
BLIND BARTIMAEUS



Shall we bow our heads just a moment for prayer before we set down.

Our heavenly Father, we thank Thee tonight for the Lord Jesus, Who has redeemed us from a life of sin, and was wounded for our transgressions, and with His stripes we were healed. We're so glad tonight that He is alive for evermore among us.

We pray, Father, for all the people's tonight, that You will give to them everything that they have need of, both spiritual and physical blessings. And may it be tonight when we leave, may we say like Cleopas and them at the first resurrection, "Did not our hearts burn within us, because of His Presence." For we ask it in the Name of Thy beloved Son, the Lord Jesus. Amen. May be seated.

² This afternoon it is a privilege for me to come to minister in His Name. Last evening I was given some cloths and little notes, and I prayed over them and answered your notes back to the best of my ability. And now tonight, I see they got some more laying here. Tomorrow will be pretty busy day for us, we—I got a double service, and them right together almost, tomorrow. So if you will, and be so kind, if you just write to Jeffersonville to me, and I'll be glad to send you a—a cloth that I prayed over there. I send out several thousand a week. There's no charge; there's nothing attached to it, it's just everything's free; and I'm not trying to get your address; I have no radio programs, nothing to sponsor. Just—just send, and it's yours absolutely free. And I prayed over each one.

Now, the letter that you get for instruction. . . We have a prayer band all the way around the world. Some of them has to get up at one, two, and three, o'clock in the morning. And there's just thousands of people praying at once. And the Lord Jesus is doing some wonder. . . [Blank spot on tape—Ed.]

³ Now, in the Bible, many reads and say, "Anoint my handkerchief." Now, I don't pack anointing oil; that's all right though (See?); that's just fine. The Bible does teach to anoint with oil. And anything the Lord does, why, and blesses, I'm sure for it. But now if you'll just watch, the Scripture doesn't say that—that Paul anointed the—the handkerchiefs; they said, "They took from the body of Paul, handkerchiefs and aprons." Acts 19. And see, they had noticed that God was with the apostle, and so they just—that's—they knew that.

And you know where I think Paul got that in the Scriptures, when the Shunammite woman, her baby that had been promised her by Elijah the prophet, because she was so kind to him and did for him. And he told her that she was going to have a baby, and she didn't believe it. So then the baby came. And when it was got to be a young child, ten, twelve, years old, one day it was out in the field with his father, about eleven o'clock. I think it must've had a sunstroke, it's . . . "My head, my head," the baby cried.

⁴ However, the father took the young servant and had him pack the child, laid it on its mother's laps, and about noontime it died. And she took it and put it on the prophet's bed. What a wonderful place to put it. And then she said, "Saddle a mule and ride and don't stop. We must go to the prophet." She wanted to find out why that the baby had died.

So God don't reveal all things to His servants, you know. So Elijah didn't know why it died. But He had a staff that he had handled, and he told Gehazi, his servant, "Now, you take this staff and go lay it on the baby."

And now, I think that's where Paul must've got laying handkerchiefs on the people that come from him. He knewed what he touched was blessed. If the people . . . But the woman in that case, she knew—she didn't know about the staff; she knew God was in His servant. So he went and laid his own body across the baby and it come to life.

⁵ Now, there's many—sometimes there's thousands of these a week. And the other night, about two weeks ago, a little more, in Old Mexico, is a pathetic sight. Three nights service. And after a little baby had been brought back from the dead . . . When I went in that night . . . The poor people didn't have handkerchiefs. A good first class brick mason has to work eight days straight, save every penny, to get himself a pair of shoes. Gets about sixteen pesos a day, and there's about twelve and a half pesos to a dollar. That's Pancho. But little Pedro that works out in the street, he has, well, perhaps eight pesos a day. He's got six children to feed. Little tortilla, he get about two for a peso. So he can't get any shoes, he just goes barefooted, to feed his children. Oh, it's pathetic.

If you'd only see, dear Christian friends, to see how happy we are to be an American. It's a saying, "It's great to be an American." That's more than just a saying; that's a truth. This is a blessed nation. We should appreciate it more than what we do. See the people well fed and clothed, and intelligent people. Go in some of those countries where they lay by the tens of thousands, and not even dressed, and starving. And many of them die from starvation right on the grounds, waiting to be prayed for. And you can just imagine what a pathetic sight it is.

So, I trusting to God that somehow that . . . Well, I—I can't do nothing about it, only pray and minister.

6 And now, with these handkerchiefs, I pray over them now, if you will bow your head just a moment with us, so that they go out.

