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## AN ENSIGN

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Very happy to be out again tonight. We will trust that we have good weather tonight. I have prayed to God that He would stop the rains. We need them awful bad, but we—I believe souls need salvation worse than we need the rain. Don't you think so? That's right. So now let's bow our heads just a moment as we speak to the Author of Life.

Our heavenly Father, we thank Thee for this grand privilege of coming together to worship Thee, this glorious, wonderful way that Thou has foreordained before the foundation of the world, that we should worship Thee. We can hear our Master say that God is a Spirit, and they that worship Him, must worship in Spirit and in truth. We thank Thee for these great things. And we pray, Lord, tonight, that the truth will be made manifest, the Spirit will get into the truth; and may we worship in God's provided way.

Save all the lost tonight, Lord. Our hearts just bleed for those who doesn't know this glorious salvation. We pray that You'll save every lost sinner here tonight. And those who are in need of the new birth, may He come like the rushing mighty wind from heaven as He gave them the new baptism at the day of Pentecost. May it repeat again. Grant it, Lord.

Then heal the sick. Many are needy. We pray that You'll heal them. And now, Father, as something new for the evening for Thy servant to speak on this Gospel terms of the salvation of man's soul and body, I pray that You'll help tonight in a special way. I ask these blessings, in the Name of Your Beloved Child, Jesus Christ. Amen.

<sup>2</sup> [Blank spot on tape—Ed.] . . . day, many has seen the “Look Magazine,” “Life,” and them carrying articles of how down in Iran, so forth. And they've been bringing up thousands of Jews, going into the New Jerusalem, there across Transjordan. The Arabs have the old Jerusalem, so in the new Jerusalem they have brought in, literally, tens of thousands—millions of Jews. See how the fig tree's putting forth its buds?

Now, the Stockholm church sent a million Bibles down there, New Testaments, to give to those Jews. They never even heard of such a thing as Jesus being on earth. They know nothing about it. And they, reading the Bible, they said, “If this be the Messiah, if Jesus is the Christ, let us see Him do the sign of the prophet, we'll accept it.” Oh, my. I just—  
anxious to get about a half a million of those out there, if I could, around Mount Olive, somewhere, in a outdoor meeting, and ask them

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that question. Tell them to read the New Testament and see what the Messiah was. And if He doesn't repeat the same thing, that, I'm a false prophet. And I speak the truth that He's the Messiah of God. Pray for us, won't you? We need it very much.

<sup>3</sup> Now, tonight, usually Mr. Baxter's . . . [Blank spot on tape—Ed.]

. . . there for four hundred years, in bondage, how Joseph, perfect type of the church today, perfect type of Christ, how that He was borned among some brethren, half brothers; and they despised Him because He was borned a spiritual man. Like the true believer tonight, being a member of the church, member of the same body, but a spiritual believer, rejected and despised. Amen.

Notice it. Joseph was borned in the family, the same family of Israel was one of the Patriarchs, but was rejected because of his spiritual life. He was borned a seer; he—he saw visions, and interpret dreams. And his brethren hated him without a cause. Prophecies always repeat themselves. You know that. Any scholar of the Bible knows. That when like in over in Matthew 2 where it said, "Out of Egypt I've called my Son," that was really referring to the Scripture where God called Israel out of Egypt, but is also referred of God calling His Son Jesus out of Egypt.

<sup>4</sup> And as Joseph was a type of Christ, he's a type of the church which is the body of Christ on earth today. Beautiful. Wish we had time to go into it; dig out those golden nuggets of the Bible.

Now, watch, all the old things in the Old Testament just run parallel with the new. And notice how that he was rejected and despised, and how he was criticized by his brother, and finally, persecuted, even to—almost unto death. Was taken down in Egypt, and many of us know the story, how God was with him no matter what they said about him. When they seen him come in the fields, said, "Here comes that dreamer. Let's see what he's going to say now, making fun of him, just as the unbelieving Christian today will make fun of the believer: same thing. Yet a member of the body, by faith in Christ, rejecting. . . Oh, what a horrible thing.

<sup>5</sup> Now, then when he went down into Egypt, God was with him just the same. God will be with His church regardless of what you say about it. There's somebody in your church that's real spiritual, really knows God, you say, "Why, they're a little bit of fanatic." I might speak on that tomorrow afternoon. All right. A fanatic. . . Just because they love God, they're peculiar to the world; but remember, they're blessed in the sight of God: God's people is a peculiar people, royal priesthood, offering spiritual sacrifices to God. That's the fruits of our lips, giving praise to His Name. Peculiar, odd, always been, very much

indifferent from the world; separated, called out. The very church, the word “church,” means “the separated or called out.”

Israel were the people of God until they come out of Egypt, then they were the church of God, 'cause they were called out, separated, made different. God calling Israel out, what a beautiful type, calling His church out today . . .

I think of Joseph, of what—when he died, what a memorial he left there. I think sometimes of when he made mention. He said, “Now, don’t bury me down here, but leave my bones here, and surely God will visit you someday, then take my bones before you.” Where did he get that thought? God promised Abraham, his father, that they would sojourn four hundred years in a strange land, and then He would bring them out. And Joseph knew God kept His Word. The other Patriarchs, just bury them anywhere you wanted to, but not Joseph.

6 Say, there’s a little between the line you have to read in the Bible. Do you believe that? See? It’s a love letter, wrote to the church. There’s no need of seminary trying to teach it, 'cause it’s not known by minds of this world. “I’ve hid it from the eyes of the wise and re—prudent, and will reveal it to babes such as will learn.” It’s truth. So there’s—that’s the reason we got all these different forms and kinds of religions and churches. It’s all right. Let it go. God’s got . . . He’s the One that takes care of the books.

Look. Notice, though how—how it was. Let me give you a little something between the line. You know, sometime when I—I get away over in overseas . . . I’m very fond of my wife. And she writes me a letter and she says, “Dear Billy, I’m setting here tonight. I’m thinking very much of you. I’m *so-and-so* . . .” Now, that’s what she’s saying, but I’m reading right between the lines. I—I know it goes a little deeper than that. Huh. Uh-huh. And if you’ve got the Holy Spirit, you’re in love with Christ, you can read between God’s lines. There’s something in there.

7 While we’re a little off the subject, just a bit, so let me drop you a little something. Why did Joseph want his be—bones buried up there? Notice, when Job, an old—one of the oldest books of the Bible, when he died, he was getting ready . . . Or before he died, he was setting on an ash heap, scraping his boils. And his wife came and said, “Job, why don’t you curse God and die?”

