
BELIEVEST THOU THIS?



Thank you. Good evening, friends. I didn't think I'd be speaking to you again so quick. Well, we're taught, all things work together for good to them that love the Lord. I know I love Him, and I trust that this is for good.

I was quite disappointed when they told me I had to come back and have some yellow fever germs put in me. I was trying to get them out. But let alone . . . ? . . . if there were any in there. But the nations has some peculiar rulings. So I guess we have to give Caesar what's Caesar's and God what's God's. Don't we. So they took me down and poked a needle in my arm, and—and now, I guess they're going to try it again in the morning. So we'll try to go again in the morning, the Lord willing, to—to Africa.

Talk about a surprised person was my wife a while ago when I called her. She thought I was in Southern Rhodesia. And I teased her a little. I said "Well, I'm just calling from Africa."

She said, "Now, the word come from New York."

I said, "Well, its coming through New York."

And she said, "Come on now." So—so it's—it's a . . .

² I certainly have enjoyed the last three days here, to stay with you people in New York, here, staying with—with our sister in a home down there. No wonder you have a wonderful church. That's right. I don't say that because she's setting here. Your pastor here, my, out to his home, such a lovely place. Lovely, what I mean by that, the characteristic of it. The . . . A—a home isn't the house you live in; it's the order of the house then. See? That's what makes a home. You know as they say, "A tent or a cottage, why should I care? They're building a palace for me over there." I seen people lived in palaces and didn't have much of a home.

³ I remember one time I married a couple. I was just been ordained a short time in the Baptist church. So there was a boy said—worked with my brother on the—on that, I believe they call it NYA or CC camp. That's what it was, the CC camp. And way back in during the time of the depression, course many of you can't go back that far with me, because you're not even that old, maybe. But—but I . . . Lot of you here remember the depression. So I remember my . . . And he was working with the boy up there. I believe the boy was . . . I don't know whether he was a Syrian or what he was, but the kid was a fine fellow. And he—he loved some little girl. And he said, "You know what," he said, "I'm going to get married as soon as I . . ." Said, "I got the money enough

to buy the license.” And said, “I—I just haven’t got the money enough to pay the preacher.”

And so my brother said, “Why, my brother marries people,” said, “he never charged anybody for anything.” Said, “Come on down.” So . . .

And he said, “I . . .” Said, “Well you fix up with him if you can.” Said, “I’ll get married Saturday.”

⁴ So they brought the fellow down, in a . . . I never felt so sorry for anyone in my life. The poor kid standing there . . . Now, I’m just as well off as anybody, but he had just as much as I had, but . . . See? I looked at him, and he had a jacket on; it’d been washed through the washer, not very good at that, and trousers about a dollar a pair. And his little old wife standing there, little blond, had hitchhiked all the way from Indianapolis, hundred and twenty miles to meet him, get married. Poor kid didn’t have any shoes on her feet, hardly. I nearly broke my heart. I thought, “My girl might be that way someday.” I wanted to buy the little thing a pair of shoes. I was afraid it’d hurt her feelings. And she was real backward. She was standing there: beautiful little old girl.

And I asked them if they loved each other. They said, “Sure.”

So I said, “Well now, remember, happiness does not consist of how much of the world’s good you own, but how contented you are with the portion that’s lotted to you.” So that’s what it be. I said, “Now, there’ll be times that you all won’t see things alike. But always remember you’re still in love. When you see one set in the way and the other one don’t . . .” I said, “Give in. If they’re wrong, it’ll show. After while it’ll be all right.” I said, “There’s a little bowl in a human heart that is full of golden oil called love. If it is ever broke it can be healed up, but there’ll be a scar there as long as you live.” I said, “Don’t never have . . .” I said, “Always give to each other and remember that what your vows are.”

⁵ I married them. They didn’t have no place to go. They had an old ’28 Chevrolet, and the headlights was wired on with baling wire. So he went out on the river at New Albany, where there used to be an old rolling mill, an old switch yard. During the time of the depression, it went under, and boxcars and tracks tore up. He got one of those cars, and got him a saw and sawed him a window in it, and he work—went to work for Mingles Box company up there, and he—they lived in this boxcar. And they had newspapers for paper on the wall with tacky button. You know?

I’d don’t know whether you know . . . How many knows what a tacky button is. Oh, I got you that time. Ha, ha. So somebody up there does . . .? . . . Well, it’s a—it’s a tack with a piece of cardboard; you just

tack it on. You see? It make it hold better (You see?), like that. Tacky button they call it. We use them much there down in the south.

6 So they—they had their house papered like that. And then about two months after that, a friend of mine married a real rich girl. And they . . . He liked me so well, he wanted me to have the wedding. So we had to rehearse it over many, many days before. Then when I married them, had to go way back in a booth of flowers and kneel on a pillow and so forth to marry them. And they built her a lovely home up on the Silver Heights, which is one of the most, well, the classiest place that we have in the city, up over facing the river, which is very beautiful up there. And just only very restricted to maybe twenty-five, thirty thousand dollar homes the cheapest thing to put up there. I guess theirs cost around a hundred thousand.

7 And so one day I was down . . . I was working for the public utilities on—on a line work and I had my tools on (You know?), a lineman; I was going down. I thought, “Wonder how they’re getting along down there in the little cabin.” So I . . . It was on Saturday; and I was dirty (You know?), and I was going on like I was watching the lines down through there. I slipped up close (You know?), listening in the house. After while, I went in close to the door. And there he was setting there, had him a table built out of boxes, had a couple of chairs in one room a boxcar. She was setting on his lap and had her arms around him. And he had his hat out there, and he was counting their money out to pay their bills and see if they could cut out enough to get her one of those calico dresses, or put some away for one. Just as much in love as they ever was.

8 About two days before that I had visit up to the E. V. Knight home on a hill. And when I come up, one was setting in one corner and one the other one, arguing—jealous over some dance they’d been at all night. When I jumped up, they run and grabbed one another by the hand, come to the door and said, “Come in, Brother Branham.”

That puts in mind of some of this Gospel they talk about (You know?) from way, long time ago: How the Holy Ghost fell on the day of Pentecost. That’s fine. But that’s painted fire. You can’t get warm by that; you have to have fire now to get warm by. See? That’s right. What He did back there is wonderful, but what He does today, that’s different. See? That’s history; this is present tense. And that painted fire . . .

9 Reminds me of Paul Rader. How many of you ever heard of Paul Rader? Well, I guess you all have. He’s probably preached here many years ago. He said, “One day he—him and his wife . . .” He was setting at a table, and oh, you know how families are. Something come up; she

wanted to go somewhere, and he wouldn't let her go. So he said, "No, I just can't do it. I got something else to do." And so he hurt her feelings. He looked over and she was crying. So he just thought, "Well, cry." And he said he got his hat and started out. And she'd always meet him at the door and kiss him good-bye when he left. Said, "Brother Branham, when I come to the door," said, "she was standing there with her head down." Said, "She kissed me good-bye, all right." Said, "I went out the gate, and pulled the gate together, and looked back; she'd always stand at the gate and wave." And said, "She was standing . . ." or stand at the door and waved as he went out the gate. Said, "She was at the door; she waved." Said, "I went on down the street." And said, "I begin to think about it." Said, "My, my heart begin to get bigger and bigger (You know?), think about what'd happened. What if something were to happen to me today? She's my wife. I love her. I remember the vows."

Said, "After a while he got—or his heart so big he couldn't stand it, and he turned around and back up that way he went up the street, opened the gate, ran in the door real quick and shoved the door open, looking around for her." And said, "She was standing behind the door, crying." Said, "He just grabbed her, never said a word, turned her around, kissed her, turned around and walked out the door." Said, "He walked on down to the gate and started out the gate." Said, "He turned around and she was standing at the gate." Said, "He waved good-bye. And said, "She waved good-bye again."

I said, "What was the matter? What was wrong?"

Said, "The last time it had a feeling in it." So—so—so that's the way about religion. I like a religion that's got a feeling in it. You see? So . . .

I not mu—much of a speaker, friends. I thought we'd come down tonight and kinda talk about the Lord for a little bit together. But I'm not much of a speaker. But I pray that God will take the words that we will use and have a feeling in it (You see?) that . . .

¹⁰ Over in the Scriptures in Saint John the 11th chapter, I wish to read just a few verses. And usually in the healing services I'm always fasting and praying, but I been feasting and talking the last few days. We certainly had a wonderful time, and I seen this little village of New York. I invite you all to come down Jeffersonville someday, if you can find it after being in here. You'd wonder if you was really in a city when you pass by that: population about twenty-five thousand. So one good wide street goes through it. So you . . . But I tell you, you'll be welcome. And we would sure be glad to have you, anytime you can come by. The latch hangs on the outside of the door down at the Branham place, down there. And the only thing you have to do is just pull it and come on in.

11 Now, in speaking I—I am a long ways from being a preacher. I—I don't like to tell people that I'm . . . One time when I was first ordained in the Baptist church, oooh, my, did I like to tell people I was a preacher, 'cause I used to think that a preacher was a sissy. I'd go and somebody told me when I was a kid, said, "Say, you look like a preacher."

I'd say, "Take your coat off. You have to laugh when you say that." I didn't want to be no preacher. And so I remember when I first got converted though, and they give me my license in the Baptist church as local exhorter license and to do a little evangelistic work. I'd put my Bible under my arm and I'd go down the street, my, when they call me reverend, oh, I was a full fledged preacher. Well, I thought I was all right till I really hit some preachers one day, and then I—I seen . . .

