
A COURT TRIAL



Let's bow our heads now.

Our Heavenly Father, we thank Thee for this, another opportunity that we have to come to speak of the lovely Lord Jesus.

And now, as it's raining outside, may the Spirit of the Lord rain upon us, on the inside, down in our hearts, and make known to us His Divine province, our . . . the will of God to be willed in our life.

We set this day aside, Father, after the morning services, and things, we are going to pray for Thy sick children. I pray, God, that this will be a day that we'll long remember because of Your blessings upon us.

We pray for this ministerial group, all the brothers, all the ministers around through this country here. God bless their ministry and may they grow deeper experiences all the time in Christ. That's our desire, Lord, to know You better. I pray for each church and each denomination, that it'll grow in the grace and power of God.

We pray for all the sick and the afflicted, now, that they'll be healed.

And if there would be chance, there's some here with us, today, that doesn't know Thee as their Saviour, may this be the day that they'll say that one altogether "Yes!" to You.

Bless Thy Word. For we ask it in Jesus' Name. Amen.

You may be seated.

I certainly want to thank, first, this group of ministers here of—of this Birmingham, and the parts of the country here, where they come in on this sponsorship, to help me to come here. And I—I tell you, I think that ministers like that is to be honored.

You, congregation, should honor your—your pastor, because, see, he's out, he's a shepherd. And if he finds something where he thinks it'd be good feeding, he'll lead his flock to it. And sometimes, it's disagreeable; sometimes, it's, some of them don't see it that way, and maybe they don't like that for their sheep, don't like the kind of pastoring. But to be one of the feeders, also, a shepherd, I just try to bring the real Grass of God, the real Food, the Word.

And so, I—I appreciate them so much and I pray that God will ever bless them. And may their life be an influence to whosoever they come in contact with.

Each one of us has ministries. A certain ministry will catch the eye of a certain person where the other one wouldn't do it. See? So, we put

ourselves together, as I said at the beginning, to try to bring the best that we know how with our ministry, my ministry, theirs, and so forth, we put them together to try to help you people to know more about Jesus Christ, and to be better, fit servants for Him as the—as the time approaches where we have to meet Him.

Now, I want to thank the—the people here that let us have this armory. This is a nice building. And we appreciate that very much. We thank them with all of our heart. And I pray that each and every one of them will, if they're not saved, will be saved; and in that great hall of God, yonder, when the angels sing, when the redeemed walks in, why, I trust that every one of them will be there without missing a one.

And now, I thank you people. I never got a chance to ask the manager, but I believe that all the expenses and things were met. And I—I appreciate that, every offering, everything that you did. And usually they take up a—an off- . . . (Did they do that?) You didn't have to do that. They said . . . He said they give a offering after everything was paid.

You know, I been a ma- . . . in behind the pulpit, now, for thirty-three years. And I never took a offering in my life, never one time, even in my own church, never took a offering in my life. I worked when I pastored the church there, the tabernacle at Jeffersonville, I . . . seventeen years with the Public Service Company, and never one time took an offering in my life. I paid my own expenses and so forth, and paid my tithes, and everything I could, right into the church, and everything went right into the church.

And now, usually out here, they give me an offering. And I want to make it clear ('cause some of the trustees are sitting, present, now): The offerings that's given to me, the money, it doesn't go directly to me. I get a salary from the church: I get one hundred dollars a week, that's fifty-two hundred dollars a year, a hundred dollars a week. But now to the offering that you give to me, it's designated to the work of the Lord. Here is what the trustees does with it: It cannot be spent for nothing else. It's earmarked, as we call it, that it cannot be spent for nothing else. That money goes into a certain treasure; when that treasure builds up, called, "for overseas missions," designated to that . . .

And now many times, overseas, you can see what we get up against here in the United States, and you can imagine what it would be over there. And when we go over there to those poor people that don't have nothing, not even enough to eat, way back in those heathen lands . . . I've seen little mothers laying on the street and their little babies, their cheeks sunk in, and dying, and the mother try to give you the baby; and if you'd take that one, here's another one, here's another one,

another one; and nothing at all to eat. And we rake out enough in our garbage cans to feed those people. That's right. We don't realize how well off we are.

And in the African jungles and so forth, what's them people got to bring me over there? They haven't got one cent, they don't, no way at all of getting me there. And I feel that they should hear the Gospel, too, and the Gospel that—that the Lord Jesus has given us this week.

I take that money, 'cause I. . . you give it to me, and I'm the steward of it. So it goes in, by me working in this foundation, then it cannot be spent for nothing else, but overseas missions.

And it takes this same Gospel right over there to them. Don't. . . I go myself, so that I know that I do the very best I can, knowing that I have to answer for every cent of that money. And I—I want to be a good steward to God. And if I can't be faithful over those things, then how am I going to be faithful over other things. You see? So, I want to—want to thank you.

And the offering that was given to me (as—as the brother just said) this afternoon, I—I asked them not to do that. But, usually if they don't. . . and they know this: if the expenses cannot be made, then we take some of that offering of, that's been sent in by mail, at the church (where it's designated to this *other*), then we write off the expenses. We don't want—don't want it to cost nobody. See? We never. . .

And I have absolutely told the manager in every meeting (Brother Jack Moore, setting here, was one of my first men in the field; he knows that I never would stand still for no begging for money: "Who'll give *this*? And who'll give *that*?"), "Pass the collection plate, and forget about it." God, it's when He—when He quits furni-. . . when He quits supplying my needs out here, it's time for me to leave the field then. So, I don't believe in this begging, and pulling, and persuading, and threatening, and—and everything else for money. No, sir.

When I first come into the ministry, I found out, through history, there is three things that's hurts a man, a servant of Christ. And when he. . . God will bless him and give him just a little ministry, then the first thing you know, one of the downfalls is *money*.

Next is *popularity*: When he gets to thinking he's *somebody*, right then he's on his road out. See. We're. . . there's no big shots among us, we're all the same, we're God's children (See?); there's none of us big, and none of us little, we're all God's children.

Then (money, popularity), and *women*: And I'm noted as a woman-hater so, you know, you, that's way away, so that—that's out of the picture. I got one woman, is all the woman in the world, and that's my wife, sweetest woman that God ever put on earth, for me. That's

right. She's mine, and mine alone; and I'm hers, and hers alone. And that: when I was a young man I thought that; now I'm an old man and I still think it.

So I . . . she . . . I've tried to shun those things, and tell the Lord Jesus, "God, it's so hard being out here, 'cause the ministry is so much different. It just—just puzzles people every way. I have hard enough to fight *those* things with Satan, let alone *these* others." So, I'm out to do the very best I can, for everybody I can; to the Kingdom of God be glorified.

Now, thank you kindly. And I hope, someday, I can come back and see you again, see, I hope I can.

And I hope when I come again . . . [The congregation said, "Amen."—Ed.] Thank you. And I hope, when I come again, it won't be like this: where you got three days; nervous, upset; run in, present something that, you don't even know what you're going into; you—you—you wonder. It's a wonder you have as much faith in it as you do. If we could sit down and begin back here in Genesis, day after day, and night after night, and place that down there. See, it's got kind of, you know, you kind of get to feeling like there's spooks around you. You know what I mean. You—you don't know.

Like the disciples one night: They were up on a stormy sea, and—and the little boat was waterlogged, and—and all hopes of survival was gone. And they were screaming, crying; of course, as Christians, they were praying. And all at once they seen Him come walking on the water. And they thought it was a s . . . ghost, they thought it was a spirit, and they were scared, and they begin—they begin screaming out.

And just think: the only thing that could help them, it looked spooky to them. They was afraid of it. That's again: When the only hope we have is Him, and His very promise of the Word, and yet, we're afraid of it (You see?), just—just afraid to give it our trust. It—it's too bad. But remember, history always repeats itself. It has to remain that way. And I've heard you through the week, and through other . . .

I see you, many of you, perhaps, take the tapes, and so forth, which my ministry, in that way, goes around and around the world, everywhere. Many times you hear me say, "Those denominations . . ." and kind of condemn denominations.

It isn't I'm condemning the people; I'm condemning the system (See?); not the denomination, the people in there. Oh, no. My people, formerly, were Catholic; I'm Irish descent, they're Catholic; and I know there's some fine Catholic people. Some of them are my own people. They're fine. There are fine Methodist, Baptist, Presbyterian, Lutheran; every denomination's fine people.

But them systems that keep us separated, that's the thing I'm against. We are one in heart. We must be that way. And then our systems, see, draws a doctrinal line and that's . . .

If the first church ever started, the first church, any church, would say, "We believe this," and end their doctrine with a comma, instead of a period, we . . . there'd never been nothing but one church. That's all. See. "We—we believe this, plus as much as God will let us know otherwise." But when we say, "We believe *this*, and *this* is *it*, and *that* is all": then, we die right there, you see, because God is Eternal and He's growing on.

So, thank you very much. And I want you to know, there isn't a minister or person in the world, that I know of, any human being, no matter who it would be, but, what my heart beats for: I want them for the Kingdom of God. I'm working for one place, up there, not for any certain denomination.

I was a Missionary Baptist, ordained a Missionary Baptist, by Doctor Roy E. Davis, from Fort Worth, Texas. And I was . . . stayed in the church. Fine—fine bunch of brothers; and I'll still say, "There's some of the finest men in the world, in the Missionary Baptist Church."

But when this gift was ministered to me, they couldn't go to that. The pastor even said I'd lost my mind. Me, with a grammar school education, would preach to kings, potentates, monarchs; and healings and things. He said, "It can't be." But it was, see, 'cause He did it. He said, "Billy, you'll become a holy-roller." I don't know what I am, but I know Who I believe. Uh-huh. I'm . . .

Someone said, not long ago, he said . . . a very fine man, riding with Brother Jack Moore and I, William Booth-Clibborn; I think one of the shrewdest preachers I ever heard, can preach the Gospel in, fully, in seven dialects.

And I said something to him (about something he had mentioned, to something I had said), I said, "Well, that's just what the Scripture says, Brother Booth."

He turned around (if anybody ever knowed him, he's a real diplomat, an Englishman) and he said, "You just don't know your Bible."

I said, "But I know the Author real well." And that's . . . You see?

So, to know Him, is Life. And so—and so he . . . That's right, know Him, to know Him, is Life. And I know something happened to me. I'm not what I used to be. Like the ol' colored lady (if this will be excused,

please, 'cause this is not a place for a joke, and it isn't a joke, it actually happened), an ol' colored lady, she says, "I's like to give a testimony."

"Stand up, sister, and testify," I said.

She said, "You know," said, "I hain't what I want to be," and she said, "I hain't what I ought to be," but, said, "then I hain't what I used to be."

She got started anyhow. So that's the way I feel, too. I, not what I want to be, and not what I ought to be, but I know I ain't. . . I'm not what I used to be. Something happened to me about thirty-five years ago. And He's been in my heart ever since. And I love Him with all that's in me.

