers know what I'm talking about. The

ones that was real schools, like Saint Patrick and them that went over, and the different ones, that and Irenaeus and the different ones, they stayed with the Word. The rest of them took dogmas and went off, and there it is yet today. But the real believers stayed with the Word. Bless God! I know.

290 Let's presume nothing. Stay with that Word. And God is obligated to make . . .

291 That Word is a Seed, and that Word will bring forth everything it promised to bring forth. It'll do it. It'll take the world out of you. It'll sanctify you. It'll make you live a different life. It'll make you do things that you thought you couldn't do, 'cause it's the Word in you.

292 Don't presume you have it. Watch your life, and measure up and see what your life is. See the way you're living. See if you're in the Faith. Search out and see if everything is going just right. See if the world still has got a love, so much, it'll call you away from the things is really of God, to love the world. If it is, brother, check up right here. Stop right here, say, "Satan, you take that dirty thing back. I'll not receive it."

293 "Well, over at *So-and-so's* church, they do that. Brother *So-and-so* lets his people."

294 "I don't care what Brother *So-and-so* does. The Word says not to do it. That settles it." That's right.

295 "Well, they, they're the greatest organization in the country. They all do it. They say it's all right." Yes. Yeah, might say it's all right.

296 But when God says, see, God's Word said. Satan said, "It is written . . ." And Jesus said, "It's also written . . ." See? There it is. See? It's written.

297 We must keep the Word of God. Don't presume nothing. Just don't take it for granted. Don't venture out when you haven't got authority to. The thing to do is stay there and wait, if it's ten days, twenty days, ten years, or whatever it is, until you are dead positive, and the Word witnesses by itself that it's so. Then you're right. That life will straighten up, and come right to tall, come right to its place. It sure will.

298 And, the church, I've often wondered. I'd like to walk into a church . . . I hope I get to see it before I die. (Closing.) Walk into a church sometime, and walk through there and just see, oh, how sin couldn't even set in that church. Any member would have to confess it before they even got there. The Holy Spirit would call it right out on the spot, like that. See? Just like, see the women setting there, look like ladies. See men like men, really men of integrity, Holy Ghost-filled men, Spirit-filled. Let just one sin be in the church, anywhere, the Holy

Spirit call it right out. Like Ananias, Sapphira, have it right there before you. See? Oh, that's a church I'd like to see. I wish I could see it.

²⁹⁹ I've fought across the countries, friends. I've beat. I've battered. I—I done everything, hollered at people, and sometimes condemned their organizations, and things. Not the organization; it isn't that. The organization is fine. I ain't got nothing against that. But listen, brother, so many people, see, are depending on that organization. See?

³⁰⁰ If you was going down the river towards a falls, and I seen you was in a little boat, and that boat was going to sink. And me fussing at you, it isn't because I don't love you. It's because I do love you. See? You'll bust up on the falls.

³⁰¹ And if you say, "Well, we belong to *this*. But, Brother Branham, I tell you, we, our pastor, he's a good man." I don't doubt that a bit. And the man is honest. He is presuming that he's right. Then you say, "Why, he says, 'There's no such a thing as Divine healing. There's no such a thing as speaking in tongues. There's no such a thing as these things. That's not right.' Why, he says That's wrong. His organization teaches that." Well, I'm not against his organization, but that thing will bust up.

³⁰² Jesus said, "These signs shall follow them that believe." See? Don't presume. Be sure. Then you've got it, when you are sure. How many would just really like to have that kind of an experience, would like to walk into a church like that? Wouldn't it be wonderful?

Let us bow our heads just a moment.

³⁰³ Our Heavenly Father, in the Presence of His holiness, knowing that He is the true and righteous One, how hard it is, Lord, to come to brethren and sisters and speak things that cuts, and digs, and tears. And how hard it is to say those things, Father. I—I pray You be merciful to me, and know that my heart goes for the people in—in love, that I—I just love to be with them.

³⁰⁴ And why would I have to say such things? Because, Father, I believe that—that it should be said, that it's—it's Your Word, and it should be did. And many times it helps our brethren along the road, when the congregation gets so arrogant that they—they just walk right over the pastor's commandments and things. And then, Lord, You send along, sometimes, someone else, and making the mouth of two or three witnesses, and seeing that—that it's really believed, and it's really the truth, and different ones quoting it. Then the people will stand without an excuse in that day.

³⁰⁵ Father God, I know there's no one here that would want to be lost on that Day. The very farthest thing from their mind would be

to be lost on that Day. And, Lord, no matter what we've done, You said, "Except a man be born again, he cannot even see the Kingdom of God." Then if we're born again, we're children of God, and the things of the world are dead to us. We do not associate in them no more. They're—they're dead.

³⁰⁶ And I pray of Thee, Father, that You will be merciful tonight and grant that every member of the church that's been associated in such things as a little coldness, and getting back into the world, that, quickly they will be like the dove that was turned from the ark, to go find land, and come back. He could find no rest for the soles of his feet, upon the dead carcasses. And knocked at the window, until father Noah let it rest inside the ark, until the floods had gone down. O Lord, may that person return back to God tonight.

³⁰⁷ May the church return, in whole. May this be a time of searching, in Phoenix. May the churches be stirred to holiness, Lord. And may there be such a moving, to see that, the great moves that You start up, and . . . and the power of God begins to flow among the people. And then worldly and indifference, and impersonations, and—and carnal comparisons, and—and worldliness creeps into the church, just exactly like it was our text tonight. They did run well.

³⁰⁸ They come out of Egypt, under the circumcision, and in the blood of the lamb, and—and they were doing fine. But when they come up there to another part of Your Word, and then doubted it, right there they stood, and they lost the battle.

³⁰⁹ And, Father, we pray that that'll never happen to Your Church in this last days. God, don't let the battle let us be defeated. Let us lay all the Achans out, and the—the wedges out of the camp, and—and come back to the Word, and come back to holiness, and come back to righteousness, and living for God in the power of the Holy Spirit. Grant it, Lord.

³¹⁰ Through Jesus Christ I pray that You'll put a hunger in people's heart, to see that church like it was back in the old days, when they didn't even have as much as a—a fixture in the church. Didn't even put an altar in it, because pagans would fall before the altar, and prostrate themselves before the pagan idols. And they was afraid to put an altar in the church, because the people, the simple converts, might try to worship the altar instead of the—the living God.

³¹¹ And they'd fall on their knees right out in the open, and lay their hands right up to the unseen God, because they loved that after-effects of the flowing of the Spirit. Set on old cold slabs of—of rock, and—and on the ground, to listen to some godly man explain the Gospel and the power of God, and then the Holy Spirit fall in the meeting.

312 O God, see them go into lions' dens, and to the fire-pits, and—and everything, Father. And in the resurrection, where will we stand? They may not be required today to go to pits and to lions' dens, but God, we are required to live decent and holy, and after the pattern of God; to live godly, searching and praying, and—and waiting, and watching at any moment He would come: not afraid for Him to come, but “love His appearing.” Grant it, Lord.

313 We'd love to see that great Church called together, and this portion that rests and sojourning here in Phoenix. We believe that You got literally hundreds of the members of Your Church sojourning here in Phoenix, waiting for that time. Lord, they're not presuming. They're filled with the Spirit. Their lives tally out and show that they are. They're Your children.

314 And there is some would love to be that way, Father. They have just maybe presumed, and they look back on their lives and see that it just doesn't operate that way. There is something wrong. I pray, Father, that tonight will . . . if there's any here, that this will be the night that it'll be called up, that they'll not be ashamed, but will stand and say, “I'm wrong. God, forgive me. And help me, from this night on, to really come to the Word, and believe It all, and be filled with the Spirit, and sanctified in such a way that my testimony will not be against me in the city.” Grant it, Father.

