
FAITH BY EXPERIENCE



Thank you. May we just remain standing for a moment, if you will, for prayer as we bow our heads.

Most gracious God, to Thee we give praise, tonight, for the privilege that we have of coming into Thy Presence with our petitions. And for the—the assurance that we know that what we ask, we shall receive, because Jesus gave us the promise, that if we ask the Father anything in His Name, He would grant it to us. Therefore, we would ask tonight, Lord, that You would not let one person leave here disappointed. May those who have come to surrender their lives to Thee, may it be done tonight. Those who have come for a closer walk, may it be granted, God. Those who've come for healing may each of them be healed. And when this service is over, may we say like those coming from Emmaus, "Did not our hearts burn within us as He talked to us along the road." For we ask it in Jesus' Name. Amen.

May be seated.

² Is it this one? [Brother Branham steps away from the microphone—Ed.] This is the live one? I have, not a bad cold, but I'm just a little hoarse from speaking so much, indoors, outdoors. And I've been constantly in revival since Christmas. And now we go from here up to the Ne—New England states, back down to Texas, and then from there to Durban, South Africa; then up into Switzerland, Germany.

And to you businessmen I was just talking with Demos Shakarian, and he gives you an invitation to come to the convention at Philadelphia, the thirtieth of June to the . . . through the Fourth of July, this coming year, at the International Convention of the Full Gospel Christian Business Men. I'm sure you'll be blessed by coming, because people are coming from all over the world. The last few years, I've been their night speaker, and I'm to be there again this year, if God being willing.

³ So now I do not wish to keep you very long, but just to speak to you a little on the Word, and then the prayer line. And I trust that, being that the crowd is kind of is congested in here, that God will help us now to give just as much attention to the Word as we can. I want to take a Scripture reading tonight, found in Saint Mark, the 11th chapter and the 22nd verse.

And Jesus answering said unto them, Have faith in God.

He had just done something to cause the people to have faith. My subject tonight is *Faith By Experience*.

4 And now, it's been said, and it's true, that cowards die ten thousands times where a hero never dies. God wants people who are brave and can take their stand. If anything that Christ could not use in His Kingdom, would be a coward. Now, we see here, He said, "Have faith in God."

The first place, we should find out what faith is. The Bible says that faith is the substance of things hoped for; and it is the evidence of things not seen. This little word *faith* gets mixed up, lot of times, with *hope*. And *hope, faith*: they are just as much difference as day is from night.

Faith is the "substance" and *hope* is "what you're hoping for." Faith delivers. Faith, being the substance of things hoped for, then it would not be just a thought. [Brother Branham clears his throat—Ed.] (Pardon me.) It would not be a thought; it is a substance. Now, a substance is something that you can . . . you have.

5 Now, the human body is controlled by five senses: see, taste, feel, smell, hear. But faith is the sixth sense. Faith is something that you do not feel, taste, see, smell, or hear. For instance, there's a lady setting here at the organ. Would you just give us a little chord of some familiar hymn, just a little chord. The old saying has been, "Seeing is believing." How many's ever heard that remark? There's music playing. How many believes it? Well, how many seen it? Thank you. Music was playing and you never saw it; then seeing is not believing. I believe it just as much as if—if I saw it.

6 All right. I want you to come here, sir, the usher. There is a man standing before me with a brown coat on; kind of a purple-looking shirt; he has dark hair; brown trousers. How many believes that? I see him. My sense of sight is the only thing that declares that he's there. Just a little closer. Now I do not see him, but he's still there. Would you like to argue with me that he isn't there? You'd have a hard time convincing me. But I know he's there just the same as if I was looking at him, because I have another sense and that is feeling. It's just as active as sight is. I know it; they didn't change men on me. You know why? He had a wristwatch on his left hand and there it is. See? I saw it with my eyes, now I feel it with my hand. So it is not an evidence that you cannot . . . Or the sight evidence is not the only evidence that there is. Thank you, sir.

7 Now, faith is the substance of things hoped for, the evidence of things not seen, taste, felt, smelt, nor heard. You believe it. When your faith says that you're going to be healed, just as positive as your sight says that shirt's white; that's all of it. You don't have to worry no more,

because it's already finished. There's nothing in the world could ever take it out of your heart. No matter what anyone said, if I told you that shirt was red, and you're not color blind, you would say . . . You would argue; you'd say, "It's white."

I'd say, "It's red," but you trust your sight.

You'd say, "It is white, Brother Branham."

"How do you know?"

"My sight says so."

Then, if you believe that you're going to be healed tonight, regardless of what your trouble is, and your faith tells you that you're going to be healed, just as plain as your eyesight says that's white, you wouldn't never have to come to a prayer line; it's all over. There's nothing in the world to keep you from being healed.

⁸ Now, faith is a substance. It's like this. Perhaps, what if I had . . . Well, you found me somewhere starving to death, and I told you I was hungry. And one loaf of bread would save my life, and you'd reach into your pocket and give me twenty-five cents, say, "Here, Brother Branham. You don't have to starve; I'll give you twenty-five cents to get a loaf of bread." Now, I'd be just as happy with the twenty-five cents as I would be if I had the bread. Why? I've got the purchase power of the loaf of bread in my possession. Now, I cannot eat the twenty-five cents, but the twenty-five cents will buy the bread. And now, faith is the twenty-five cents. If you've got the faith in your heart, you're just as happy with the faith that your crippled hand will move, as you would be if you were moving it, because it's . . . the faith is the purchasing power of your healing.

Now maybe with the twenty-five cents, I'd be just as hungry as I was before I received the twenty-five cents. And I might have to go several miles before I could get the loaf of bread. I might have to go through the brier patch; up over the mountain; cross over the bridge; wade through the water. But all the time I'm going, I'm rejoicing because I've got the purchasing power of that loaf of bread.

⁹ And when faith really hits the heart, it doesn't have to be a spontaneous miracle as we were watching last night; the man laying here on the cot, with a great big swelled-up condition in his stomach, and I was fixing to leave, and the Holy Spirit called me, and I looked and saw the vision over the man, and a moment he responded to it, his stomach went right down like *that*, and off the cot he went, rejoicing through the building; or the persons in the stretchers the other night; or in the wheelchair. See, it doesn't have to happen like that. As long as you believe that it is going to happen like that, you can rejoice just as much, laying on that cot tonight, this young man. Or the young

fellow in the wheelchair, you can rejoice just as much when faith takes a hold, saying that you have it, as you could be if you were running up and down this aisle just like you was out of the wheelchair. See? It is the substance of things hoped for, the evidence of things not seen. You don't have to feel nothing. You don't have to taste nothing. Only thing you have to do is to believe something. And it becomes a positive, something that you possess. That is your faith.

¹⁰ You cannot accept it by an intellectual thought. That's intellectual. Your minds will reason, but faith does not reason. If you got intellectual faith, then that's just a reasoning faith. You'll say, "Well, if I only was healed, I could get up. If I only was healed, this lump would leave. If I only was healed, I'd feel different. If I only was healed, the doctor would tell me so." But when you've got faith, all the doctors in the world could never tell you anything different. You possess that. It is the substance of things hoped for, the evidence of things not seen.

¹¹ Now, usually, we find most people are afraid to accept it. And usually people who have faith is someone who has experienced faith. Now, when you accept Jesus as your personal Saviour, there's not a way in the world for you to ever be saved, only by your faith. You had to accept it. You had to believe it. Notice. You could get down to the altar and could cry all night long; and you could beat upon the altar and scream until you could scream no more; and still you're not saved. You could feel real good and run all over the building, shouting, and still not be saved.