12 Puts it in mind of when I was a kid. My dad, he's from Kentucky. My mother was born in Kentucky, and they went west and lived in Oklahoma. I seen somebody laugh when I said Kentucky. There's forgiveness for being born in Kentucky. I said to my little boy; I said, "You know, Kentucky's produced some great men."

Said, "For who—instance, who, daddy?" Billy.

And I "Well . . ." I said, "Abraham Lincoln."

He said, "Yeah."

And I said, "Daniel Boone."

He said, "Yeah."

I said, "Your dad."

He said, "Oh, daddy." . . . ? . . . So when I was . . . I said, "Well . . ." I said, "I . . ."

13 Remember one time my mother, they went west and she lived in Texas, Oklahoma. So my dad was fancy rider; he really could ride, and a very good shot with a revolver. And so he used to go to rodeos and things, and he would ride. And he used to try to teach me to shoot a revolver. He'd take those big clay marbles and roll one out like that, and had two revolvers; and he'd take one, shoot under the marble and knock it up in the air and burst it with the other one 'fore it hit the ground." I couldn't hit a lard can setting still, so I—I knowed I could never do that. But he could ride good.

And so I always wanted to be like my dad. So we as kiddies on a farm (You know?) and we had an old plow horse. And so of a evening after he'd get through plowing, I'd go down along behind the barn. They had an old watering trough hewed out of a log. How many ever seen a watering trough hewed out of a log? Say, now we're coming home, getting right down towards home now.

And so I'd get all my little brothers and set them along out there on the side of the bank, and I'd get the old horse, where dad wouldn't notice it. You see? And I'd go down there and pick me a big handful of cockleburs, and get the saddle, and throw the saddle on the old horse, and put these cockleburs up under there, and pull down the hitches (You know?), and climb up on him. Why, the poor old horse, so old (You know?), and stiff and tired, he couldn't even get his feet off the ground. He just bawl with them cockleburs under there. You know? I'd set there and take off my hat and say, "I'm a cowboy." Ride on this poor horse, and he's just bawl (You know?), and just jump like that.

¹⁴ When I got to be about nineteen, I run away from home, going out west. I was going to be a cowboy. So I landed in Phoenix, Arizona, just in time of a rodeo. I went down to get me a pair of chaps, and when I buckled them on me, there was about eighteen inches of leather laying out on the floor. I looked like one of these little bantam roosters (You know?) with them feathers back . . . I said "Um-um, too long legged out here for me."

So I got me a pair of Levis and went out to the stalls, and they let me in with a pair of Levis on. I . . . So I was watching around. So after a while they said this Kansas outlaw was going to be rode by a certain famous rider. I seen when they pull—got that horse in that chute, I knew that that wasn't our old plow horse by a long ways. They got him up in the chute like this, and you have to catch-as-catch-can when he come through. They opened the bull chute there to let him out. And when he did, this famous rider jumped onto the horse, and as they jump—he jumped onto the horse, that horse made about one buck, put all four feet looked like in a wash pan, and he could've thrown the saddle over the corral fence. And when that guy fell, when that horse threw him, the blood was running from his nose and his ears. The pickups got the horse, and the ambulance got the rider. Well, this fellow come by, said, "I will give anybody a hundred dollars who will ride him a minute: one minute. Anybody." And there was a whole big bunch of cowpokes setting along on the fence. You know? I was setting up there with them. You know? Boy, I thought I was a cowboy. And I seen that. He looked, come right up to me, the caller did, and said, "Are you a rider?"

I said, "No, sir." No, sir. I wasn't a rider then when I got around where there is a rider at. And that's the way it was by a preacher. I was a preacher as long as I was in the Baptist church down there in . . .

¹⁵ But one day I went to St. Louis. I heard a Pentecostal preacher preaching. That man would preach till he'd turn red in the face; he would buckle his knees together, and sink plumb to the floor, catch his breath; you'd hear him about two squares, come up preaching. Somebody said, "Are you a preacher?"

I said, “No, sir.” My old slow Baptist ways don’t think of it that fast. That’s all. So I don’t. . . Never be careful about calling myself a preacher from then on. So I just. . . I. . . But what I do know about the Word, I like to talk to somebody else about It, especially a time like this when you’re. . .

My s—ministry is praying for the sick. And in order to do that, I must come into another world that the people know nothing about. There’s just no need of trying to explain it; you—you can’t do it. And I go to fasting about three days before my service, and it lifts me up into a sphere there, that I. . . Well, I just. . . That’s just it. It goes into another dimension that sees things and so forth. Then when the—between the services some I just let down and go out. And I like to fish and hunt and—and like anyone else. So (You see?) it’s—it’s man here, but then man uses—or, God uses man to glorify Him.

¹⁶ And what a privilege it is tonight to come here, open up the Bible, and speak to you on a Gospel subject. And I pray that the Holy Spirit will just take the message and bring it out to the people. How many believers are here tonight, Christian believers? Wonderful. Now, I tell you what let’s do. Let’s just like take off your collar (You know?) and let’s just be home folks tonight. Will you like to do that? Just old home folks, that’s the way, that’s the way I like to see it. Now, after all, that’s about all we are isn’t it? That’s all.

Now, in the 11th chapter let’s open the Word now and get down to the sincere part. I want to read just a little bit of the Word, for God will bless His Word. He might not mine, but He’ll bless His—His Word.

¹⁷ Now, and I want to know when I’m speaking this way, preaching, if I happen to hit something that might not seem just like it should be or something, why, remember, this is not under anointing, under that prophetic gift. This is just me preaching. See? All right, or me standing up here and that Holy Spirit I trust will do it. All right in the 18th—19th verse, let’s begin, or the 18th verse begin in the 11th chapter of Saint John.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

And Mary, as soon as she heard that Jesus was coming, went and met him: but . . . (Or, I beg your pardon.) . . . Martha, as soon as she heard . . . Jesus was coming, went and met him: but Mary set still at the house.

Then said Martha, unto Jesus, Lord, if thou had been here, my brother had not died.

But I know, that even now, whatsoever thou will ask God, God will give it thee.

Jesus said unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and . . . life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She said unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

¹⁸ Let's bow our heads just a moment.

Our heavenly Father, we thank Thee from the depths of our heart, Thy—tonight for the privilege to be gathered together in this lovely church: a memorial of Christ and of lives that's been dedicated to his service. Today learning that many great renowned people, ones, not so renowned of the world, but in the kingdom, has worshipped here in this building. Oh, how I feel tonight standing here on the platform, where great men has stood; where great men stand yet, and women. How I thank Thee for having the privilege to be associated with them. Some glorious day in the regions beyond, I trust that we'll all meet there, and to think—set down with Abraham and Isaac and Jacob and Daniel. What a marvelous time it will be, and the great Saint Paul, Peter, James, John, Matthew, Mark, Luke. What a time. Then we come on down to Calvin, Knox, Sankey, Moody, Wesley, Finney, and even to our Brother Brown and them, that minister here, Sophia the wash-woman; others down through the age. Then the King Jesus, He'll be there. And we shall lay all the trophies that we have at His feet, say, "All worthy art Thou Lamb that was slain from the foundation of the world." All that we are is by His grace. And all that we shall ever be is by His grace.

And we bow our hearts tonight in—in humility to thank Him for His goodness. And now, as we as Christian believers have gathered here, and I do not know why, Father, as yet, just why You would have me to stay over; but feeling that maybe tonight we could come together to be blessed.

¹⁹ This lovely family that I've just been staying with, asking them if there were any blessings that I should render to them, thinking of Elijah of old, none that they could think of, so, Father, may Your Spirit come tonight. I know that we all like blessings. We like to feel Your Spirit

come near us. As Gehazi said, “The woman has no children; she’s barren.” And You gave her the blessing through Elijah.

And now, Father, may You come tonight in the Word, the preaching of the Word and give us a blessing. Bless my heart, Lord, along with these others. Give me spiritual strength for this great journey that’s just ahead. Give those all of we pilgrims, Lord. . . We profess that we’re pilgrims and strangers. We’re not of this world, because we’ve been called out and separated by the Holy Ghost. And now we walk in a new life.

There’s some in here tonight, maybe sick and needy. May, while we’re preaching, may the Holy Spirit move right into the seat. Now, here’s what you do. You just receive it. Grant it, Lord. Service is over, may we go home with joyful happy hearts to meet the tasks of tomorrow. For we ask it in Jesus’ Name. Amen.

²⁰ Now, there’s no one that can open the Word. We might be able to open the pages that the Word is written on, but it takes the Holy Spirit to reveal the Word. See? Now, we might take it from a theological standpoint, and be able to place our words, and our theology, and so forth, and—and maybe cause some effect to be upon the people by our own brilliances, but that’s not what we’re seeking right now. We want the Holy Spirit to come down in the church and move in the people, get around in here just now, and bless us with His everlasting blessings.

And while we’re gathered together and the doors shut tonight, just like it was at the day of Pentecost, wouldn’t it be marvelous to hear a rushing mighty wind coming from above, filling all the house where they were sitting? Wouldn’t that be marvelous? Now, He’s here and I believe He wants to do it. I trust that He will.