315 Now while we have our heads bowed, our eyes closed, I'm going to ask you, as—as your brother, as a pilgrim with you, seeking a City whose Builder and Maker is God. And I wonder, some of you sisters here tonight, some of you brethren, no doubt you're good, sincere. I have not wanted to hurt. But I wanted to tell you what's the Truth, the Word of God.

316 And I been in your city and held revivals. You've seen that—that I believe in God. God doesn't answer sinners. We know that. And we—we . . . I believe to be a Christian. And I . . . And—and your pastors has told you, through the city here. And you find out that you're confessing that you've got the Holy Ghost, and you find out that you still tally in the world, dilly-dally out there at the world. You don't want that, do you, sister? You don't want that. You're too nice a person to be that way. You wouldn't miss it for nothing. And now, from tonight on, God will . . . if you never heard it before, God will hold you responsible for it. He will hold you responsible.

317 Brethren, if you are guilty of some of those things that we been talking about, you don't want to be like that, do you, brother? Certainly not. You want to be a real Christian.

318 How can God ever take us into algebra, as I said, when we can't leave the kindergarten? See? We—we might have emotions. We might shout and praise God, and dance in the Spirit, and all like that. Why, that, that's all fine, brother, sister. I believe in that, too. But I've seen them dance right around a pagan idol the same way, shouting and screaming, and speaking with tongues, you see.

319 So it's—it's the life that counts. See? "It is by the fruit they're known." And you see that you're . . . it isn't tallying up. Would you like to be a real Christian? And now I want you, with your eyes closed, praying, if you will. I want you to be real honest now, just right now be real honest.

320 Sin cannot be covered by drinking, by casting it aside, by joining a church, by trying to do better. Sin can only be killed by the power of God, the Blood of Jesus Christ. Wouldn't you want a life like that? If you would, and you're . . . You believe that God is in the building. His never-failing Presence is always near, no matter where you are.

321 A vision the other morning, He told me that. He said, "The . . . Do not fear." He said, "Stand up boldly, see, 'cause the never-failing Presence of Christ is near."

322 Would you want to be that type of Christian, like you—you really know you should be? You, you're trying to be, but you just haven't reached that place yet. Now, your own life proves it. See? Raise up your hand to God. Just say . . . God bless you. That's honest, sincere hearts. "I really want to be."

323 Now, what if you have . . . If you know in your life that you're not tallying up to what a Christian is required to do. And then, even now, in the Presence of the Holy Spirit, Satan makes you keep your hand down, and won't receive it. Now, what about that? When, you know, right here with the Scriptures, that you're wrong. I say that in love, respects. See?

324 What a horrible thing that is, see, that you would know that. I don't say that you are. But, I say, if you would know it, and know that your life, look what you do, and the things you're acting, see your life doesn't compare with the Bible. And you hear, the Gospel is preached. You read it yourself. You know it's wrong to do those things, and yet you do it. See? Isn't that a horrible thing?

325 Now, at least twenty, thirty hands was up. Was there one left out, would like . . . ? Now, don't nobody look. Just let me look. I want to pray. Some that was left out, would put up your hand. I see you in the balcony. Yes. Yeah, there. God bless you. There's plenty more. Yes. God be with you. That's really sincere. Why don't we settle it tonight? Just why not we just say, tonight, "Let's settle it."

326 Now, come in among you, out here at Phoenix, this lovely place, appreciating you so much, letters you write, and encouragement and things, that you try to encourage me on. And you pray for me. That's the reason I've got . . . I want to be sincere with you. See? Then Christ is going to make me answer for this. And if I don't tell you all the Truth, then, see, I'm going to have to answer. And that's the reason, I want you—I want you to be There, brother, sister.

327 Don't take a chance. If there's a slightest chance, don't take it. Don't just play with it. We don't . . . Let—let's really be real, real Christians. Let's . . . You can be. Others are. You can be, too. You know a certain lady that you'd like to be like, a certain man you'd like to be like, a certain minister you'd like to be like, a certain person. You want to be that way. You can be. Now let's just believe with all of our heart.

328 And now, while we have our head bowed, and I'm going to ask our sister at the piano there, if she will, just to give us a little chord of a song, sister, if you will. And I wonder, you that really would like to . . . Now, if you're really sincere, it'll happen right now, if you're really sincere, but you have to be sincere.

329 I've got a testimony. I been . . . Since my mother went away, I been out in the wilderness, laying in a cave, fasting and praying. A vision came to me. And that was one of the things, the sincerity. See? Now, are you really mean that, that you want to be a Christian like that? You want to just let all the world go, and everything taken off of you?

330 If you really mean that, you're not ashamed of anybody in this church. You're not ashamed for anybody to see your stand. No, sir, you're not. You—you—you held your hand to God. You're not ashamed of anything. You're coming. The only thing you're ashamed of is your life. See? And you want—you want it to be straightened. You want . . . you've always wanted to overcome, so you would do the thing that was right.

331 If you're that sincere, I want you to raise up and come here, stand here at the altar, like was coming to be prayed for if you were sick. I want to pray for you, and lay hands on you. If you want to come up here now for that, you just move right out. I'm sure that the Heavenly Father will . . . Just come quietly and stand right around the altar here. Come for consecration, quiet as you can.

332 "I'm consecrating my life, from this night on, Brother Branham. I ain't going to presume nothing. I'm coming right now. I'm coming right now. I'm—I'm through with it. I'm—I'm promising God. I, no matter what comes or goes, I'm—I'm through with sin right now. I'm . . . I want to be a real Christian. I'm coming to consecrate my life." That makes me feel so good to see you do that.

333 Now, just a—just a moment or two longer now. Is there someone else would like to just stand, and say, “I, tonight, I’m consecrating my life. I . . . God, I’m—I’m tired of this. I’ve always wanted to be a real, real Christian. It’s burned in my heart ever since I was a little boy, or I was a little girl. I—I want the very . . . I—I can’t take a chance like this, knowing I’ve got to die.” Won’t you come, just stand around the altar a minute, for consecration? Now, that consecration means to be consecrated to something, the consecrated to Christ. Will you come and stand around the altar for this, just a minute?

334 Christians that doesn’t have this experience, don’t take a chance on it now. See? How is a tree known? By the fruit it bears.

335 Now, we’re just coming as solemnly as we know how to come. Little later on, in one of the meetings along in the churches, you’ll know why I’m doing this. I haven’t time to say it tonight, go into it. But I . . . you’ll understand why I’m doing this. I believe God is giving His church His call. That’s the . . . about the last one we’re going to have. See? It’s something is going to happen, and I don’t know when. It might happen to you before morning. It may happen to me before morning.

336 But, brother, sister, can we afford to take any chance on any one little thing, just no matter what it is? “Guilty of the least is guilty of the whole.” You must be clean, washed in the Blood of the Lamb. The least sin will keep you right away. See? If Angels look dirty before Him, what would we?

337 Now, I’m just wait just a moment or two longer, ’cause there might be some other soul. Again, one move now and then, coming up. I want you come in dead earnest now.

338 Now, no doubt at all, but what many of you standing here at the altar has had experiences of different things. Maybe you have shouted, cried, spoke in tongues, danced in the Spirit, you brothers and sisters. No doubt but what you have. And them—them things are fine, very fine.

339 But do you know when the . . . Hebrews, the 6th chapter, “The rain cometh on earth oft, to prepare it, dress it for which it’s for. But thorns and thistles is nigh unto rejecting, whose end is to be burned.” How did they know the difference? The same Spirit, the same Life, the same water that fell upon the wheat fell upon the thorns too. And the thorns, and the briers, and the—and the weeds was just as happy and refreshed with the same rain. And people can set in the church, friends, and receive the same kind of experiences.