The devil can beat you around the stump on your feelings. If I had to go by my feelings, there'd be many times that I'd be all out of condition. But I don't rest on my feelings; I rest upon the unconditional Word of the living God Who made the covenant with me, if I would believe it. It's not what I feel; it's what I believe. Jesus never did say, "Did you feel it?"; He said, "Did you believe it?" Faith happens. It's far beyond feeling. You could feel tonight, like you're saved, and run around and praising God, and the next morning you wouldn't have any feeling about it at all. Then you say, "I'm lost again."

But when faith takes a hold, that Jesus Christ, God's Son, died in your stead, and He become you in your sins, that you in your sins might become Him in His righteousness, and accept Him as your only Propitiation for your sins, then faith takes a hold, and all devils out of hell can't move it. Faith endures. Faith locks something; it seals something.

¹² And if a man has had faith to accept Christ, he walks up from the altar, goes outside, his associate says, "You haven't got nothing. Why, your eyes are still blue. That's the same old suit you wore in there. Why,

your nose is just as big as it was when you went in. Your fingerprints are just the same. There is no difference.” But you know there is a difference. And in the ages to come, and in the days and weeks, you’ll prove there is a difference, because your faith will vindicate that you are a Christian. How many knows that to be the truth? every man and woman that’s ever accepted Christ.

Well, if you can step out and trust your eternal destination upon your faith, how much more can you step out with that little body of yours upon the same Atonement, that He was wounded for our transgressions and with His stripes we were healed.

Usually it takes experience. Many times we try to educate ourself into believing. That’s intellectual. There is a far great difference between intellectual faith and real God-sent faith. Intellectual faith reasons. And the Bible said that we should cast down reasoning. Don’t have nothing to do . . . Don’t try to reason it. Just believe it.

¹³ Now, notice. One time Israel was called out to war against the Philistines. And the Philistines had gathered over on one side of the mountain, and a valley between them; Israel on the other side. And just like the enemy always does: when he feels that he’s got the upper hand, he likes to puff and blow and brag about it; when he thinks he can make you, just, cower you down; if the enemy thinks he can make that little heart of yours flutter a few times and make you think that you’re not healed; he likes to do that. If he can make you look at your hand and say, “It’s no better,” he loves to do that, ’cause he’s got you conquered right then.

¹⁴ I see a crutch setting back here by a lady. If he can make her believe that she’s going to have to use that crutch to go out of here on, it’s whipped. But when she won’t look at that, but she’ll look towards God’s promise, it’ll be left at the seat. You won’t re- . . . Well, say, “I’ve been crippled for years.” That don’t have nothing to do with it; it’s what God said. That’s the idea. He told me, coming up, Satan did, a while ago, said, “You’re too hoarse to preach.”

I said, “You’re a liar.” And I could hardly whisper when I come to the door, but I walked in anyhow, because God is going to do something here tonight, maybe save some soul or heal some purpose . . . for some purpose. And I. . . my duty is to stand here, whether I can whisper or even grunt; God will do something anyhow, because He said He would. It’s our duty to take our stand; it’s God’s duty to back us up. You do your part and find out if God won’t do His.

¹⁵ And this great army of the Philistines, which always was a fly in the ointment to Israel, they had a great big challenger over there by the name of Goliath. He must’ve been a mammoth, big fellow. And

they said that his fingers were fourteen inches long, and the spear that he packed was like a weaver's needle, about from here to the wall. And oh, how he loved to brag, how he loved to proposition with the people.

Like you hear that same devil today, say, "If there is such a thing as divine healing, old man Jones sets down here on the corner, blind, selling pencils. Go down and heal him; we'll believe you." That's the same devil that said to Jesus, "If thou be the son of God, do a miracle here before me. Turn these stones into bread." It's the same devil that put a rag around His face and hit Him on the head with a stick and said, "You, who prophesies, tell us who hit you." The devil: it's the same one that said, "Come down off the cross and we'll believe you." God doesn't have to do anything to appease man. God doesn't clown for anybody. He's God and He doesn't have to.

¹⁶ So this soldier who put the rag around His eyes and hit Him on the head, he was just having some fun along among those soldiers. Many people like to say . . . to puff their chest out and say, "Oh, there's no such a thing as divine healing. Let me challenge them to heal this one."

Some fellow told me not long ago . . . First he made a statement on the radio, just behind me, my broadcast. Then he said, "If they can prove one healing, I'll give a thousand dollars."

A doctor was listening in. This was at Jonesboro, Arkansas. A doctor was listening in; he called me up. He said, "Brother Branham, why don't you get this *certain* fellow that had been paralyzed, and this preacher who had cancer on his neck; they are my patients. I can witness to him that they were healed by the power of God." I gathered up a load, and we went over to this minister's house.

He told me, "Well," he said, "I tell you; you have to go over to Texas."

And then I said, "You want me to take them over there? I'll put that thousand dollars in mission work."

And he said, "Well, you take the little girl and go over there, and if you take a knife and cut her arm and then heal it before us, and we'll believe you."

I said, "You need mental healing, any man would want to cut a child's arm to see if he could heal it. Not even mentally right." They don't know it. What is it? It's because they like to brag and blow about something that they don't know what they're talking about. Just exactly.

¹⁷ That's the way Goliath was. Oh, how he liked to brag. He said, "I'll make you a proposition. You let some of your men . . . Choose you out one, and come over and fight me. If I whip him, then you all serve us. If

he whips me, we'll serve you." Oh, how Satan can make it so reasonable looking. That's the intellectuals. "We will have no bloodshed; just let one of us die. One man die, the rest of us live." Sure, he had the upper hand. And everybody was scared to death.

And if there was one man in the whole nation of Israel, that would be equipped physically to fight the giant, was Saul. He was head and shoulders above his entire army. And he was well trained. He knewed all the maneuvering: how to handle the spear, or to . . . how to hold his shield to knock a lick off. Not only that, but he was a trainer of men: The largest man in the nation, the best-trained man in the nation, but one of the biggest cowards in the nation. And that's the way it is today. It doesn't take the educated and the trained, but he had never put God to a test.

¹⁸ But one day, from way back on the backside of the desert come a little ruddy-looking, drawed-up knot, Jesse's son, David, a little sheepskin coat on him, was packing a slingshot in his hand. That giant made his brag at the wrong time. David looked over and said, "Do you mean to tell me that you'll let that uncircumcised Philistine stand up there and defy the armies of the living God?" Could you imagine the littlest man on the ground taking up his challenge? The biggest man, and the best-trained man, and the more-equipped man to fight the man, was cowardly. Brother, it doesn't lay in training; it lays in experience.

¹⁹ And David was brought up before Saul. Saul said, "Why, that man is a military man. He's been a warrior from his youth and you're nothing but a youth."

But he was talking to a man that had experience. He said, "Sir, when I was taking care of my daddy's sheep, out behind the mountains, one day there was a lion come in, and he grabbed one of my sheep, and he run off with him. I took my slingshot and knocked him down, and I went after my lamb. And when I picked the lamb out of his mouth, he rose up against me, and I slew him." And he said, "A bear come in and got one. And I knocked him down." He said, "And the God that delivered me out of the paws of the lion, and out of the mouth of the bear, how much more will He deliver me out of the hands of that uncircumcised Philistine." He didn't know any theology, but he knowed God. He had an experience.

²⁰ He was talking to a man that was full of fighting theology, but he never had put God to the test. That's the way it is today. It doesn't take education. It doesn't take a lot of thinking. It takes a humble heart who's been dedicated to the power of the resurrection of Christ and filled with the Holy Ghost, that knows what they're talking about. He said, "Your servant will go fight him, and the God . . ."

You see, the first thing; there was a need; there was a crisis. And if there ever was a crisis, it's now.

"Oh," he said, "I'll go fight him."