Now, kind heavenly Father, these handkerchiefs here represent poor, sick mortals. I'm so thankful that they believe in You, Lord. And even though, after their doctor maybe, has give them up, they still believe that there's hopes if they will ask You. Maybe Thou knowest, maybe some poor old blind daddy, somewhere out here in the rural, setting, little dark place tonight, waiting for a handkerchief to come home. A mother with her baby that's just at the point of death, couldn't bring it, waiting for the handkerchief to come home . . .

Dear Father, we pray that You'll watch over each of those. And we're taught in the Bible that they taken off of the body of Saint Paul, handkerchiefs and aprons; they were laid on the sick, and unclean spirits left them and diseases. Father, we know we're not Saint Paul, but we know that You're still Jesus, and it was You that did the work.

7 And so now in this Scripture, it was taught that when Israel was cut off from the promised land by the Red Sea . . . One writer said, "That God looked down through that Pillar of Fire with angry eyes. And the sea got scared and opened up a way for God's people to cross over."

And Father, when these handkerchiefs are placed on the sick tonight, may those eyes look back through the Blood of Jesus, to Who died for this purpose. And may the diseases, the enemy that's got the people bound, be scared and move back off of the people, and let them cross to the promise of good health and strength. For it's this purpose that we send them in Jesus Christ's Name. Amen.

You can get them just as soon as the services is over. Now, because of the congestion and people standing . . .

8 Tomorrow at eleven o'clock, the pastor here, Brother Bigby, asked me to speak a evangelistic service for him tomorrow at eleven o'clock. And that I'll do, the Lord willing.

And then at three o'clock the closing healing service, we're to turn it to a prayer for the sick tomorrow afternoon again. And we invite you to come out. When this was asked Brother Bigby, I was so happy to hear him say that he would gladly do this. And I appreciate that, because it makes a good fellowship. Other ministers are here, and they have their own meetings, and I always like to have a Sunday afternoon meeting, so every member can go back to their own church for Sunday night and have their service. And that's the way I intend to do it in the tent services too, as I have in the future: Try to have Sunday afternoon

so to let everybody go to their own church. I thank Brother Bigby, and I think that's real Christian gentleman to do that.

⁹ And I certainly appreciate these pastors who has sent their congregation in to be prayed for. And I only hope with all my heart, that something has happened that will cause churches to be better. And I pray that God will start a old fashion revival here that'll just sweep the nation wide, from right out of this country, beginning at this time.

Now, now, in the healing services, that any one must remember now, that's there's not nothing that any individual can do to heal another. The only thing that can do, is for the person to have faith in the Lord Jesus Christ. See, your salvation was completed at Calvary. And everything that you have need of in your journey here on earth, was purchased for you at Calvary, done finished.

¹⁰ Now, God will never judge you for being a sinner. He can't judge you, 'cause sin was paid for at Calvary. And you're not a sinner, you are a rejecter. See? He—He judges you for rejecting salvation when it's been offered to you. But Jesus . . . John, when he saw Him, he said, "Behold, the Lamb of God that taketh away the sin of the world." And all sin question was settled at Calvary.

And now, to maybe some of my clergy brethren, who may be not be able to see Divine healing in the light of the atonement, you cannot deal with sickness, or sin, without dealing with sickness. 'Cause sickness is a attribute of sin. Before we had any sin we had no sickness. So when you're dealing with sin, you're dealing with sickness indirect.

And when Jesus settled the question for sin, He settled the question for every attribute that sin caused, even to death itself, the penalty of sin. So you see, it was all paid for at Calvary.

¹¹ Now, the only thing that any individual has to do, it's your own personal faith, not the faith of some minister, not the faith of some other individual, but your own faith in the resurrected Lord Jesus, accepting what He did for you at Calvary. Any true Divine gift will always point to Calvary.

Now, first in the initial way is the Bible, the Word of God. And everything that's done in the church should be based upon the eternal Word of God, which is the Bible. There's no other foundations that can be laid than that which is already laid. And this is the Book. And a Angel had told it to John, or brought it to John, rather, at the last Book. He said, "Close up the Book," and so forth. And it's sealed. And said, "Whosoever shall take away or add to this Book. . . ." Nothing can be taken from It or added to It. Therefore this Book is God's blueprint for us to follow. And it must come from the Book. Nothing more, or nothing less, we must take the whole Gospel, add nothing

to it, and just take it the way It's written here in the Book. That's the whole thing. Every Bible believer believes that. And we just want to fellowship around that.

¹² Now, Jesus—that I might speak to you this way, when He was on earth, He did not claim to be a Healer, He claimed He only did as the Father showed Him to do. Is that right? How many ever read that in the Bible? You know, Saint John 5:19. That Jesus Christ Himself, never healed anybody, no. He said, "I do nothing till the Father shows Me first what to do." He saw a vision of what to do, and then He did what the Father told Him. He said that, and His Words, of course, is true, isn't it? Saint John 5:19, when He said, "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."