340 Now, don’t be deceived in this, friend. See? You can receive the same experience by the same Holy Spirit that someone setting by you received, and still not be That. “The sun shines on the just and the

unjust. The rain falls on the thorns and on the wheat.” It’s sent for the wheat. The Holy Spirit is sent in the church for the consecrated saints, but those setting there enjoy it. Sure. “But by their fruits they’re known.”

“Shall we pluck them up,” said, “then?”

341 “No. Let them grow together. And at that Day, the Angels will go forth and gather all the briers and creepers, and will burn them. But the wheat will be gathered to the garner. By their fruits you shall know them.”

342 That’s why you’re standing here tonight, is for fruit, fruit of the Spirit. Now, remember.

343 “Why is it,” you say, “Brother Branham?” Maybe some of you women standing here. I notice you have short hair, “Why is it, Brother Branham, I’m a Christian, and I—I still just look like I just can’t do that. I can’t let my hair grow out. Yet I know the Bible teaches that that’s right. The New Testament teaches that that’s the thing to do. I just can’t do it. Looks like I just can’t overcome it, see, can’t get to that place.” See?

344 I believe you’re a good person. I believe you’re sincere. You wouldn’t be standing here as an example tonight. You’re doing that. And, that, that’s what you must do. It’s the Scripture. You must do that. See?

345 Some of you brethren, God only knows your heart, what you’re standing here for, the things that you want to overcome. Now, you—you can do it, if you’ll just accept it this way. And say, “Lord, I’m nothing now, and I’m just yielding myself to You, and here I come. By Your grace I’m going to do it.” Now, you—you can’t do it without Him. There’s nothing in the world you can do. You have to let Him do it. You just consecrate yourself to Him, and believe it with all your heart, then He will do it. He will do it for you, see, if you’ll just take Him at His Word. He wouldn’t do one that way, and wouldn’t do the other one that way. He’ll do all of you that way. See? He will make you, every one, the right thing.

346 I want all you people that are Christians and is living above these things, I want you to pray, want you to pray with me. Especially the minister brothers, to pray with me. I want each one of you now, down deep in your heart . . . See?

347 You know that the rain has fell on you. You say, “Brother Branham, I danced in the Spirit. I spoke with tongues.” That’s truly. But look at, see, there is something ain’t right there. See? See? You’ve got to get from

this weed now, to a wheat: humble, sweet, with the Word, obedient, see, obedient to the Word.

348 Now just let the Holy Spirit come in, and let God change you tonight from what you was, to what He wants you to be, as we pray.

349 Our Heavenly Father, I realize that around this altar, which, the church is an altar, the place where people come and place themselves upon it, to be received as a burnt offering unto the Lord. I know, Father, tonight some of these people standing here, and their—their associates are in the churches here, and they stand here at this altar for consecration. And that's—that's a big thing for them to do, because they're witnessing to the people as they stand here, and before You, that—that there is something lacking in their lives.

350 And as hard as I had to cut the poor little sisters tonight, Father, on their—their ABCs, and here they get right up from their seat, walk right up like a lady, stand there and say, "Then, God, if I'm wrong, mold me and make me." Here is brethren standing here, likewise. Yet they raise right up out of their seat and come right on.

351 Down in their heart there is a desire. And Father, Satan wouldn't put a desire in their heart to do right. He would put a desire in their heart to do wrong. "Continue on. Don't go up. Let it alone. Don't believe it." That's what he would say.

352 Then how do we judge it? By the Word. Like I said, Saint Martin, Paul, all the early bishops of the church, and elders, they judged the cases by the Word. And now, tonight, they are judged by the Word. "And when they're judged, they are chastened, that they should not be condemned with the world."

353 So they have come now, Lord, to consecrate themselves, to be set aside from the world, that they don't want nothing to do with the world. They want to be so completely surrendered to You, till their whole being reflects Christ. That, when they walk, talk, dress, act, it's Christ's reflection constantly in their lives. And, Heavenly Father, I pray that You will grant that to them.

354 Now, knowing that the time is so close, the Coming of the Lord; and to see this great move through Phoenix just now, among the people; and to see the times that we've come through, in healing services; and see how their faith was give to me, to—to help deliver the people from their sicknesses and afflictions; see Your Spirit move among us, Lord, in a vindication that You were there, both physically and scientifically.

355 And then, tonight, with this call, I give them to You, Lord, in my prayer. Every minister in here, Lord, every Christian that's walking in the commandments of God, they pray with me, Lord. And we give our

prayers to You now, in behalf of these people. May each one of them be consecrated, from this night on, Lord. May the power of Jesus Christ just humbly, right now, just tear into their hearts, in such a way, that it'll just mold them and—and just make them different, from tonight on.

³⁵⁶ May a sweet, humble, broken-up spirit come into them, Lord, in penance of what has been done wrong. And may the . . . a great determination of—of God's grace come upon them, to continue their lives in a sanctified way for You, Lord. Receive them, Father. We give them to You now, as they consecrate their lives, in the Name of Jesus Christ.

³⁵⁷ Now, with your heads bowed, I . . . as you have been praying, I trust. And you can't say one word to God unless He knows it. The weakest of saint makes the devil tremble. And you're His children. And have you fully, with all your hearts, each one of you, fully laid your life before God, and said, "God, mold me and make me the kind of Christian that's been talked about here tonight. That, I—I have given my life to You. Just take all the things out of my life, that's wrong, Father. And may, tonight on, I'm going to . . . I'm . . . by Your grace, I'll live every day for You, watching for my life to pattern right up with that of the Bible requirements"?

³⁵⁸ If you've did that in your heart, will you just raise up your hands before God? Say, "I have did this. Now I believe it with all my heart." The Lord bless you. The Lord bless you. God bless you.

³⁵⁹ Now, Father, they're Yours. They've raised their hands. They've made their consecration. And no matter how little the gift is, You're here to receive the smallest of gift. And they give themselves to You, just the way they were. They want to be a member of that great Body, without—without a blemish, without a wrinkle. And they're now consecrated to You, Father. I pray that You'll keep them from the things of the world as long as they live. Through Jesus Christ's Name. Amen.

³⁶⁰ Now go to your seats, rejoicing, and being happy that Christ takes you at your word. Now, I do believe . . .

³⁶¹ While they're going down, there's a lady setting here in a wheel chair, and a man, I believe, and they're talking through their hands. They're . . . no doubt but what they're here to be prayed for. Will you all bow your heads and let me go down and pray for them?

³⁶² Now, brother, that you can speak to them there in the wheel chair, and what they are. See? Now, just say to them this. The Lord Jesus Christ so loves you that He's willing now to heal you. If there was anything that I could do otherwise than praying, I would do it. But He has answered my prayers so many times for people like you, who

are suffering, and has healed them. My heart has gone out to you since I've been standing here.

363 As I look at the lady, and I think of my mother that just went to meet God a few days ago. She perhaps is somebody's mother. I'll pray for her. I want you to believe, sister and brother, that God will hear our prayer, and He will answer. And from this very hour, I want you to believe that the work is done.

364 Now, to the rest the audience out here, was anybody else come to be prayed for, some sick people or something, someone to be? Lady here, somebody over there. All right. You come right around the altar here. I'll just be glad to do that.

365 Now, how many can remember here, a long time ago, about fourteen years ago, down at Brother Outlaw's church? Anybody remember Brother Outlaw's church, when I was down there about fourteen years ago? Brother Garcia and those down in there. Remember how I'd bring the people up?