²¹ Now, you in here born again believers, you have the Holy Spirit. Now, the Holy Spirit thrives on one thing: that’s the Word. That’s what It lives on. It eats and lives. . . Man shall not live by bread alone, but by every Word that proceedeth out the mouth of God. [Blank spot on tape—Ed.] So it’s the Word.

Now, in our little Scripture lesson tonight, if we’d take a text, we’d take—say “Believest Thou This?” And we have these Scriptures under consideration just for a few moments.

²² And now, let’s think of the day of our Master. The reading of the text brings it to a spot in His life that where He had become very popular. He was born with a illegitimate accusation against Him, and He came in the way of a stable. Could you imagine it? And in veiled He was Emmanuel. God was in Him. God was in Christ, reconciling the world to Himself. He was a King of glory came down and tabernacled among men, making Himself subject to death, that He might taste

death for all the human race; in Spirit He could not. So God created a blood cell in the womb of Mary that brought forth the Son Christ Jesus. And God dwelt in that body. Jehovah tabernacled in the body of the Son, which was the Son of God.

And here He came through a mang—by a barn door. He lived a humble life, no place to lay His head. And He went out of the world through capital punishment, in shame and disgrace for us. And now, He was the Ensign that was to be lifted up. And I am so thankful tonight that He did that for me and for you.

And now that after all these years we have His favor and fellowship with us by . . . Skeptics has arose up and many Bob Ingersolls and so forth has tried to condemn the Word, and tried to say, “Well, it was this a way, and that way, and it was days past.” But we as Christian Holy Ghost filled people have the Holy Ghost as a Witness of the Word. See? The Holy Spirit is a Witness.

²³ Now not only the Word, whatever they want to say about It, that’s one thing or another. But we know we have the Scriptures right for we have the Holy Ghost as a Witness. That’s the Witness. So God looking down through the—the optical eye, as it was, and looked down through the—the—the magnifying glass and seeing the end from the beginning, why, He knew these skeptics would rise and try to twist the Word in and out and like that. So He said, “I’ll not leave you comfortless, but I’ll pray the Father, and He’ll send you another Comforter, which is the Holy Ghost. And he will abide with you until (1950 . . .?) forever, (amen, that’s right, forever, all right), and He would declare and testify of Jesus Christ, the same yesterday, today and forever.” So we have a wonderful witness of that tonight don’t we? That’s right.

So what kind of a people should we be then? Why, we should be free and happy, and my, no condemnation, living above sin and disgrace, not by our own . . .? . . . but by Him. See? Not what we are but what He is. God don’t accept me for what I am. He accepts me for what Christ has done for me. It isn’t my holiness, my righteousness; it’s His. I have none to offer, but I just accepted His. Amen. So I know He’s pleased with that, for He said, “This is My beloved Son in Who I’m well pleased.” And He raised him up from the dead. And just as He raised Him from the dead, so shall we be raised, for we are his Bride, flesh of His flesh, bone of His bone, and we shall be with Him.

²⁴ Now and when He came in, what a name He had to suffer under. And along about this time, His ministry . . . Almighty God, vindicating His Son, proving that He was just what He claimed to be. While His ministry He become very popular at this time, because of His miracles and His—His knowledge of—of things and His prophetic gifts that He

knew things before they happened. And many people thought He was just a holy roller, or some type of a something (You know?), nothing to. But those who loved Him and had a touch of Him knowed what He was. Now, what a Child He was.

²⁵ Let's drop back just a few pages back and pick up His birth. You know, God, before He does any major thing on this earth, He always sends a forerunner of it. He always does.

Now, the . . . God has angels and they're all at His command. Do you believe that? They're all at His command. Now, He sends angels minor. So He sends angels, major Angels. Now, when you see Gabriel, for instance, coming to the earth, or a visitation of His, it's something major fixing to happen. Now, Gabriel announced the first coming of Jesus. And we're taught in the Scripture that he will announce the second coming of Jesus. For he shall sound the trumpet and time shall be no more.

²⁶ And let's see back in the beginning when God was fixing to bring forth His Son, why, the first thing he appeared to was—to vindicate of His coming was Zacharias an old priest, fine character, him and his wife. And they'd been married for many years, growing old in age. They'd prayed earnestly for children. God seemed to not answer their prayer, but they're—they were serving the Lord, a devout life.

Now, there's where many people make an error. They pray for things, and because God don't give it to them in a few minutes, they think they're not going to get it. See? If you ask for anything, don't waver. Believe you receive it; you shall have it. Live right; do right; and believe you're going to get it; and God's faithful Who has promised. Amen. There you are.

²⁷ Now, they were living, keeping all the statutes, laws, and so forth. And they went down to worship. And during the time . . . And Zacharias was a priest at the temple, and his job was to wave the incense while the prayers of the saints were going up out in the congregation. While they was at prayer, Zacharias was waving the incense, like this; and when he was waving, he looked standing to his side . . .

Say, I believe the Bible said it was at his right side too. I never thought of that before. I believe it was at his right side. That's where the Angel of the Lord always comes: to the right. I never thought . . . Look that up and see if that's right. All right. I believe it is. He stood at his right side.

And then when he saw the angel, he was frightened. And he told him that he was Gabriel, that stood in the Presence of God, and that he came to tell him that his prayers had been answered; he was going home to live with his wife after the days of the ministration at the temple, and

she was going to—to conceive and bring a son; and they was going to call his name John.

²⁸ Well, now I want you to notice something. Looky here. A minister of the Gospel, a clergyman, well learned, but he failed to believe the angel. He said, “How can these things be? I’m old and my wife’s old. Well, how could these things be?”

“Why,” he said, “I’m Gabriel that’s sent from God.” He said, “And because you’ve doubted my word, you’ll be dumb till the day the baby’s born, for my words are going to take effect.” When God speaks anything it’s just got to be so.

And then when he—he said that, why, of course he was smitten. Now, looky. Seems like that that priest, he could look back in the Bible here; he had plenty of examples of Sarah and Hannah, a few of those back there who after the, past the age of bearing received children. But just so routined in his work that he couldn’t vary a bit from just what he was taught. . . . And that’s—that’s about the condition the church is today. Isn’t that right? Just your regular routine (You know?), and usually God comes around and interrupts that all the time (You know? Yes, sir.) with His program.

Now. Then he failed to believe it and he was smitten dumb, and was going to be, and he come out and beckoned to the people. But he went home, and he was with his wife and she conceived and hid herself for several months.

²⁹ About six months later I can see a little virgin by the name of Mary. She lived in the meanest city there was in the world: Nazareth, worse than New York. So then here. . . . I—I was thinking of the Bowery when I said that.

Just a moment. I was down there today. All right. Oh, how my heart went out for those people. I—I wished I lived here. Now, I—I believe I’d just like to go down there and just. . . . Them poor human beings in that condition, my heart bleeds for them. And I think anybody’s got any heart would see a human being laying, soaked in like that of what a condition. Oh, my. Then give them legal license to sell the stuff. There you are. That’s a shame, isn’t it?

But some glorious day, the kingdoms of this world would become the kingdoms of our Lord and of His Christ. You’ll never see nothing like that then.

³⁰ Now, notice. And let’s take a drama here for a moment and think it’s Monday, the wash day. That is at our home, when I have to pack the water yet even. Then I can see Mary going down to the pump or the well to draw some water. In the oriental type they set it on their head, and packing it back up. You know? And she’s thinking of—of she

and of Joseph is to be married, and so forth going along, a holding the pitcher of water on her head. And all once a light shows before her. And it startled the little virgin. And she stopped. And standing in this light stood the mighty Gabriel. See? Something's fixing to take place. God sends His Angels down.

There she startled. He said, "Hail, Mary, blessed art thou among women." And he told her she was going to bring a Child, knowing no man. And he told her about Elisabeth, her cousin, how that she'd been barren, and how now that it was so many months with her as mother, all about the story. And said, "Now, Mary, you're going to bring a Child, knowing no man."

And instead of Mary questioning and arguing like that preacher did. . . That's a childlike simplicity. She said, "Behold the handmaid of the Lord." She never questioned; she just took God at His Word.

God, give us some more Marys, that'll take God at His Word. If God said He'd heal you, believe it. That's all. Take Him at His Word. He said He'd give you the Holy Ghost, get down there; stay till It comes. Believe it. Amen.

Brother, I'm beginning to feel a little religious right now. I guess that's all right. I—I'm at home, am I? All right. Oh, my. Notice, that. . . Just take Him at His Word.

³¹ And she started praising God before she even had any sign that it was going to be done. She didn't know; she never waited till she felt life. She didn't wait till she—something was showing. She just believed it. There it is.

Say, "Why, Brother Richie prayed for me last night, but I don't seem to be any better." You'll never be like that. Take God at His Word; start thanking Him for it. Amen. Praise Him until it comes.

Oh, that's the way. God give us more Marys. Just accept it. Remember, the Word of God will defeat Satan anywhere. Jesus said with all of His fine qualities the Father had give Him, and He said, "It is written." When He met Satan, He defeated him right there on the Word of God, brought it down to a. . . Say, I'm too loud. Brought it down to a place that anybody, the weakest of Christian can defeat Satan on the Word of God. When you got the promise, hold on to it. God will bring it to pass. All right. She believed it. No matter what anybody else thought about it, she had the Word of the Lord. All right.