²¹ And of course, Saul couldn't let him go like that; he knowed too much about modern theology. He said, "Come out here and pick up my sword. Let's see how you handle it." And he put his armor on him. And when this great big armor of a man, head and shoulders above every man in his army, got on a little bitty knotty runt, you could imagine how his little legs bowed together and his eyes stuck out and the helmet down over his ears.

He said, "Take this thing off of me." Like a man, feel a calling of God, and he has to go away and spend twenty years of his life learning Greek. You don't want to know Greek; you want to know Christ, is what you need to know. Huh. He said, "Take the thing off. I've never proved it. I don't know what this theology will do for me. Let me go with this, what I know about." That's what the church needs tonight, is not a school to educate you, to get a lot of stuff in you, don't belong there. You need faith and an experience in a resurrected Jesus Christ to set your soul afire to call those things which are not, as though they were. That's what the world needs tonight, or what the church needs: not the world, the church. You can't blame the world, but you can the church that's already had an experience of passing from death unto Life.

²² Now, Saul found out that his ecclesiastical vest didn't fit a man of God. It just don't work. You don't need to know theology; you need a little kneology to know God.

And he took that little old slingshot; that's all he had. That's all he knowed about, but he knowed God had used that thing for another purpose to save something. How much more would he use it now to save the whole army of Israel? And, brother, I don't know about your schoolings, and your great big seminaries, but I know one thing, as a sinner one day in a little old coal shed I found Jesus Christ as the power in His resurrection that saved my life.

²³ When Dr. Roy Davis, that ordained me in the Missionary Baptist Church. And when the Angel of the Lord come to me and told me I was to take this message around the world, he said, "Billy, you need some rest. You better go home."

I said, "Dr. Davis, that Angel stood there and told me that."

He said, 'You, with a grammar-school education, is going to pray for kings and potentates?'

I said, "That's what he said, and that's what I believe." I said, "If that's the attitude of the Baptist Church, I give up my fellowship card."

I . . . He said, "Who do you think would listen to you?"

I said, "I don't know. It's not my business to ask that. It's my business to do what He said do. It's His business to send somebody to listen at it."

²⁴ My old sassafras, Southern Kentucky talk, "his, hain't, tote, fetch, carry" might not be . . . Anyhow, one night up here at Fort Wayne, I was preaching. And after the service was over, some scholar met me back behind the stage. And he said, "Mr. Branham, you ought to be ashamed of yourself, your grammar is so poor."

I said, "I know it." I said, "I didn't get a chance to go to school, sir."

Well, he said, "You don't . . . You're old enough now."

I said, "But there's so many sick people, sir; I got to go. I can't stand and learn scholarships."

And he said, "Well, you could take a correspondent."

I said, "Where would it ever catch up with me?" I said, "I just got to keep going."

"Oh," he said, "The grammar that you use before those people . . . And you said to them tonight, 'Everyone that passes by this 'polepit' will be healed.'" He said, "Those people would appreciate you more if you'd have said, 'Pulpit.'"

That stepped on my toes. And I said, "Mister, I don't want to hurt your feeling, but those people out there don't care whether I say 'pulpit' or 'polepit.' They want me to live the Life of Christ," said, "and produce what He said was to be done. I'm getting people saved and healed by saying, 'polepit,' what are you doing by saying, 'pulpit?'"

Oh, it's not in your language; it's in your heart God wants you to know: not in your head, but in your heart. Yes. David slew Goliath.

²⁵ It was Moses, the great prophet . . . How that if there was any man trained, and well trained, was Moses. Oh, he had took all of the degrees that Egypt had, and could teach their men theology. He was the smartest man in Egypt. And he was full forty years old when he went out to deliver his brethren. But you see, he made a mistake. And he . . . God took him out behind the desert, and there he stayed for forty years, for God to beat some of that theology out of him: take the clay, beat it down till it's ready.

And one day, when this old man was back there on the backside of the desert, herding his father-in-law's sheep, Jethro, he saw a bush on fire. And he went up in the presence of this bush. Now, he was

eighty years old, and he knowed more about God in five minutes in the presence of that bush, than he learned in eighty years in the schools of Egypt. Sure. What Moses lacked, the bush had. And what the seminaries lack tonight, the Holy Ghost has got: the same Fire of God. What the schools needs is Fire, Holy Ghost and Fire. In the presence of that Fire, he had an experience. He was running from Egypt before; now here he goes to Egypt.

²⁶ And sometimes God can do things so ridiculous to the carnal mind. Could you imagine the next morning, Moses leading a little donkey and Zipporah, his wife setting straddle of the . . . this little mule, with a kid on each hip; Moses with an old dry stick in his hand, the whiskers blowing to one side, praising the Lord, going down over the hills. If that isn't a pitiful-looking sight to the carnal mind. Somebody say, "Moses, where are you going?"

"Going down to Egypt to take over": a one man invasion. But the thing of it was, he did it. Why? He had had an experience. He didn't care how many Egyptians he slew. The first time he slew one and got in trouble and run. The next time he slew the whole army. He'd had an experience with God. What the church needs tonight, is not a schooling, but an experience to have faith: Fire, spiritual, Holy Spirit and Fire.

²⁷ When I was a little boy, I had some experience with something like that: a fire. I suppose you people here from Ohio knows what a turtle is. My brother and I found one out behind the farm. And oh, how he swings his legs, you know, and his head sticking up. He was an odd-looking creature. And as soon as we got up to him, he pulled legs, head, and all, back in this hull, just closed up. Puts me in the mind of a whole lot of so-called Christians. As soon as you mention Divine healing or the Holy Ghost, "Oh, no, we don't believe in that": Just close up like an old turtle. That's right.

Well, we wanted to see him move. And I want to see the church move too. But he couldn't move till he got his legs working. And the church won't move till the whole body goes to work: all you Methodists, Baptists, Presbyterians, and Pentecostals.

²⁸ I said, "Just a minute, brother. I'll make him move." I went and got me a switch, and I really poured it on him. It didn't do no good. You can't beat it into them. The more you whip, he just closed the tighter. I thought for a little while. I thought, "How can we make him move?" I took him down to a little branch. I said, "If he don't move, I'll drowned him." And I got him in both hands and stuck him under the water. Just a few bubbles come up and that was all. Oh, I know you've had all kinds of baptisms: sprinklings and pourings, made denominations out

of it. But what happens? They go down a dry sinner and come up a wet one. That's all. It doesn't do any good. You can't beat it into them or baptize it into them.

You know what I did? I got me some sticks and a little piece of paper. I made a fire and set the old boy on it. He moved then. And if there's anything will move the church of God is the baptism of the Holy Ghost falling again; not some way to baptize, or some way to say they . . . *this, that*, and the *other*, some new theology; but to just let the Holy Ghost fall on the church again, the Fire. The trouble of it is, you took the Fire off the altar and put it in the stove. It needs on the altar and in every heart again: old-fashion Saint Paul's revival and the Bible Holy Ghost is awakening powers of God.

²⁹ I was over one time at a railroad yard. And they'd just made one of these new Zephyr engines and train. And I had the privilege of going through the train. Oh, it looked so pretty: it had all of its aluminum works in it. I went into the dining room, and oh, it looked so pretty. I went in through the pullman and to all the cars, and the seats were so plushed and looked so pretty.

Just about like the churches is today: great big spires standing high; Dr. Ph.D., double-L.D., S.S.D., or some kind, standing behind the pulpit with a fine robe on, with curly hair, can bow and say "ah-man" the prettiest. Brother, I'm so sick and tired of this Hollywood evangelism, I don't know what to do. Women walking down the . . . up and down the platform, piano players . . .

³⁰ A guy got after me sometime about a man I had working with me. And he said, "We won't . . . can't stand for that. That boy smokes cigarettes."

I said, "He's a sinner, he just drives a truck, drove it out here."