366 I've crossed the world, time after time, discerning spirit. I take you to word and order tonight. Did you ever see one time it failed? [Congregation says, "No."—Ed.] Never. Of the thousands of times, it every time was perfectly, exactly right. Is that right? ["That's right."] Now, all that knows that that's true, raise up your hands, been in the meetings and hear. ["Amen."] What did He say? "What he says comes to pass, then hear it."

367 Now, visions doesn't heal people. Visions only vindicates the Presence of God. See? Now, I think that we really know that now. But the way I did then was just pray.

368 There was a lady here that used to be out somewhere here in Phoenix. Her name was Sister Hattie Waldrop, I believe it was. I believe it was. Or, yes, she had cancer. Her husband was a plumber. And they're usually in the meetings. I don't know whether she's here tonight or not.

369 I remember that she was in the meeting. And—and they said she died; and she looked like it, in the line. I remember of the cancer in the heart, and the doctor here sent the x-rays and so forth, to show. That's been about fourteen years ago. She's living now.

370 I remember calling, pray for a little, crippled, red-headed boy. The Lord healed him, made him well. So many things, just so many, it's just numeral, innumerable. I'll . . .

371 I say this, with—with Christian sincerity. I suppose, if I could write down every instance that taken place that I have seen Christ do since I been a minister, I couldn't pile a volume of books *that* high. I have

witness of doctors' statements, of five people being pronounced dead, laid out dead, and come back to life again, by prayer. See? Many that they claim they did, and I—I couldn't say that. I wouldn't say it 'less there's some way to prove it, you see, and to know it. But seen them, after being dead for hours, days.

³⁷² Well, the little Mexican baby down here in Mexico City, had been dead for . . . well, it died that morning at nine o'clock, and this was ten-something that night. The doctor signed the statement, "Baby, the baby died with pneumonia, and been dead all that time." And standing out in the rain, that poor little Mexican mother. I never did one thing but just put my hands on the baby. I saw a vision. Laid my hands on the baby. It started kicking and squealing. And the Christian Business Men packed the article of it not long ago, or something about it in the Business Men's *Voice*, about raising up the dead. Now, it can be done. But what if . . .

³⁷³ I tell you what. Let me say to the members of this church here, and I'll say it to any members' church. You consecrate this church to God, and all of its members, see, consecrate it to God, every one of you, with a holy life before God, watch what will take place. When that church binds itself, and starts praying, see, the prayers of those people begin to go up before God. He will not turn it down. That's right. Now, I'm just one, which there'll be many of you here praying. And Divine healing doesn't lay with any certain person. It's sincere hearts that pray to God, and it's sincere people who receive it.

³⁷⁴ I realize there's gifts that's sent to the Church, that's have faith. And I—I realize that my ministry of crossing the nations, and—and just taking, just bringing a few people up, and showing visions, and comb it down. And those who pass through prayer lines of other men, and so forth, they come in. Then I'd have to stop, maybe there is something back in that person's life. And many of you here seen it right on the platform: sin called, secrets of their hearts, and things, and told out the reason they couldn't be healed.

³⁷⁵ But through that, by just getting that few, cause, just a few, and then my strength is gone. See? And then you understand that? It's Scriptural, and how it is. Then there's been many a mother with a little baby out there, I didn't even get to pray for, see, many a sick person I didn't get to pray for. I think it's known well enough now that everybody ought to know, that I've told you the truth, see, that it's the truth. And I'm just going to pray for the sick people, and ask God to heal them. And I believe that every one that we pray for will get well.

³⁷⁶ Now, if there's anything in your lives, people that's standing here, let me ask you this. If you're not a Christian, you become a Christian.

You give your heart to Christ, standing right where you are. If you're not filled with the Holy Spirit, don't cease—cease praying till God has filled you with the Holy Spirit. If you're doing anything wrong, in a Christian, stop doing it. Stop doing it. Check your life up. Live for Christ. I'm going to pray and ask God.

377 Now, one morning at some breakfast, or either some night, I want to tell you something that happened just—just . . . I left the field and waited, went back to pray and fast, to see what it was. And something I've always longed; it happened. So I . . .

378 It's nothing, now, fantastics. I don't go for that stuff. I want . . . It's got to be THUS SAITH THE LORD, by the Word. See? Got, we have too much of this here, touch, feel, and everything like that now, superstitions and so forth. Let's get away from that stuff. Let's come right back to God. We want the Holy Spirit.

379 I believe that God sends people to pray for sick. And I'm one of the humbles. I'm one of the little ones that He sent. And I—I want to give my prayer for you tonight, to be healed. You believe. And I want these brothers here, and sisters, all over the building, to join with me in prayer. And just let . . .

380 I believe we start right along here. Let somebody walk right up to the pulpit. Then let them walk off, or back, the way they did. That'll be fine. Somebody, Billy, some of you help me, just bring it, bring us.

381 Right here, this lady right here. You don't have to start with any certain one. Just I can't . . . I'm afraid to let them . . . If they could let them come down, can they come down that way, brother? All right. Now we just . . . Now we're just a little late, but you all bear me record just a minute, to pray.

382 I know sister here. I—I believe she's a member of Brother Outlaw's church. How is he getting along? Fine. And, been sick? I can't call your name. But . . . [The sister says, "Bagby."—Ed.] Bagby, Sister Bagby. I ought to know you. You been nice to me, Sister Bagby. And wasn't that . . . Wasn't you the one that Brother Outlaw taken me to, to pray for, in the hospital, when I first come here, years ago? ["Yes."] Was it something like a . . . ? What did you have, diabetes or heart? ["TB in the throat."] TB of the throat. And he is still living for the glory of God. ["That's right."] Well, that's so fine.

383 Now, He is still the same God tonight, just the same as He was. We may have changed, but He hasn't. Now, whatever your trouble is, He will take it away, if you believe it. Will you believe it?

I ask the church to pray with me.

384 Heavenly Father, as I lay my hands upon this sister, in the Name of Jesus Christ, may God heal her. I pronounce this blessing for the glory of God, in the Name of Jesus Christ. Amen. Now, believe, Sister Bagby.

385 You believe that God will make you well if we'd pray for you, and you'll get well? And you are a Christian, will give all the thanks and praise to God. But when we pray for you, now, you're going home to be well. That settles it forever. It's no more thinking about it.

386 Our Heavenly Father, along with this church, that's many of them has just rededicated their lives. Father, I pray that You'll heal our sister, in the Name of Jesus Christ.

387 Now, not only my prayers, but just look everywhere. The deep sincerity! We're not . . . Really mean this from our heart. You're going to be all right.

You will believe the same thing, won't you?

388 Our Heavenly Father, with humbleness of Spirit . . . And, God, forgive our untrue hearts. Make us pure, Lord, as we lay hands on the sick people, because it's—it's pronouncing something that was asked to be done by God. And just help these poor people, Father. I lay hands upon sister, in Jesus' Name, and ask for his . . . God bless.

389 [A sister speaks to Brother Branham—Ed.] Sure. I trust . . . God bless you, sister. Would you just a moment . . . The lady sincerely confesses. She said she has a spirit on her, of high temper. And we realize that that's not—that's not nice. But, sister, not only you, but there's plenty of us, you see. But maybe some might not be as honest to confess it. "But he that will confess his sins . . . He that'll hide his sins will not prosper. But he that'll confess his sins shall have mercy." You know that.

390 So I pray, Heavenly Father, by laying hands on sister, that this temper will leave her. May it never bother her again, in the Name of Jesus Christ. Amen.

Bless you, sister.

391 My brother, you believe He's going to—going to grant the request? Oh! [The brother speaks to Brother Branham—Ed.] God bless you, brother. Maybe that, see, being nervous, might cause the heart to fly up like that.