And I love you. How can I love Him without loving you? I got a boy here in the meeting, and a little grandson. I'd rather, if you got any compliments, pass it on them, instead of me, 'cause I'm a parent. So, God feels the same way. If we can't love one another who we have seen, how are we going to love God, then? See? We must love one another, and honor one another.

If I come here to deceive you into something that's a trap, or something another, something, God would never honor it. Look what He would do to me. What am I doing to His children? I could never get right with God on that. No.

But I come because I love you, and God knows that's the truth. And I—I want to do everything I can, that the joy that's laid up for you. . . I think the big table is spread, each one of you has a right to it.

Some people say Divine healing isn't so. I know it is. See. I. . . You're too late to tell me that. See. I know—I know that's so. And the Holy Spirit, and those things, I know it's true. And why would you stand off to one side with a—with a—an old cold potato, holding in your hand, gnawing on it, with a great big dinner set for every one of the saints of God. See. It's all for us. He's the same yesterday, today and forever. Thanks to you a million.

And now, in. . . I hope to be back someday, if Jesus tarries. Now I guess you wonder why. . . Someone said the other day. . . I stood by a very famous man. I love the man. There is no need in me call, not to call his name. He is my, one of my bosom friends, Oral Roberts. Oral come to my meeting. Brother Jack Moore was along. He had a little, ragged tent setting up across the field, over there on the—on the east side of Kansas City, and I was over in a auditorium, something a little bigger than this. He come over, sit on the sideline, said, "Brother Branham, do you think God would hear my prayer?"

I said, "He'll hear anybody's prayer."

2 Now the man don't know what he's worth, building a fifty-million-dollar seminary, with a three-million-dollar office. I think that's a credit, and a contribution to the faith of one, single, little Oklahoma boy, for God.

3 Tommy Osborn, he was up there that night when that maniac run to the platform in Portland, Oregon, to kill me. And he said, "You deceiver!" Said, "You . . ." Just called me everything. Great, big man. About fifty preachers, on the platform, fled from him. He was a insane out of the institution. Huge, big arms. Stood six, nearly seven-foot tall. Great, big arms. I weighted a hundred and twenty-eight pounds. He run out on the platform, said, "Tonight, I'm going to knock you plumb out in the middle of that place."

4 I knowed better than to say anything to him. And everybody scattered back. And I just stood still. Don't—don't try to inject your own thoughts; if you do, you're going to be lost. I just stood still. And I heard myself say this, that's, the Holy Spirit saying it through my lips.

5 Remember, God only works through man. He chose man. He—He could have had the Gospel preached through the stars, or through the trees, or through the wind, but He chose man. That's what He's ever done, chose man. "Revealing His secrets," and His foreknowledge and stuff, "to His servants the prophets," He said.

6 Now, the fellow was standing just a few feet from me, and he had threatened what he was going to do. He looked like a Goliath. And there the Holy Spirit said, "Because that you have challenged the Word of God, tonight you'll fall over my feet."

7 Well, now you can imagine, a man in that kind of a rage would think about a man weighing about a hundred and twenty-eight pounds, to nearly three hundred pounds of—of like a mountain standing before you, what he thought. He said, "I'll show you whose feet I'll fall over," and he jerked back his big fist. I never moved; just stood there. And he walked up to me, drawed back like *this*, to hit me.

8 And I heard myself, nothing that I had to say at all, said, "Satan, come out of the man." No louder than that.

9 And when he drawed his fist back; his hands went up, his eyes pushed way out, and went around and around. His tongue went out, and slobbers fell from his mouth. He turned around and around and around, and fell down and pinned my feet to the floor.

10 And then here come the policemen out, and they was hunting for him. I had led those two police to Christ, back there in the dressing room in this big auditorium.

11 And so I think we had sixty some odd hundred on the inside, and pretty near twice that on the outside. It pouring down rain. Them standing, up-and-down the streets, with umbrellas.

And he held me on the floor. And he said, "Is he dead?"

I said, "No, sir."

"Well," said, "is he healed?"

12 I said, "No, sir. He worships that spirit, you see. And no way of helping him, at all, until he gets that out of his head." I said, "But I wish you would roll him off of my feet, so I can move." See?

13 Tommy Osborn saw that, and he went home and nailed hisself in a room for three days.

14 He drove all the way to Jeffersonville. And he come down, a little nervous fellow running around his car. He said, "You think I got a gift of healing?"

15 I said, "Tommy, you look like a prosperous boy, and something that would be a credit to the Kingdom of God." I said, "Tommy, don't do that. Don't go to thinking about those things." I said, "You know God called you to preach the Gospel. If He calls you to preach the Gospel, Divine healing is included in it." And he went up with Brother Bosworth.

16 And the other day I stood and looked at his building, and, oh, my, a million and a half dollars, or something, in it. And I looked over there, Oral was standing there. I was waiting. I had been up. Oral was so nice, and all of them, showing me around. Real nice brothers!

17 And I stood there, and I thought. "Think, I was on the field before they started. They, each one, tell you that they caught the inspiration from that." And I thought, "I'd hate for them to come to my office." Huh! I got one little typewriter sitting in the end of a trailer. Uh-huh. See? "I'd hate for them to see it." And I thought, "Lord, looky here, look at this big building worth three million dollars, they say." And I thought.

18 I looked down the road, and I went; it said, "the future home" of *So-and-so*. "Future home."

19 And I thought. But I—I don't say this in disregarding these brothers, but just what was said to me. I thought, where is my future home? Something said, "Look up." So that's good enough for me. As long. . . I'll look for mine up There. So I don't say that they won't be There, too, you see, but that was just to encourage me, you see.

20 I wouldn't have sense enough to know how to handle money like that. God knows that, too. And then what if I had great big obligations like that, do you think I could come here to this place? You think I could

hold a three-days meeting here like Brother Roberts? When, Brother Roberts has to have around ten thousand every day. Why, I would go wild the first day, to meet that. See? Why, I can hold a meeting where there is five people, or two people, or one person, or go wherever He sends me. I have no need of anything but more of Him. So that's what I want you to pray, that I'll have more of Him, to know Him. The Lord bless you!

²¹ Every crowd, now, they have three classes of people: believers, make-believers, unbelievers. You have it in every crowd.

²² Jesus had it in His, and I showed you the other night how He segregated them by saying things and never explaining it. See? He never said *why* they'd have to eat His body, *why* He come; *how* He was to come down, same One going up. When, these people knowed He was just a man, had a bad name to begin with, but He said it just to test their faith.

²³ Those disciples never moved. They couldn't explain it. But look what Peter said, "Lord, where would we go to?" See, they had seen the Word of God for that day, that was promised for then, vindicated. They say, "We know that That is the source."

²⁴ Look at the Shunammite woman, the same way, when she got the little boy from the blessing of Elijah. She said, "Saddle me a mule, and don't you stop till I bid you." See? And she went to the man of God. And he didn't know. But she knowed if God could have that prophet to tell her she would have a son, she could find out why God took her son. And she was persistent in doing so. And you remember, she stayed with her—her—her faith till she found out what was the . . . what caused it. And Elijah went, not even knowing what he would do, walked up-and-down the floor; laid his body upon the baby, and it come to life.

²⁵ You see, it's because that people believe. They—they can't explain. No one can explain God. But when you see God doing something in His Word, that He promised He would do it!

²⁶ Look at those drunken Roman soldiers on that day just before the crucifixion took place. Setting Him out there, and smacking Him on the face and in the cheeks, and things like, said, "Now, if You're a prophet, tell us who hit You." He knowed who hit Him, but He didn't have to clown. See? He just—He just did . . .

²⁷ He said, "Verily, verily . . ." Saint John 5:19, now listen. "Verily, verily, I say unto you, the Son can do nothing in Himself; but what He sees the Father doing, that doeth the Son likewise." Therefore, He never done one miracle until God showed Him, by a vision, what to do, according to His Own Words. "The Son can do nothing in

Himself,” not what He hears, “but what He sees the Father doing, that doeth the Son.”

²⁸ No prophet, no seer in the Bible, ever done thing at random. God shows first. So no—no human flesh, not even the flesh of Jesus Himself, can glorify. It’s all in God. God does the showing, the seeing, we just act it out as He shows us and tells us. Each one of us does that.

²⁹ So may the Lord bless you now. And I’m going to ask you again, this afternoon, as we read the Word . . . And you’re such a nice people, I could just stand and talk to you and talk to you.

³⁰ But I want to say, again, I am doing a discredit to the Message that God has given me, by just run in here . . . We would have had five services, but I think we couldn’t get the auditorium, so we had to just make it four; here three nights, and then a healing service. What, see, you don’t even know the first approaches. So maybe someday, if God willing, I . . . and the help of God and co-operation of you fine people, I would like to come back and get all my brothers, all of them together. We, it may sound a little funny, but, “Come, let us reason together,” saith the Lord. Let—let’s just see that till—until that time. If I don’t get to do it, remember, when I see you again on the side of the River, God will witness again that this is the Truth I’m telling you. It’s His Word.

³¹ Wouldn’t I be a hypocrite, what a—what a . . . What would I have in store? I’ve got a wife and some children at home, crying on the telephone, a while ago, “Why don’t you come on home?” See? But there is other children that’s sick and needy. There is other men’s wives, and husbands, that need salvation. I can’t do that, if I expect to cross the River. See, over There I’ll set down and rest a little while then. Until then, I’m getting old, and I can’t—I can’t feel like I did when I first started years ago, but I—I just go, anyhow. Just go, anyhow, because this is the last opportunity I’ll be able to do it in, in this life. The other Life, it won’t require this.

³² Let us stand now in respect of His Word, while we turn to Mark the 16th chapter. And I’m going to begin to read from the 9th verse. Listen closely, if you wish.

³³ This is the closing message. This today is the closing message for this part of the campaign here. And this that I’m reading is the closing Words, the last things that Jesus said to His Church before He went away, the last Words right immediately after the resurrection.

³⁴ The 16th chapter of Saint Mark, I’m going to begin with the 9th verse.

Now when Jesus was risen early the first day of the week, he appeared first unto Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they . . . heard that he was alive, . . .

35 Just think of that, “when they heard He was alive.” Oh, my! I hope we can hear the same thing today, and know that He is alive. Uh-huh.

. . . heard that he was alive, and had been seen of her, believed not.

After that he appeared (unto the others) in another form unto two of them, as they walked, and went into the country.

That was Cleopas and his friend, going to Emmaus.

And they went and told it to the residue: neither believed they them.

After, afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Wonder if He would do the same thing to us now? See?

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; . . . he that believeth not shall be damned.

And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat at the right hand of God.

And they went forth, and preached every where, the Lord working with them, . . . confirming the word with signs following. Amen.

36 Now my text, this afternoon, I’m going to take out of here: *A Court Trial*.

Now let us bow our heads.