He said, “Woman, thou speakest like a foolish woman.” Now, he never said she was foolish, but she was speaking like one. He said, “The Lord gave and the Lord taken away. Blessed be the Name of the Lord.” Some of his church members came down to give him some consolation, set with their back to him seven days, accused him of being a secret

sinner. Not much consolation there, but they accused him of sinning against God; but Job knowed his heart. He knowed he hadn't sinned against God.

Many times people say, "See all that sickness in that family? I told you. They're not living right." Now, God does do that sometime, but not every time it's God doing that; 'cause God here, was dealing with a saint, a trying and proving of a saint. And every man that cometh to God must first be tried of God. And if he can't stand chastisement, then you become a illegitimate child, and not the child of God. Trials to try our faith. Isn't that marvelous, God would give us those trials and tests to prove us?

<sup>8</sup> Now notice. This is beautiful. Then, after while, Job setting there, knowing his heart, little Elihu came down, which we know the Hebrew word 'Elah' which came in from God, meaning, that's God's representative. Otherwise it was a representative of the Lord Jesus Christ, come down, speaking to Job. Said, "Now look, Job, you're accusing God wrongly." Said, "But now. . ." He spoke to him and he said now, "You're looking out upon the natural things here, and so forth," and he said. . .

Job—Job begin to speak to him about the flower, how it dies. In the spring of the year it comes back up again. If a tree dies, it lives again. But it said, "Man lays down; he giveth up the ghost. He wastes away, his sons come to mourn his death, he perceive it not. Where is he?"

<sup>9</sup> He said, "Now, you been noticing all those things." I'm putting this kindly in a drama-child form for the little ones. He said, "Now, you been looking at that, but remember, that flower or that tree never sinned against God. Man sinned against God, so it separated him from God. But there's coming One, someday, Who will stand in the breach between a sinful man and a holy God and bridge the way: put a hand on a sinful man, and the holy God, bridge the way, speaking of Christ. The prophet saw it. He stood on his feet. The lightnings begin to flash, the thunders roar; Job said, "I know my Redeemer liveth. And at the last days He will stand on the earth: though the skin worms destroys this body, yet in my flesh shall I see God."

Watch. When he died, years later, he made a specification of where to bury him. Along come father Abraham, and when Sarah died, he went close to the same land that Job was buried in. He bought a piece of ground. He wouldn't let them give them to him. He bought that ground for a burying place and he buried Sarah near Job. And when Abraham died, he slept in the same grave with Sarah. And Abraham begot Isaac, and when Isaac died, he slept with Abraham. And Isaac begot Jacob. And when Jacob was—died down in Egypt, but before

he died (Oh, I just love this.), he said, “Come here, Joseph.” He had a crippled hip where an Angel touched him from wrestling. Look at that. On one side of the river one night, a big strong backslider, on the next side—next morning, on the other side of the river, a limping prince: He’d wrestled with God. Said, “Come here and lay your hands upon my hip and swear to me that you will not bury me down here.” Wonder why? “But take me back up there and let me be buried with Abraham and Isaac.” Why?

<sup>10</sup> Then along come Joseph. He said, “Now, wait.” They put his bones in a coffin. I had my hand on an old lead coffin here, not long ago, they he was supposed to had his bone in. He said, “When you go out of here, bury my bones up there. Don’t bury me down here.” I wonder why? It isn’t written in the Bible, but they were prophets: they could read between the lines. They knew that that firstfruits of the resurrection wasn’t coming in Egypt; it was coming in Palestine.

And when Jesus came on earth and they done to Him what they said they would do, and when He died and rose on the third day, Matthew 27 said, “Many of the bodies of the saints that slept in the dust of the earth, rose and come out of the grave and entered into the city”: Abraham, Isaac, Jacob . . . Therefore, have anything you wish to, but bury me in Christ, “For those that are in Christ will God bring with Him at His coming.” Hide away from the world. What a beautiful picture. There it’s between the lines. What the Bible says and what you see in between the lines goes right on with the rest of the Word, but it just fills up the gaps when you wonder why they was doing it.

<sup>11</sup> Now, on our pilgrim journey, we noticed out in the wilderness, why, they begin to sin after God had ble—blessed them and brought them through the Red Sea. Isn’t it strange, though, that the children of Israel, in their journey, God led them, the first thing, right into a death trap? Right up to the Red Sea. Pharaoh’s army coming, pursuing. There’s mountains on one side, the sea had them cut off. But God’s camp went through the sea. Many times God lets us get dried up like that. Then He looked down through that Pillar of Fire and the sea rolled back, and they went across. God made a way of escape. He always will in every instance.

Notice, then they went right straight to the Wilderness of Sin. Isn’t it strange; from one trial to another?

Some through the waters,  
Some through the floods,  
Some through deep trials  
But all through the Blood.

<sup>12</sup> God's way leads sometimes right through every brier patch, right up over the hills, down through the rugged places: sickness, trials; but God brings them more than victorious through them all. Notice, they begin to sin and murmur against God and against Moses, and God told Moses, when he went to praying, interceding for the people. . . Now, why did Moses intercede?

Now, listen closely. God had appeared to father Abraham years before that in Genesis 22, in the Name of Jehovah-jireh, when he was offering up his only begotten son. And a—a lamb bleated in the wilderness and God stayed his hand. And the Name of God was called Jehovah-jireh, meaning "the Lord will provide Himself a Sacrifice." Amen. Oh, this is beautiful. I just love the Word.

<sup>13</sup> Notice, then right in that crucial moment, serpents had come in among the people and were biting them. And Moses was taught in all the wisdom of the Egyptians, and they were boasting positions, far beyond in many things, than what we are today. Had our doctors skinned by hundreds of miles. But Dr. Moses had no cure for that snakebite. Nothing could be done. There they was, way in the wilderness. And Moses prayed and God came to him and told him the remedy for it. I like that. What is He? God, Jehovah-jireh, the Lord will provide, make a way. I love it.

Notice, then God told Moses, in this type or symbol; said, "Go make a serpent out of brass and put it on a pole." Now, the serpent, in a symbol, meant sin. The serpent represented the serpent from the garden of Eden already judged: snake turned from a—a animal.

Now, he wasn't a reptile. The Bible said he was the most subtle of all the beasts of the field. He wasn't a reptile; he was a beast. And he turned to a serpent on his belly. And that snake represented sin judged. And made out of brass meant Divine judgment. Brass means Divine judgment in the Bible. See, the people were sinning because they didn't believe the prophet. They were chiding against him and against God. They had sinned, and because of sin, serpents had bit them, and they were dying.

<sup>14</sup> And all sickness is caused by sin. That's right. Before we had—before we had sin, we had no sickness. But sin—or sickness, is an attribute of sin. Sickness came because of sin: maybe not what you done; inherited it. Three or four generations it'll follow. God said so.