Now, He had to tell the truth, because He was infallible; He was the Son of God. And God Himself, was in Christ reconciling the world to Himself. The Body, the Man was Jesus, the Son of God; but the Spirit in Him, was Jehovah Itself, tabernacled here in human flesh, in order to take away sin.

¹³ Did you ever notice the great thing, why God did that? Now, God had to be made flesh, because it wouldn't be right if they. . . If somebody else was flesh, and if God was a Man of flesh Who sent a different man, to make two men, having two Gods, it wouldn't be right. See, because God Himself couldn't send somebody else and be just. If He pronounced the penalty, He had to take it Himself. In order to do it, He had to make Himself a body, which was a created Son, Jesus Christ, Himself dwelled in this for the suffering, made Himself a little lower than the Angels to take the suffer for sin and for sickness.

Now, may the Lord bless you greatly. Now, tomorrow, I'm not—won't be preaching tonight. I just been out—come from the room praying. And the Holy Spirit is right. . . I seen one person healed since I stood in the meeting right here, and that's true, since I've been standing here.

¹⁴ Now, if you just be in prayer, I just want to speak a little bit from the Scriptures to get kind of a feeling for the Word. And His Word will never fail, mine will fail; 'cause I'm just a man. But His Word can't fail, because it's God. And I want to read just a—verse of His Word. And if you take no more than this verse home with you, you'll certainly profit by being at the meeting. And now, over in the 18th Chapter of Saint Luke and the 42nd verse, we read this:

And Jesus said unto him, Receive thy sight: thy faith has saved thee.

May He add His blessings to His Word. Now, I want to speak—there’s several little bright eyed children setting here tonight. And if there is a tomorrow, they’re the men of tomorrow. And just a tiny drama, if you older ones will understand, tomorrow will be your time at the evangelistic service, but for the children also, we read this Scripture.

¹⁵ And it must have been a—a rather a chilly afternoon, nothing had been stirring through the day; the people had all been inside the city, and nothing had been stirring. And he gets up, I can see him as he moves over to the direct rays of the Syrian sun as it—against the wall of the city. Setting about a hundred yards from where he was, he felt his way over, being blind. And as he set down, he continued what he was thinking. He said, “Now, I’m in the sunlight, so I’ll continue my thinking.”

You know, it’s good to kinda get alone and think things over once in a while. It’s good for you to do it. And he continued, he was thinking what great tragedy had struck him. And how could he, being a son of Abraham, and all this tragedy happen? Just how could it be?

If he’d only knew, the Bible says, “All things work together for good to them that love God.” So how—he being a son of Abraham and could be in this condition. . . He remembered no more than six weeks ago, one night, of his darling wife who loved him, very devoted to him at his little home; she’d taken sick.

And the doctor had come out to examine her, and he said, “Bartimaeus, I’m sorry to tell you, but there is nothing that I know of in the line of scientific research today that can take the fever off of your wife. And if this fever keeps raging, she’ll probably be dead by morning.”

And as the doctor left and—and Bartimaeus said, “Doctor, I’ll—I’ll pay you if—if—if I could beg a little money. You know, doctor, I’m a beggar.”

And the kind hearted gentleman said, “Well, that’s all right, Bartimaeus.”

¹⁶ And he moved his way out of the house, not letting his beloved wife know what had happened, he went along the side of the building and knelt down in the great Palestinian moonlight, which is beautiful. And not being able to see, not being able to get far from the house, ’cause he had to feel his way back. He raised his hands and said, “Jehovah, I love Thee, and if Thou will just let my precious wife live, I have two little turtledoves that I attract the attention of the tourists as they pass by; they do little tumbles over each other. And that attracts attention. I get an alm from them.” Because there’s many beggars in the land then. And the first man coming out of a morning, they didn’t have too

much money, and he'd give the first beggar an alm. Well, that just about settled it for the day.

"But if You'll let my wife get well, I will go to the temple and give You these two turtledoves as a sacrifice." Well, in God's grace, she got well. He offered the turtledoves.

¹⁷ Just a few weeks later, he had to call the doctor again for a lovely little girl, his daughter. How sweet she was. She'd come in at nighttime when her blind daddy would come home, and set on his lap, and stroke his whiskered face, say, "Daddy, I—I love you."

He'd say, "Oh, darling, if . . . Rachel, if I could only see you. How do you look, honey?"

And she'd say, "Well, mother says I'm pretty; I have black hair and black eyes."

"Oh, you look like your mother did."

"Aw," she said, "Now, you—now you're trying to flatter me."