392 Our Heavenly Father, realizing that we never know what time our heart is going to stop, might any minute. And brother has a heart trouble, and with a temper that cause him to fly into tantrums. Oh, that devil would like to take him to a premature grave. But I, as Your servant, along with all these other servants tonight, we ask that, in the Name of Jesus Christ, that the temper will leave him, and the heart will

be well, and will be true to Christ all the days of his life, and be well to serve Him. In Jesus' Name. Amen.

Bless you, brother. I believe it's all over. You been healed.

How do you do? You believe that He will grant your request?

393 Our Heavenly Father, we bring our brother to You, under the Name of the Lord Jesus, bring him, as it was, under the cross, and pointing him up. Look at those wounds there. Watch that Blood as it drips out of His side and across His face, the Son of God, dying, that we might be cleansed from all our sins and sickness. Grant it to our brother. Through Jesus' Name, I offer this prayer. Amen.

394 I believe it's over. Don't you, brother? Just go home.

395 How do you do, brother? You believe now this is going to be the night? It's all going to be over from tonight, and you're going to be well.

396 Our Heavenly Father, as holding a hand of our brother, from this night henceforth may his request be granted, he be well, and live for You all the days of his life. In Jesus' Name. Amen.

I believe it's going to be . . . You're going to be all right.

397 How do you do, brother? This is the hour that it's all over. Make your decision now. [The brother says, "Amen."—Ed.]

398 Our Heavenly Father, as brother said, "Amen," this is the time the decision is made, right here in the Presence of Christ. May it be finished, from this night on. In the Name of Jesus Christ, be healed.

399 Bless you, my brother. Believe it's over now.

400 How do you do, sister? [The sister says, "I want you to pray for my husband. He's been crippled for twenty years."—Ed.] Oh, may I have your handkerchief to go with this? That's all right. That's all right. Something another, a little token. Might say, the soil, but I imagine that the garments that they wore in the old days. What about Jesus? He had one garment. He probably had to sleep in it, live in it, but look what it wrapped up. All right.

401 Our Heavenly Father, her precious husband is laying, crippled. And here is his companion standing here tonight, with a little cloth in her hand. And he's crippled. I pray, Father, that You'll be merciful. And that the prayer of this church that's gathered together here, these that are sojourning in Phoenix, and the different parts of the country that's represented here tonight, our prayers will be heard. And when this cloth is put upon the man, may the power of God bring him back to normal life again. In Jesus' Name. Amen.

Now, it has been asked, now let it be done. You believe it, sister.

402 How do you do, sister? Want to get your handkerchief? You was . . . Your need now, you're perhaps very sick. Do you want to tell your trouble, or just . . . [The sister says, "I have had arthritis."—Ed.] Arthritis. That . . . ["Twenty-some years."] Twenty-something years.

403 There's a man setting right behind me, by the name of Brother Ed Hooper. He was so bad with it, over here in Phoenix one time, they had to keep his hands on pillows. Wasn't it, Brother Ed? And he was dying, almost, with it, that afternoon, or way I understand the story. And he told his wife he thought he was going then. And he looked and he seen Christ on the cross, or something, pitched forward, or something. And he was so healed, till he could . . . There he sets, right here now, setting back there. Yes. Brother Hooper, she just wants to see you. That, raise your hand. There you are.

Let us pray.

404 Our Heavenly Father, the man present lets us know that You're the Healer. We lay hands upon sister. This little, consecrated humble prayer we offer for her healing, Father. In the Name of the Lord Jesus, for His glory. Amen. Amen.

Are you believing? This is . . . it's going to be over then.

405 You wasn't to be . . . you was to help with her, is that . . . ? [Someone says, "That's right."—Ed.] God bless you.

406 How do you do, sister? [The sister says, "I have diabetes, the doctor tells me, and arthritis. I've been sick ever since my husband died three years ago."—Ed.] Our sister suffers, since her husband died three years ago, with diabetes and arthritis. And she believes that God will heal her. We believe the same thing.

407 Heavenly Father, with hands laid upon her now, may she return back to the church with many others, just thanking God that it's all over and gone. We ask this to be so, Father, in our humble prayer, in Jesus' Name. Amen.

God bless you, my sister. Believe now.

408 How do you do, sister? You believe that tonight will be the end of it, and you can accept Him now as your Healer? [The sister says, "Yes, sir, I do."—Ed.]

409 Oh, precious God! "The prayer of faith shall save the sick, and God shall raise them up." We think of our Lord, how He journeyed here on earth and ministered to the sick, and the many things He did. Now I pray for our sister, in the Name of Jesus Christ. In the commission that was granted to us as ministers, we offer this prayer for her healing. Amen.

410 Just believe it's all done now. All the faith you have, put right with it. It'll come to pass.

411 How you do, brother? On the basis of His Word, could be finished right here.

412 Heavenly Father, grant this request of our brother. In the Name of Jesus Christ, may he be healed. Amen.

413 Bless you, my brother.

414 How do you do, sister? Are you prepared now, and ready to receive His healing? [The sister says, "Yes."—Ed.] And as we ask, you see, by that, nothing in the way that would keep Him from pouring out His Spirit?

415 Our Heavenly Father, as I lay hands upon our sister, seeing You heal the people, I pray and believe with all my heart that You'll grant her request. In Jesus Christ's Name. Amen.

God bless you, sister.

416 You know, I just want to say this while they're coming up. I never could understand why I. . . Just before even I become pentecostal, I used to just go and pray for the people. They, they'd just get well. I don't know. It isn't nothing I would have had to do about it. It's just—it's just believing Him. And I just offer prayer, and, the first thing you know, people would be well.

417 That's the way anyone does. We just offer prayer and believe it. They just get well. That's all. See? How many has been healed by Divine healing? Yes. See?

418 Oh, you see, you—you can tell you're amongst pentecostals and Full Gospel people. Them hands, they believe that. See? Don't you see why the Lord is zealous of you? Not to try to hurt you, but to try to, you know, bring us into that place "without a spot or wrinkle." I hope you don't get angry with me for bringing words of that out of the Bible. I—I do it in tolerance of good faith towards God.

419 This is the hour for it to happen to you. Isn't it, sister? Now, it's got to happen, see, 'cause He promised it, it has to.

420 Our Heavenly Father, bless our sister as I lay my hands upon her. And by faith, every Christian in here puts their hands upon her. This church praying, we ask for the sickness and affliction to leave her. In Jesus' Name. Amen.

This is what He's promised it.

How do you do, sister? You believe tonight is the night for it.

421 Our Heavenly Father, in the Name of the Lord Jesus, let this be the finishing touch this hour, that she'll be made well. In Jesus' Name. Amen.

Bless you, my sister. It'll be over, from tonight.

422 How do you do, sister? This is the hour for your healing? All right, sir.

423 Our Heavenly Father, I bring our sister before You, in the Name of the Lord Jesus, and offer this prayer in her behalf, that she'll be healed in Jesus' Name. Amen.

424 I . . . See, it isn't only my prayer. Everybody in here is praying, see, all at one time. And we are aware that God is present. We know that He—He has to be. See? He promised it. You go, believing.

How do you do, sister? This is the hour for it, isn't it, to be healed?

425 Our Heavenly Father, let it be settled for her, from tonight on. May she leave this church tonight happy, rejoicing, knowing that it's finished. In the Name of Jesus Christ. Amen.

Bless you, sister.

426 How do you do, sister? This is the night for your healing, isn't it? This is the time, right now, before the Bible and the church, and Christ.

427 Heavenly Father, among the ministers, among the lay, laymen, all the saints of God, the Angels, and the Holy Spirit, in the commission of Jesus Christ, that, "These signs shall follow them that believe. If they lay hands on the sick, they shall recover." So we claim it, finished, for our sister tonight, her healing, in Jesus' Name. Amen.

Bless you, my sister.