Notice. And so God put up this—had Moses to put up this ensign to Israel. And when he lifted it up, sickness and sin, a compound reason for both sickness and sin. Jehovah-jireh was providing an ensign that represented that their sin was forgiven and a healing for their sickness. You get it? Serpent represented sin judged.

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15 Brass . . . See brass is one thing that you can't tamper with. Brass cannot be tempered. You find some form or a temper brass, your tithings for six months will pay my way for fifty years around the world missionary, if you can find something that'll temper brass. Can't be tempered. Goes to show that God's represented brass as Divine judgment and God's Divine judgment cannot be tempered. God is the same yesterday, today, and forever. Here you are. I want you to get it now.

Look. Brass, the brazen altar where the sacrifices were burned: judgment, Divine judgment. And in the days of Elijah, when he went out and looked at the skies, he said they looked like brass: Divine judgment upon a rebellious nation. God have mercy. The skies sometimes look brass around here in America. Divine judgment, hardly can break through. Judgment . . .

16 Notice, then the ensign was lifted up; a beautiful picture of this, it's pictured in—in Ruth. Many of you just read Ruth as maybe a little love story in the Bible (which it is), but oh, what a beautiful story that is representing Christ and His church. How that Naomi went over into the land of Moab. And there her husband died. Her two sons died, leaving widows. On the road back, the beautiful picture . . . Listen. Ruth, the Moabite, a Gentile, carried away with dumb idols like we were . . . And when it came time, Naomi kissed her and said, "Go back to your people, and with your people. I'll go alone."

But she said, "Let your people be my people. Let me live where you live. Let me die where you die. And let me be buried where you are buried. And let your God be my God." Beautiful picture of the young Gentile church coming in by the old Jewish church. The Jews had packed the Gospel first. Oh, how marvelous.

17 Let's get the picture right quick, while we're running along this line, if we can. Now notice, and she would not, but she went on. And did you notice, Naomi returned in barley season, just exactly at the right time when were they gathering barley. And Boaz was her kinsman, and he was harvesting his great fields: the lord of the harvest. And Ruth, the young gleaner, went out into the field to glean: a type of the Gentile church, gleaning (Amen.), picking up just what they could, the gleaners going ahead. Oh, they say, "You all haven't got the Pentecostal blessing." Oh, yeah. Were gleaning all right.

Look at the lord of the harvest when he looked down and seen the little woman ready to glean and pick up what she could: a little blessing here and one there, which was life to her. Beautiful type of the church today. He said to the reapers, "Ever once in a while, drop a handful." I like to find them, don't you? . . . ? . . . "Just drop a handful for her," said,

“because she’s found favor with me.” Amen. I like that. She might be an offcast, a holy roller, or whatever you want to call her, but just drop a few handfuls now and then. See? I like her.”

<sup>18</sup> Said, “Who is she? Where’d she come from?” And when the harvest was over, the great lord of the harvest, which was Boaz, a representative of Christ to the church. . . He’d fallen in love with her, and he wanted to marry her. But before he could marry her, he had to redeem Naomi’s lost estate. And before he could redeem her estate, the law, Levitical law was, he had to be a kinsman, a near kinsman. When I think of that. . . The law required him to be a near kinsman, her closest kinsman. And he must be worthy, a man of honor. And he must be able to do it financially. And then he must make an ensign if he’d redeemed all she had.

Notice, a kinsman. God. . . Man was made in the image of God first. And God is a Spirit. And then, in order to redeem that man, God had to come down in the form of sinful flesh and become a Kinsman. Christ (Amen.); Christ was made a Kinsman. God was made a Kinfolks to us; flesh and blood like we are. Amen. What a beautiful story. The whole Bible just ties together everywhere; nothing of It out of the way: all ties right together.

<sup>19</sup> As Boaz had to be Naomi’s kinsman, God, to redeem the church, must be a Kinsman. And He came down, taken on Himself the form of sinful flesh. Amen. He was worthy; He was God’s Son. He had to be worth it: He had all the heavens and all the earth.

Notice, Boaz then, gathered Israel. And then, remember, the ensign had to be lifted up outside the gates of the city. I want you to get it. And Boaz came out there, and brought the Israel—Israel elders, and said, “Now, if anyone has got anything to say, let them say it. And see this day, that I have redeemed Naomi’s lost estate.” And he kicked off his shoe and threw it amongst the Israelites, which was the custom: an ensign that he had redeemed Naomi and all she had.

<sup>20</sup> What a beautiful type of God made flesh and dwelled among us, come down to suffer the death and the penalty: the Innocent for the guilty, the lovely One for the unlovely. How it’d break the man’s heart to think of such that God had to do for lost sinners like you and I. An ensign must be lifted up. You said, “Brother Branham, you mean there, to place that snake: Jesus?” Yes, it represented Jesus, that brass serpent, the ensign; for Christ, knowing no sin, yet was made sin for us.

And look at Him now, when He was beaten. God’s just judgment had to be paid: “The day you eat thereof, that day you die.” God’s Word has to be kept. There He is, standing in Pilate’s judgment halls; with mockery spit hanging over His face; the hands that raised the widow’s

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son; spoke peace to the harlot; the eyes that looked so tenderly upon the crowds, was now bleeding: blood running down His face and mockery spit from church members and soldiers.

There He goes. Look at Him. I see little red dots in His robe. Them little red dots begins to get bigger as He goes up the hill. After while they all go together. Then you hear a slapping on His side. It's His bloody robe. Then at Golgotha they nailed His hands up and lifted Him up as an Ensign. He redeemed the church. Redeemed her what? He said, "Just as Moses lifted up the brass serpent, so must the Son of Man be lifted up." Why? A compound reason: because she had sinned and was sick. And He lifted it up for their salvation and healing. And "He was wounded for our transgressions; with His stripes we were healed," the Ensign lifted up. Beautiful.

<sup>21</sup> There's the Son of God lifted up for your Ensign. "As Moses lifted up the brass serpent in the wilderness, so must—and just the same way, same cause, same thing. . . Then what did He do when He lifted up there, when He—God lifted up the Ensign? To the world. . . He showed to this church tonight, He showed to the world that He had redeemed all the lost estate of the church and the peoples. And what is our loss? If you've lost your salvation, He's the En. . . [Blank spot on tape—Ed.] . . . sign for the sins of the world. What a pity. And then, do you mean to tell me that you could deny Divine healing? There it is in the Scripture. That's what Jesus said: "Just as Moses lifted the brass serpent, so must the Son of Man be lifted up for sin and sickness." And He's here tonight. He's still lifted up. And He was put into the grave, and God lifted Him up. And His Spirit is among us tonight, doing signs and wonders. Do you believe it?