³² And then she wanted to tell somebody. You know, usually when you get something from God, you want to tell somebody else about it. Here she going around testifying that she's going to have a Baby, not knowing any—any man, before there is any life or anything. If Mary could do that by something that had never happened before, how

much more ought you to do it, when you're sick, and take Him at His Word. Thousands are healed every year. You ought to take Him at His Word. Why, Mary had nothing for an example. The only thing she had was the Word. You've got the Word, plus millions of examples every day. Hallelujah. The word "hallelujah" means "so be it." Or I mean "Hallelujah" means "Praise our God." And He's worthy of all praises.

³³ Now, I see her, my, just happy and rejoicing, and she heard about Elisabeth, and she wanted to share the blessing. That's usually the way Christians do. Right up into Judaea she went to—to share the blessing with Mary, or with Elisabeth. And I see her getting up there in Judaea (You know?) to share the blessing. I can see Elisabeth setting, maybe doing her knitting. And when she seen Mary coming, my she threw aside the crocheting or knitting, ever what it was, and run out there and grabbed her in her arms, and begin to hug her and kiss her. Well, they had feelings.

You know what's the matter with the people today? We're getting away from that: don't feel for one another. Why, it used to be when I was a kid, if the neighbor got sick, why, we went over there and cut wood for them and helped them fill the silo, cut their corn. And mama would go down and wash up the kids and get their breakfast for them when somebody was sick. But now you don't even know your neighbor's dead 'less you'd read it in the paper. There's no feeling. The Bible said because iniquity abound, the love of many shall wax cold. There it is.

³⁴ Why, when my daddy would need fifty dollars, he'd go over and borrow it from the farmer friend. He'd pay him back when he sold the crop. Why, you couldn't borrow five dollars now without a fifty dollar security. That's right. No feeling, no trust. God have mercy on a people, falling away. That's true. All right.

Affection, love for one another. That's right. They go around. . . Here not long ago, you go downtown, you see somebody (You know?), and instead of saying, "Howdy do" or something there like that, they just pass a little silly grin (You know?), look over there like a opossum that'd been in a blackberry patch somewhere. Looking over like that (You know?), just a little old silly grin, "Hello." Maybe like that. Oh, you know what I like? I like an old fashion pump handle handshake.

³⁵ When I was down in Miami with Doctor Bosworth, there was a place down there we was having some duke's wife or some great big name for some. . . A duchess, I believe they called her. And she'd donated the ground, and she thought she was just about as big as they had to come. You know. And so they taken me back after the anointing.

I had been preaching or praying for the sick. It was back in a tent on the outside, trying to get around to myself.

Brother Bosworth said, "Now, Brother Branham," said, "we don't want to burden you, but the duchess wants to see you."

I said, "Is she sick?"

Said, "No, she just wants to see you."

I said, "Well, she no more than anybody else. How about them poor people out there can't get in?"

Said, "Well, she's standing here at the door, would you just . . . ?"

I said, "Well, bring her in." And here she come walking in. I'm not making fun of anybody. But here she comes in with about enough clothes on to put in an aspirin box. That's right. Oh, my. And she had a pair of glasses in her hand on a stick like this, hold it out look. You know that woman couldn't see through glasses like that, out like that, just putting on the dog. What are you anyhow? Come out there with them glasses held before her like that.

She said, "Are you Dr. Branham?"

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

She said, "Dr. Branham, I'm charmed." She had her hand.

I said, "Get it down here so I'll see you when I know you again." That's what it is.

³⁶ What are you? Six foot of dirt (Amen.), no better than nobody else. That's right. 'Cause you got a little money, that don't do any good. When you die, there's no pockets in a shroud.

Let me tell you, brother, I was standing by a museum not long ago, and there's—there's two boys looking at the analysis of a human body: A man weighs a hundred and fifty pounds is worth eighty-four cents. Now, who are you? Got about enough calcium in there that would, well, I don't know what. And there's about enough whitewash, would make enough whitewash to sprinkle a hen's nest, I guess, to free it from mites. And the mechanical makeup of you and all the ingredients, you're worth eighty-four cents. Put a five dollar hat on eighty-four cents, stick your nose up, it'd rain, you'd drown. Wrap a five hundred dollar fur coat around that eighty-four cents and go down the street thinking you're somebody. That's right. It's true.

Brother, I believe in a old-fashion, backwoods, sky-blue, sin-killing religion. I believe when a man gets right from God . . . ? . . . by God it straightens him up, makes a new creature in Christ Jesus. Amen.

³⁷ Say, "That's pretty strong for a Baptist." Well, brother, let me tell you. We didn't get it down in there old fashion Kentucky Baptists the

way you do today. We didn't walk up and shake one another's hands and put our name on a book. We beat on another on the back at the altar till we come through. That's the kind of Baptists we need. Hallelujah.

Not long ago I was preaching in a little city, and a Nazarene brother had been healed, and he had his crutches running around over town. Told me, said, "Brother Branham," said, "I don't get it."

I said, "What's the matter?"

Said, "Why," he said, "when you come in here," said, "I thought sure you was a Nazarene." He said, "And then I seen you with all them Pentecost folks, and I said, 'Well, he's Pentecost.' And here I heard you say you was Baptist. I don't get it."

I said, "That's easy." I said, "I'm a Pentecostal Nazarene Baptist." That's the way it . . . Amen. That's you're in Christ Jesus by the Holy Ghost. Now, what a time.

³⁸ What we need today, brother, is an old fashion shelling out, an old fashion revival, bringing us back like they had back in the early day. God lead His church like He did in the early day. I can think of back there a long time ago when God told Moses, He said, "Now, take these children out of the—this land, over into the other land." When they passed through the red sea, the separation . . . The taskmasters that come behind them, trying to impersonate them, drowned. And Moses . . .

Look at it. After the taskmasters had drowned, Moses got in the Spirit. Miriam got in the Spirit. Miriam grabbed a tambourine and down the banks she went a beating this tambourine a dancing. Did you ever hear of such? And down the banks she went a beating a tambourine, dancing; and here come the daughters of Israel following her, dancing. And Moses got in the Spirit and begin to sing a song in the Spirit. Brother, if that's not an old fashion Holy Ghost meeting, I've never seen one in my life. Right.

³⁹ After they passed over, they promised—God promised to supply everything they had need of. And God promised to supply everything we have need of. When they wanted water, they went to the rock. When they wanted food, they went to the rock. When they wanted some meat, God blowed the quails in for them. He promised to supply. Then when he crossed over the sea, they didn't have any bread left, so that night God rained manna down out of the heaven. Went out and picked it up . . . He said, "Now, don't keep too much of it, just enough for today. You pick up some new tomorrow." See, if they kept it over it—it got wiggletails in it. That's what's the matter with a whole lot of the Pentecostal churches today, brother. You're trying to live on an experience you had a long time ago, and it's got wiggletails in it. That's

right. Stale, dump it out. Let's have something now. What about now? Yeah. Brother, don't—don't get angry with me. See?

I feel pretty good right now. I didn't know I was going to feel this way. All right.

⁴⁰ Notice. Yes, on with this manna a minute. That manna was a type of the Holy Spirit. That's right. God told Aaron, now, said, "You go out and pick up several omer fulls of it. Take it into the holiest of holies, and there keep it there. And every generation that comes down after this generation, one after the other one, when they come into the priesthood, they had a right to go in there and taste a mouthful of the original manna that fell in the beginning.

What a perfect type it is of the Holy Spirit. When we come out of the world, crossed through the red Blood of Jesus Christ, killing all the smoking habits, chewing habits, drinking habits, lying habits, stealing habits, laying behind us, we begin to sing and praise God. What are we going to do . . . live on, all the picture shows, dances, and big times clubs, cocktail parties and everything, you don't believe in that? Hallelujah. I believe that when you come through the Blood of Christ, it sanctifies you or separates you from the things of the world. Jesus said, "If you love the world or things of the world, the love of God's not even in you." You can't mix oil and water. No, sir. You can't mix Christianity with the world. It separates you.

The people today are looking for mixers. God said, "Separate Me Paul and Barnabas." The Holy Ghost separates us from the things of the world.

⁴¹ Notice. Then here's a very beautiful type of the Holy Spirit, our Manna that came from God out of heaven. And now, look. When we would seper- . . . The church back in the beginning when the Holy Spirit first begin to fall, they'd sep- . . . come out of their churches and everything, to serve God. And then when the—come a sound like mighty rushing wind come from heaven, filled all the house where they were setting, Manna coming down from God out of heaven begin to fill the church. And they run out into the streets a screaming and—and talking in other languages, and having such a wonderful time, till people said, "These men are drunk. Look at that."

"Oh," you say, "Brother Branham, I know, but that was for that church back there." Is it? Oh, no. Peter told them every one to repent and be baptized, and they should receive the gift of the Holy Ghost "for the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." So the, not a mouthful—not a mouthful, but a real heart full of the original baptism of the Holy Ghost that fell on the day of Pentecost is real for the church

tonight. For every believer that'll break behind the curtain yonder and enter into this priesthood has a right to eat of the original manna that fell on the day of Pentecost, a real old fashion Holy Ghost blessing. Hallelujah. All right.

⁴² Notice, when they went to eating this manna, they said it tastes like honey. Now, did you ever taste any of it? I've been in some meetings till the saints would lick their lips it was so good: just lick their lips.

It reminds me of David of old. David used to . . . He was a shepherd boy, and he used to carry a—a little sling that he hunted and he kept the bears and lions and things away from his sheep. He had a little scrip bag here on his side he used to carry little stuff in it. And he carried honey in that bag. When his sheep would get sick, why, they would—he would go out and put some of this honey on the limestone rock, and the sheep would come up, he'd go to licking on this honey (You know?); and when he did, he licked the limestone with it, and the limestone healed the sick sheep.