37 Our Gracious Heavenly Father, we ask You now to take Your Word; and as we bring up, this afternoon, this trial of Thy Word, we pray that we’ll sense the Presence of the resurrected Jesus, and may we not be so slothful. And as You said to those when You talked to them on the road to Emmaus, how that You spoke to them and You

told them that they were . . . “What was they worried about? What they so sad about?”

³⁸ And they said, that, “You must be a stranger.” And told Him that . . . “Jesus of Nazareth, Who was a prophet in deed.”

³⁹ And when they addressed You as a prophet, then it was just no more than behooving that You should go to the Word, being a prophet, for the Word comes to the prophet. Then You turned to them, and said, “Fools, and slow of heart to believe, not to believe all that the prophets have said concerning Christ, how He must suffer all these things that You have said, and then enter into His glory.” And beginning from the Old Testament, way back at the beginning, He expounded to them what the prophets had said about Himself. But, then, still they didn’t understand.

⁴⁰ But once inside the building, the doors closed, then You done something just the way You did it before You were crucified, and then their eyes were opened. You vanished quickly out of their sight. And they ran and told these, that they sat at dinner, the supper. And upbraided them because of their unbelief, when You appeared into the walls and told them that they should have believed You, and the hardness of their heart.

⁴¹ And how these disciples rejoiced because You were made known, because You did something the same way that You did it before Your crucifixion. They knew that was You; the same yesterday, today, and forever.

⁴² O God, please, today, do it again. Come into our midst. And You promised these things for the last days. And may our hearts not be so dull with the . . . with modern theology and the things of the world, that we’ll fail to see You. Open our understanding, eyes, for we ask it in Jesus’ Name. Amen.

You may be seated.

⁴³ Now, I trust that the appearing of His a vindicated resurrection this week, what little that we have seen, you could at this time, in this stage, being your first time, be a little skeptic of it, because the only thing you see is just the minor part. But it’s never one time been wrong, in the tens of thousands times thousands of times. It’s never been wrong. How many in here is a witness of that, raise up your hands, that’s been . . . See? Never, no matter what nation, where, place, it’s never said anything would happen but what happened exactly that way. So, nothing can be that accurate but God, alone. See? Certainly.

⁴⁴ But, course, it’s got to look shady. It has to be that way. So did it in His day, and so forth. Even His birth, and everything else, looked shady. God does that just to test the faith of His people.

45 Now, this afternoon, I thought it would be no more than right . . . And after His appearing before us and go through the building and discern the thoughts of the heart. And I've only used three or four little Scriptures, with you.

46 Which, God knows that all Scriptures join together. There is not one error in any of It. Not one contradicts the other one. Now, people say it does. I've offered a year's salary to anybody will show it to me, where the Word contradicts Itself. It does not contradict Itself. If it does, it's no good to me. It must be exactly the Truth.

47 Now, God is going to judge the world by something. If He judges it by the church, then what church? Cause, one different from the other. But He's going to judge it by Jesus Christ. The Bible said so. And Christ is the Word. "In the beginning was the Word, and the Word was with God." He judged it in the days of Noah, and He judged it in the days of Moses. He judged it in every day, and His day, and even to this day, by the same promised Word for that age. We either believe It, or don't believe It, but He is responsible to make His Word right. You know, in Matthew 12 there, it said that, that . . .

48 "Though He had did so many things, yet the people could not believe. Because, Isaiah says, 'They got hearts, they can't understand; eyes, they can't see; ears, they can't hear.'" It had to be fulfilled.

49 And so does this have to be fulfilled. "They'd be heady, highminded, lovers of pleasure more than lovers of God, false accusers, incontinent, and despisers of those that are good; having a form of godliness, and denying the Power thereof, the Power of the God that they have the form of." What a saddening thing! What if that was you? Think of a man or woman that can't believe that. What if that was you? Just think of it. It—it's to be pitied, not to be scorned, but to be pitied. It certainly is the Truth. Notice now.

50 Today I'm going to call what we'd call . . . for a few minutes now, before we pray for the sick. And we're going to try to be out of here within the next forty minutes, if possible, but I want to have just a little trial first.

51 And now the case is, today, in this court trial. Now if you'll just listen closely, and keep in mind what I'm trying to say. It won't be long. The case, is, "The Word of God's promise versus the world." Now a—a case cannot be called unless it's for some cause. You have to present the case. And the case that's called in this court room this afternoon . . . Now I want you, every one, I—I charge you, to listen to the case. Now the case, is, "The Word of God's promises versus the world," the case.

52 And the cause for the indictment, is, "A breach of promise." Can you hear me all right? Raise up your hands, if you're around everywhere

now, you can hear. The—the indictment, is, “A breach of promise. God made a promise and didn’t stick to it.” God’s Word made a promise, so He’s being—He’s being brought in for a court case. “Breach of promise.”

⁵³ Now, the prosecuting attorney always represents the state, if I understand the courts right. So the prosecuting attorney in this is representing the world, and the prosecuting attorney is Satan. He represents the world because the world belongs to him. And he is representing the world, and he is their prosecuting attorney.

⁵⁴ The defendant in this case is Almighty God, the defendant.

⁵⁵ And now the defendant always has a defense witness. And the defense witness in this case is the Holy Ghost. And now we’re going to . . .

⁵⁶ And the—the prosecuting attorney also has some witnesses in the case, and I’m going to name them. And one of them is Mr. Unbeliever, the next one is Mr. Skeptic, and the next one is Mr. Impatient. These are the one that is trying to get judgment against God.

⁵⁷ Now we have the . . . all the—the characters called in now. And we’re in court, so we’re going to call the court to order. All right. The order—order is, the court is called to alter, or to order.

⁵⁸ And the prosecuting attorney now is going to call his first witness to give witness. And his first witness to the stand is Mr. Unbeliever.

⁵⁹ And his complaint is, that, “God’s Word of promise is not altogether true.” That’s what his complaint is, the first witness is. He claims that he is a believer; though he isn’t; but he claims he is. And he claims that he was “attending here, some time ago, a Holy Ghost, so-called, meeting, where the people were laying hands upon the people, and giving their Scriptural rights to do this, reading it out of Mark 16,” where I’ve just read. ““They shall lay hands upon the sick, and they shall recover.””

⁶⁰ Mr. Unbeliever testifies, and he says, that, “I had the hands of this, what was called, the Holy Ghost filled preacher, lay his hands upon me, according to Mark 16, the promise that God made. And the man said he was a believer. And many claimed to be healed. And he laid his hands upon me, and that’s been two months ago, and nothing has happened. Therefore, the promise is not true.” All right. We ask Mr. Unbeliever to step down.

The prosecuting attorney, Satan, calls his next witness.

⁶¹ Next witness stands up, is Mr. Skeptic. Now he testifies. He said, “I went to a church. I was sick, and I went to a church that was supposed to have a godly pastor in it, that had faith in God’s Word. And he had

a—a little cruse of oil sitting upon his—on his desk. And all of his people that come in there, that wanted to be prayed for, he anointed them with oil, reading the promise out of God’s Word, in James 5:14.

62 “Read the Word, and said, ‘If there be any sick among you, let them call the elders of the church, let them anoint them in oil and pray over them, and the prayer of faith shall save the sick, and God shall raise him up. If they’ve did any sin, it shall be forgiven him.’ And now,” he said, “I had this pastor, who I’d heard testimonies from others, anoint me with oil, reading the Scripture to me, out of God’s promise. And that has been over a month ago, and I’m still just as sick as I was when he anointed me.” Therefore, that’s his complaint. Let Mr. Skeptic step down.

63 And the prosecuting attorney, Satan, calls his—his next witness. His next witness is Mr. Impatient. That’s a rascal. See? Excuse that expression. See? He just makes you, gets you so nervous, you don’t know what you’re doing. See?

64 Mr. Impatient, he claims that he . . . “One day, while reading the Bible . . .” All these claim to be believers now. And they . . . He claims that he was “reading the Bible,” and he “come across the passage of Mark 11:22 and 23, where Jesus Himself made the promise, that, ‘If you say to this mountain “be moved,” and don’t doubt in your heart, but believe that what you’ve said will come to pass, you can have what you have said.’ And again He says, ‘If you, when you pray, believe that you receive what you ask for.’” Now he says, “I have been a—a crippled in my feet, lame in my feet, for some thirty years. And I accepted that promise, five years ago, and nothing has happened since. I’m still just as crippled as I ever was.” Now, now the pros- . . . Then he steps down.

65 Now the prosecuting attorney has to kind of show the case off. So the prosecuting attorney, which is Satan, says to the public, see, “These people claim to be believers. And God is not justified in placing such rash promises in His Word, when He doesn’t back it up.” See, he is indicting God. “He put these promises in His Word, for His believing children. And His believing children stepped up here and testifies that they have accepted this claim, that He has made in His Word, to be the Truth, and they have no results from It at all.”

66 Therefore he is indicting God, trying to get a case against Him, to say that, “God has put something in His Word, for His believing children, and does not stand behind what He promised.” Also he claims that, that, “He is unfair to make such a promise to people, to His believing children, and is not able to back up what He said He would do.” Now the prosecuting attorney is showing a hard case here against

the defendant. “He is not able to back It up, because we got witnesses here, that, ‘He does not stand behind the Word that He promised.’”

⁶⁷ Yet, the prosecuting attorney speaks on. The prosecuting attorney says, which is Satan, “Yet, God promises, that, ‘All things are possible to believers.’ God says that in His Word.” The prosecuting attorney is—is—is sealing up his case now, you see. He thinks he’s got it because the three witnesses that give witness, and give it to the Scripture, and has quoted the Scripture right, and everything the way they’ve—they’ve done it. And now the prosecuting attorney is also sealing them little places, that, “God promises that, ‘All things are possible to them that believe.’”

⁶⁸ Yet, again the prosecuting attorney speaks, Satan, and said, “God promises to be alive after He has been crucified. Promises, He promises He is alive yet. And, also, He promises in His Scripture, Hebrews 13:8, that, ‘He is the same yesterday, today, and forever.’ And He is unable to support or back up what He promises.” He is nailing it down, real tight, so that there’s not a—a chance to get out of it. “He is not able to do it. God cannot keep His Word,” other word. “He claims that He is alive from the dead.

⁶⁹ “He claims, also, in John 14:12, that, ‘He that believeth in Me, the works that I do shall he do also.’ He hasn’t been able to support that. He said also, in the Scripture, ‘Yet a little while and the world seeth Me no more, yet ye shall see Me. For because I live, you live also.’

⁷⁰ “Notice again, He claims that in Mark . . . the—the 17th chapter, speaking of the days of Sodom, which we’re now living, ‘like it was in the days of Sodom,’ that the scene of the world would be in the same position. And that God would come down, being the Word manifested in flesh here on earth, and would be able to do just the same things that—that—that God did, which was a man in human form, which was called, by Abraham, ‘Elohim.’ And Jesus said, ‘When the Son of man is being revealed’ in the last days, that He would reveal Himself in the same manner that was taken in the days of Lot, giving the scene.