<sup>22</sup> Now, He's ready to make anybody—save anybody that wants to be saved. How could you get a mental picture of Calvary and remain a sinner? How could you look at Him going up Golgotha to the hill to be crucified in your place: a guilty sinner and see the precious Son of God, going up the hill, dying in your stead? How could you look at His back bleeding when He was striped across His back for our healing? Then deny Divine healing? God have mercy.

Let me, O Lord, live. Let me testify to it, if the whole world turns it down, yet, Lord, I believe You. I still believe it. If I. . . Tonight if I would preach and a thousand people'd get converted, be filled with the Holy Spirit and die, and fifty years from now return back and say, "Brother Branham, don't go that way, because it's not right," I'd still say, "Let me die in Christ Jesus."

If I prayed for a thousand people and all of them died in the morning, tomorrow night I could preach Divine healing and pray for

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the sick just as easy as I can tonight, because It's God's Word and It can't fail. It's God's Word. God has given It to us. Don't bypass It; embrace It. Claim the promise; say, "It's mine, oh Lord. You died for me and I'm willing tonight, to lift myself up as an example and a testimony. I want to be an ensign to You. I want the world to know that You're my Saviour. I want everybody to know that I lift myself up as a Christian; I believe You; and I'll go testify and tell everyone that You saved me." And if you're sick, I'd get to my feet and say, "I accept my healing. And I—Jesus Christ was lifted up for an Ensign, striped for my healing, so will I lift my testimony up and myself, and say, 'By His stripes I am healed.'" Amen. Oh what love.

<sup>23</sup> Now look. The Israelites looked at the brass serpent and were healed. Looked to the brass serpent, first forgiven of sins, and then healed. As the prophet said, or the poet said:

Look and live, my brother, live.  
 Look to Jesus now and live.  
 It's recorded in His Word,  
 Hallelujah, It's only as you look, you live.

Let's look tonight to God's Ensign, the Son of God. It's been preached down through the years. The power of the Holy Spirit, that His Spirit coming in here and showing signs and wonders and miracles that He is still the same Lord Jesus. How can you escape the wrath of God if you would doubt such things as God would do? Shall we bow our heads just a moment.

<sup>24</sup> The great Master of Life . . . You say, "Brother Branham, I—I never exactly ever looked at it that way. I—I never thought about what a price was paid for my salvation. Here, I been neglecting it all time. Just before you have the healing service, Brother Branham, I want to lift a little ensign to Christ, and let Him know that—that this sinner, down here on earth that He died for, that I want to know I recognize Him tonight. I—I want Him to have mercy on me. And I'm not yet saved, but I want Him to save me. I'm just going to lift up my hand as a little ensign to Him, that He lifted up so much for me." Will you put up your hand right now while everybody's got their heads bowed? God bless you, lady. God bless you, sir. And you, back there, way back in the back.

Up the middle rows, way back I see, with your hands up. All around over to my left, put your hand and say, "Brother Branham, I'm raising my hand that Christ will see me. I don't want to die a sinner. I want to be remembered in a word of prayer right now." God bless you, sir. God bless you. God bless you. Oh, my, dozens of hands everywhere. "I don't want to die a sinner, Brother Branham. I believe that I've set in this meeting here. I've seen His Person as He's worked marvelous, slipping

along through the people here, revealing the thoughts of their mind and telling what they were done. And I hear the Gospel preached by the ministers. And I—I've rejected a long time, but tonight I want Christ to know that I, really in my heart, something's speaking." That's God, sinner friend. "No man can come to Me except My Father draws him."

Would you, once more, everywhere . . . Now, everybody keep your head bowed. Let me see it alone. Lift up your hand and say, "Brother Branham, pray for me that I'll never have to enter the courts of God a sinner. I want to be saved." Way up, way up high, now, everybody over the building. That's . . . God bless you. God bless you, everywhere. That's right. Now, while you have your heads bowed, I want to ask God to help you.

<sup>25</sup> Father, there's dozens of hands up, everywhere, up and down these aisles: sinner men and women, boys and girls. They want to live, Lord. Many of them, I noticed were old. Some of them gray. Knowing one of these days we must step beyond this veil, we're walking on the brittle threads of life. Lord Jesus, I pray at the close of this service, that these people will be so convinced of the Gospel of Christ by the Bible and by the power of His resurrection, they'll come forward and give their hearts to Thee and accept Thee as their Saviour. God, don't let any of them slip out of life without being saved. May this be the night and the time that when they'll do this.

I know You're dealing with them, for Your only beloved Son said "No man can come except the Father draws him. And he that comes to Me I will in no wise cast out. And he that heareth My Words, believeth on Him that sent Me, has Everlasting Life and shall not come into judgment, but's passed from death to life," just because we believed on the Son of God. What a pity, Lord, to see a great world going to wreck for that one thing: rejecting the Lord Jesus. Grant that many tonight, will be saved.

And now, may the Holy Spirit come and send the Angel of the Lord to Your humble servant. As I pray for the sick, may each one look yonder to Calvary and say, "That's my Ensign. I believe with all my heart and I'm going to believe my healing tonight. I'm going out of here rejoicing and happy and claim my healing. Grant it, Lord, for we ask it in Jesus Christ's Name. Amen.

<sup>26</sup> When I come to the platform tonight, the pastor asked me, one of the pastor's here, if I would stay over till next Sunday. I told him I would ask our Lord. And if the people and everything seems to be all right, maybe He'll direct me that way. We've had a hard start. [Blank spot on tape—Ed.]

. . . a brother's shoulders and said, "If I would've took my message to the red-hot Pentecostals, I wouldn't have been tore up like I am today and dying." Tried to sell it to a bunch of people who didn't know nothing about God and wasn't born again, so they just . . . Nothing. . . Just worried the man and caused the fungus growth that turned to cancer and killed him. Be sure you're right with God, friend.

Notice, he said they had the Moody Bible School up there, had sent down the little quartet, and they were singing for him, "Nearer My God to Thee."

And Paul, if you knew him, he was quite a fellow to cut up, a whole lot like Brother Baxter. He said, "Who is dying? You or I?" He said, "Raise them curtains and sing me some good snappy Gospel songs." So they begin to sing, "Down at the Cross." He said, "Where is Luke?" That was his brother. He and Luke worked together like my son and I. Luke come in. He was in the next room crying. He took a hold of Paul's hands; he said, "Luke, we've come a long ways together, buddy." He said, "But think of it, in five minutes from now, I'll be standing in the Presence of Jesus Christ, clothed in His righteousness."

Lives of great men all remind us  
We can make our life sublime,  
With partings leave behind us  
Footprints on the sands of time; . . .