That afternoon, a holiness church, he wanted to introduce me to his wife. I tell you; I'm not making fun of anybody, but that poor mortal had a dress on that was so tight; and great big long earrings, and a whole lot of paint; I said, "Is she a saint?"

He said, "Yes, sir."

I said, "She looks like a haint to me." I said, "That, brother, is a long way's from being . . ." I don't say that for a joke. I mean, that's the truth. It's right. What we need is the Holy Ghost and Fire, and experience in the church to clean out the dross, mold it and burn it. I don't say that for a joke. That's . . . This no place to joke. I'm just telling you the conditions of the church and what we need. We got . . . That was in a fine denomination of holiness people too. You got the big church. You got the bigger—you got the bigger church, the bigger congregation. You got the best organs. You used to be down on the

street with a tambourine in your hand. You'd be a lot better down there with a tambourine in your hand and the Holy Ghost in your heart, than to be down here with a big fine church with plush seats and nothing left.

³¹ I looked at this old train as I went through it. I said, "When's it going to move? Can it move?"

Said, "No, sir."

I said, "I'd like, take a little ride."

He said, "It can't move."

I said, "Why?"

He said, "There's no fire in the engine." That's what's the matter with the church today. It's all pushed up and decorated up with no Fire in the engine. You can only move by the fire. Oh, what we need today is some more Holy Ghost and Fire.

³² Moses was on fire as he went down. Sure he was.

One time there was a man by the name of Samson. He was the judge of Israel in the days of the judges. And his, so-called sweetheart, bound him with some twigs. And he could break them. And then the Philistines come to him. Samson stood there and there was a thousand Philistines around him. Notice, all of a sudden, there he—he had an experience, and that was that a double portion of the Spirit of God, exceedingly great, poured out upon him; and he grabbed up the jawbone of a mule and killed a thousand Philistines. How could he do it? After he had had the experience of the Spirit of God upon him, that's when he could slay the Philistines.

³³ There was a little man; maybe you ministers never read of him. His name was Shamgar. It's found in the 3rd chapter of the Judges and the 31st verse. And he was just a little farmer. He didn't know very much, but he was just an Israelite, just a lay member of the church. And the Philistines were robbers to them in those days, because they wasn't united together. That's the way the devil can do the church: as long as he can make you think, "I'm a Baptist, and I got it all; I'm a Pentecostal, and I got it all," he'll rob just as sure as you're setting there. He's got the church fighting at one another. So then how, if you're shooting one another, he just sets back and lets you shoot it out.

³⁴ So this little fellow had just worked hard all summer long. And he'd got his wheat laid up and his barley in the barn. He was standing there looking, and he heard a noise coming down the road, "tomp, tomp, tomp." And he looked and here come six hundred Philistines, all armed with spears. Well, he was a farmer. He didn't know nothing about fighting. And he looked down at his little wife standing there,

perhaps, and her little pale cheeks, the tears running down, saying, “Shamgar, what will we do this winter?” He seen his little girl with the naked arms, her little skirt wore out, maybe leaning against the wall, crying. What was it? The Philistines coming right over to take out what he had. That’s the way the devil does it.

You know what? Shamgar begin to think, “You know, I’m not a fighter, but I am a son of Abraham; I’m of the tribe and the lineage; and I’m circumcised. I know that my God still lives. And there’s a crisis at hand.” And the Spirit of the Lord come upon him, and he jumped out there in the middle of the road with a ox goad in his hand. Now, that’s a stick with a little knob on it where they could punch the ox and make him plow. And he jumped out there with this ox goad in his hand and beat down six hundred Philistines. Why? Because he knowed that he was a Israelite. He had a right. He had a right to his God-given rights. He was circumcised.

³⁵ And any man here that’s been circumcised by the Spirit of God, that’s borned again . . . Any of you people that’s sick, the devil’s a bluff: he’ll rob you; he’ll pale your cheeks; he’ll do everything he can; but you don’t have to stand for it no longer. You say, “I’m not a preacher,” but you’re a Christian. He didn’t know how to fight. You say, “I don’t know nothing about faith.” Step out anyhow. Yes, sir.

I was going into a—a base- . . . , or, football stadium one day, and I seen a little thing hanging on the wall that always struck me. It said this: “It’s not the size of the dog in the fight. It’s the size of the fight in the dog.”

That’s what does it. If you’re a big dog and just a coward, you’ll get whipped any time. But you could be a little puppy and a lot of grit; you could put the enemy running any time. It’s the size of the God of Heaven that’s in the heart, and He’s a big God and a good One, covers all space and time.

Sure, what the church needs tonight is another getting back to God. Mmm!

³⁶ All right. It must have been Philip when he was on his road back with Nathanael. And as he come back, he could tell Nathanael the things that had been done, because he had seen Jesus: when He told Peter, “Your name is Simon. Your father’s name is Jonas. And from this on I’m going to call you Cephas.”

It was after that Philip had had this experience that he could tell Nathanael along the road, “I wouldn’t be a bit surprised but when you walk up in His Presence, that He’ll tell you who you are, where you come from, all about you.” See, he’d had an experience that Jesus could do that.

³⁷ It wasn't no strange thing, after the woman at the well. She was just a prostitute who came out to get some water. And while she was getting her water, a Hebrew was setting over against the wall and said, "Woman, bring Me a drink."

She said, "Why, the well's deep, and You have nothing to draw with, and it's not customary anyhow, for you Jews to ask Samaritans such."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink." And the conversation went on, and He said, "Go, get your husband and come here."

She said, "I don't have any husband."

Said, "That's right. You've got five."

She said, "Sir, I perceive that You're a Prophet. Now, we know when the Messiah cometh, He'll tell us all things."

He said, "I'm He that speaks to you."

It was after she had had that experience that she could run into the city and say, "Come, see a Man Who told me the things that I've done. Isn't this the Messiah? Isn't this the sign of the Messiah?"

You say, "It's not written in the Scriptures, Brother Branham, that Messiah would do that." But she said it, didn't she? Philip said it, didn't he? Yeah.

³⁸ I want to ask you something, especially you Jews. On the kosher bread at Yom Kippur, the Scripture only gives record of two pieces of bread. But you know, they have three, and the middle piece is the broken piece; the Messiah. What was it that told Job where to be buried? Not a Scripture wrote about it. What was it that told Abraham to buy that piece of ground there by Job? Job, when the Spirit come upon him and he said, "I know my Redeemer liveth, the last days He'll come upon the earth. Though the skin worms destroys this body, yet in my flesh I shall see God." It was after the lightning and the fire that Job could say that. It was then that Abraham could bury Sarah. And it was then that Isaac slept with his father. It was then that Jacob died down in Egypt but had his prophet boy to say, "Put your hands on my hip and swear by the God of Heaven that you'll not bury my bones down here." Why? It wasn't written in the Scripture. Why? He was a prophet. And he knew that the resurrection wasn't going to be in Egypt; it was going to be in Palestine.

³⁹ Why was it Joseph said, "Don't you bury my bones down here. I want them buried up there in the promised land." Why? In Matthew 27 the Bible said when Jesus rose, that many of the saints that slept in the dust of the earth come out, and went into the city, and appeared to people. What was it? It was spiritual revelation. Jesus said that's

where He'd build His Church. See? It's after you become acquainted with God, that you could take His Word for anything. It's after Jesus had showed those disciples on that tree, said, "No man eat from thee from henceforth." And the next day they found that tree withered. It was after they had that experience of seeing, that Jesus said, "Say to this mountain be moved; don't doubt in your heart, but believe that what you said will come to pass, you can have what you say," after they'd had that experience.

⁴⁰ Tonight, standing here, speaking on the Word, what is that in this building here tonight that has made this great stir? What is it that makes our hearts feel different in here, right now, than what it did when we was out on the street? It's the Holy Ghost. It's the Spirit of Christ gathered with us here. Now, after you've had this experience, then you can call those things which were not as though they were for your healing. It's after you've had an experience.