⁷¹ “He also promises, that, ‘He would be with us, even in us, unto the consummation, or the end of the world.’ And He also claims, that, ‘Both heavens and earth will fail, but His Word will never fail.’”

⁷² Now I think the prosecuting attorney thinks he has his case pretty well sealed up. He has got witnesses to prove that this Word is not the Truth.

⁷³ Now you are both judge and jury, this afternoon. You, your mind, is the jury. And your actions is the judge. You, you’re whatever your jury’s verdict is. You’ll act out what your verdict is. See? You’ll have to do that, ’cause your actions speaks louder than your words. See? That’s

right. You can say something, but if you don't mean it, you can't act it. See? Your actions will go louder than your words. Notice.

74 Now let the prosecuting attorney step down. He has give, had his witnesses, and they've testified. And the prosecuting attorney has placed the Word out here and sealed It just the way he wants It. For, he thinks he's got the case completely sealed up now, so let the prosecuting attorney and his witnesses step down from the stand.

75 Now we will call the defense witness, the Holy Spirit. You know, if there's a defendant, there has to be a defense witness. So we'll call the defense witness to defend the defendant, the Holy Spirit.

76 The first thing the Holy Spirit says when He steps up, is this. He wants to call the attention of the pros- . . . to the prosecutor, the one that's trying to try the case that's indicted, that, "The prosecutor has misinterpreted the Word to the people, just like he did the first human being, Eve, in the garden of Eden. He has misinterpreted the Word to the people." And the Holy Spirit, the defense witness, calls the attention to this.

77 "Notice, he said that, the—the prosecutor has said, that, 'These promises are to believers.' And, that, believers is the only thing that the promise is to, not to unbelievers and skeptics." The defense witness, His claims, that, "God distinctly said that it was to believers; and calls the attention that each one that testified, in protest against the Word, admitted that others claimed to be healed." See? So that throws him out right now, see, but let's go on with the case a little while.

78 And the defense witness should know whether they are believers or not, because He is the One that quickens the Word. He knows whether they believe or not. Don't you think so? [Congregation says, "Amen."—Ed.] He should know. He knows whether they are believers or not, because He is the only one can put Life in the Word. Here would be my body standing here without a spirit, I'd be dead; but it's only life can quicken this body to move. And it's only the Holy Spirit that can quicken the Word. He is the only one can put It in action, and He ought to know whether they are believers or not. And against their own testimony that they said, "Others claimed to be healed, and others claimed to see these things," but they didn't. Now, see, his witness is already condemned.

79 But, now, He quickens the Word. And again He wants to call the attention of the word of the prosecutor, or the prosecutes that's in question. "He never set any certain time for this healing. He said, 'The prayer of faith shall save the sick. God shall raise them up.' He said, 'They shall lay hands upon the sick.' And He didn't say they'd jump up

right then and be healed. He said, "They shall recover, if they believed." See, misquoting the Word! See?"

⁸⁰ I think we got a good defense witness. Now, there, He should know whether they believe or not. He could say that. And He—He certainly does correct the Scripture here, because the defense witness always did that, in the Bible terms. The Word always corrects Itself.

⁸¹ And we find that He said, that, "Satan, has misquoted the Word to that unbeliever, and the unbeliever knowed no different. But the one that believed It, knowed just exactly what It said, and held onto It." See? See? What their claims was, they couldn't prove it. But they claimed it, themselves, and they was.

⁸² Like we claim to be saved. They say, "Well, show me how you're saved." My life proves I'm saved. The way I act, proves whether I'm saved or not. No matter how much I testify about it *here*, you'll know how I live whether I'm saved or not.

⁸³ Same way it is by healing. If you accept it and believe it, you're going to act like it. There is going to be such a change in you! There is nothing can take it out of your mind, no more than your salvation. It's God's Word. You've got to accept it on the same basis.

⁸⁴ "By faith you are saved." Jesus said to the woman that touched His garment, He said, "Thy faith has saved thee." Now, I'm not a scholar by a long ways, but I have looked up a few words. Now that word there comes from the Greek word *sozo*, which means, "saved," just like materially saved or spiritually saved. "You're saved, sozo." He saved her from a prematured grave, just the same as He saves you from hell. Sozo, the same Greek word is used. Notice, "Thy faith has sozo, saved thee from the sickness that you had." Notice, same word every time.

⁸⁵ "Again calling the attention now, the prosecutor has misquoted the Word, and God never said that they would jump up, right quick, as soon as they had hands laid on them. But He said, 'They that believe, would recover.' That is, if he believes! It's only to believers.

⁸⁶ "And again the—the defense witness wants to call the attention, to the court this afternoon, that, God said that His Word was a seed. 'The Word is a seed that a sower sowed.' If this soil, Seed falls in the right kind of soil, that's got enough fertility in it to make this Seed spring to life, quicken it, it'll live."

⁸⁷ Now when a man plants a seed. If you're a farmer, or know anything about planting any seed; if you plant a seed today, some corn, say, you put it in your garden. And tomorrow morning you'd go out and dig it up and look at it, and say, "Well, there's no difference in it." You plant it back. And the next day, you go back, look at it, and say, "There is no difference in it." It will never come up. It can't do it. When you

dug it up, you spoiled the picture right there. You've got to commit it to the earth, and then it's up to the earth to do the rest of it.

88 And every time that you look at your symptoms, testify about them, complain about them, God can never heal you. You commit it to God and believe His Word. He'll bring it to pass. Whether it's sprouting, whether it's whatever it's doing, you don't care. God promised it, and potentially you have your healing when you accept it. It's in seed form.

89 If I asked you for a oak tree, and you gave me an acorn, potentially I have a oak tree. And if I asked you for a ear of corn, and you gave me a grain of corn, potentially I have a ear of corn. Then I commit it to the ground, and water it, and keep all the weeds away from it, that would draw the strength from the ground around it, keep the weeds out. Then it'll automatically grow, because it's committed, and it's a germitized seed. Now if the seed isn't germitized, it won't. But if the seed has a germ of life into it, there is nothing can keep it from growing.

90 Someone said, "What do you think about the resurrection?"

91 Go out here in the wintertime, pour a piece of concrete down in your yard, and where is you thickest of grass next year when the spring comes? At the edge of the walk. See, when that sunshine, and the world rocks around into position of that sun again, there is no way at all to hide it. Life finds its way. It winds its way under that concrete, and so forth, and comes right out to the end of the walk, and sticks its head up, in praises to Almighty God. The sun, s-u-n, controls all botany life.

92 And the S-o-n controls all Eternal Life. For, Him, and Him alone, has Eternal Life. Can't hide It! There is bound to be a resurrection. Don't care where you're at, you're coming, anyhow.

93 And you've got to get healed if you believe it and accept it. It's a seed that a sower sowed, and it fell into the ground. And if it comes . . . Some fell on rocks, you know, it didn't have no root; some fell in thorns and disappointments, and that choked it out. But some went where there was no weeds and thorns and rocks.

94 Now it depends on what you . . . If you let some unbeliever come to your house, or—or some unbelieving person tell you, "Why, there's that stuff, that's no—there is no such a thing as That," you are letting weeds come in. You resent that!

95 Say, "God said so! That settles it. I'm healed because I believe it in my heart." And that faith laying there, and all the unbelief taken away from it, it's got to bring it out. That's right.

96 Now, the defense witness wants to call a—a few witnesses to the platform. Would we have time to do it? The defense witness wants

to call a witness now, His witnesses, as the prosecuting attorney called his witness. The defense witness shall call, first, the prophet Noah, and let him witness. “Noah, what do you have to say now, this afternoon, about it?”

97 He said, “I was lived in a scientific age far beyond the scientifics of this age. It had never rained upon the earth. God watered the earth by the vegetation, and so forth, by springs which was beneath the earth. But one day God came to me, and told me that it was going to rain waters out of the skies. I gave my message. And He told me to build an ark. That I did, and said it was going to rain water out of the skies.

98 “And Mr. Unbeliever, Mr. Skeptic, and all them fellows sitting there, they scoffed at me, and laughed at me, for believing for such a miracle as that, when scientifically proved there is no water up there. They could shoot the moon; they could shoot the stars. They could do things of that type, they built things then that we can’t build today, so they proved, scientifically, there wasn’t any rain up there.”

99 But Noah said, “God told me it was going to rain. And I believed, if God said so, He is able to put water up there, so I pounded away. Mr.—Mr. Unbelief scoffed at me, Mr. Skeptic doubted me. Mr. Impatience! I pounded away, till I built the ark. Every day they come by, and said, ‘Well, I guess it’s going to rain today? Ha-ha-ha!’”

100 See, same way, “I thought you was well. I thought you was going to get well.”

101 “Where is the rain at? You know, after all, prophet Noah, as you’re supposed to be one, you said that.” Now remember, them’s not that. . . That’s people that’s pretending they are believers. No, Mr. Unbelief and Mr. Skeptic, and those are, they play claim they’re believers. “Well, the prophet, Noah, we always knowed you was a false prophet, ’cause you got foolish ideas that don’t cope with science. It don’t cope with the modern trend. See, you, you don’t cope with our pastors. There is something wrong. We know that you’re not really a prophet. But you said it was going to rain, that was a month ago, no rain yet.’

102 “Two years passed, ‘Hey, hey, prophet, I thought you said that God said so?’

“He did say so.

“Well, two years has passed!”

103 “Five years, twenty years, fifty years, the ark is completed.” Noah was setting in the door. “Here comes Mr. Scoffer, Mr. Unbeliever, Mr. Skeptic, Mr. Impatient, ‘Well, now, where is the rain?’”

104 “God said it was going to rain. He didn’t say when. He said, ‘It was going to rain.’ He didn’t say when. He just said, ‘It’s going to rain. Get an ark. You’ll be safe in it. It’s going to rain.’ He didn’t say when it was going to rain. He said, ‘It’s going to rain,’ and I built the ark.

105 “‘Well, it looks to me, like, if you built the ark and you’ve done your part, God will do His part.’

106 “He will, but He didn’t say when He would do it. He just said it’s going to do it. ‘It’s going to rain.’”

107 So we find out, he said then, “Years passed, to a hundred and nineteen years, and just lacking about seven days in being a hundred and twenty years. Mr. Unbelief, Mr. Scoffer, all these others, Mr. Skeptic, rather, and Mr. Impatient, they all made fun of me, and everything, and said I was ‘Crazy, to believe such a rash promise as that. That, if God did promise me that, He told something that wasn’t true, and He wasn’t able to back up what He said.’ But I believed God, and held steady. There you are, I believed Him. I held steady.

108 “And, you know, one day they come up to laugh at me, and the door was shut. They said, ‘Well, the old fanatic went out there and shut the door, I suppose.’ But I heard them. But I told them, ‘God shut the door. No doubt that the rain will fall today! That’ll be it.’

109 “The first day passed by, there was no rain, then they really scoffed at me. ‘Telling, “God shut the door.” I don’t believe such stuff as that. Noah shut the door, hisself, him and his sons.’ See, Scoffer, Unbeliever, Skeptic!