<sup>27</sup> All you have to do is believe. And Paul Rader wrote this song in Fort Wayne recently. Was any of you up to Fort Wayne meeting when I was there? I was setting in his study room there, where Rediger—Mr. Rediger, the gallant hero of faith years ago when I was a little bitty boy. His daughter had been insane institution two years, perfectly insane. They had her in my coal shed down there behind the church, setting in there, pulling her beautiful hair down and saying, "A nickel and a penny and a nickel and a penny . . ." like that. Insane. Her sister died in the same condition.

When I heard that Rediger's daughter was laying in my coal shed back there, I went back and there was a lovely Miss Rediger, sweet lovely woman, setting there saying, "Now, honey, don't do that."

I come in the door. I noticed a vision break before. I could think of her old daddy who died in the harness. And the evil spirit had caught the girl. The Lord gave a rebuke, said, "Come out of the girl."

She looked up and said, "Mother, where are we at?" She's married and got children now. From that very hour, God made her whole. That's Mrs. B. E. Rediger, the owner of the Fort Wayne Gospel Tabernacle. Many of you know of it. Write and ask her the . . . What was it? Look and live. The grace of Christ.

28 You got them all there, Paul? [Blank spot on tape—Ed.] Reverent now. Now I want you to do this for me. How many has been in the meetings before, let's see your hands? [Blank spot on tape—Ed.] . . .? . . . here on earth. The things that Jesus would do, when He was here on earth, He said, "It's not Me that doeth the works, it's My Father that dwelleth in Me; He doeth the works." Is that right? And then in Saint John 19—or Saint John 5. When He passed by the gate, Bethesda, the pool, there were great multitudes of lame, halt, blind, withered people. Is that right, Christians? And He never healed a one of them, yet full of love and compassion. Went over to a man laying on a pallet, and healed him. The Jews questioned Him. Why, listen what Jesus said now: Saint John 5:19, Scripture: "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. For the Father worketh; I worketh hitherto." In other words, He said this: "I can't do nothing 'till God shows Me what to do, then I do that. Nothing else I can do." Is that Scripture? All right.

Then Jesus Christ never performed one miracle until God told Him to do it, till he had a vision, God telling Him. He said, "The Father showeth the Son. Whatsoever things the Son sees the Father doing ('sees' the Father 'doing,' present tense), then He goes, does it just like the Father said." Now, He said, "A little while and the world will see Me no more (The world's the unbeliever.)—the world see Me no more, yet ye will see Me, for I will be with you, even to the end of the world." That's Connersville, Indiana, everywhere else.

29 Now, if He rose from the dead, His Spirit, God Himself in the Holy Spirit, Jesus Christ moving among the people. . . And He set some in the church: preachers, teachers, prophets, and so forth. Is that right? For what purpose? For the man to glorify himself? For the edification of the church, to bring the church to a living faith in Christ. He raised, came up for that purpose. Now, if Jesus' Words are true, and Paul in Hebrews 13:8 said, "Jesus Christ the same yesterday, today, and forever," then if He said, "The world wouldn't see Him, but the believer would, and He'd be with them. . ." He said, "Now, the things that I do, you shall do also." Now, He knew their thoughts. Is that right? He—He—He know what they were thinking about. He perceived their thoughts. When the Father showed Him a vision where a fish had a coin in its mouth, where there was . . .

30 Now, there was some blind boys followed Him one day out in the street; they said, "Have mercy on us, Lord. Have mercy," He just ignored them and walked on. He went into the house, and they brought the blind boys to Him. And He turned around and touched them, said, "According to your faith (no vision), according to your faith be

it unto you. As thou has believed, so shall it be." Is that right? The woman touched the hem of His garment, He said, "Thy faith has healed thee" See?

Now, you look at Him, yonder at Calvary tonight, the Ensign, and your faith in His finished works is what healed you. Now, His Spirit is here, Who, you couldn't hide your life from Him; but He can't heal you, for He's already did that. When He lifted up the Ensign, He redeemed you from your sickness; He redeemed you from your sin. That seems to be coming back to me tonight somehow. Somebody here doubting that; I'll find you in a few minutes. Huh. Uh-huh. All right.

<sup>31</sup> I was talking to a man here not long ago. He said, "Preacher, do you believe that Divine healing is by the atonement?"

I said, "Yes, sir."

He said, "Why, if I prove to you that's wrong, will you believe what Isaiah said there about it?"

I said, "Yes, sir."

Said, "If I'll prove to you that's wrong, will you accept it?"

I said, "Yes, sir. If you'll prove it's wrong, God knows I—I want to be right with God." I said, "I certainly want to be right with God."

So He said, "If I prove to you that's wrong, then you'll accept it?"

"Yes."

He said, "Matthew 8," said, "When they brought the—Jesus brought all the—they brought the sick to Him, that He healed them that it might be fulfilled which was spoken of by the prophet Isaiah."

"Why," I said, "you mean to apply that to the atonement?"

He said, "If—by—He was wounded for our transgressions, with His stripes we—bore our infirmities . . ."

Said, "Yes."

"Why," I said, "Then if that be the truth, the atonement had more power before it was made. That was a year and six months, before Jesus died. Then the atonement had more power before it was—was made than after it's in the force." I said, "Who did Peter heal? (The man at the gate called Beautiful). What kind of a power did he have?"

He said, "Only the twelve apostles, the only one that had that power."

I said, "Shame on you; and have a doctor's degree." I said, "I got a boy at home, eight years old knows better than that—know better Scripture than that." I said, "You say the only twelve Apostles . . .?"

He said, "Yes."

I said, “What about Philip? He wasn’t an apostle; he was just a deacon. And he went down there and healed the sick, and he’s cast out devils, and had a great revival. Many more too.”

<sup>32</sup> Notice, but He said—He said, “Well, Brother Branham, if there was Divine healing was included in the atonement, it would be so killed till there wouldn’t even be any pain.”

I said, “Is there temptation?”

He said, “Yes.”

I said, “Then there’s pain.” See? Temptation. . . . “If the—if the atonement killed sin so bad, there’s no more temptation then. But it’s by faith you overcome your temptation. It’s by faith you overcome your pain. It’s in the atonement.” I said, “We won’t argue with that. I’ll ask you one thing: Is Divine healing in the Word?”

And he said, “Yes.” He has to believe that, because Jesus said, “The things that I do . . . And whatsoever things you desire . . . (whether it’s Divine healing, what it is), when you pray, believe you receive it.”

Said, “It’s in the Word, but it’s not in the atonement.”

I said, “Then if it’s in the Word, it’s over the atonement.”

“Oh,” he said, “Brother Branham, ridiculous.”

And a great singer, and a great radio minister was standing there too, and this fellow was quite a character.

And he said, “Why, Brother Branham,” said, “that’s ridiculous. You mean the Word is over the atonement?”