⁴¹ It was after Cleopas had got Jesus in the room, him and his friend at Emmaus, and Jesus broke the bread, that their eyes come open. It was after that was done. They could run all night long back up there and tell them disciples, "Truly, He's raised from the dead. We seen Him right down there, and He done the same thing He did, like He did before He was crucified": after they had seen Him.

Oh brother, today, there's no need of this Gentile world turning away your last sign. Jesus Christ has raised from the dead. He's here tonight in the form of the Holy Ghost. He's here to perform and to do just like He did before His crucifixion. He's raised from the dead: He's the same yesterday, today, and forever. You could doubt that, but if He comes on the scene in a few minutes and performs the same thing He did before His crucifixion, then you're a sinner, right, if you deny it.

What is *sin*? "Unbelief." Drinking, smoking, gambling, committing adultery, that is not sin; that's the attributes of unbelief. "He that believeth not is condemned already." Only two things: that's faith or unbelief. You're packed in tonight with one or the other. God be merciful.

Christ now . . . All that I could say wouldn't mean nothing to one word He would say. If Christ, this Son of God, will come on the scene and do as He did before His crucifixion, how many of you in here will receive Him as your Saviour and Healer? Say, "Amen." Let us pray. Bow our heads just a moment. [Blank spot on tape—Ed.]

⁴² Blessed God, the next belongs to Thee. We're realize tonight that we're in need of a great stirring of the Holy Spirit, and You alone can do this, Lord. And I pray tonight that You will bless and save all the sinners, the unbelievers, as they see the time moving up, and time is

running out. It's later than we think. And I pray tonight that You'll deal with the hearts of men and women. There's no way for me to do it. I'm just a man. You're God, and I pray to You, that in Jesus' Name, that You'll send the Holy Spirit over this building just now, and bring conviction upon every heart that's been unconcerned about Your coming. Grant it, Lord. I'm looking for You to do it, for I ask it in Christ's Name.

With everybody with their heads bowed, I'd like to ask you a question. I want you in here that knows that if Jesus would come tonight, you'd be unprepared to go: your heart's not right with God. I want you to raise your hand to Him and say, "God, be merciful to me," as you raise your hand. God bless you, sir. God bless you, all over, up in the balconies, down here, at least two hundred on my left side, my right side. Here's a hundred, two hundred, or more on this side: men and women in here who knows if Jesus would come tonight, you'd be unprepared. I'm not going to make my altar call just now. I'm going to wait. My message was tonight, that faith comes by experience.

⁴³ I've had the privilege of talking to Buddhas, Jains, preaching, seeing tens of thousands come to Christ, stand in the pulpit with the Bible in one hand and the Koran in the other and defy the Mohammedan religion, and say, "If God doesn't work according to His Word and make every promise true, then you got a right to defy Christ," and watch the Almighty come on the scene.

Now, after Christ. . . When He was here on earth, He said, "I can do nothing in Myself," as Dr. Vayle has just got through explaining it, the things that He did. "I do nothing until the Father shows Me first." He perceived their thoughts. He told them who they were, where they'd come from, what they had done. He did that before the Jews, not the Gentiles. He did it to the Samaritans, but not one time did He do it to the Gentiles. He said, "Don't you go near the Gentiles." Why? The cup of Gentile iniquity wasn't filled yet. God blinded the Jews eyes and sent them away. The Samaritan was just a half-breed, between Jew and Gentile.

Now, I want to ask you something. He said, "The works that I do, shall you also. A little while and the world sees Me no more; yet ye shall see Me, for I'll be with you, even in you to the end of the world." Now, if Jesus comes tonight, here on the platform and does the same works through His church. . . Now, He's the same. He works the same. The only thing different in Him is a corporal body. "I am the Vine; ye are the branches." The branch bears the fruit, not the vine. The vine brings the life to the branch and every branch will bear the fruit of the vine that it's in.

⁴⁴ I seen Dr. Vayle holding, tonight, that picture of the Angel of the Lord. If that be the Christ, which the scientific world says that the Light struck the lens, that same Spirit's not five foot from where I'm standing right now, or I'm a liar. It's been all the time down through life.

You said, "That Pillar of Fire being Christ?" It was; it . . . when It led Israel through the wilderness. When It was made flesh and dwelled among us, Jesus said, "I come from God and I go to God." After His death, burial, and resurrection, Paul met Him on the road to Damascus; He was back to a Pillar of Fire again. He said, "Who are You, Lord?"

He said, "I'm Jesus . . . Hard for you to kick against the pricks."

It was Him Who came into the prison and delivered Peter. It's Him today, bringing the same message, doing the same signs as the Gentile world is ending. Soon the Gospel will go to the Jew again and the seventy weeks of Daniel will be fulfilled. The Gentile church will be locked out, as I preached on last night, and you'll be without hope, without God. You'll be the virgin that didn't have oil in their lamp, and there'll be weeping and wailing and gnashing of teeth, as the Russian army comes in here and ravishes the women in the streets; takes your homes over; burns youse; and the things that they will do when they hit here: the Communistic world; which our nation is honeycombed with it. But the church is going before that happens. If He'll do it tonight, may God bless you.

⁴⁵ Father God, they are Yours now. Some three or four hundred raised their hands to accept You as their Saviour and to come near unto Thee. I pray, God, that You'll do something just now, that they might see that You are living, that their faith will not waiver from now on. I've just said that many times: experience.

Now, these disciples wouldn't have knowed that You could've killed a tree if You hadn't have done it. Many of these tonight who's never seen You, in Your power of Your resurrection, perform the works that You did before Your resurrection, before even Your death, how You did, they never seen it. So after they have seen it, then they'll have an experience, and they can go forth and be witnesses unto You. I pray that You'll grant it tonight, in the Name of Your Son, Jesus. Amen.

(I? I's or T's?) All right, prayer cards have been give out. We're not going to have much standing room here. So, we'll just have to call a very few. Let's see, last night we had those who did not have prayer cards. Wasn't that right? We called the ones without prayer cards. The night before we just skipped around through them. Night before that, I think we called from one to fifty, and then a hundred backwards or something.

⁴⁶ Let's begin tonight with prayer card I; I, twenty-five. Let's take it right there; that breaks it up in another place. I, twenty five, anybody got that card? Raise up your hand. Way back up in the balcony, all right, lady, come right down here, if you can make your way down through the audience. I, twenty-six, raise up your hand. Will you? If you can, if you're not able . . .

Some usher get over there around those people. There's a man on a cot there, and one man in a wheelchair, I believe. Somebody may be deaf and dumb and can't hear, so watch their card. Ushers up in the balconies, watch close.

I, twenty-five . . . [Blank spot on tape—Ed.] . . . twenty-six? Who has that card? Raise up your hands. Help me Brother Vayle, if you will, won't you? I, twenty-six, is it in the balcony? Stand up ever who you are. I, twenty-six, stand up on your feet; wave your hand, if you can. Maybe my voice is too weak. Call it. [Brother Vayle calls for prayer card I, twenty six.] All right.

⁴⁷ They're just give out. The boys come down, give out the prayer cards; mix them all up together every evening right along before the service starts and give them to anybody that wants them. One might get one over here, and the other one plumb back up here, and one back there, just anybody that wants them. Doesn't make . . . We're just trying to get some people up here. Then . . . That's just to make them feel good, to come up to the platform. Then when the Holy Spirit goes to moving, It goes out through the audience.

How many's been in the meetings before? Let's see your hands, and knows that's the truth. Good. How many's here for your first time? Raise your hand. Just about half; good thing you all don't come the same time.