Now, brother, let me tell you. I got a whole scrip bag full of honey here. And I'm going to put it on the Rock Christ Jesus, and you sick sheep start licking now. You're sure to get something just as certain of the world. Lick. Hallelujah. Taste and see the Lord is good. David said, "It tastes like honey in the rock." Amen. There's something about a rock, stone.

You know back in the old days, when you get mad dog bit, they'd take you to the madstone. If you stuck, you lived. If you didn't, you died. The worst mad dog I know of is the devil. And I tell you there's a Rock of Ages, Christ Jesus. Go hang onto the Rock of Ages. Take the promise and stick to it. Hold to it. If you stick, you live; if you turn loose, you die. And when you've got God's promise, stand right with it until the healing virtue of the saving power of Christ takes you, and heals you, and makes you well. Hold on to God's unchanging hand. Build your hopes on things eternal. There, how wonderful, how marvelous.

⁴³ Back to our story quickly. Let's get back, and I won't to keep you too long. And now, notice up there, when Martha went up to, or Mary went up to meet her cousin Elisabeth. And then when she went up there, she said, "Oh, Mary, I'm so glad to see you. My, how wonderful it is." And was rejoicing. Could you just imagine seeing them, how much love they had one for another? And then you, look what taken place then.

Then as soon as she began to rejoice, she said, "You know," said, "I was told," Mary said, "that you was going to have a child." And said, "Oh, how happy I am."

She said, “Yes, I’m going to have a child. “But said, “I’m just a little worried.” Said, “It’s six months with me.” You know Jesus was, or John was six months older than Jesus. Said, “I’m just a little worried,” because she’d had no life yet. You know the baby, as far as she knew, was dead. Why, two or three months in normal motherhood is life, but this is all subnormal. The little John must’ve been dead in his mother’s womb. And she’d felt no life as yet. And she was kinda worried. And Mary said, “But the Holy Ghost appeared to me too, and told me I was to bring forth a Son and I was to call His Name Jesus.” And just as she said Jesus, little John received the Holy Ghost, begin to leap in his mother’s womb for joy. Hallelujah. The first time that the Name of Jesus come through mortal lips, a dead baby got the Holy Ghost, and begin to leap. If this brought a dead baby to life, what ought it do to a church that claims to be born again. Hallelujah.

⁴⁴ Don’t think I’m crazy. I know where I’m at. That’s right. I may be a little beside myself, but I know my bearing. All right. Makes me feel good to think when that wonderful Name of Jesus was first spoken, fell into a human’s lips, that’s real Jesus of Nazareth. . . . When it was spoken to, a dead baby received the Holy Ghost and come to life.

And Elisabeth said, “Whence cometh the mother of my Lord. For as soon as thy salutation came into my ears, my baby leaped in my womb for joy.” It made little old John leap for joy. And what it ought it to do to a born again church, claims already to have life. Wonderful. All right. What kind of a baby must this be? My.

⁴⁵ After days Mary, or John was born. And as soon as he did, he went off to the theological cemetery or seminary, ever what you want to call it. It’s all about the same. Why, a dead place. . . . That’s right. You know, I always thought of a seminary preacher like a incubator chicken. You know a incubator chicken, it’d just chirp, chirp, chirp, and he ain’t got no mammy at all. That’s just about the way with an incubator preacher too, comes out of these seminaries reading, writing and arithmetic, and know no more about God than a rabbit would know about snowshoes. That’s right. That’s true. Reading, write. . . . I hope I’m scorching somebody. I believe I am, but all right.

Brother, let me tell you something, if it don’t make you sick, it don’t do you no good. My mama used to tell me that about medicine. When I lived in the—out there we was so poor we’d have to boil meat skins, or put them in the—an old place—an old—of a pan, set them back there, and boil them (You know?), or get them hot, and render out the meat skins, get the grease to put on the—on the corn cakes. And every Saturday night, I know what was coming. Had a big old cedar tub, big old iron kettle, she’d pour the water in there. Every one of us kiddies had to take a bath in the cedar tub, and she could scrub harder with

them old meal sack towels than I ever seen. And she'd scrub us (You know?), and then the next thing a dose the castor oil every Saturday night. You know? I got so sick of the stuff, I can't even talk about it now hardly. Every time I'd get into the room, I'd gag; and I'd hold my nose. And she'd pour it on. I said, "Mama, it makes me so sick I can't stand it."

She said, "If it don't make you sick, it don't do you any good." So, brother, hold on. That's right. If it don't upset you a little bit, gets your Christian digestive organs working just right, it might help you a little bit. That's right. Amen.

⁴⁶ What the church needs today is a good old fashion Saint Paul's revival, and the Bible Holy Ghost back again with men and women who live what they profess to be. Anything I hate's a hypocrite. That's right. Go along today and see people the way they do, and acting, carrying on.

I was out in California a few days ago, and I went down there to a place where they was going to have me; said, "Come down and speak." And I went down there.

Now, all right, get your shock proof jackets on. I was going down there and the . . . He said—this minister said, "Now, my—my wife is a saint, Brother Branham."

I said, "I'm sure glad to know that."

Said, "She plays the piano."

And I walked up there, and she had on enough of this here manicure on her face, ever what you call it. And her hair was all fringed out like that. And she had fingernails on the top of hers, like that, and a great big long earrings hanging down, look like a devil been riding on her neck and going to using them for a stirrups. I looked out like that, and her eyebrows way up like this. And she turned around and she said, "Are you Brother Branham?"

I said, "Brother, did you say that was a saint?"

Said, "Yes, Brother Branham."

I said, "She looks like a haint to me instead of a saint." 'Course she could've. I said . . . Oh, what we need today is a cleaning up in the church. Hallelujah. Old fashion baptism of the Holy Ghost back in the church, instead of so much of this creed and carrying on we have. Amen.

⁴⁷ Walked down on the beach there and there laid them women professed to have the Holy Ghost, laying out there, stretched out before men in bathing suits. Hmm. Brother, this might make you vomit, but let

me tell you something. I've got a girl coming on myself. I said, "What are you doing, lady." I said, "Isn't that—your father a minister?"

Said, "Yes, sir."

I said, "Well. . ."

Said, "I'm getting a suntan."

I said, "If my girl ever stretches herself out like that, she's going to get a sun tanning, but it is going to be Charlie Branham's son, give her a tan with a barrel slat and bring her home." That's right. I'd tan her. She'd. . . Well, she'd remember it a long time too. Amen. Going down like that. . . Oh, it's just how they got. You let down the bars. An old Methodist preacher was preaching not long ago, he sang this song. He said:

We let down the bars;
We let down the bars;
We compromise with sin;
We let down the bars;
The sheep got out,
But how did the goats get in?

You let down the bars, that's what was the matter. Amen.

⁴⁸ Don't hear here very many amens tonight, but that's the truth. Amen. Right. Come back to the hewing line. Hallelujah. If you want God to return to you with blessings and—and things, get back in the harness again. Preach the Gospel; stand on it. It's either right or wrong. If it ain't right, forget about it. God's Word says it is right then stay with it. Amen. It'll wring you, and twist you, and search you, and scratch you, and—but it'll fix you up just right. Don't you worry. He's got some healing balm to pour in. All right.

⁴⁹ I can see then this little John, instead of going out to the seminary to—to begin to learn his—all of his. . . [Blank spot on tape—Ed.] such stuff is that. What we need today is a revival. Right. Back to the Gospel, power, separation. It's true.

Then I can see back there, little old John out there praying to the Lord, after six months. Well, course, after his birth come Jesus. We know the Christmas story, how Jesus came on earth. Then at the age of thirty, John the Baptist came out of the wilderness of Judaea, preaching, saying, "The kingdom of heaven is at hand. Repent." Yes, sir. And when he did he didn't have his collar turned around in the back and some tuxedo coat on. He had an old sheepskin wrapped around him, and a—some kind of a lamb skin belt around him like that. But he preached this—a sermon that stirred all the regions around about Jerusalem and Judaea. That's right.

God give us some more Baptists like John. He stirred the regions. What was it, his eloquency? No, sir. Because he had such a great speech? No. Psychology? No. He preached Christ. And the preaching of Christ will stir the people. It's true.

No matter if it is simplicity, it's just the greatest drawing card the world's ever knowed is the power of the Gospel of Jesus Christ.

⁵⁰ Not long ago I seen a picture in a paper advertising Sinclair gasoline, said that one gallon of Sinclair gasoline in a big enough motor could lift the Sphinx so high off the ground. I said, "Looky there, they're advertising that around the world." I said, "And one drop of the Blood of Jesus Christ will raise every sinner to a saint, every sick person to health again." That's right. And they'll make fun of you for teaching it. But I believe in the old fashion bloody Gospel of Jesus Christ. I believe there's nothing else saved in the world. None of our psychology, and all of our church joining, and shaking hands, and forms of baptism has nothing to do with it. Without the shedding of Blood there's no remission of sin. The Blood of Christ that cleanses us. The life is in the blood. It's not in the church; it's in the blood. Amen. All right.