I said, “Yes, sir. God’s got to keep His Word.”

This guy said, “I’m just believe what God said’s the truth.” He said, “Why, no.”

<sup>33</sup> I said, “Brother, there was a king one time that had a kingdom. And he had the rules and regulations; he made all the—everything was to be made in that kingdom. And he had a penalty for a certain sin, and a slave committed that sin.” Just give him a little parable. And I said, “Then, he came up and the king said, ‘Well, there’s not one thing for you to do. The penalty of that sin is to die the death.’ And the poor fellow was shaking. He said, ‘Now, wait. What can I do for you ’fore I take your life?’

He said, ‘Give me a glass of water.’ He gave him a glass of water, and the poor fellow couldn’t hold it; he just knowed his head was going to be off, so he—he’s shaking like that.

He said, ‘Now, wait a minute.’ He said, ‘I’m not going to take your life till you drink that glass of water.’ The slave poured it on the ground.” I said, “Now, what’s the king going to do?”

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“Oh,” he said, “That was a slip-up on the king.”

I said, “It was? Then God so loose that He put it in His Word without making an atonement for it? Slip-up on God? Oh, no. No, no.” I said, “It’s in the atonement, brother.” That’s right. When It’s in the Word, God’s got to keep His Word, if He’s a Man of—if He’s a Man of His Word, He’ll keep His Word. And He said, “Whatsoever things you desire, when you pray, believe you receive it, and you shall have it.” That’s right, it’ll be given to you. All right, just believe it.

<sup>34</sup> All right, bring the lady. Come ahead, lady. [Blank spot on tape—Ed.]

. . . little cap on, I guess she’s Amish and so then . . . When—I never seen her in my life. She’s a total stranger to me. I—I never knew her. You don’t know me, do you, lady? You don’t know me. All . . . You didn’t before, just till now. All right. Now, I want you to come right around here, lady, so I can get . . . I don’t want to get too far from the microphone (You see?), ’cause I—I . . . my voice sometimes go down.

If you notice, see? You’re in—you’re in two dimensions at one time, two phases. You’re here and you’re looking at something that’s happened maybe back when you was a little girl, something that went on in your life somewhere. And then—and then you’re at two places the same time. And I’m talking, yet I’m somewhere else, yet I’m conscious that I . . . In body form I’m standing on the platform. That’s what makes me so weak and tears me up. See, see?

You remember the prophet Daniel who had a vision one day and was troubled many days over it, of his head? And Jesus . . . Remember that Angel that came down on the pool and the first person that got healed, why, all the virtue went off of the—the water. And they had to wait for a month or more, maybe, for it to come back, another season whatever was considered a season. You remember that in the Bible? Yes, ma’am.

<sup>35</sup> I’m just talking to you like our Lord talked to the woman at the—the well at Samaria. Now, you—you got a human spirit just as I have. And there’s . . . We’re perfect strangers to each other, but in way . . . Now, just look at the people out there: several hundreds of people setting there. Each one of them is a supernatural being inside, and just the pull of spirit. And then I have to contact your life just as Jesus turned and perceived what the thoughts of the people was and so forth. He stood and talked to that woman. Then He went right straight and told her where her trouble was. Is that right? You remember where it was at? It’s found in Saint John the 4th chapter, the woman at the well? Samaria? You—you remember reading that?

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He's wonderful, isn't He? Do you believe that He rose up from the dead? You do. And then He's living among men tonight, the same Jesus. Then if it's the same Jesus, He will do just like He did in that day, His Spirit among His people. Is that right? Just the same thing. . . That's good. And I'm. . .

<sup>36</sup> It's so hard preaching and then trying to. . . See? If you just—just pray with me, the believers. Yes, here It comes now. See, you just was a little bit afraid, wasn't you? You just—you're just a little nervous. That's what done it. See, you're just holding yourself back. See. But look.

You are. . . You have a—a condition. Your condition is an inward trouble of the stomach. Isn't that right? That's right. It's a stomach trouble, been some time. . . It's caused from a nervous condition that makes you have a sour stomach and cramp, and so forth, and spit up stuff in your mouth which is sour. It's—it's an acid. . . It's gastric conditions in the stomach (You see?), caused from peptic ulcer, that makes your food come up. A little 'gurgitation comes like that to it. Pretty close to what he said, wasn't it? Yes, ma'am. How did I know that? If we're stran. . . Just revealed to, by God is right. That's right.

<sup>37</sup> Now, if we would talk a little longer, maybe He would tell me something else of you. There's lots of people here to be prayed for. But you got—had something struck your mind then. You got a husband that's not well too. Isn't that right? Is that. . . If that's right raise up your hand. Sure. Yes, sir. He has a bladder trouble, doesn't he? Is that right, raise up your hands. Uh-huh. That's right. Uh-huh. Do you believe that's the Spirit of God that you're hearing? Do you believe that God is re. . . It's coming from some supernatural resource, isn't it? See, it's a little against your teaching that you've been taught. And that's. . . That's right, now. You know that's the. . . You can't lie now 'cause I. . . And you wouldn't do it anyhow, because I'm in the Presence of. . . you're in the Presence of His Being.

<sup>38</sup> Here's another thing. I see there's an accident just happened in your family some time ago, wasn't it? A boy. He got hit with an automobile about two years ago. He's got something wrong with his head, he causes his memory and things. Is that right? Now, do you believe? Then come here.

Almighty God, Author of Life, give mercy and life unto this poor woman. Heal her, Lord, and let her loved ones be made well also, Lord. May this be the night of nights for them. And may, O God, all that back. . . Let them walk in the Light as the Light comes to them, Lord. And may they be called Your children, Lord, and serve You and love You and be made well in Jesus Christ's Name. Amen.

Now, I want to ask you, mother, what you hear talking then, it was my voice, but it wasn't me using it. Now, what He told you is the truth. And now, you go and believe just what has been said and you'll get well. God bless you. The Lord be . . . (Both, this way if you want to since I will be . . . Are you one of the ushers, sir? Go, help them.)

<sup>39</sup> Are you believing? Just believe with all your heart. God knows all things. But if you will, be real reverent now while . . . It's coming . . .

How do you do, sir? I suppose that we are strangers, too. Are we, sir? I never met you in my life, but God has knowed both us since we were borned. And He's fed you; He's fed me. And here we are this far along in life, and someday we got to stand in His Presence to give an account for the deeds that's done in our bodies. And what . . . We should be really reverent people, shouldn't we?

Sir, you're here tonight on a mission, not for yourself. You're here for a mission for a loved one and I believe it's your wife. Is that right? Your wife has went—undergone some major operations, and she's at the point of death. Is that the truth? Have you got a handkerchief in your pocket? Hand it to me just a moment.