Twenty-five, twenty-six, twenty-seven, stand up if you will. I, twenty-seven, thank you, sir. Come here. Twenty-eight; I, twenty-eight? Up here, a lady, come down, lady. I, twenty-nine? All right, sir. I, thirty? All right, lady. Thirty-one; I, thirty-one? All right. Thirty-two, thirty-three, thirty-four, thirty-five, thirty-six? How many have you got now? Is that about thirty-six? Thirty-six . . . Let's make it on up to forty. Thirty-six, thirty-seven, thirty-eight, thirty-nine, and forty. See, now, look around, see if everybody gets . . . their numbers are called and they can't get up.

Now, that doesn't mean they're going to be healed. I can't heal. God is the Healer.

While they're coming, let me ask you now, we're just exactly on time now, just about fifteen minutes and I'll be done with the service. Everybody be real reverent, set still, watch, pray.

48 How many knows or believes that Jesus Christ is the same yesterday, today, and forever? Raise your hand. Thank you. Now, what about you out there that won't be in the prayer line? When Nathanael come in the prayer line . . . When Peter come in the prayer line, Jesus told him who he was, where he'd come from, what his father's name was. How many knows that? Raise your hand. Saint John the 1st chapter; Peter believed.

Then Philip was standing there. He went around the mountain and found a friend by the name of Nathanael, come back telling him about it. And when Nathanael said, "Aw, nothing good could come out of Nazareth; it was a wicked little city."

He said, "Come and see."

And when he got there, walked up at the line where Jesus was, or out in the audience, or wherever it was; I'll say it was in the line. Jesus said, "Behold, an Israelite in whom there is no guile."

He said, "When did You know me, Rabbi? You don't know me. How did You know I was a Israelite? We all dress the same." He could have been a—a Arab. He could have been a Greek. The Palestinian garments and all, they wore a beard and turbans, and so forth, looked about alike. They were dark-complected people. Said, "How'd You know me?"

He said, "Before Philip called you when you was under the tree, I saw you." How many knows that's true?

What did that Jew say? "Rabbi, You are the Son of God. You're the King of Israel."

Jesus said, "Because I told you that, you believe?"

Would you do as . . . would you do, a Gentile, would you believe Him that way just the same as the Jew did?

49 When the woman at the well, when He told her what her sin was, where her trouble lay, she said, "Sir, I perceive that You're a Prophet." She said, "We know the Messiah will do that when He comes."

He said, "I am He that speaks."

She run into the city and said, "Come and see a Man Who told me the things I've done. Isn't this the Messiah? Isn't this the Christ?" If that was the sign of Messiah yesterday, it's the sign of the Messiah today, for He is the same yesterday, today, and forever.

The Bible says, Jesus said Himself, "I do nothing till I see the Father doing it first." How many knows that? John 5:19.

Now it's the Gentile's age, it's time. The Lord bless you.

Be reverent, pray. Now, ever who's on this machine here, watch it close 'cause we'll . . . [Brother Vayle speaks to Brother Branham—Ed.] Yes. Now, Dr. Vayle just told me if somebody has to go, for the next fifteen minutes or so, it'd be best to go now; don't disturb. We want real reverence. See? Just as quiet as you can be.

⁵⁰ How many knows that a woman, one day, didn't have a chance to get in the prayer line? And she had a blood issue, and she touched His garment, and run off out in the crowd. And Jesus turned around and said, "Who touched Me?" He didn't know who touched Him. If He did, He told a story. He couldn't tell a story, 'cause He was God. So He said, "Who touched Me?" Everybody denied it. But He looked around, that little woman, knowing in her heart she'd been healed, He found that faith. He told her that her blood issue had stopped because she had believed. How many knows that?

Does the Bible say that right now He's the High Priest, that's setting at the right hand of God in Heaven, that could be touched by the feeling of our infirmities? How many knows that? Well, if He's the same High Priest that He was when He was here on earth, how would we know He was the same? He'll have to act the same.

⁵¹ Now, you that hasn't got a prayer card, raise your hand, wants to be healed: everywhere. Now, you look to the High Priest and say, "Lord God, I believe Jesus to be the Son of God. I accept Him as my Saviour. And I want to believe that man because he's quoting the Scripture; I've read it many times. It's a little hard for me to see it right now, but let me touch His garment; let me touch Jesus' garment, the High Priest." Not mine, I'm just a man. It would be just a dead touch. But you touch Him, and say, "Lord God, let me touch You," and see if He don't turn right back and use my voice to tell you the same thing He did the woman at the well.

Oh, brother, this is not in a dark room; this is out here before you all. How many in the prayer line here is a stranger to me? Raise up your hands. Every one of you? How many out in the audience is strangers to me, I don't know you? Raise up your hands. I don't see even a person that I know of in the building tonight, 'less it's Brother Gene Goad here with the tapes.

⁵² Now, be real reverent; set still. This is the time where my ministry is found to be the truth or a lie. Now, there's few thousand people in here tonight: place is packed out. Now, if Jesus Christ is the same yesterday, today, and forever, He's got to act the same yesterday, today, and forever. Then if He keeps His promise on this, He keeps His promise to you for your sickness and whatever more. Is that right? How much harder would this be for Him to do than it would be to heal your

sickness? Hmm. You see? Your sickness is in the Atonement. This is not; this is the promise.

I suppose we're strangers, lady. Now, watch. To the audience, now be real reverent and listen close. Now, ever who's on this machine, step it up as high as you can. Now, here's a woman that I've never seen. I'll raise my hands. I've never seen the woman in my life, as I know of. If we're strangers would you raise your hand, lady? First time we've met.

⁵³ Here's exact picture of Saint John 4. Everything we do or say must come from the Scriptures or we won't accept it. A woman and a man meeting for their first time in life . . . Now, if she's a Christian, I don't know. She might be a critic. She might be an infidel. She might be a critic disguising herself. If she is, watch what happens.

If I told the woman that she was sick and just guessed if that was right . . . I don't know if she is, but if I told her she was sick, and I say, "I lay my hands on you now. You're going to get well," she'd have a right to doubt that. But if God will tell something like He did to the woman at the well, or something that she knows back in her life that's happened, then she knows whether that's the truth or not. And if He knows what has been, surely He has power to know what will be, if He knows what has been. Is that true?

Now, remember, I am doing this, not because it has to be done, but because Christ promised it would be done. Remember that? And this is the sign that the Gentile age is ending. The hydrogen bombs are hanging yonder, ready for you. Get right with God; the Rapture is coming soon.

⁵⁴ I just want to talk to you. Being that I've never seen you, why you think that Jesus talked to the woman at the well? Now, you don't have to answer me; I'm just talking to you. He talked to the woman at the well, first to catch her spirit. He asked her for a drink; that's get a conversation. And when He did this miracle on the man, he said, "You're the Son of God."

The woman said, Samaritan said, "You're the Son of God."

But what did that great big starchy bunch of Jews say? "He's a fortuneteller, Beelzebub."

Jesus said, "You speak that against Me, it'll be forgiven; but when the Holy Ghost is come, does the same thing, one word against It will never be forgiven in this world, or the world to come." Then, if God does it, look what a place this audience is in tonight. Watch what a place the unbeliever's in, never to be forgiven, no matter what they do. That's Christ's Own words. His words can't fail.

55 I'm trusting the audience can hear my voice. May the woman stand still. The woman is from out of town. She isn't from this city. Neither is she from this state or this nation: she's a Canadian. And she's from a place called Ontario. And the woman has been sick for some time. She is suffering with a condition in her side. She don't know what it is, because the woman has her own ideas about Christ, and she believes in Divine healing and not the aid of a doctor. That's right. The place is high, causing you this trouble, which is a infected tooth. Another thing, you got someone on your mind that you're praying for, and that's your son. He has a nervous breakdown. And he's in the city, a big city, called Toronto, Canada. That's right. If those things are right that's been said . . . I don't know what it is; the tape will tell me. If those things are right, raise your hands. Whatever you have desired . . . When you come up here, there was a black shadow over you. The black shadow has gone, so you are healed or whatever you asked for; you've received it. Go back to your home rejoicing. If He knows what it was, He knows what will be. Happiness is ahead of you. Go rejoicing and thank God.