110 “All right, it went on for a while, but on May the seventeenth, one morning, it rained. And it—it absolutely destroyed all those people that was put to a test against the Word of God, and saved those who believed God and made preparations for it.”

Noah said, “Let me testi- . . .”

111 “No, Noah, step down. Let’s call another witness. We haven’t got time this afternoon.”

112 Let’s let the—the defense witness now call the second witness. He’ll call Abraham.

113 Abraham said, “I was just an ordinary man, a believer, and God spoke to me by His Word, and said, one day, that I’d ‘have a child, by Sarah.’ Sarah was sixty-five, and I was seventy-five. I married her when she was about sixteen years old. She was my half sister. And she was sterile, and I was. She was barren, and I was sterile, so there was no way for us to have this child. And so we went on, for years. But God promised it, and we went down and got all the birdeye and the pins,

and the everything, got ready for the baby, and made the little booties. And Sarah. . .

¹¹⁴ “And the first month passed by, I said, ‘Sarah?’ Remember, she’s about twenty years a-past menopause. See? And said, ‘Now, Sarah, is there any difference this last—these last twenty-eight days?’

“‘No, no difference.’

¹¹⁵ “Well, I knowed we was going to have the baby, anyhow. And we went on and on, year after year, and I still believed God.

¹¹⁶ “Mr. Unbeliever, Mr. Skeptic, and Mr. Impatient, tried their best to get a way. They tried to tell me I was wrong. ‘Why, Abraham, you was a successful farmer, you were a fine man, everybody thought of you, but you went off on the deep end. You are believing something that can’t be true. It’s unscientific for an old man like you, and an old woman like Sarah, to have a baby.’

¹¹⁷ “But I believed God, anyhow! It was twenty-five years later. He didn’t tell me when I was going to have that baby, but He said I would have it. And I believed God, and counted anything that was contrary as though it was not.”

¹¹⁸ “He staggered not at the promise of God through unbelief. No matter how many scoffers said, ‘You’re not! You can’t be! It’s impossible! Get next to yourself! You’re crazy!’ He said he grew stronger and stronger, all the time.” That’s what genuine faith does. It don’t know no doubt. But if you don’t know that, you’ll give up right quick.

¹¹⁹ “So, well, Abraham, I—I think you would—you would make a very good witness.”

¹²⁰ “The Word didn’t say when I was going to have the baby, the first month, but It said we would have the baby.”

¹²¹ All right, let’s call another witness right quick. Isaiah, the prophet, let’s ask him something.

¹²² “Why,” he said, “the Lord spoke to me one day, in prophecy. I was a—a prophet. Everybody knowed that what I said, the Lord honored, and they all believed me as a prophet. And one day there come something rash, and It said, ‘A virgin shall conceive.’ Well, now, that was unusual.”

¹²³ And it’s usually in that unusual thing that God works. See, it’s too strange. Like Joseph, he—he wanted to believe Mary, but it was so unusual, you see, too unusual.

¹²⁴ So he said, “When I made that prophecy, everybody believed me. So every young girl got ready, that was unmarried, got ready to—to have a virgin-born Child. Day after day, year after year, passed on, and then

they begin to believe that I was a false prophet. But I know it was the same God that had always made these promises, so I stayed right with it. And it was some eight hundred years later, before the baby come, but a virgin did conceive. His Words come to pass.”

125 Quickly, let’s call another witness. Let’s call Moses. “Moses, you were born . . .”

126 All prophets are predestinated, we know that. “Gifts and callings, without repentance.” “Jeremiah,” God said, “before you was even conceived in your mother’s womb, I knew you and sanctified you, and ordained you a prophet to the nations.” Jesus Christ was the woman’s “seed,” from the garden of Eden. John the Baptist, seven hundred and twelve years before he was born, Isaiah saw him, said, “He’s the voice of one crying in the wilderness, ‘Prepare the way of the Lord.’” See, gifts and callings ain’t laying hands on one another. It’s what God does. Born, from birth, see, those gifts are right in you when you are born. Notice.

127 Moses, borned to be a prophet. And here he was out in the wilderness, after forty years of getting rid—rid of his education that he had got down from Egypt. And yet God appeared to him, and spoke in a sign, and in a voice; a Pillar of Fire, and a voice that was very Scriptural. “And said this, ‘I am with you, Moses. You will be My mouth.’” And Moses said, “I complained. I—I didn’t think that my mouth was worthy. ‘I—I stammer a little. My—my—my speech is not good.’ And God said to me, ‘Who made the mouth of man? And, if you can’t believe that, I know Aaron can speak well, your brother. You be God, and let him be your prophet; let him perform, and you speak the Word. And I’ll be in your mouth and speak the Word.’ Now, that’s a pretty good set-up, so away I went.

128 “And everybody laughed at me, because I was right then eighty years old. I had white beard hanging way down like *this*. And I had my wife sitting on a mule, and the little Gershom on her side, and I was going down to Egypt. And my eyes set towards Heaven, and this old crooked stick in my hand. I was going down to take over; a one-man invasion.” And the thing of it was, he did it. That’s right. He did it with a crooked stick, where he couldn’t do it with an army. But, God said so, that settles it.

129 “So when I first come before holy father Pharaoh, the pastor, you know, and performed the miracle that God told me to do; a sign with my hand, or with a stick; you know, pastor Pharaoh, down there, he didn’t want to co-operate with me, to begin with. But when I had to force my way in, to get it, you know, he kind of made, tried to make the work of the Lord look shady. He said he had some magicians there

that could do the same thing. And the carnal impersonators raised up to impersonate.”

¹³⁰ That’s just exactly what Satan does in every move. Carnal impersonator; somebody see something done, and somebody try to impersonate it.

¹³¹ “When them carnal impersonators come up, and turned those sticks into serpents, just like I did, pastor Pharaoh said, ‘You see, it’s nothing but a magician, a souped-up magician. And we got the same thing here, and scientific, so forth. We, you, just did exactly. We got hospitals and things now.’ Course, I believe that, but that ain’t what God said. See?”

¹³² Now he said, “Notice,” said, “we . . . he tried to make it look shady, on my part. But I was positive, I knowed that voice that spoke to me was the written and spoken Word of God for this era. So I just held steady, and He just shuffled them all away from me. He finally brought us to the mountain where He told me. After a long, long time; not that day, but a long time afterwards, we finally come to the mountain where He said, ‘for a sign’ I would ‘return to this mountain.’ I held steady.”

¹³³ Let’s just grab another witness, right quick, before we leave. Let’s pull up Joshua here.

¹³⁴ Joshua said, “Moses took one out of every tribe, every denomination, and he sent us over to spy out the land. And when we got there at the river, and looked across there and seen those Amalekites, and the Amorites, Perizzites, and what-more, said, they were giants.” Said, “The people screamed out, for fear, ‘Well, we can’t do that! If we ever sponsor a meeting like that, our organization will turn us out. We just can’t do it. We—we can’t have things like that. It’s too shady, see. We just can’t. Why, it’s impossible.’ And when they come back, yet they had the evidence, brought back grapes from that land.”

¹³⁵ And, the trouble of it is, how can a man, or a church, or a denomination, that’s ever tasted of the evidence that He is alive, and then deny Him when He is resurrected among us? How can you do it, Pentecost? You’ve spoke with tongues and interpret tongues, as you claim, and then how could you turn the very promised Word down for this age? Take part of It, and you say, “It’s a good Land. We had no idea!” It was a good Land. It’s proven to be a good Land, but that one bunch of grapes wasn’t all of It. All Palestine was full of it! We believe in speaking in tongues, and all these other miracles and things, and praying for the sick.

¹³⁶ And then when the promise comes up here, to something else, “As it was in the days of Sodom.” Malachi 4 said, “Just before the great time when the Gentile world will burnt up just like Sodom was burned, and

then the righteous will walk out upon the wicked, I'll send to you Elijah anointed with the Spirit, and he will turn the hearts of the children back to the Faith of the fathers." "Return back," always, each one of the times he come, that's what it was.

137 And why can you doubt that, when He brings Christ, the promise, the prophets, the Word, and everything, and it perfectly identifies it; and then turn back and say, "No, don't you co-operate with that meeting. If you do, I'll give you your papers"?

138 Would be my part, they could have their goatskins! My name is written on the Lamb's Book of Life, and every believer. So they come back, and Joshua said, "When they all come . . ." I could stay there a long time, but I'm sure you know what I'm talking about.

139 So Joshua said, "I stilled the people. Said, 'I don't care how great they seem to be, how much opposition, how much fanatically it seems! Remember, God said, when we were in Egypt, "I have given you this land. I give it to you."'"

140 Now he isn't just going in there, sweep it out and plaster the walls, and tell you come in and get you a Morris chair and sit down, say, "We'll have the maids to fix the bed for you." He don't do it that way. You've . . . Joshua was told by God, "Everywhere the soles of your feet steps, that I've given you." Footsteps meant possession. And every promise in the Book is to believers, but you've got to make footprints through It. You got to fight every inch of the way. You haven't got no fight in you, then get out of the game.

141 I went in here, not long ago, I believe it was in this state. Georgia Tech, or somewhere up there, was having a . . . I don't know—know now, that might have been in the East. I went into a football stadium, I seen a little—a little sign that always kind of inspired me. Had a sign up over the door, when I come out from the dressing rooms. In there it had a sign, said, "It's not the size of the dog in the fight, it's the size of the fight that's in the dog." And that's right.

142 It—it ain't how much D.D.D., Ph. D., LL.D., you got. It's how much of Christ that's in you. Depends on how much faith is there, not how much you can explain *this* and explain *that*, and explain This away. It's how much faith you've got in God, to believe that He tells the Truth. Well, that's up to you. Depends on what breed you are. If you're Abraham's Seed, you do like Abraham does, "Call things, that were not, as though they were."

143 Now Joshua said, "I stilled the people, by telling them, 'Keep quiet! God said so!'" "God said it, that's true. But, you know, they was only two days from there. That's Kadesh-Barnea. They was only two days, they would have been in the promised land."

¹⁴⁴ But Joshua said, “It was forty years before we took the land. He didn’t say when we’d take the land. But He said He let that old generation die off, them unbelievers, and raised up another generation that believed. He didn’t say when they’d take the land. But He said they would take the land, and we took it!” I think he’s a good witness. Don’t you think so? [Congregation says, “Amen.”—Ed.] Sure do. “We took the land, after so many years.”

¹⁴⁵ Now it’s getting late. Now just let me have one more witness. Can we? I got a dozen wrote down here. We could call a hundred, or two, but let me just call one more. And if you’ll pardon me, may I be that witness? [Congregation says, “Amen.”—Ed.] I’d like to take the stand for Him. Them days are back there; this is here now. I know that would be their testimony, but let me take the witness stand once. Oh, my!