428 We will do the same thing for you, brother. You will believe it? [The brother says, "I do."—Ed.]

429 Our Heavenly Father, he said he believes. So it must be done, Father. That's what You said. "These signs shall follow them that believe." And he believes. So we thank You for his healing, Father, in Jesus' Name. Amen.

That's good. You know how to accept it and believe it.

430 How do you do, brother? This is going to be the night of the healing. Just leave it lay here and walk away from it.

431 Our Heavenly Father, we bring our brother to You, in Jesus' Name, for his healing. He's going to leave it right here, Lord. And the enemy will have to leave him. He'll be made free again, in Jesus' Name. Amen. So be it.

432 How do you do? You believe Jesus is going to heal you here tonight?

433 Our Heavenly Father, as this child comes to receive her healing, we, the church, offer our prayer, in the Name of Jesus Christ, for her healing. Amen.

See? That's it. It's all over. Bless you, sister.

It's all going to be over, from tonight on, isn't it?

434 Our Heavenly Father, the people are believing. They believe; they wouldn't be walking across the platform here. They're sick. They know what to do. They're trained. They know that this is the hour that they make their final decision. And they come for that confirmation. "These signs shall follow them that believe." And I lay hands upon her, in Jesus' Name. So shall she be healed. Amen.

435 God bless you, sister. [The sister says, "Brother Branham, hadn't been for you, fifteen years ago, I would be dead."—Ed.] Is that . . . ["That's true. At Brother Reed's service at Jonesboro, Arkansas."] Jonesboro, Arkansas. My, many years ago!

436 What was your trouble, sister? ["Well, I had a goiter. If you . . . I don't know whether you remember, or not."—Ed.] I don't. ["But I had a goiter. It had some . . . It was out like *this*, and it was affecting my heart. And that morning . . . The majority of my people is Jehovah Witness. That morning, I said, 'He's just the prophet of the devil.' But I went out to my garden. God spoke to me. He said, 'Catherine, if you go to Brother Branham tonight, you'll be healed.' And I went back in the house and I told them all. I said, 'If I go tonight, God spoke to me, I'll "be healed."' "And we was going to just go, to please her.' They went with me. The majority of my people are now Pentecostal."] Praise the Lord!

437 Could you hear the testimony? Wait, I'll . . . just a minute, sister. I'll repeat it.

438 At Jonesboro, Arkansas, it's been some, about fourteen, fifteen years ago, she had a big goiter hung out, on her neck. And she was a Jehovah Witness. And that morning, when she had heard about our service up there for the Lord, she said I was "a prophet of the devil." And she went out in the garden to pray, and the Lord spoke to her, and said, "Go up there and" she'd "be healed." And the Lord healed her. She has no goiter. And her people, which were Jehovah Witnesses, most all of them are Pentecostal tonight.

439 Now, if He can make that nice Christian woman's neck smooth like that, He can heal you. Can't He? He sure can.

440 Our Heavenly Father, with hands laid upon our brother, we ask for his healing, in the Name Jesus Christ. Amen.

God bless you.

He is just the same for you as He would be for her. Is that right?

441 Our Heavenly Father, a simple little prayer with simple faith! Oh, I'm so glad Lord, You make it simple, so that I can understand it, just accept You. And, Father, I pray that You'll heal him, and make him well, in Jesus' Name. Amen.

442 How do you do, sister? [The sister says, "Brother Branham, I've had an operation for tuberculosis. And six of my ribs was taken out, and it hasn't healed right. And—and it gives me so much trouble. I can't use my arm too good, you know."—Ed.] Yes, ma'am. ["Get tired."] I see where you breathe, too. I guess the . . . ["Yes. I can't breathe good."] That's such an awful thing. ["I can't breathe good. My lung is collapsed, you know, on one side."] Oh, yeah, my! That suffers then, I guess, terribly. Oh, my! ["Yes. Yes. Then it put pressure on my heart."]

443 There's no reason for her to suffer any longer. Is there? See? The doctors has perhaps operated, and they taken the ribs out of her lung, and probably give her pneumothorax treatment, and collapsed the lung. And—and the lady is suffering. And you come, believing that Christ will heal you, and you want to spend all your life for Him in service, to do for Him. Then, Christians, I think we have a right to bring this lady before Christ, and He will heal her.

Let us pray, all of us.

444 Our Heavenly Father, our sister comes in humble adoration tonight, knowing that her doctor has done all that he could do. He tried hard, but still it won't heal up. But Thou art the Healer. Let—let her be healed, Father. We commit her to You, that You will heal her, in Jesus' Name. Amen.

445 Bless you, sister. Be healed now. I believe it'll heal up, and you'll be all right.

446 How do you do, sister? You believe that He will heal you tonight? [The sister says, "I don't know what it is, but He knows."—Ed.] All right. He will do it, though, if you just believe Him. You will? ["Yes."] All right. Let us pray.

447 Our Heavenly Father, the lady comes, believing. She said she don't even know what's wrong with her. But He knows. Whatever it is, Lord, she wants to get rid of it. We . . . She knows it's of the enemy. I pray that You'll grant her request, in the Name of Jesus Christ. Amen.

Bless you, sister. You go, believing with all your heart.

448 How do you do, sister? You believe that tonight will be the settling time?

449 I was thinking, the lady from Arkansas just testifying. I remember, along a line, I'll never forget it there, a lady holding a handkerchief.

I thought she was weeping. And when she took it down, the handkerchief, she had no nose. Cancer had eaten her nose off. And her son was an exterminator over at Texarkana. And I—I prayed for her.

⁴⁵⁰ The very next meeting, a lovely woman standing there, looking, she looked very young, and looking at me. She said, “Don’t you remember me?”

I said, “I don’t believe I do.”

⁴⁵¹ And the boy started kind of weeping and looking. It was that lady. She had a new nose. It grew back on her face. I know that sounds unreasonable. And I—I wouldn’t—I wouldn’t want to say something that wasn’t right. So, there, we shouldn’t do that. We should be dead earnest when we say these things. But I looked at the lady who was standing there with no nose. And then a few weeks after, I met her again, she had a nose. And it—it just . . . She said the cancer just quit eating. And after while it just started like something growing back, and there she had a nose again. See? It’s so wonderful to see how He could do it.

⁴⁵² Now, He that can do that, could heal you. Couldn’t He, sister? It’s not the question, His power to do it. Is willingness. And I would like to say this to you, sister, as a mortal, that both of us has to stand like this in His Presence some day. He’s already did it, if He could just get you to believe it. And there’s a little act like to be a Christian, to be baptized and so forth, like that. You believe it when I pray for you, you’ll get well, sister.

Now, all the church pray with me when we pray.

⁴⁵³ Our Heavenly Father, this young lady standing here, and in the Presence of God. I lay my hands upon her, and ask for her healing, in the Name of our Saviour, Jesus Christ. Amen.

God bless you, sister. Let it be done from now on.

⁴⁵⁴ [The sister says, “Brother Branham, I come in proxy for my mother who has cataracts on both eyes.”—Ed.] Yes. Oh, I see. [“She is ninety-five.”] Ninety-five. This is a sweet thing, coming for her ninety-five-year-old mother with cataracts.

⁴⁵⁵ Our Heavenly Father, as she stands proxy, she said, for her mother, well-stricken in age, with cataracts, we pray for her mother. O God, this church offers our prayer for her mother’s healing, in the Name of Jesus Christ. Amen.

Don’t doubt it. Just believe.

⁴⁵⁶ Sister, dear, is it going to be fin- . . . Can you believe that it’ll be finished tonight? [The sister says, “Amen.”—Ed.]

457 Our Heavenly Father, with hands laid upon her, for a finished work to be completed, may it be so in her now. In Jesus' Name I ask it. Amen.