<sup>40</sup> Almighty God, when Israel was cornered there and the Red Sea before them, the mountains, Pharaoh's army pushing, but You looked down through that Pillar of Fire with angry eyes, said one of the poets, and the Red Sea got scared and moved back, because Israel was on the homeward march to the promised land. And God, tonight this poor woman laying there, very low near unto death. She's done all that she can do. The doctors, Your servants, has done all they can do. Everybody's done all they can do. And now, Thou art Jehovah-jireh, the Lord's provided Sacrifice, this crucial moment.

I pray, Lord, as in the Bible we're taught that they taken from the body of Paul handkerchiefs or aprons, and unclean spirits went out and people were healed . . . We know we're not the Saint Paul, but we know that You're still the same Lord Jesus Who honored the faith of the people. Then, Lord, I send this handkerchief to that dying woman and ask for her life to be spared in Jesus Christ's Name. Amen.

Don't doubt. Let no one touch that handkerchief, and put it on your wife's underneath garment next to her heart. Get down by the side of her and pray. Confess everything that you know and promise God to live for Him. And let us know a few days later what's happened to her. God bless you. God be with now. Go and don't doubt. Just believe all things and God will certainly perform.

<sup>41</sup> Do you believe this? Have faith. God will certainly grant the things that He has promised, for He cannot fail. He's God.

Now, sister, I want to speak to you just a moment. And now, to this audience here, I suppose I—I don't know you. I. . . As far as I know, I never seen you in my life, but God does know you. But this woman being a stranger to me, the Lord knows that. I'm probably a stranger to her, unless she's been in the meeting somewhere and seen me. We don't know one another at all. Well, if the Holy Spirit will reveal this woman's life, and me claiming to you of being His servant, that is the Spirit of the Lord Jesus Christ that raised from the dead is here among us tonight, and God will perform just exactly what He said He would do, claiming and proving that Jesus Christ is the same yesterday, today, and forever. . . .

<sup>42</sup> Now listen, to you that would resent it. Maybe your teaching could've been a little bit off. Remember, the Pharisees in them days thought they were just exactly right. They were holy, renowned, fundamental, religious men. And they rejected the Jesus. They thought they knowed just how He must be. But God always confounds the wise and prudent. And I. . . Remember, if this would happen to be right and you would be wrong, you'd be blaspheming the Holy Spirit. You'd be doomed forever without mercy in this world or the world to come.

You have prostate trouble, don't you, sir? I. . . It's your wife setting next to you with the re—rectal trouble, too. Isn't that right? Is that true? You were both healed right then while I was talking. You don't need your prayer. . . You don't have prayer cards, anyhow. You don't need them.

The little lady setting right next to there, also, she has been sick: a kidney trouble, but just have faith in God there. God make you well now.

<sup>43</sup> Now, be reverent. Be in prayer. Now, lady, I want you to look here at me, right at me, just a moment. I want to talk to you as your brother. Now, we are perfect and total strangers to each other. And the Lord Jesus. . .

Little lady, you had a nerve condition, setting right there by that man, haven't you? Been real nervous for a long time, isn't that right? He healed you just then. So you're—you're well now. You can go home and be well. God bless you.

Have mercy is my prayer for you. Now, be reverent. No, you don't live here. You've come a long ways from here. Isn't that right? You come from the state of Illinois. Is that right? About a two hundred mile journey you've took. Is that about right? And you're suffering with something wrong in your lungs, a lung condition. And, say, I see you trying to get out of the bed of the morning. You have an arthritis condition too. It makes you stiff. If that's true? Do you believe Christ

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will make you well? Look to me. I don't. . . You know what I mean, like Peter and John said, "Look on us." Elijah the prophet said, "If it wasn't I respected the presence of Jehoshaphat, I wouldn't even look to you."

<sup>44</sup> But now believe. You've been—you've been in a prayer meeting before. It wasn't mine. It was a man kind of heavysset, chunky built, with kind of a brown hair. And he kind of has a frown on his face like—very sharp speaking man at the meeting. Is that right? If that's right, raise your hand up. I seen it come before me. It can't be nothing else. God can't lie.

The doctor told you to go home. I see him telling you. Said, "The only thing for you to do is take a long rest in the hospital." Or, wait. I see a prairie. He said you could go west if you wanted to. Is that right? Is that what he told you? Yeah, that's right. That's exactly right. You have a little son at home, don't you? And he has a lung trouble too. Doesn't he? If that's right, raise up your hand. That's right. Come here just a moment, please.

Almighty God, Author of Life, Giver of every good gift, send Thy blessings upon this woman, upon her household. While she's standing here and the Holy Spirit moving through her now, may she go home and get well, Father. As Your servant, I bless her, with my hands laying upon her in the Name of Jesus Christ.

And, Satan, you who bound her, done all this evil, we come tonight as the Christian people in the representative Name of Jesus Christ, and we adjure thee, by Him, that you leave the woman and bother her no more. Come out of her through Jesus Christ's Name. Now, return. Don't doubt nothing. You'll get well. God bless you.

<sup>45</sup> All right. Come. Do you believe? If the Holy Spirit will just tell you what's wrong. . . You're conscious that something's going on. That's the Angel of the Lord. You see His picture? That's just what's waiting over you now. Your trouble's in your back. Is that right? Now, go ahead. You're going to get well. He's blessed you. God be with you and bless you.

Let's say, "Thanks be to God."

Do you believe? With all your heart? Just a moment. Somebody setting right across the fence there's got a back trouble too. Wasn't that right, sir? You was healed just then when that man was healed. That spirit called out for help. God bless you. You were praying, wasn't you, sir? I thought you were. I seen someone praying with a back like that, and I heard that scream come out. I looked back and I seen this man. Then I heard it call, and I seen a Light hang over you. So it must be that it was you.

46 That lady setting right down there at the other side there has a nervous trouble's been bothering her, right down there in that light hair. Isn't that right, sister? Yes, sir. You've had nervous trouble. Isn't that right? You just got healed just then. God made you well.

That little lady setting right behind her with that female trouble, setting right back there behind her too, you was just healed the same time, sister. You can stand up also. Raise up your hand. You had a female trouble that's been on the ovaries. So it was abscess. It's gone from you now. You can be healed. Go home.

47 Amen. Why do you doubt God? Sir, would you like to go eat your supper? Enjoy it again? Do you believe me to be His prophet? Well then in the Name of Jesus Christ, go and eat your supper; eat your breakfast. Testify of your healing. The ulcer's gone from your stomach. God bless you. Do you believe that? You don't doubt now.