"If thou canst believe . . ." Now, how many believes? Now you believe. Now be reverent.

56 Are we strangers to each other, lady? If we are, would you . . . we just raise our hands so that the people would know? If our Lord Jesus remains the same, He is the Vine and we are His branches. You're a woman; I'm a man. You're conscious that something's going on. There's a feeling to the woman, if you want to take my word. There's a—a real comfortable, sweet, meek, feeling that just now coming on the woman. That's right. That Light that you seen on the picture, is settling right around you.

The woman is not from this city. She is not from this state. She's from a large city. And in the middle of the city is old buildings, big rock places. And she's near Niagara Falls. She's from Buffalo, New York. And you're not here by yourself. Your husband's with you. You are suffering with a nervous condition. That nervous condition brought on because of an irritation, and the irritation is a female trouble. Your husband is wanting healing also. His trouble is in his face; or, it's his jaw, and in his throat. He's here now. I feeled his spirit pulling.

And you're praying for somebody that's an old man. And that old man is your father-in-law. And I see you doing something to him. You're trying to get him, or telling him something; it's deaf. No, it isn't. He's blind. And he went blind because of sugar diabetes. And he's in Buffalo now. That's THUS SAITH THE LORD. Are those things true? [The sister says, "Every one, yes."—Ed.] Every word. Then go and receive what you've ask for. Jesus Christ will grant it to you. Amen.

57 Come. I suppose this is our first meeting time, sir? One of these days we're going to stand in the Presence of Him Whose Omnipresence we're in now. Now, everybody, real reverent. You pray out there, you without prayer cards now; start praying.

Somebody was just healed. It was a man, but it wasn't this one. The Spirit's on the man. Sir, you know standing by me wouldn't make you feel like that. Isn't it wonderful? I wish the audience. . . [The brother said, "It's God."—Ed.] Thank you, sir, then you shall receive God's reward. Yes, the Lord God bless you, sir. I'm a stranger to you. You are suffering, sir, with a tremendous nervous condition. That nervous condition is caused from a—a slipped vertebrae in your back. And it's 'cause here some time ago you was lifting something, but it caused a spasm like to come and pulled the vertebrae. Also, and I see you missing. . . You're coming from a table, refusing to eat, because you got a stomach trouble. You have come from an operation recently. That operation was a kidney removed from your back. That's right. And you're from a city that's got some kind of a triangle near a place called Penny. . . Oh, it's this city; you're from this city. Your name is David McFarland. Go on your road home and be well. Jesus Christ healed you when you come up there. God, be merciful.

Do you believe? Be reverent now, please, just a moment.

58 This man setting right back here, suffering with a back trouble, right there on the end of the seat. It can't. . . Lord, help me. Mr. Henderson, from Cincinnati, um-hum, now you know who I'm talking about, don't you? Your back trouble, sir, has left you now. Raise up your hands and praise God, and go on your road, and be made well through Jesus Christ's Name. Amen.

Do you believe? The Spirit keeps moving; right behind the man there sets a nervous trouble. You believe that God heals you? Raise up your hand; accept it if you believe it. It's all over now.

There's a kidney trouble, lady, right back there with a kidney condition. You believe that God makes you well, lady? If you do, raise up your hand; accept it. Respond to God's call. You missed it. I'll show you whether you missed it or not. It falls on this lady setting right here with her handkerchief over her mouth. This lady setting right here had a back trouble too. That's right, lady, didn't it? Yes, sir. You just come from an operation, a cancer operation. That's right. Your name is Virginia. That's right. You're healed, Virginia. Jesus Christ makes you well.

You missed it, Mr. Anderson, because you didn't respond. See? See? Oh, how much can you unbelieve? You see the sovereignty of God?

⁵⁹ I'm a stranger to you, lady. I do not know you. We do not know each other. Jesus Christ knows us both. If God will reveal to me what your trouble is, will you accept it? You will. Reverent. . . Now, just a moment. Something taken place. "If thou canst believe. . ."

Sister Kidd, I know you're worried. I'm not going to call your name. It's that boy, that hemorrhage. I know you setting here, Brother Kidd. Now, stop worrying. See?

Keeps blood coming from somewhere, I. . . Oh, it's right here. It's not from you. It. . . You're here for your brother, and your brother has a rare blood disease. I see him as he's—he's lost some of his fingers. His legs has come off. One of his eyes are out. And the main thing, he. . . I see him years back; he was a Christian, lovely, and he's backslid, and you're here to stand in his place. That's THUS SAITH THE LORD. Do you believe? [The sister says, "Oh, I do."—Ed.] God, give to you, sister, the desire of your heart. Amen. Have faith in God. Don't doubt. Just believe.

⁶⁰ You are suffering, sir, with trouble in your eyes (That's right.), and your nerves, and you got a growth and that growth is on your neck. That's right. You believe God? You're praying for your daughter too. Your daughter's not here. She's got a blood disease, and she's in a place called Dayton. She's in a hospital. Her name is Stella, and she's backslid, and you're praying for her soul. That's THUS SAITH THE LORD. Send her that handkerchief, and believe with all your heart, and she'll come out of it.

Hallelujah. I know you think I'm crazy, but I know the Holy Spirit is present. Believe; don't doubt.

The little lady with that handkerchief up to your mouth, you got eczema on your ear. That's right. That's THUS SAITH THE LORD. It's going to leave you, sister, if you'll believe it. Put your hand on that lady setting next to you, put your handkerchief will wipe the tears off, sister. Do you believe that asthmatic trouble will leave you? All right, then you can have it. I challenge you, in Jesus' Name, to believe it.

⁶¹ There sets a man, setting there looking right at me. He's praying. He's got someone on his heart; that's his sister. That's right, sir. I don't know you; I've never seen you. But your life you couldn't hide; we're in contact with the Holy Spirit because of your faith. If God will tell me what's wrong with your sister, will you believe me? She's got arthritis. That's exactly right. She's not here, for she's in Kentucky. That's THUS SAITH THE LORD. That's right, raise your hand. All right. Go believing. Have faith. Don't doubt.

What do you think, setting here, the big man there, white shirt on? You're praying too. You said just now to God, "Let the man speak to

me and my prostate will be all right.” You believe it is? If you believe it, raise up your hand, and accept it, and you can have it all right. Why don’t you believe? Oh, how He wants to heal the sick and the afflicted.

⁶² Setting there praying, at the end of the row with them hemorrhoids, you believe God will make you well? You accept it? You can have it.

The lady setting next to you there, with nervous trouble, you believe God will take it away from you, lady? You believe it, you can have it.

What about you? Do you believe me to be His servant? You believe these things that’s being done comes from Christ? I don’t know you. I’ve never seen you. God knows you. If that’s right, raise up your hand.

⁶³ This audience. . . This can go for hours. You see what condition it puts you in. Jesus, when one person touched Him . . . “What is this?” It’s your faith. I have not one thing. I can’t operate this; you operate it. Look at the gift of God was in Christ: He had the Spirit without measure. You believe that? When God showed Him a vision, told Him to go away from the house of Lazarus, ’cause He did nothing till the Father showed Him, and He went from Lazarus’ house and was four days. The fu- . . . vision was fulfilled. He come back, went down to the grave, and He said, “Father, I thank Thee Thou has already heard. But I say it for those who stand by, ‘Lazarus, come forth,’” and a man, dead, raised. He never said nothing about virtue going from Him. Why? God was using His gift.