⁵¹ Notice. Then at the age of about thirty John come out preaching. Then one day . . . We get to our story here. I can see Lazarus come up and say, "Oh, there's a great prophet down yonder." He's his own . . . They're telling Jesus that it's, come down and see him. Jesus went with him down to Jordan. I can see him come walking down about the eleven o'clock in the day. And I can hear the little old John across the pond over there. The crowds got so big they had to set him on the other side, the priests on the other side, saying, "Rabbi, do you mean to tell me that there'll come a time when the daily sacrifice will be taken away?"

He said, "There'll come a time when a man will die for the sins of the world."

I can hear the—the priests say, "Oh, you're wrong, Rabbi."

He said, "There'll come a . . . Said, "Behold, there comes the Lamb of God that takes away the sin of the world." He said he knew Him because there's a sign following Him. He seen Him coming with His blue robe on, walking down through there, and His hair blowing. John fainted, or—or Lazarus, I mean, and fell to his feet.

Jesus walked straight out into the water, was baptized in obedience to the Father; walked back out to the bank, and the heavens was opened, and God said, "This is My beloved Son in Whom, I'm well pleased. Come hear Him."

⁵² He started out in the ministry, and the powers and signs begin to follow Him. Devils begin to scream. The preachers called Him a devil, and the devil called him the Son of God. Just about as bad today. Say,

I'm scorching preachers with some means. I don't mean that to be you, my brother. I'm glad He . . . you . . . All right. But it is.

You can go talk to a preacher about the signs and wonders, say, "Ah, that's the devil."

And the devils turned back and say, "It's the power of God." There's the difference.

Like Paul and Silas up there one night, and all them people were saying, "These are impostors. These men turn the world upside down; they're impostors." The preachers.

And a little old fortuneteller stood on the street and said, "They're the men of God that tell us the way of life." Yes, sir. Devils recognized it before people that profess to be Christians and believers. That's right. They recognize the power of God. They have some conscience of—of what a spirit means. And all we know is just a little reading, writing, and arithmetic, and a little self-made knowledge.

I tell you what we need today is an old fashion revival, till men get down and pay the price and lose sight of the world and what's around him. He can move into a sphere with God and tarry there with the Holy Ghost until power comes. Amen.

Pentecostal people, you had that not long ago. You did run well; what hindered you? Is that right? It's true. You let down the bars, and every church that ever let down the bars is put on the shelf. And that's right. And God started something different. All right.

⁵³ Warm up to God. Come back to Him. Throw your heart out to Him. I was reading a sermon the other night about our Sister Brown here at the conference down there, and how she preached the Calvary road, a road of sacrifice. What a masterpiece of a sermon that was. What people need today is get back on that self sacrifice. Lay your all on the altar, and forget who you are, but the son of God or the daughter of God. Walk forward; claim every promise God's got for you. There'll be a revival that'll shake New York like it never shook before. Amen.

Men come back . . . And men and women come back to God, come back to the place. I don't mean come back to church; I mean come back to God. Let every home start a revival. That's right. Turn out the beer cans; throw out the card party. Hallelujah. Excuse me.

What we need today is an old fashion God sent revival. Clean up the home. Clean up the heart. Get things ready. Start a revival in your home and it'll begin at the church. Preacher don't bring it in his briefcase; God sends it from heaven to the individuals. That's true.

⁵⁴ Then I can see back there in them days, when Jesus went forth and demons screaming, signs a following, it got just about the time where

our text begins now, and I want you to notice Him. There He was, and He went away from the home of Lazarus. And as soon as He left the home, sorrows and troubles come in. And when He leaves your home, sorrows and troubles are coming in. They're headed your way when He leaves your home.

In this case He wasn't driven away. He went away because His work called Him, and Satan seen the advantage of it, so he strikes Lazarus down. I believe Jesus knowed all the time that Lazarus was going to die. For I can prove it by the Scriptures. When He got at the grave of him when He was back over there, said "Our land—friend Lazarus sleepeth." But said, "For your sake I'm glad I wasn't there, but I go wake him." When at the grave He said, "Father I thank Thee, Thou—Thou hast already heard Me. But I said it just 'cause these was standing by." He said, "I can do no but what the father has showed Me." He's done showed Him the resurrection of Lazarus, and that's the reason He left.

⁵⁵ Now, I can see Him after the dark hour struck. The doctor come, said, "Boy's dying." We're taught by . . . I don't know whether this could be proven or not, but he—he had hemorrhages of the lungs, and they bled him a few times, and he died. When he died, they packed him out and embalmed his body, and laid him in the grave. First day passed, oh, how sad. Second day passed, oh, how sad. Third day passed, my. Fourth day, Lazarus down there, and the skin worms was crawling in and out of his body. Corruption had set in. The saddest hour that little home had ever seen. You know how it is, you had death in your home.

And there their saddest hour, the Man they'd put confidence in, had come out of their church. Those who confessed Jesus had to leave the Sanhedrin. So there they was put out as fanatics, could not come back. They give up their church and everything for Jesus, expecting Him to be fine. They sent for Him to come pray for Lazarus. Instead of coming, praying for Lazarus, He went on and ignored the prayer.

Well, if some of you here would ask your pastor to come pray for you, and he didn't come right away, well, you'd say, "The old hypocrite, I'll go over and join the other one. Ha." That's right. Now, He never told me to say that, but that's true. The reason that a pastor can't do nothing for you today, the man of God, you've got to have some faith in him. You ain't got no faith, it don't do you a bit of good. Isn't that right?

Now. Like the Shunammite woman, and so forth, you have to have faith to believe. Now, the man of God could not help if you didn't believe.

⁵⁶ Now, here comes Mary and Martha and their dark hours had come. Jesus had failed them seemingly. All hopes was gone, that ever . . . Everything was in the black. And the first thing you know, the darkest

hour they had, then Jesus come along. He usually comes just at that dark hour, doesn't He? How wonderful.

I remember the darkest hour I ever seen. When I was laying yonder in Mayo Brother's Hospital, the doctors looked at me and said, "There's not a earthly chance for you to ever be well, Reverend Branham." Two years ago . . . Said, "You broke yourself and your whole nervous system's regurgitating; you can't keep nothing on your stomach; you never will." Said, "You're finished for life." And there was hot tears rolling down my cheeks, knowing that my life was ending like that. And I looked up; I said, "Father." And about that time Jesus come along. Hallelujah. Well, my, He comes right at the darkest of hours.

⁵⁷ It was the darkest of hours the woman with the blood issue had ever seen. She had spent all of her money, then Jesus come along. It was the darkest hours that Shadrach, Meshach, and Abednego had ever seen, then Jesus come along. It was the darkest hour that Jairus had ever seen when he said his little daughter twelve years old had done died, then Jesus come along. It was the darkest hour that old blind Bartimaeus had ever seen down there, then Jesus come along. That's right. He's always there at the darkest of hours.

The darkest of hours and somebody said, "The Master's come." I can see Martha. She'd been dilatory about a lot of things of the Gospel. But this time faith took up and here she went. I hear some of them say, "Now, there she goes. Where'd that holy roller preacher go that was preaching divine healing around here, called Jesus of Nazareth? When His buddy got sick (See?), the job was too big, so He skipped town. See where it's at?

But she didn't care what they said. I hear her say, "Oh, look at her now. Wonder where the holy roller preacher's at now?" And here she goes down the street, pushing right past them old believers. That's what you got to do too: go right . . . Them old unbelievers, just got right on and a past them. Went right out into the country, and when she seen Jesus . . . Now, look like she could upbraided Him: look like she had a right to. What if she'd went up and said, "Now, looky here." At . . . This is the 1950 version of it, or '51. "Why didn't you come when I called you? I'll join the Methodists. I had more . . . I had . . . They—they—they treated me better over there than they do over here." That's the reason you can't get nothing done. If she'd took that attitude, the miracle would've never happened. It's your—it's your attitude towards the Divine gift of God which determines what's going to happen, always, always.

⁵⁸ Watch them on a platform sometime in a healing service. Watch the attitude they come in. Here the other night I was . . . Remember,

the lady come up there with just about enough . . . ? Why, didn't have enough faith hardly to get to the platform. She'd been in prayer line after prayer line. I knowed the woman wasn't going to get well. Seen her coming up there, I knew it wasn't. She didn't have the right attitude when she come up to get well. She can't do it. I said, "The Lord Jesus bless you, sister; go; may He heal you." It's all I could say. See? But it's just not there. She'd . . . Why, she'd been here and there and everywhere. You see them like that. You can't do that. You got to take God at His Word.

⁵⁹ Here a few weeks ago a man come up to me and he said, "Brother Branham," said, "I went out and I tried Freeman; he couldn't do me any good. I went to Osborn; he couldn't do me any good. And I went to Ogilvie, and he couldn't do me any good. I went to Roberts." Said, "Now I've come to you."

I said, "You're going away the same way." That's right. I said, "You're going to the wrong person. Go to God, not to some man." What can we do? Nothing. It's Him that's already done it. Just believe His Word and accept It. It'll be—it'll take place. But until then it won't do you a bit of good, no matter where you go. You're going away from here just as disappointed as you went away from the other places, 'cause your heart isn't right with God. I don't say it was any immoral acts now, but if your heart isn't right with God, you can't believe." That's true. So he—he went away the same way.