¹⁴⁶ I remember down there, when I was a little boy. You’ve read my life story, and you know the story. I remember, on the river down there, when I was a young Baptist preacher, and was baptizing there. About ten thousand people standing on the bank, when one afternoon . . . My first great revival, somewhat around a thousand converts, and I was baptizing them out there in the water. The seventeenth person, I was leading out into the water. I heard a noise, and I looked around. It was hot. It was on June, 1933, at the foot of Spring Street at Jeffersonville, Indiana. I was leading them out there. And the banks, all up-and-down, was just crowded with people.

¹⁴⁷ I walked out with this little boy. I had seen him at the altar. I said, “Son, have you accepted Jesus Christ to be your personal Saviour?”

He said, “I have.”

¹⁴⁸ His name was Edward Colvin. And I said, “Edward, do you know what I’m doing now?”

He said, “I do, Brother Branham.”

¹⁴⁹ I said, “I am baptizing you, showing to this audience out here, that you’ve accepted Christ as your personal Saviour. When I baptize you in the Name of Jesus Christ, you take on His Name. You rise for a new life. And when you leave here, you’re to walk a new life. Do you understand that, Edward?”

He said, “I do.”

I said, “Bow your head.”

¹⁵⁰ I said, “Heavenly Father, as this young man has confessed his faith in You. And as Thou hast commissioned us to ‘go into all the world and preach the Gospel, baptizing them into the Name of the Father, Son, and Holy Ghost,’ commissioning them to believe all things which You have taught.”

151 “I therefore baptize thee, my beloved brother, in the Name of the Lord Jesus Christ.”

152 And as I laid him into the water, I come up, I heard something going, “Whoosh!” I looked at the crowd, and it . . . I heard a Voice say, “Look up!”

153 I thought, “What is that?” Billy here, his mother, two or three years before we was married, she was standing there. I seen her face, white. She had a camera in her hand.

154 “Look up!” I heard it the second time. I was scared. I looked around, the people standing there just looking, just dumfounded. I heard it say again, “Look up!”

155 And when I looked, here come that same Pillar of Fire that led Israel through the wilderness. Thousands of eyes looking at It coming right down over where I was standing. And said, “As John the Baptist was sent forth to forerun the first coming of Christ, your Message shall cover the earth and forerun the Second Coming of Christ.”

156 That went into the newspaper, on the Associated Press. Doctor Lee Vayle, here this afternoon, picked it up, plumb in Canada and around, “Local Baptist preacher, while baptizing, a mystic Light appears over him.”

157 Right yonder in Dallas, Texas, or Houston, Texas, a few years ago. When people doubted It, and I hardly know what to do. When a fine Baptist preacher wanted to debate with Brother Bosworth, “There wasn’t no such as Divine healing.” And when he lost the debate, by one hundred percent, he said, “Let me see this Divine healer come forth and perform!” I said . . .

158 I come down. I was in the balcony. I said, “I am not a Divine healer, sir.”

159 I said, “You wouldn’t want to be called a ‘Divine Saviour.’” I said, “Mr. Bosworth has asked you this question: ‘Was the redemptive names of Jehovah applied to Jesus, yes or no?’” And you can’t answer him. Just one question, that was all. If He is Jehovah-Jireh, He must be; if He isn’t, He isn’t a Saviour. And you can’t separate the names. He is Jehovah-Rapha, the healer! ‘Same yesterday, today, and forever!’”

160 That man could not move, but stand there and stutter. And many of you was there, I guess, to hear it. So the debate was give to Mr. Bosworth. And he never even got one point, and when it was . . . That was by officials of the city, that’s not interested in either side, just knowing what the Scripture said.

And then he just kept saying, “Let him come forth.”

161 They didn't know I was up there. And I was sitting up there with my wife and little Becky. She's graduates this year from high school. And I was sitting there, she was just a year old. I was holding her in my arms.

162 And he said, Brother Bosworth said, "I know Brother Branham is in the meeting. If he wants to come dismiss it, all right." But said I. . . And everybody begin to look around.

163 And there stood about so many hundreds of people, thousands, about thirty thousand people. We was been having eight hundred, all along, over at the music house. And, this, the people come in by planes, by trains, and every . . .

164 And there is where I knew; all the Pentecostal groups come together then. It'll take a persecution, to run you people together. You'll never believe it, but when that time comes . . .

165 See, one thing they believed in common, Divine healing, so the Oneness, Twoness, Threeness, Fourness, and whatever it was, all come together. And there they was.

166 And this man said, "There is nobody believes in Divine healing but a bunch of holy-rollers."

167 Raymond Richey raised up, said, "What would you consider holy-rollers?" Said, "What would you consider sane people?"

He said, "Baptist."

168 He said, "All right. How many in this building now can show by a doctor's certificate that Jesus Christ healed you while Brother Branham was here?" And three hundred stood up. Said, "What about that?" See? So he just got fighting angry.

169 I thought I'd walk down. I heard the Holy Spirit say, "Go down." I looked, and here was this Light hanging right above where I was at. I walked down there.

170 I said, "If the gift is in question, that's different. But I'm not a healer. God is the healer." And I said, "If I testify for God, God is obligated to testify for me."

171 Now, the Douglas Studio, with a big camera setting there. They said, this minister said, "Take some glossies of that old man; I'm going to skin him and pull his hide off of him, and tack his skin on my study door, for a memorial to Divine healing." Could you imagine a Christian saying that about another one? See, you're known by your fruit. So, and he took six glossies. And he put his fist up under Brother Bosworth's nose, before they started the debate, he said, "Take it like *this*," and he took it. Brother Bosworth just stood there.

172 And you know what? When he took that to the studio back there, to examine it, there wasn't one of them. Every one of them was perfectly

blocked out. God would not permit that infidel to put his finger under a godly man's nose, like that, had the pictures taken.

173 And while I was standing there, I said, "If it's in question about the gift of God, for discernment, that's the promised Scripture. That can be proved. That can be proved." But I said, "As for me being a healer, no, sir, I am not a healer, sir."

174 He said, "As a man, I respect you. As a minister, I—I don't think much of you."

175 I said, "I'll return the compliments," and so just went ahead like that.

176 So he said, "I'd like to see you perform. I'd like to see you hypnotize somebody, and let me see them a year from today." He started to turn around.

177 I said, "If I speak for God, God is duty bound to speak for me." I no more than said that, and here come that whirl again. Right down in the audience where It was, there come that Pillar of Fire down. And that big studio camera, now, snapped the picture.

178 George J. Lacy, the head of the FBI for fingerprint and document, took it at midnight that night. When they put it, It was the only one that had a picture. And you . . .

179 How many has got it on your shelves now in your home? See? Hangs in Washington, DC, in a hall—hall of religious art, "The only supernatural Being was ever photographed in all the world's history."

180 What is It? Watch It! Look at It this week. Look what It's done. "Yesterday, today, and forever, the same!" Now, if I had ten thousand tongues, I could not get through speaking for Him. Yes, sir.

181 My pastor said to me, back there, said, "Boy, you had a dream!" No matter what he had. . .

182 I remember when I first started out, and met you people here in these countries. He told me, said, "The first gift will be that you," the Voice behind this, "will be you put your hands upon the sick, and, don't say nothing, It'll say what it is." How many remembers that? [Congregation says, "Yes."—Ed.] And I said . . . "Then it will come to pass," He said to me that night when He met me at Green's Mill, and He . . . I asked Him about it, and He said, "That's the way it was in the early days." Said, "Our Lord, they—they did it the same way. And this is the hour that this must be fulfilled."

183 I know there is a lot of fanaticism in the world. I'm not responsible for other men's testimonies. I only have to answer for mine. I'm on the witness stand, in a defense for God and His Word, that I know It's true. And His Word, when I heard Him tell me that, I would

not have believed it if He hadn't a-showed me in the Bible that it's promised for this day.

¹⁸⁴ How many remembers I told you it'd come to pass, He said, that, "You'd know the very secret of their heart"? Raise up your hand. See? And did it? [Congregation says, "Amen."—Ed.] It's thirty-three years later. It didn't happen right then. It come into it, like a seed growing. It's come up, like His Word. And, today, I am a witness that He lives. I am a witness that He heals.

¹⁸⁵ Listen. We haven't got much time left; just for the prayer line.

¹⁸⁶ Remember, I'm going to close the case, and just leave it like this. If . . . You can believe any witnesses you want to, but, remember, your mind is your jury. In every case there has to be a jury. And then the way you act, hereafter, will pronounce your verdict.

¹⁸⁷ Now we're going to do just what the Bible said, "Lay hands upon the sick, and they shall recover." That is, the believers. "These signs shall follow them that believe." Now if you believe it, we believe it; hundreds here could stand, around over the nation.

¹⁸⁸ Florence Nightingale, the late Florence Nightingale's great-granddaughter in London, England. Laying, you seen her picture there, nothing but a shadow. Cancer had eat her up. You see her picture on the next page?

¹⁸⁹ Look at Congressman Upshaw, in the wheel chair, sixty-six years. Stood there at California that night. And come in, I walked to the platform, was standing there. And they started the prayer line.

¹⁹⁰ I said, "I see a—a—a—a colored lady here before me, and she has got a little old baby. There is a doctor standing, that's—that's operated on that baby and has paralyzed it. The doctor was thin. He was wearing tortoise-shell glasses. And it paralyzed the baby."

¹⁹¹ Way down on the outside there, a typical old aunt Jemima weighted about two hundred and fifty pounds, here she come, knocking ushers every way, pulling that stretcher her baby was on. Said, "Lordy, mercy, that was my baby."

¹⁹² And the usher said, "You can't come in the line, you haven't a prayer card, lady." Well, I said, "Lady . . ."

¹⁹³ She said, "I is going up there." And they couldn't hold her. She was too big for them, so she was pushing right on through the line. She went on up.

¹⁹⁴ And when she got there, almost there, I said, "Just a minute, lady. If the Lord God could know what you was out there . . ." I said, "That's the baby, all right." I said, "I cannot tell you nothing about it." I said,

“Only thing I know is just pray for the baby, and I’ll do that from right here.” I said, “But the only thing I can say is what I seen.”

195 She said, “That was about two years ago, sir.” And she said, “My baby, when they removed the tonsils, it paralyzed the baby.” And said, “It’s been paralyzed ever since.”

196 I said, “Well, if your faith could touch Him, to bring that down, why don’t you just set there and pray?”

197 I turned around. I said, “As I was saying, in my message . . .” And I looked, and I seen going down through the street, looked like an alley, a little, colored girl, the same one, with a doll on her arm, rocking it as she went along.

198 I said, “Auntie, God has heard your prayer. The baby is healed.” Up got the baby. And I had to quieten it, with like a militia, and take that baby down through the crowd like that.

199 Just a few minutes, I said, “I see an old man. He is on a hay stack, now he’s a young boy, he fell and hurt his back.” I said, “They had to bore holes in the floor to keep his cot from vibration off the floor.” A bunch of believers, everybody in one heart and one accord, setting, hundreds times hundreds. And I said, “He becomes a great man, a speaker of some sort.” And it left me. And I went on, started on.