This little gift is like a spoonful of water out of the ocean compared with that. But it’s the same chemicals is in the spoon, is in the whole ocean. Then when He was passing around, no vision, the woman touched His garment; that made Him weak. He looked around, said, “I got weak.” That was the woman using God’s gift. Jesus is the same yesterday, today, and forever. The visions comes; tells where to go; and what to do; and so forth. Then when we come into these meetings, what makes the weakness is your own faith pulling from God the things that you desire, making Jesus the same yesterday, today, and forever.

⁶⁴ This woman here, I know her not. I have never seen her in my life. God knows you. You’re not from here. You come from another city; that’s from Dayton. It’s correct. You’ve got trouble in your spine, haven’t you? You got trouble in your chest. You got a female disorder. That’s right. Your name is Mrs. Morgan. That’s true. Now, go back and be healed in Jesus Christ’s Name.

“If thou canst believe, all things are possible.”

Do you believe? You believe that back trouble was healed, setting there? If you do, go off the platform rejoicing, saying, “Thank You, Lord,” and be made well, if you can believe.

Come this way, lady. You believe that heart trouble left you? Go off the platform rejoicing, saying, "Thank the Lord," and be made well. Just don't doubt it; just keep believing.

"If thou canst believe, all things are possible." You have back trouble and bothered with arthritis. You believe that Jesus Christ will make you well? Go off the platform, rejoice, and say, "Thank You, Lord, for healing."

⁶⁵ You want to go eat your supper and be made well, stomach trouble leave you? Go eat your supper and be made well in the Name of Jesus Christ.

Do you believe that asthma condition will leave you? Go on your road, and rejoice, and say, "Thank You, Lord." Be made well.

You had a stomach trouble too, started on you way years ago when you was in the menopause. You're healed now; go on your road and rejoice, and say, "Thank You, Lord." If you can . . .

You had a heart trouble. Really the heart trouble was a condition in your stomach: when you eat and lay down, it makes it worse than ever. You're healed. Go on your road and rejoice.

⁶⁶ I challenge the whole crowd to believe it. "If thou canst believe, all things are possible." Do you believe it? Then put your hands over on one another and let's pray.

Lord God, Creator of heavens and earth, heal this audience. I pray that You'll grant it just now for Thy glory. Bring Thy power down and let this be the hour that Your Spirit will surge through this audience, and that each and every one of them will be healed. Grant it, O Eternal God.

Send Thy Spirit upon these people, upon these handkerchiefs, and may each and every one of them be healed just now. Get glory unto Thyself, O Eternal One. I be Thy servant, Lord. Honor the prayer of the people. Grant it through Jesus Christ's Name, for God's glory. Amen.

⁶⁷ I want every one of you now that believes, after you have seen Jesus Christ prove Himself the same yesterday, today, and forever, you that raised your hand a while ago; if you believe me to be His servant, and my prayer will help you get through to God, come here and shake my hand, and stand here, right now. Give us a chord on the or- . . .

Divine healing is only for one thing; that's to draw people to Christ. I believe there's not a sick person in our midst right now. I want you to come here, each and every one that believes that God is in this building, and you raised your hand to Him a while ago that you—you want . . . and you are convinced now that Jesus remains the same yesterday, today, and forever, and you want me to pray with you, come here just

now while we sing and pray. That's right. All you that's repenting and wants to come to Christ, come right up close now. Come out of the balconies. We got time.

All right, give us a chord there on our song, somewhere, all right. Oh, look coming. . . ? . . . That's it. All you in the balconies that can't come down, walk right down to the railing, if you want to be regar- . . . you want to be included in this prayer, that you're repenting.

68 You believe that Christ is standing near. You believe that these signs are given for you, that Christ is near. Stand right out in the middle of the aisles if you can't get in here, then, or, either, stand down next to the place while we pray.

Has God spoke to you that I've told you the truth? If you believe it, raise up your hand. Here's hundreds times hundreds standing. There's hundreds up in the balconies. They're standing all around, all up and down the aisles, up and down through here, coming to Christ after you have seen and experienced, now you want to take your place in Christ, to accept Him as giving to you everything that you have need of in this journey.

69 I want the ministers of God, that's standing present here, to walk up on the platform with me. You cooperating preachers, come here to the platform just a moment. You're going to see something like you haven't seen in a long time, maybe never. Come up here, ministers. You servants of Christ make your way out to *here* and come up in here just a minute.

Oh, if anyone could look and see this audience. They can't even get into the aisles. They're standing just the best way they can. Surely, God will respect this.

All right, sister, on the organ, play *My Faith Looks Up To Thee*. Just lift it as high as you can. Every one of us now, together, singing this good old hymn. I want the song leader to come here just a moment and lift that to us, if he will, please.

70 *My Faith Looks Up To Thee*, all right, everybody.

My faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour Divine;
 Now hear me while I pray,
 Take all my sin away,
 Oh let me from this day
 Be wholly Thine!

Now, quietly, with your heads bowed.

May Thy rich grace impart
 Strength to my fainting heart,
 My zeal inspire;
 As Thou hast died for me, (While you're thinking of
 that now.)
 O may my love to Thee,
 Pure, warm, and changeless be,
 A living fire!

Let's hum it together now. [Brother Branham begins to hum—Ed.]

⁷¹ Great Jehovah; His Spirit is moving on His people. Believe me as His servant, I come as your brother. I come to you with a Message, of this dying generation. Your days are short, friend. You're in the hour of decision. The Lord Jesus!

Excuse my humble way of preaching. I'm not much of a preacher, but receive me as your brother because of the signs and wonders that Jesus does. Receive Him as your Saviour now, and your all-sufficient One, Who can give to you the desire of your heart.

Humbly, while you're humming this song, look to Him now. "Look to Me all in ye ends of the world," as Moses lifted up the brass serpent, they looked and lived. You look and live, whatever your need is in Christ just now.

⁷² These ministers standing here are wel- . . . ready to welcome you into their church, as soon as you get your sins under the Blood. They will baptize you in Christian baptism. You could not raise and come down here unless God told you to. "No man can come to Me, except My Father draws him first. All that comes to Me, I will give him everlasting Life, and will raise him up in the last days."

My dear friend, after you have seen the power of His resurrection, He's proven to you tonight that He is not dead. Tonight, He is your Saviour. Tomorrow He is your Judge. Be . . . Take Him tonight; let Him save you from all your unbelief, all your doubts, all your indifference. Now, just pray in your own way now while we lead you to Christ in prayer. I want you to bow your heads and be just as sincere. Pray under your voice just a moment, while I offer prayer in your behalf.

⁷³ Lord God, over this building where thousands are standing and sitting; the Holy Spirit, It's now here baptizing, moving in sweetly with the great Knife of God, the Word of God, that's sharper than a two-edged sword. We know that there is written in the Scripture, "No man can come to Me, except my Father draws him first." They have come, Lord. They are Yours. You give them to Your Son as love gifts.

I, as Your servant, prays this prayer of faith, with all that's within me. I pray, God, that every man or woman that's standing here in deep

contrition, that's offering to You the adoration of their hearts, I pray that You will give to them their desire. Save them from sin. Take them away from their habits and their indifference. Take them from their unbelief. Grant it, Lord. And may this be a time that after this prayer is finished, may the Holy Ghost come down from Heaven, like a rushing mighty wind, and sweep over this building.

You're here, Lord. I commit them to You. O, Lord, grant it. Heal the sickness that's in our midst.

And now to Satan: you've lost the battle. Christ has won. I charge thee, Satan, in the Name of Jesus Christ, come out of this building, come out of this place, come out of this people for they are free! I set them free in the Name of the Lord Jesus Christ!

Raise up your hands now and give Him praise, and the Holy Ghost fall upon you and baptize you into the Body of the Lord. . . .



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

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