Come, lady. Do you believe? Do you believe me to be His servant? If God will tell me what was wrong with you, quickly without saying anything farther. . . . So much of that gets me so weak that I get swimmy. Do you believe that does that? Our Lord said that, "Virtue has gone out from Me." What is. . . "Virtue's" "strength." When the woman touched His garment. . . . It's pulling from all over this audience. And you got heart trouble. Is that right? Now, you believe you're healed? Then go, testify of it, and God will be with you.

You had the same thing, sir. So you can just keep walking. God did the same thing. Amen.

Female trouble, just keep going. Be made well in the Name of the Lord Jesus.

48 Do you believe out there with all your heart? Don't doubt. Have faith now. God will bring it to pass. If you'll absolutely believe it and don't doubt it at all, God will bring it to pass. Be reverent. Have faith in God.

What about way up in the corner there? You believing? Raise up your hand. Stay right with it. It went to the corner twice.

Now, come here, lady. You want to get over that cancer? You would? Do you accept Jesus as your Healer now? [Sister says, "I hope to."—Ed.] Now, hope to won't do it, sister. You either look or die. You look, you live. It's up to you. Father, I pray for faith for the woman. May she live. In Jesus Christ's Name I ask it. Amen. God be with you, sister.

49 How do you do, lady? Do you believe me to be His servant? Do you believe that He's here now? You believe His Spirit's here to make you well? You're a stranger here in this city too. You're from Toledo. Is

that right? And aren't you a minister? Your husband's a minister too. That's right, setting right here. Uh-huh. Never seen you in my life. But you got heart trouble, haven't you? You're healed. God bless you. Go on your . . . See, your mental attitude's quite a difference between you and the lady that just passed here. See? Go . . . All right. Go, have faith.

All right. Come, sir. Believe Him? Almighty God, I ask you to heal the man, deliver him. In the Name of the Lord Jesus Christ may it be so. Amen. That's the way, sir. You was healed while you was setting right there in your seat. God bless you. That's the way. All right, sir.

You want to get over that heart trouble and be made well? You want to accept it right now and believe that God's going to make you well? Lord Jesus, I pray that You'll heal the woman, and may she go home tonight and get completely well through Jesus Christ's Name. Amen. Now, go . . . Look, look, live. See. Believe Him with all your heart. God will bring it to pass.

<sup>50</sup> Let's say, "Thanks be to God." [Congregation says, "Thanks be to God."—Ed.] All right. Everyone reverent. Just a moment. The deaf . . . Oh, it's this man standing here. Here's a deaf man. Bow your head everywhere.

Almighty God, Author of Life, Giver of every good gift, send Thy blessings upon this man. I pray that You'll heal him. Thou deaf spirit, leave the man, come out of him. In the Name of Jesus Christ I charge thee before God and the Divine gift. Leave the man. Do you hear me, sir? Can you hear me now? Can you hear me now? You're—you're well? [Brother says, "Yes, sir."—Ed.] God bless you. You can raise your head. The man can hear perfectly. Do you hear me? ["Yes, sir."] Say, "Amen." ["Amen."] Say, "I love the Lord." ["I love the Lord."] Say, "Glory to God. Glory to God." ["Glory to God."] You're healed, brother. You've been—you've been kind of nervous lately, haven't you? It's a prostate trouble. See, it's been bothering you and it struck you. But it's gone from you too. See, you've been getting up at nighttime, see. Go . . . Is that right? Nobody knows that, from the bathroom sink. Is that right? Is that the honest truth? All right, you're healed now. Go on your road rejoicing.

<sup>51</sup> Let's say, "Thanks be to God." [Congregation says, "Thanks be to God."—Ed.] Go, tell the unbeliever the deaf hear, the blind see, the cripples are raised up. Blessed is he who is not offended in the Gospel of the Lord Jesus Christ. "The Gospel came not in Word only, but through power and demonstration of the Holy Spirit," Paul, quoting.

Come, sir. Do you believe with all your heart? Do you believe that you're standing in His Presence, not your brother, His Presence, in His Presence? If I be God's prophet, then He will reveal to me what's wrong

with you. That's right? You believe that. You have some kind of spells. It's epilepsy. Isn't that right? And another thing, the greatest you need of all is Jesus Christ as your Saviour. Is that right? You accept Him now as your personal Saviour? Stop smoking, and everything else, and going to give your life to Christ? Quit smoking. Throw them out of your pocket then. [Congregation rejoices—Ed.]

<sup>52</sup> You want to believe Him? Let's stand to our feet just a moment.

I will praise Him, I will praise Him,  
Praise the Lamb for sinners slain;  
Give Him glory all ye people,  
For His blood can wash away each stain.  
I will praise Him, I will praise Him,  
Praise the Lamb for sinners slain;  
Give Him glory all ye people,  
For His blood can wash away each stain.

Audience, we could stand here . . . We don't want . . . The city's nice to let us have this place. I'm weak, tired. We could stand here hour after hour on this, but what more could God do than what He's doing right now? If you don't believe now, you'll never believe. There's no need.

Now, if I have told the truth and God's confirmed it to be the Truth, then you believe me now. I'm telling you the truth. I want you to lay your hands over on one another now. Now, I want you to listen closely. I want the whole audience to repeat after me this prayer. Now, you . . . I'm going to say it. Do you believe God tells me the words that'll defeat Satan? Now, you just repeat what I say now, as you bow your head.

<sup>53</sup> Almighty God, [Congregation repeats after Brother Branham—Ed.] Author of Life, Giver of every good gift, send Thy blessings upon Thy servant. Lord, I'm standing in need of Thee. Thou knowest my need. This what I have seen, I do believe that it's Your Word. And I now accept Jesus Christ as my all-sufficient need. Lord Jesus, have mercy on me. I shall go from here testifying to the glory of God. Help me, Lord.

Now, with your heads bowed. Keep that in your heart. Get shut in with God. If you're a sinner, receive Him. If you need the Holy Spirit, be ready. If you're sick, accept your healing. Now, I'm going to pray for you. And if God can hear my prayer here to make demons leave from this platform, reveal sickness and sin, then God can also cast every demon in this building out right now.

<sup>54</sup> Now, Father, Thou seest the people. They're gathered in one accord in one place. The Holy Spirit, the Angel of God, is moving like an amber Light around over this audience. Have mercy, Lord. You've heard their confession. And You said, "If thou will confess with thy lips . . ."

O Lord, I pray for mercy for these people. Many of them are bound and sick. And God is here to make them delivered, to bring down His Truth, to show His power, the resurrection of His Son. And O God, if I have found favor with Thee, I pray tonight that You'll give me favor with this people. And now, as I go forward to challenge the enemy, that doubting spirit that would hang around this place to keep the people from being healed, thou demon, I charge thee by Jesus Christ the Son of God as His prophet, come out of the people. I adjure thee to leave them . . .





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