⁶⁰ Now. Look. When Jesus came along, Martha went out to him, and she said . . . Now look, instead up upbraiding Him and scolding Him, she went out in the right kind of an attitude. She came to Him, and she fell down at His feet, and said, "Lord, if Thou would've been here, my brother would not have died." Oh, now you're getting somewhere. Now. Look how she regarded that Gift of God. She said, "Lord. . . ." That's what He claimed to be. Do you believe it? Said, "Lord, if Thou would have been here. . . . No matter whether You come or whether You didn't, that's all in the past now. Whether You come or didn't, that doesn't matter. But if Thou would've been here, my brother would not have died."

⁶¹ Now, I believe what Martha saw in there. She'd been reading in the Scriptures, and she seen where that Shunammite woman back there, when she, Elijah come out, blessed her, she brought forth a son. When he was about ten or eleven years old, he had a sunstroke out in the field. He must've, 'cause it was about eleven o'clock in the day, he cried, "My head, my head," died on his mother's lap. And the mother said, "Now, you saddle an ass and go forward for me, and don't you check 'less I tell you." said, "Go to the man of God, to mount Carmel."

Her husband said, "It's neither Sabbath or new moon; he won't be there."

She said, "All will be well." I like that. I like that. "It'll be all right; don't worry about that. I'll go." All right. And then. . . And she said, "Well now wait, the boy is dead." But look, she didn't know whether Elijah was going to raise the boy or not, but she knew this, that God in that age was operating through His prophet. God was in the prophet. And if she could get to the prophet, she might not get the resurrection of the child, but she would know why the child died. And if she could only get to the prophet, 'cause that was God's representative in heaven then.

⁶² So she went forward; she went to Elijah, and when she come, she. . . And Elijah didn't know what was the matter. And look. When she knowed. . .

Though God being in Elijah. . . I want you to listen closely now. Here's the close. He said, "Now, look." She fell down, Gehazi had jerked her up. My there's awful around his master. He said. . .

She said, "Why did you deceive me, or don't deceive me?"

And he recognized then once she explained that the baby was dead, he said, "Gehazi, you take my staff, and you go lay it on the baby."

Now, I think that's where Paul must've got the doctrine of laying handkerchiefs on the people that took off his body. Elijah knew that God was in him, though he was a man; but God was in Elijah. Do you believe that? God was in His prophet.

⁶³ Now, listen to this on Divine healing here just a minute. And now Elijah knew himself that what he touched was blessed. But if he could get the people to believe that. . . Paul, the people recognized the Holy Ghost in Paul, 'cause they seen the way—the operation of the Holy Ghost, God vindicating that he had It. He was God's prophet. And they seen that he was God's mighty one, the apostle, and they recognized that. And so he took the handkerchiefs off of his body and aprons, and sent to the people, and unclean spirits went out of them, and they were healed. See? He knew what he touched was blessed, and so did Elijah. So he said, "Take my staff." And told Gehazi, said, "Now, don't you look right or left or speak to nobody; go lay it on the child."

But that woman, she didn't know whether the power laid in the staff or not, but she knowed God was in Elijah. That's where the God was at: in His prophet. She said, "As the Lord liveth and your soul liveth, I'll not leave you." I like that. "I'm going to [Blank spot on tape—Ed.] right with you. I'm going to find out about this." All right. He tried to make her go on. No, she said, "I'm going to stay right here."

So Elijah girded his loins up and took, away he went. When he got to the place, Gehazi done got there and laid the staff on the child: no breath, no life. Come back, and oh, how mournful it was around the home. I can see the old prophet walk in. You know? She took him and laid him on the bed where the prophet had laid: very good place to put him. That's right. Put the dead baby there. . .

⁶⁴ The prophet walked in. It wasn't his prayer that done it. Now, watch. The prophet walked up and down in the floor: back and forth, waiting; and he went over, and he laid his body on the baby; then he got up, walked back and . . . Where—where was God at? In His prophet. Walked back and forth, back and forth. He went stretched hisself out upon the body of the baby again, put his nose against its nose, his eyes against its eyes, his lips against its lips, and laid there, and the baby sneezed seven times and come to where—said—come to life. Said, "Go get that Shunammite. Bring her here, here's the baby."

And if Mary—Martha here, could read in the Bible and see that the Shunammite woman got the desire of her heart because she recognized that God at that age lived in His prophet, how much more was He in His Son? Amen. There He was. Amen. God was in His Son, reconciling the world to Himself. She knew that. She run up to Him; in the right attitude, she said, "Lord, if Thou wouldest been here, my brother would not have died. But even now, whatever You ask God, God will do it." Amen. Something has to happen now. She's at the right place, before the right Divine Person, with the right mental attitude, speaking the right words, believing the right things; them old cogs is working right together; something has to happen. When you take that kind of faith, something's got to happen. She said, "Lord, if Thou would've been here, my brother had not died. But even now, whatever You ask God, God will do it."

⁶⁵ You might've been crippled a long time, sister, but even now He's setting at the right hand of God to make intercessions. The little girl may always have to wear those braces from that polio, sister. See? You might have to, "but even now, Lord Jesus."

You might be setting here with a cancer, saying, "The doctor told me I had to die." "But even now, Lord, whatever. . . ." You might've been to every doctor there was in the city; he told you there was no hope for you, but, "Even now, Lord, whatever You ask God, God will do it. And He's setting at the right hand of the Father to make intercessions upon His death, burial, and resurrection. Hallelujah. There He is. "Even now, Lord, whatever You ask God, God will do it." And there He sets in His majesty, setting by the side of the Father, at the right hand of Him up there to make intercessions upon anything that you'll ask Him and confess that He's done it, He'll confess it before the

Father. What more do you want? Say, “Lord, I accept You as my Healer. I’ll never say nothing else but what I’m healed from now on.” Amen. That settles it. He can’t do nothing for You till you first confess it. He’s the High Priest of your confession. In that case not even to your faith. And even couldn’t be faith until you confess it. You got to accept faith, believe it, and confess that it already is done. For faith is the substance of things hoped for, the evidence of things not seen.

⁶⁶ How many says that shirt’s white? If you believe you’re going to be healed tonight. . . The same as your faith says you’re going to be healed as sure as your sight says that’s white, it’s over. I don’t care what you look like, what you feel like, it’s over. Faith is the substance of things hoped for, the evidence of things not seen.

What is that? That a piano? [Brother Branham plays a few notes on a piano—Ed.] Is that right? [Congregation replies, “Yes.”—Ed.] Somebody said, “Seeing was believing.” Did you see it? Did you taste it? Smell it? How’d you know it was playing? You heard it.

Stand up here a minute, brother. There stands a man before me with a brown suit on and a red tie. How many believes it? How do you know it? You got five senses the human body.

“Stay there.” [Brother Branham speaks to the brother—Ed.]

You’ve got five senses in the human body, haven’t you? See, taste, feel, smell, and hear. Is that right? Now, I know he’s standing there, because I see him.

You said, “I’m from Missouri; you have show me.” All right. Seeing is believing, it is; The man’s standing there yet. I don’t see him, and I can’t see him; it’s impossible to me to see him in this position. You want to argue with me he’s not there? You try to. That’s that same man standing there. How do I know? Because I see him? No, sir. I have another sense separate from seeing, which is feeling. And I know he’s there. And my sense of—s—of sight cannot see him, but the sense of faith, which is a separate sense declares that he is there. I know it. Because I know my feeling is right. Now, I can’t touch him with that sense at all. See? But I know he’s there by another sense. Which is sight. Is that right? Thank you.

⁶⁷ Faith is a individual sense besides any there. It’s the—the sixth sense. That’s the outside man, that God put in human flesh here, give him five senses to contact his earthly home. And the inside man, the spirit has two senses, and that is unbelief and faith. And when your faith says that you’re going to be healed as same as your sight says that—that man had on a red tie and a brown suit, it’s over. For faith is substance of things hoped for, the evidence of thing you do not see, taste, feel, smell, or hear. Amen. There you are; you believe it. And you

can't accept it now until you do believe it. And you've got to believe it before it'll act. You see what I mean, friends?

People stand on the platform, say, "Well, why don't something happen? Why don't . . ." It can't happen until you first believe it, accept it, and confess that it's right.

⁶⁸ Take a woman come to the altar here, or a man, let them be ever so vile, they could scream and cry, and walk up and down the altar, saying, "God, forgive me, forgive me, forgive me," day in and out, day in and out, and they just keep pacing. "Lord, I've repented. I've done everything I can do." They'll keep pacing until the hour, when in their hearts they believe it and then confess it. And when they confess it, He goes to work on it. And He cannot intercede for you until first you confess that it's already done by faith; for He is the High priest of your confession. Amen. Whew. I feel pretty good. It's getting late; I got to let you go home.

⁶⁹ But let me tell you, brother. When a man or a woman will step out virginally on the promise of God and say, "I believe it," walk out in the street, saying, "I believe it. I believe it. I believe it." Then it's going to happen. Telling that it is, till . . . ? . . .

Abraham, twenty-five years before the baby was ever born, he confessed that it was going to be so; bought up the pins and the birdeye and everything, got ready. That's right. Brother, I'm telling you, then after twenty-five years after he received the promise, the baby was born. But he believed God, and knowed that He was able to keep that which He had said He would do, and keep His Word. So faith is the substance of things hoped for, the evidence of things you do not see, taste, feel, smell, or hear.

The old hypocrite set in the church, say, "Oh, I never seen nothing done." You are a . . . I better let you go.

Let me tell you, brother; let me say what you need tonight. What you need tonight is an old fashion stirring in the soul, until . . .