200 Just then, Doctor Ern Baxter found out, way back there in a wheel chair, a group way back in the back. He said, “That was Congressman Upshaw. Did you ever hear of him?”

I said, “No, sir.”

He said, “Back years ago, he run for President.”

I said, “I don’t know him, sir,” I said.

He said, said, “If I’ll bring him, to show?”

And I said, “Who is he?”

Said, “Setting right there.”

201 And so they wheeled him up, his wife did. He said, “Young man, how’d you ever know me?” Said, “Doctor Roy E. Davis, the one that ordained you in the Missionary Baptist church, and—and he was the—the head speaker for the Southern Baptist Convention,” he said, “he was the one sent me here for you to pray.” Said, “I’ve been prayed for, since I was a little boy, but I always believed that God would heal me ’cause I took the right stand in the time of prohibition. I, when liquor was going to be brought in, I was called one of the dry bones.” He said, “I lost the president of the United States because of my stand.”

202 I said, “That’s a gallant thing, sir.” I said, “May the Lord bless you.”

203 I said, “All right, bring your first patient here, the first person who’s to come up.” When it did, something happened to the lady, and It told her about it.

204 And I turned, to look again. And I seen that old Congressman with a pin-striped suit on, a red necktie, going down, bowing hisself like *this*, to the people, just walking right across the people.

205 I said, “Congressman, Jesus Christ has honored you. You’re eighty-six years old now, but God has honored you. Looked like, when He was going to heal you, He’d a healed you when you was a boy. And your bones is all brittle in there, or all . . . You know, flexible, and so forth.” I said, “Look like He’d a healed you then, but He has healed you now.”

He said, “Do you mean I’m healed now?”

206 I said, “THUS SAITH THE LORD.” I said, “Have you got a pin-striped suit?” He—he was wearing a dark suit, with a red tie. I said, “You got a pin-striped suit?”

Said, “Yes, sir, just bought one the other day.”

I said, “Rise up. Jesus Christ makes you whole.”

207 And how many knows it, his testimony? Stood on the Billy Graham’s meeting, on the White House steps, and sang *Leaning On The Everlasting Arm*. Never went to crutches or wheel chairs again, as long as he lived.

208 Jack Moore and I was down there in Old Mexico, that night where I had to be let down over the wall. A little woman there, a little, Mexican Catholic. The night before that, laid hands on an old blind man, he got his sight. And this little woman, they said . . . Billy come to me, said, “Daddy, . . .” I called the man, “Mañana.” *Mañana* means “tomorrow,” he was so slow. He was giving out the prayer cards; and Billy went with him, see he didn’t sell one.

209 So he said he give out all the prayer cards. And said, “Some woman has got a baby that died this morning.”

210 It was nearly ten o’clock at night. Outside, in that bull ring there, and the—and the rain just a pouring down, some kind of a big open field like. And he said . . . They brought me in, and let me down some ladder steps. Brother Jack Moore and them is here now. He was on the platform.

211 Said, “I’ve got three hundred ushers standing there, and can’t hold that woman.” Said, “She’ll climb up over their shoulders, run between their legs. And I told her she couldn’t get up here, because she didn’t have a prayer card. And we ain’t got no more prayer cards.” She didn’t care about that. She wanted to have hands laid on that baby.

212 She seen a Catholic man, that had been blind for twenty or thirty years, receive his sight by being prayed for. She . . . and the rack of old garments. You think this is something? Oh, three times this platform, stacked *that* high, with just as far as you could see, with old shawls and hats. How they ever knowed who it belonged to, I don't know. But, they believed; simple, child faith.

213 So I said, "Well," I said to Brother Jack. He and I part our hair the same, you know, so I—I said, "Brother Jack, she wouldn't know the difference between you and I. You go down there and pray for the baby."

214 And he said, "All right, Brother Branham." He started down. Now, Jack is sitting right there. So we was . . . He started.

215 I started to preach, like *this*. And I looked, and I seen a little, Mexican baby, a little black-faced baby standing here in front of me, just smiling, its little gums. He didn't have any teeth. I said, "Wait a minute. Wait a minute. Bring the baby here."

I said, "Lord God, I don't know."

216 She run up, and have a crucifix in her hand, hollering, "Padre," it means "father."

I said, "Stand up now."

217 She had a little, blue-looking blanket; and a little baby, stiff, dead, laying on it; just soaking wet, her hair all down. Pretty little lady, probably her first baby; in her twenties, you know, and she was just holding it down like *this*. And I—I said, "I'll pray for the baby." I laid my hands. They don't interpret the prayer.

218 I said, "Lord God, I only seen the vision. I don't know." And about that time, it let out a kick, and begin screaming and crying like that.

219 I said, "Brother Espinoza," to the—the chairman of the meeting, I said, "don't you just take that woman's testimony. You send a witness to that, to the doctor."

220 The doctor signed the witness which appears in the men's *Voice Of Healing*. "The baby died with double pneumonia, that morning at nine o'clock, in his office, pronounced dead, no respiration; had been laying in the rain all day, dead, and was healed." Is alive today, as far as I know, living to the Kingdom of God.

221 I have many things, out of Africa, where I seen thirty thousand raw heathens give their life to Jesus Christ.

222 God keeps His Word. He is the same yesterday, today, and forever, as His witness.

223 You are, your mind is the jury. And your action is your judge.

Now bow your heads just a moment.

²²⁴ Lord Jesus, the trial hasn't started; how many more could we call up here on the platform! You said, "If—if they lay hands on the sick, they shall recover." You said, "The works that I do shall you also." The woman touched Your garment, You turned and told her what had happened. And You keep all Your Words. There is none of them wrong. The wrong is in the unbeliever, Lord. Mr. Unbeliever, he is the one that contaminates the person; Mr. Skeptic; and that impatient one that can't wait upon the Lord, and yet calling himself the Seed of Abraham. O Holy Spirit, the defense witness, You know who has faith and who don't.

²²⁵ But, God, I pray that You'll move back every unbelief, this afternoon. And may the great Judge of all the earth come forward now, the One Who wrote the Word. He is the Word. May He come forward.

²²⁶ And as these people pass through here, to be healed this afternoon, may each one of them make up their mind now. They're on trial. I'm laying it right in their laps, Lord. Their mind is their jury. And the way they act from here on, when they pass through this line, will prove what they think about the Word of God.

²²⁷ So grant, Lord, that this last message that You preached to Your disciples when You commissioned them, the last Words that fell from Your sacred lips, "If they lay hands on the sick, they shall recover." That is, believers. Last things You said. The first commission You ever commissioned man to do, Matthew 10, was, "Heal the sick, cast out devils; freely as you receive, freely give." The last commission, "Go into all the world, cast out devils; lay hands on the sick, they shall recover."

²²⁸ Lord, may the people realize that that faith anchors like it did to all these witnesses. They believe it! No matter, don't have to happen now; but, what You said, You bring it to pass. You said, "If you don't doubt in your heart, by-and-by it shall come to pass." The seed has to grow. May the people see it and understand. For we ask it in Jesus' Name. Amen.

²²⁹ Are you a believer? [Congregation says, "Amen."—Ed.] Now, He keeps all of His Words. You believe that? ["Amen."] Now real reverent, everybody just a moment, before we call the prayer line. We want order.

²³⁰ Now, remember, have you made up your mind? Have you come to a verdict, jury? Raise your hands if you've come to a verdict. Is God justified or not justified? Is His Word. . . Is He the same yesterday, today, and forever, or is He not? Now if you raise your hand, pass through this line, then the way you act from here out, do you act like

Abraham or Mr. Unbeliever? See, Mr. Skeptic, Mr. Impatient, discard them! Believe Jesus Christ, the same yesterday, today, and forever.

231 I'm a stranger to you. But now to let you know that He still is here, and if you'll just accept His Word in your heart.

232 Now you might not be able to do this. We have one of them in one generation. There was one Moses; none of the rest of them didn't have to turn saw- . . . dust into fleas, and so forth, and water into blood. There was one Moses; the rest of them just believed what he said. See?

233 There was a group up there wanted to make a organization out of it, Dathan and them. And God said, "Separate yourself from them," and the world took them. See? And that was only a . . . That was a type, of this being the antitype. The world gets them, by-and-by. You see what happens to every one of them.

234 "If thou canst believe, all things are possible." Do you believe that? [Congregation says, "Amen."—Ed.] Sure, all things are possible, if they believe. All right, you pray. You put your faith in Almighty God.

235 There was a question here that I wanted to say here. Yes. When your neighbors see you, and the people that sees you come through this line this afternoon, when they see you coming through this line, they will know what your verdict is after here, the way you act and the way you testify. If, the next time you run to your pastor, "Oh, I didn't get it. I want to try it again." You see, you're digging up the seed, it will never come to pass. See? Don't dig up your seed. Commit it, and leave it there. Forget about it. That's up to God. In your heart, if you can believe it, it'll happen.

236 Do you believe that, sir, sitting right there with that gray-looking suit on, sitting right back there looking at me? Do you believe that? Then your nervousness left you. I never seen the man in my life. Are we strangers to one another, sir? That's right. That's what you're suffering with.

237 That you might know, me being a servant of God, the woman sitting next to you is suffering with stomach trouble. That's right. You believe it? Raise up your hand, that you believe you're healed. Just have faith.

238 Woman sitting next to her has heart trouble. Do you believe that, that God will heal you? All right, sir. If you believe it, you can have it.

239 One sitting next to her has female trouble. Do you believe that God will heal you?

240 The woman sitting next to that, the heavysset lady, she has got diabetes. You believe God will heal you?

241 The woman sitting up there has got something wrong with her. She has got—she has got female trouble, sitting right up there on the end of the row.

242 I believe that's her daughter sitting right back from her there, has got some kind of a head trouble, was caused by an accident. Is that right? Raise up your hands, in the balcony.

243 What is He? I'm His witness, that He's alive here this afternoon. He's the same yesterday, today, and forever. He keeps all His Words. "The works that I do shall you." What did them people, up in the balcony? Somebody else believe, for a minute.

244 Now you want me to point you some unbelievers? Might embarrass you. How many seen it done? It only does. You have to let the wheat and the weeds grow together.

245 All the people in this row here, that's got prayer cards, form a . . . Wait, let's hold still just a minute.

246 How many believing pastors are here this afternoon, that's on—on trial, also, and you believe that Mark 16 is true? Raise your hands. All believing pastors come here.

247 If I leave here, and you see what's going to take place this afternoon, and these people being healed; then some of them say . . . See, usually, an evangelist with a little different ministry would go in, he leaves the pastor flat, before the congregation. The congregation say, "Oh, if Brother Roberts comes back, Brother Osborn, Brother *So-and-so*, or Brother Branham, somebody, oh, he . . ." Your pastor has the same right to this that I do; anybody else. See, your pastor is a man sent from God, the same as any other evangelist.