God bless you, sister.

My brother, you believing now with all your heart?

458 Father God, we bring this young man to You here, laying hands upon him, in the Name of the Lord Jesus. May the finished work of Christ at Calvary be completed in him, by healing him. Amen.

Bless you, brother. Be it over, tonight.

459 How do you do, sister? We going to believe that it's going to be finished tonight. God is going to complete it right here.

460 Our Heavenly Father, just . . . It has been written, now it will be spoke, then it must be done. Let it be so in our sister's body. In the Name of Jesus Christ we ask it. Amen. Amen.

We believe it now with all of our heart. She'll be all right.

461 Broken neck? [The sister says, "No, it was a bad throw."—Ed.] Bad throw. ["And a sign on here. I carry it."] Oh! Yes. Uh-huh. ["There's pain all the time! . . . ? . . ."] My! Misery! Well, sister . . .

462 Now, each one of us here, Christians, all of us, we just imagine how we would feel, with that on us. Now, what if it was just vice versa, the lady was praying for me? Or what if she was praying for you? Now, how she is in misery all the time! Now, how you'd want someone to be real honest, sincere, and dead earnest about this! If it was me, I would. And now do unto others as you'd have them do unto you. Now, every one of you just hold this faith, and like a real church, say, as we are, say, "Father God, take the misery from our sister now."

463 Our Heavenly Father, may she come back, bringing this piece that's around her neck, knowing she don't have to wear it no more, that it's been finished by Jesus Christ, as the church prays and asks this blessing. Answer these Christians, Lord. They've consecrated their lives to You. In Jesus' Name, may she be healed. Amen.

464 Just let it be over, stop. It won't hurt no more, and you'll be all right.

Brother, it be finished now. Settle it forever.

465 Heavenly Father, in the Name of the Lord Jesus, grant the healing of our brother. We ask this for the glory of God, in Jesus' Name. Amen.

Bless you, my brother.

Be finished, from now on.

466 Lord, this little woman that stands here tonight, let the work of the Lord Jesus be performed in her body, for by His stripes we were healed. We ask for this blessing, in Jesus' Name. Amen.

It's finished now.

467 How do you do? You believe Jesus going to make you well tonight? [The sister says, "Asthma attacks, and I got a tumor on top of it."—Ed.] Asthma, my, that's a mean old thing. Isn't it? Certainly.

468 Brother Williams here, brother, a Christian businessman. He . . . Yes, he is. Yeah. He had a . . . Mayos' just give him up, with asthma, said he'd never gain any more weight, or anything. He come by up there, been about pretty near a year ago, I believe, up the tabernacle one night. And I went out, prayed for him, and the Lord made him well. I guess he's gained. He sit . . . They said he couldn't gain no more weight, would never be able to gain no more weight. And he's gained thirty, thirty-two pounds, since.

469 [A mother says, "Brother Branham, there's a little girl, our girl, seventeen years old, was healed in your meeting when you were in Phoenix, about ten, eleven years ago. Our youngest daughter was instantly healed in the service. Was an asthmatic; we nearly lost her. She had pneumonia, fourteen times."—Ed.]

Hear that, honey?

470 [The mother says, "God instantly . . ."—Ed.] Is the lady . . . Is she here now? ["She is right *there*, the—the third one from the end, the second row."] Little lady here with . . . Oh, yes. I see this. ["We . . ."] Go ahead. ["We testified, from coast to coast, about her—about her healing."] Is . . .

471 You hear that? Now look. Jesus healed that when she was probably smaller than you. [The mother says, "Yeah, she was a little girl."—Ed.] Little, and she had pneumonia, and everything, just taking it so bad. And look, Jesus loves, He loves you. And He . . . Look how—how nice she looks, see, and well. Now, you'll be that way, too.

Let's pray now.

472 Heavenly Father, laying our hands upon the little girl, we ask that the asthma leave her, and she'll be made well, through Jesus Christ our Lord. Amen.

473 Bless you. Now you go, and you're going to get over it, and you'll be well, and testify like that lady did for her little girl.

How do you do, sister? You believe the Lord Jesus will heal you?

474 Our Heavenly Father, we pray that You'll heal this little girl, also. May her testimony be like the sister just said. From coast to coast may she praise God for the goodness that He showed. Amen.

Bless you, sister.

How do you do, sister? This is the time for your healing now?

475 Our Heavenly Father, as the lady comes, sincerely believing that this will be the hour of her deliverance, may it be so, Father, as we ask, in Jesus Christ's Name. Amen.

476 Bless you, sister. Let it be over, from now on, no more thinking of it. To you too, sister.

477 I know that sounds rude, say, "No more thinking of it." But I—I don't mean it in that way. I mean it, that, just, it's a finished work. It's already done. See? Just as a . . .

478 [A sister says, "I have a—I have a tumor! . . . ? . . ."—Ed.] Right. And you believe that He will make it all well? ["Sure do."]

479 Our Heavenly Father, I pray that You'll heal our sister and make her well. We lay hands on her, in Jesus' Name, asking for her healing. Amen.

Just let it be finished in your mind, settled, and it'd be all right.

480 How do you do, son? [The brother says, "I got . . . ? . . . in—in my stomach."—Ed.] In your stomach? You believe Jesus will make you well, son?

481 It's your son? You believe that He will do it, sister? I know. It sounds . . . Well, you know the testimony, what we . . . the Lord has did in His Church in the last days, far beyond what our little brother has this time. He is God, Who can create. He can . . . Where like . . .

482 Look. If a stalk of wheat is coming up, and a clod falls on it and—and defects that wheat, and makes it turn the other way, then the wheat is not growing right. But remove that cause, then the wheat will grow right. See?

483 Well, Satan did something evil here. But if the prayer of faith can cast him away, then it'll grow right. You believe that, don't you?

Now let us pray for this precious boy here.

484 Heavenly Father, simple yet powerful, let the power of God heal our little brother. May there be such a change in this boy, that the mother will be so elated over it, the next few hours. We ask it in Jesus' Name. Amen.

485 God bless you, my brother. Believe Him. God bless you. Mighty sweet boy. God bless you.

486 [A brother says, "I got high blood pressure."—Ed.] High blood pressure.

487 Heavenly Father, our brother confesses of the high blood pressure. I pray that You will heal him, Lord. May it leave him tonight. May, when he gets his next checkup, or whatever it is, the doctor say, "Why,

it's, you're back normal again." Down in his heart he'll be thankful, Lord. I pray in Jesus' Name. Amen.

488 [The brother says, "My father is very sick. If you would pray over that handkerchief, I'll take it to him."—Ed.] I'll gladly do it, my brother.

489 Heavenly Father, his—his father, of earth here, is ill. He's got a handkerchief here. Wants to lay it upon his daddy. O God, I pray that You'll honor the faith of his son. And will heal his father, in Jesus' Name. Amen.

490 God bless you, my brother. May God grant every bit, and I believe He will.

491 Sister, it's going to be over now, won't it? From right now on, it's going to leave. [The sister says, "Yes."—Ed.]

492 Our Heavenly Father, as we, Your church, pray for our sister in her condition, may the power of God heal her and make her well, in the Name of Jesus Christ. Amen.

Bless you now, sister. "Ask and it shall be given."

493 How do you do, sister? Is He going to make you well from tonight? [The sister says, "Yes."—Ed.]

494 Our Heavenly Father, I pray that You'll heal our sister, making her well. She comes and says she believes that it will be so. So be it, then, Father. I ask in Jesus' Name. Amen.

God bless you, sister.

How do you do, sister? This is the hour of deliverance for you.