⁷⁰ I went into a place not long ago, and they were having a healing service. In back of the room, the psychopathic cell, I went back there, and there was lunatics setting there in their—in their strait jackets and things. There set a beautiful young lady, setting there. I said, "Howdy do, you got your patient?"

She said, "I'm the patient."

I looked down at her; I said, "What's the matter?"

Said, "I don't know, sir." She said, "When I was a little girl," said, "I took the road that's wrong." She said, "I was raised a Catholic." She said, "Then I . . . They picked me up for a prostitute, sent me to

the Good Shepherd's home. I served a time." Said, "I come back from there," and said, "went right back into it again." Said, "Then they picked me up and sent me away to a woman's prison. I served two years there." Said, "I come right back a drunkard, a cigarette fiend, and come right . . ." Beautiful woman. "Come right back," and she said, "I did it again. They told me I ought to change my religion. I went over and joined a certain church, and I went down and s—and I prayed the way they prayed; and I've tried everything. And I still just as much a prostitute as I ever was."

I said, "You've never touched God yet, sis." She said. . . I said, "Let's pray."

She got down and she prayed and she prayed. And I tried to speak to her. She said. "Well, Brother Branham," she said, "I believe I'm going. . ."

I said, "No, you're not." I said, "You're going out to do the same thing." I said, "Look, lady, it's the devil." I said, "You don't want to do that. A woman as pretty as you are, and—and made the way you are, would be an idol for any man's heart. Don't you like to be a little mother and have some children like other ladies?"

She said, "I've always wanted it, Brother Branham." And said, "I can never have it like this."

I said, "You don't want to do that."

She said, "No."

I said, "Something drives you to it."

She said, "That's right."

I said, "It's the devil."

She said, "I always thought it was."

I said, "But Jesus Christ the Son of God said, 'In My Name they shall cast out devils.' Believe this?"

And she said, "Yes, sir." We went to prayer there for a little bit. After a while the power of the Holy Ghost come; I never said a word, just prayed. She raised up, and them big black eyes, with tears dropping down, she said, "Brother Branham, something's happened to me."

I said, "It's over now, sis." Amen. Hallelujah. "It's over now." Why? She'd waded into the Blood of Jesus Christ and It cleansed her. The demon powers. . . She got married last year, and she's going to have a child now. What's the matter? The Blood of Jesus Christ cleansed her.

⁷¹ No matter how much this, that, and the other, you've got to have something strike you, brother, vital; that settles it forever. That's faith.

Jesus is the High Priest of your confession. Whatever you confess that He's doing He'll do. You . . .

A lot of people look at symptoms. You say, "Well, Brother Branham, my hand's no straighter." It'll never be as long as you look at it. We don't look to that; we look to God's promise.

Talk about symptoms, look at Jonah, down in the belly of the whale. If anybody could've had symptoms, he had them: backslidden; hands tied behind him; out on the sea, a storm come up; pitched him out; whale swallowed him, went to the bottom of the sea. Any fish, when he fin- . . . when he feeds, he goes and rests his fin—fins on the bottom of the sea. And there he was down there with a bellyful of backslidden preacher, laying down there on the banks, the . . . down there under the sea, a storm on the sea. Backslid, what a condition he was. He looked this a way, it was whale's belly; he looked that way, it was whale's belly; everywhere he looked, it was whale's belly. You know what he said? He said, "I'm not looking at that whale's belly." He said, "They're lying vanities." He said, "Lord, once more I look to Your holy temple." Hallelujah. Didn't see whale's belly, he seen God's temple. For he knowed this.

Why, when that temple was dedicated, Solomon prayed and said, "Lord . . ." When the Holy Ghost come in and that fire settled down behind the holy place, Solomon said, "If Thy people be in trouble anywhere and pray, then You hear from Heaven." And Jonah believed that God heard Solomon's prayer. And he said, "I look to Your temple." And it made that old whale kind of feel funny, and God put an oxygen tank down there, kept him alive three days, and took him right on over to Nineveh.

⁷² And if God could do that and would hear Jonah's prayer in the belly of the whale, there's none of you that bad off tonight: no symptoms like that. Certainly not. You're . . . At least you're on—on the ground yet. And if—if God would hear Jonah's prayer, and Jonah praying like that; and God respected his prayer to an earthly temple, where an earthly man dedicated it, and a prayer of an earthly man had've went up over the temple; and Jonah could believe that, and make the whale throw him out; how much more ought you and I, setting here with a little sickness or something another, look to Thy holy temple where the Son of God sets at the right hand of the Father, making intercessions upon our confession? Whew.

Brother, I wished I was twice my size. Maybe I could feel twice that good. I feel pretty good right now. That's right. Amen. Got my hand in the honey jar, licking as hard as I can. You may call me a holy roller; so go ahead, you're going to brand me that way anyhow. I might as

well have a good time while I'm standing here. I got to go to Africa in a healing service now. I'm just having a good time. All right. I got to hurry, close. Where was we at in the message? All right.

I preach from Genesis to Revelations anyhow; It's all the Book, so . . .

⁷³ Then the first thing you know, I can see Martha fall down, and said, "Lord, if You had been here, my brother would not have died. But even now, whatsoever You ask God, God will do it. God will give it to You."

Why, Jesus, I can see Him straightening His little Self up. The Bible said there's no beauty of Him we should desire, not a great big seven foot square shouldered man; a little frail looking Fellow. In them days, course Solomon (You know?) or—or Saul was a seven-footer and so forth. He was a big handsome looking man. But Jesus a little frail Fellow. He straighten Hisself up. Mary said . . . Martha said to Him, said, "Huh, if You'd been here, my brother would not have died. But even now, whatever You ask God, God will do."

Jesus said, "Thy brother shall rise again." Uh-huh. Not much to look at, but, brother, what was wrapped up behind that robe. Yes, sir. Said, "Thy brother shall rise again."

She said, "Yea, Lord. I know; he was a good boy. He'll raise in the last day at the general resurrection."

Look at Him then. I see Him straighten Hisself up; them eyes turned sideways, said, "I am the Resurrection and Life." . . . ? . . . He's still the Resurrection and Life. He was the Resurrection and Life for that little boy in Finland, for that lady down yonder that had got killed in that automobile accident. He's the Resurrection and Life for that boy was drowned. Sure. He's the Resurrection and Life. "I am the Resurrection and Life; he that believeth in Me, though he were dead, yet shall he live. Whomsoever liveth and believeth in Me, shall never die. Believeth thou this?"

She said, "Yea, Lord, I believe every word of it. I believe that You are the Son of God like You said You were, that were to come into the world."

Said, "Where you laid him?" Oh, my. Something has got to happen now. [Blank spot on tape—Ed.]

⁷⁴ Said, "Peace be still. He was more than a man then. The waves and the winds obeyed Him. He was the God man. He was Divine." That's right.

And when He died up there at Calvary, screaming and crying for help, "My God, My God, why hast Thou forsaken Me?" He was a man in His death, but in His resurrection He proved He was the Divine

Son of God (Hallelujah.): Jesus Christ, the same yesterday, today, and forever. Believest thou this? I believe He's the One that sent the Holy Ghost on the day of Pentecost. Believest thou this? I believe He's here right now and would heal every sick person in the building. Believest thou this? I believe He'd fill everybody with the Holy Ghost right now. Believest thou this? I believe in His blessing. He . . . ? . . . Believest thou this? I believe He's here to pour out His Spirit and send down an old fashion Holy Ghost Pentecostal blessing on us now. Believest thou this? Hallelujah.

⁷⁵ I believe that He'd heal this woman with these braces right now. Believest thou this, sister? I believe He'd heal your baby with the polio there. You all believest thou this? How many sick people's in the building, raise your hand? I believe He'd heal you right now. Believest thou this? Believest thou this?

Let us stand to our feet. Do you mean business? Do you mean the truth? Do you do it? All right, lady, get ready to get your braces off your child. All right. Every one of you believe it? Put your hands over on one another now. Are you ready to make a confession? Are you ready to believe God? [Blank spot on tape—Ed.] . . . ? . . . are you? You believe it now?

The Holy Ghost is in the building. Believest thou this? He's ready to take you right now at your word. Are you ready to confess it? Are you ready to say, "I'll never no more say I'm sick. I'll testify of the healing right now. I'm willing right now to receive it, Lord. Come into my life; come into my heart right now. Take away this [Blank spot on tape—Ed.] make me a new creature." Believest thou this? I believe He's healing the people right now. Believest thou this?

⁷⁶ Almighty God, Author of life, Giver of every good gift, send Thy blessings upon this people. Heal. O God, stretch forth Your hands upon this people and may their hearts be quickened; may the Holy Ghost fall in this building just now like a rushing mighty wind. Pour over these people. Heal every one of them, Lord God, with Your great Divine power. May it sweep over this audience; in the Name of Jesus.

Satan, come out; in the Name of Jesus Christ. We adjure the devil to leave every person in here. Almighty God, receive them into Your kingdom.

Raise up your hands; praise God. Thank Him for your healing. Thank Him for your healing. Hallelujah. Praise God. Praise God. Hallelujah. Hallelujah. Hallelujah. Praise be to our Lord Jesus Christ. Hallelujah. Hallelujah. Receive your healing right now; in the Name of Jesus. Testify. Tell your neighbor, "I'm healed. I'm healed. I

believe. With all of my heart I believe that I'm healed." . . . ? . . . you
go now?



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