248 And I want the real God-fearing, believing pastors come here and stand with me just a minute. Walk up here just a minute, form yourself a double line right here. I mean man that really believe now. Don't let unbelievers come up; you'll hinder the sick. If you—if you judge this Scripture right, and today while God has appeared to us here and showed that He is on trial. And we have believed Him and know that He tells the Truth and He's right. You believe it? [Congregation says, "Amen."—Ed.] Sure, if you believe it! Amen.

249 You believe that nervousness left you, sir, sitting out there at the end? You believe He'll make you well? All right.

250 And your stomach trouble, next to him, do you believe that God will heal the stomach trouble and make you well? You believe that, you can have it also.

251 Is this all the believing pastors there is in here today? All right, that's enough. One is enough.

252 Let all the people that's got prayer cards, that believe Mark 16 . . .

253 Now remember, don't you come in if you don't believe it. See? Don't come up here, in that hypocrisy. See? That's worse than everything. If you don't believe it, say, "No, I don't believe it," go on with Mr. Unbeliever, Mr. Skeptic, or somebody else.

254 But if you're a genuine Seed of Abraham, and you want to take your stand. Your verdict has been—has been met, and you want to show the world that your verdict is met, that you believe that every Word that Jesus Christ said is the same. And the witnesses proved it to you, this afternoon, that He is the same yesterday, today, and forever.

255 Let those that got prayer cards *here*, walk right down here and stop right here. Now just stand right there, if you will. Now just form a line. Then all that's in this section *here*, that's got prayer cards, turn and go around the back, and fall in line right behind them on this side. Now let all that's—that's in this other section over *here*, turn and go back to the wall, that way, and follow right in behind this line here, as they come down. Let all that's in the balcony follow right behind this. All you that's got prayer cards, to be prayed for, and made up your mind, your verdict is settled, it's done been reached, go towards the wall and form a line coming right in behind *here*.

256 Now, what did the Bible say? Let me read it again. A strange thing, it just fell open to the place. I believe the Lord wants us to read that again, see. "Afterwards He appeared unto the eleven." He has did us the same way, this afternoon. He is here. How many believes that Christ and the Holy Ghost, that the Spirit of Christ is the Holy Ghost? [Congregation says, "Amen."—Ed.] Of course, it is.

257 There is no three or four Gods. There is only one God. There is three attributes of God; Father, Son, and Holy Ghost, but they're not three Gods. That's heathen. See, there is only one God. And that's attributes. God the Father was in the wilderness, as a Pillar of Fire. All right. God the Son; God the Father created the body which was God the Son, and lived in the Son. See? "God was in Christ, reconciling the world to Himself." Do you believe that? [Congregation says, "Amen."—Ed.] If you're a Christian, you believe it. And, then, "A little while and the world seeth Me no more." And now look, Jesus said, "I came from God, and I return to God." After His death, burial, resurrection, He ascended up.

258 And when Saul of Tarsus was on his road down to Damascus, a big Light, Pillar of Fire again, struck before him. Is that right? [Congregation says, "Amen."—Ed.] What did It do? It struck him blind. And when he raised up, he said . . . Now remember, he's a Hebrew. He knowed what that was, or he wouldn't have said, "Lord."

“Lord, Who are You?” He knowed that his people followed that Light, that Pillar of Fire. It brought them out of Egypt. “Lord, Who are You that I persecute?”

259 He said, “I am Jesus. Yeah, hard for you to kick against the pricks.”

260 It was Him that come in as a Pillar of Fire that night and turned Peter out of jail.

261 And now look, if that same Spirit returns, won't It have the same attributes that It had here, if It's the Light? [Congregation says, “Amen.”—Ed.] Well, what is this Pillar of Fire, That? Now, if I never see you men again, and you people, my testimony has proven true. The Bible testifies of it.

262 Scientific world testifies of it, that, George J. Lacy said, “I often said it was psychology, myself, Mr. Branham. But,” said, “I've had It under ultra ray and every kind of a infra ray and everything that I can find. The Light struck the lens, and this lens won't take psychology.”

263 So if I live or die, it's true, anyhow. The church knows it, true. Science knows it, true. Now what about you? Remember, it's not me. It's Him. It's not me. I'm nobody but just one of you all. It's Him. He has to get somebody. Nobody is worthy of it, but somebody has to do it. Remember, it's not an easy job, but it's a glorious job to know that your Lord is here and you can tell your brethren the Truth. But it's hard when they won't believe it, but, that, we all have to confront that. Remember now.

264 Now, you audience, are you all about lined up now? Looks like they are. Now if there is some in the balcony, follow right in behind this line here.

265 Now remember, these are your pastors and so forth, man of God, who believe God. Are you believers? You stood here to make a testimony that you believe this Mark 16 is true? [The ministers say, “Amen.”—Ed.] All right.

266 Now the Bible said, “The prayer of faith shall save the sick; God shall raise them up. If they lay hands on the sick, they shall recover.” Now we're going to pray for you, now, while you're standing reverently, quietly. And then when you pass through here, just like you was coming. . .

267 You had confessed that you believe Jesus Christ to be the Son of God. And then you go to the pool to be baptized, or the creek, river, or wherever it's at. And when you are baptized, that's all the preacher can do. Preach the Word; you believe it; you are baptized for the remission of your sins; rise up a new life. Then the way you act, from there on, proves whether you really accepted Christ or not.

268 Now if you believe in Divine Healing, and have accepted Him now as your healer, we are standing here to lay hands on the sick. The way you act, from the end of that line on, the rest of your life, will be the judge, no matter what you say. See what I mean? And you're just as sure to get well as you are to remain a Christian. How long are you a Christian after that? As long as you believe. And you're healed as long as you believe.

Notice, *these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues;*

They shall take up serpents; . . . if they drink a deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

269 In the face of this, my mind reached the verdict about thirty-five years ago. He's the same yesterday, today, and forever. By believing Him, He has identified Himself here this afternoon, infallible proof, a miracle. Anything that's unexplainable is a miracle; to show, He does every time.

You say, "Why don't you just . . ."

270 Did you know, one woman touched His garment, and He said, "I got weak." How many knows that? "Virtue has gone from Me." Now, He was the Son of God. How about me, a sinner saved by grace? See?

271 But He promised it would do it. It's His promise. He don't have to do it, but He promised He would do it.

272 Now do you believe it, all in the line, believe? Your mind has reached that verdict? Now it's going to be in your lap now. Your mind has reached that verdict, that you believe that Jesus Christ spoke these Words. If you do, you in the prayer line raise your hands. All in the prayer line, accept your healing upon the basis of this, that you believe your pastors and all of us, that we are serving the true living God. And that witness that you seen of Him this afternoon, identifies Him here with us, the One that made the Word, the same yesterday, today, and forever. If you do, raise up your hands. It's got to happen, just got to happen! I don't care who you are, if you'll stay with that, it's got to happen. Just the same as the rains come; just the same as Moses brought them out of Egypt; the same as a virgin brought forth a child without a earthly father; it'll be the same thing, if you don't doubt it.

273 Roy, come here now and take this, sing *Only Believe*. Just a minute, till we pray. Ministers, let's bow our heads; congregation everywhere.

274 Our Heavenly Father, the—the strain of this moment! We are wondering, Lord, just how many really believes. The seed has been sown. The Word has been read. Christ, the Holy Ghost, has appeared

before us and showed that Life that was in this Light, and He was the Light of the world, He's the Light now. He's the great Eternal Light, and He has appeared before us, this afternoon, and done just what He said He would do in this generation. The Word has been thoroughly spoken. The Word has been thoroughly identified. And the people, now, if they just thoroughly believe It with all their heart. We are praying for them, Father. Take all unbelief . . .

²⁷⁵ May the man that would witness against You, this afternoon, old man Unbelief, Skeptic, and Impatience, may he be cast from among us today. May he go into outer darkness. May he leave this building; that the great defense witness, the Holy Ghost, can quicken every Word as they pass by. Grant it. May they go from here, their—their mind has already passed the verdict, and they're coming through.

²⁷⁶ And now, Holy Spirit, quicken that Word to them, that the work is finished as soon as the last application has been done by laying hands on the sick. Grant it, Lord. I claim every one of their healing, in the Name of Jesus Christ.

²⁷⁷ Now, next thing to be done, is laying on of hands. Just like the ceremony for baptism, and you're buried with Him then, and you rise and walk away with a new life. See? You might not feel like it, but you believe it. Just keep staying with it; finally, after a while, you find out you got a new life. That's the same way it is here. It's a seed that's sown. We're planting it now, by laying hands upon it. What do we do in this? Identifying ourself. Like in the Old Testament, they laid hands upon their sacrifice, to identify themselves; by faith we lay our hands upon Christ, to identify ourself with Him. Today we lay our hands upon the sick, to identify ourself with this Word. See? You believe now, and the Lord will make you well.

²⁷⁸ Now, Brother Borders is going to be singing, quietly, and the organs, pianos, and so forth, *Only Believe*. "All things are possible, only believe."

²⁷⁹ And just imagine now, Jesus coming down from that mountain. There the disciples had failed, upon an epileptic case, after He give them power to cast out devils, just a few days before that. It wasn't that they didn't have power, but He said, "Your unbelief was the reason of that." See? But when he come to Jesus, he knowed he hit faith there.

²⁸⁰ Now believe with all your heart, now, while we quietly sing *Only Believe* now. Brother Borders.

²⁸¹ [Brother Borders says, "Let's all sing it together now." Blank spot on tape—Ed.]

. . . believe,
All things are possible, only believe.

282 Now let us sing it like this, all that does:

Now I believe,

Do you? Let's raise our hands.

. . . now I believe,

283 O God, in Jesus' Name, heal these, Lord, that these handkerchiefs represent, for Your glory. Grant it, Lord.

. . . I believe;

Oh, now I believe, oh, it's, now I believe,

All things are possible, it's, now I believe.

284 You know what we have done? We have followed the commandments of Jesus Christ. Now are you still with your verdict, "I am healed. It's impossible for me not to get well, because God made the promise. With my dying lips, the last thing on my lips, 'I believe I am healed.'"? [Congregation says, "Amen."—Ed.] Do you believe it like that? I believe it. God bless you, my brother, sister.

285 Now let us stand up to our feet, just a moment. I don't know when it will be, I hope right away, but:

Till we meet! till we meet!

Till we meet at Jesus' . . .

He's in our presence now.

Till we meet! till we meet!

God be with you till we meet again!

286 Let's bow our heads, while we hum it. [Brother Branham hums *God Be With You*.—Ed.] Till we meet!

287 O God, let Thy Word be a lamp now. What we have seen and heard and read, and may it guide us to Your feet. May we ever remain there, believing Your Word, everything that You promised. Grant it, Lord.

Till we meet! till we meet!

God be with you till we meet again!

288 Let us bow our heads now while our most lovely brother, Brother Johnson, takes the dismissing prayer.

God bless you, Brother Johnson.



A COURT TRIAL

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