495 Our Heavenly Father, these humble people walk across the platform, believing that You will heal their sickness. They've heard so much said. "And faith cometh by hearing," hearing testimonies. Which, "We overcome by the Blood of the Lamb and our testimony." I pray that You'll heal our sister and make her well, through Jesus' Name. Amen.

God bless you, sister, leave it right there.

496 Brother, dear, and this is going to be the hour it's going to be over. Is that right?

497 Our Heavenly Father, I bring him to You, with this church, their prayers, of all these faithful ministers, and deacons, and elders, and lay members, all. The Holy Spirit in our midst, bearing record of His Word. "They shall lay hands on the sick; they will recover." You promised it, Father. Now heal his eyes and make him well, in Jesus' Name. Amen.

Bless you, my brother. Let it be over, from right now on.

498 How do you do, sister? You believe that it'll be over from now on? [The sister says, "Yes, sir."—Ed.]

499 Our Heavenly Father, may it be over for our sister, from this night on. May she be healed for the glory of God. Amen.

Bless you, sister. Believe now with all your heart, believe it's over.

500 How do you do? The baby? [The sister says, "Yeah. She has an allergy that has caused a nervous breakdown."—Ed.] Oh, my! Oh, my! That's too bad. You're a mighty pretty little girl. Jesus is going to make you well now.

501 Our Heavenly Father, with my hands upon this little child, feeling down in my heart, "What if it was Sarah, my daughter?" It's someone's daughter. And I pray, Father, that You'll heal the little girl, from this allergy. And may these attacks leave her. May she be well, in Jesus' Name. Amen.

502 Now you're going to get over it, honey, and be all right. You believe that, sister.

503 How do you do, brother? Going to make it over, from tonight. Is that right, sir? [The brother says, "Amen."—Ed.]

504 Father God, I pray that, in Jesus' Name, that You'll heal our brother, make him well. May it be finished right now, in his life, everything finished; that he'll have faith, undoubting faith, in his heart. He'll be well, in Jesus' Name. Amen.

505 Bless you, my brother. [The brother says, "Brother Branham, I'd like to get *that* prayed for, for my mother. She's eighty-three years old. She's bothered with asthma and heart trouble."—Ed.] Why, bless your heart!

506 Heavenly Father, his mother, eighty-three years old, and suffering with heart and asthma. Grant, Lord, that when this little token is laid upon her, may she get well, in Jesus' Name. Amen.

God bless you, brother, and your mother, too.

507 Let it be over, from right now on, sister. Just let that be the past. This is the future coming on here.

508 Heavenly Father, in the Name of Jesus Christ, heal this, our sister. We ask it in Jesus' Name. Amen.

It's gone now. Just believe it.

How do you do, brother? Going to be over, from now on.

509 Our Heavenly Father, I pray for our brother, that You'll heal his body and make him well. May it be over, from this hour on, in Jesus Christ's Name. Amen.

Bless you, brother.

510 [A brother says, “We know a lady. She’s lost part of her eyesight in one eye, and remains in another.”—Ed.] Oh, my! [“And we’d like to. . .”] Have it prayed over. Why, I’d gladly do that, brother. You believe with me now, that she’s going to get well.

511 Our Heavenly Father, the lovely lady somewhere, that’s waiting this handkerchief to be laid upon her. We send it to her for her healing, in the Name of Jesus Christ, the Son of God. Amen.

God bless you.

512 Now, there’s a lady setting here that can’t get up, and one over here, and a man, too. I’m going down to pray for them. Now, you all pray with me, will you?

513 [Brother Branham leaves the pulpit, to pray for those that can’t get up—Ed.] Oh, my. [Blank spot on tape.]

514 [A brother says, “The lump that she had in her breast is gone, and the pain is gone.”—Ed.] Oh, praise God! That wonderful?

I love Him, I love Him
Because He first loved me,
And purchased my salvation
On Calvary’s tree.

515 [A sister says, “Brother Branham, I’m about to have my son. I been sent home, sent home, to die with cancer. And Sister Waldrop came over. She prayed for me. She talked to me, and she told me to believe for healing. And I’ve been prayed for, and I’m believing for my healing.”—Ed.] God bless you. [“But I’m not well, so would you pray for me?”] I sure will.

516 Heavenly Father, I pray that You’ll heal our sister and make her well. Through Jesus Christ’s Name, I ask that this will be completely healed, for this pregnancy. Amen.

God bless you, sister. Go and be well now. Claim your healing.

517 See how simple it is? Now, tell me what passed by here, to remove that lump and take the pain away from the woman who couldn’t even hear the Message? See? Right. She’s over there praising God. If a woman that’s both deaf, dumb and blind, can praise God for taking a cancer off of her, surely we, who are in health as we are tonight, could give God praise for it. Don’t you think so? Yeah. Let’s just kind of shake each other’s hands when we sing.

I love . . .

518 . . . ? . . . (Where’s the service, tomorrow? It’s been announced?) [A brother says, “Same. Tempe.”] (Tempe, Arizona.)

[A sister says, "Would you pray for *that*, I want to put it on him while he . . . ? . . ."—Ed.]

519 In the Name of the Lord Jesus, grant that whoever this lays upon, may they be healed for the glory of God.

520 Isn't He wonderful? I—I tell you this, I just like this Way. I—I like God. I love Him with all my heart. He's my Saviour.

521 Now, tomorrow night, I think the next service is at Tempe, Arizona, with Brother . . . What's his name? What? [A brother says, "Groomer."—Ed.] Groomer. Groomer, Brother Groomer, up at the Assembly of God. Is it? Assembly of God at Tempe. Full Gospel. Yes. It's been announced, I think. All right.

522 Now, you love Him real well? Amen. Just wonderful!

Now, I turn the service now to brother, the pastor.

Somebody, wait, someone to be prayed for? Just a moment.

523 Go ahead. [A brother says, "My wife been sick two years. I want you to pray for her."—Ed.] Why, I'd gladly do it, my precious brother.

524 Now, for his sick wife, been sick for two years. Now let's just believe Father. I know the world might look down upon this and say, "I don't believe that." What about the lady that testified a few minutes ago, that had that goiter on her neck up there? What about it? See? These people that's . . . Little girl here, is a young woman now, there was that asthma and everything in her condition. Look what all that we know to be true. See? He'll . . . He . . . God, to his wife, too.

Let's pray.

525 Lord Jesus, a sick wife. I pray that this cloth, laid upon her, will be a token of this meeting tonight and the Word of God. And may she be healed for Your glory. Amen.

526 God bless you, brother. [The brother says, "Brother Branham, I'm going to tell you this: Thirteen years ago, you was down here in Phoenix. I was sitting back in the congregation, God told me if I'd go up and touch the hem of your garment, I'd be healed. The devil said, 'Don't go, you'll get in front of somebody else.' And you got up and said, 'There is somebody in this building, they would come and touched it, they'd been healed.' I turned around, said to an old brother, I said, 'I'm the fellow.'"—Ed.] No, no.

Bless his heart. Let's pray.

527 Heavenly Father! Now to God, I pray that You will grant this thing! . . . ? . . . Grant it. And grant this, Father, in the Name of the Lord Jesus Christ. Amen.

⁵²⁸ You did it now, Brother, you fulfilled it, after thirteen years. “They that wait upon the Lord shall renew their strength, an eagle.” It’s all right, brother.

⁵²⁹ Oh, it’s wonderful! Well, see you tomorrow night, most of you. If I . . . The pastor here now, Brother . . .



PRESUMING

62-0117 Vol. 40-1

This Message by Brother William Marrion Branham was delivered on Wednesday evening, January 17, 1962, at the Gospel Echoes in Phoenix, Arizona, U.S.A. This sermon, number 62-0117, is two hours and fifty-eight 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. Reprinted in 2010.

©2005 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