So then, when she got sick, he went out and prayed to Jehovah, and said, "Jehovah, I only have one thing left. And if You'll let my little girl get well, I promise You that I'll give You tomorrow, my lamb." And his girl got better.

¹⁸ And the next day he was on his road to see the—to see the priest and to offer the offering. And when the priest saw him, he said, "Where goest thou, blind Bartimaeus?"

And he said, "Oh, priest, I go to the sacrifice to offer my lamb."

"Oh," he said, "you cannot do this, oh, Bartimaeus." Said, "I'll give you money to buy a—a lamb."

He said, "But priest, I never told God I'd give Him a lamb. I told Him I'd give Him this lamb."

See, children, how real it is. You must keep your promise to God. Even in your little young days, when you make a promise to God, keep your promise. No matter how hard it seems, you keep it anyhow. You be true to God.

¹⁹ Then, you see, in those days . . . These days a—a blind man is usually led by a trained dog. In those days they was led by a trained lamb. So the priest said to Bartimaeus, "Bartimaeus, thou cannot offer this lamb, for that lamb is your eyes."

He said, "But oh, priest, if I keep my promise to God, God will provide a lamb for Bartimaeus' eyes." So he goes and offers the lamb.

Got a little chilly, so he pulled his ragged coat up over him, moved sideways again. And he continues, as he shifts around towards the west where the sun comes down from the Jordan crevice there, across to the

wall of Jericho. I can see him as he moves his ragged coat up and shivers a little, turns around, said, “Well, I haven’t got a coin all day. Perhaps maybe I am—won’t have any today. And what will I tell little Rachel tonight when we can’t take bread home?”

²⁰ “But I remember when I was young.” he said, “I remember when I used to look up to the skies and see how pretty it was at night, the stars, how beautiful the trees were when they were blooming, what the sunlight looked like. I’d jump up into my dear old mother’s arms, who’s passed on years ago. How she used to rock me and tell me the great stories, how Jehovah stood for His people: Down in Egypt, how that He brought the people out of their troubles, how He opened the Red Sea and brought them into the wilderness and fed them manna out of heaven for forty years.”

“And how that one day when they were in need of healing, God in His mercy, had the prophet Moses, which was led by a Pillar of Fire, an Angel in the form of a Pillar of Fire, led the prophet Moses as he led the children. And one day they had need of healing. And they erected a brass serpent. And every one that looked at that serpent was healed. “Oh,” he thought, “what if I could only been with them then? You know, I’d have someone to lead me right up to the direction of the serpent, and then I’d raised up my eyelids and ask Jehovah, and looking on the serpent, I’m sure He’d a had mercy on me. But alas, them days are gone. The priest tells me that the days of miracles is past. My church says them things can’t happen no more. Jehovah was great then, but He just quit with the people.”

²¹ What a sad story, if Jehovah’s great to begin with, He’s Jehovah all the time, and always great. But it seems like it’s repeated again today. The people forget that God is from everlasting to everlasting. He’s infinite to begin with; He’s infinite at the end. And if He did something at the end—at the beginning, and a crisis arose, and the people were dying, and nothing could help them, and He made an atonement for their sickness in the wilderness; and if the same crisis is raised today with cancer, heart trouble, TB, and many things that we have no remedies to heal, or to take care of; then if He doesn’t act the same way today, then He did wrong when He act then. He’s got to act the same.

We learn more; we’re human beings; we become more cultured. Or—I just don’t like the word culture. We become wiser, maybe. And so then when . . . But He doesn’t. He was perfect to begin with and He’s perfect forever. There isn’t any difference in God; He’s always the same.

22 But as our blind beggar friend tonight, thought on these things. “Surely, Jehovah didn’t die. Surely, He hasn’t got weak. You know, I remember my mother telling me of the great tragedy that happened in the wilderness, and how that leprosy even was healed. O great Jehovah. And I am Abraham’s child, and got an heir to the same promise. But what’s the matter with me? They tell me those days are gone. Maybe they understand more than what I do. Maybe—it’s just my—my condition today. Maybe I’m just lonesome because I didn’t get nothing to eat.”

So he shivered a little bit as the sun begin . . . After a while he hears a footsteps coming. He raises up, runs towards the road, said, “Please, kind sir, as you’re passing through, I am Bartimaeus the beggar at the gate. Would you be so kind to give me a coin, I—I have a wife and child at home which is hungry.”

“Away beggar! Out of my way. I must be on my road.”

“Well, thank you, kind sir.”

23 Goes over and sets down again. He takes up his study again. And begins to think, “Now, just remember, not over five hundred yards, or— or maybe a mile, from where I’m sitting right now, Israel passed over this Jordan I hear roaring behind me on dry land. And down there is a pile of stones raised up, they tell me, as a memorial.”

“Oh, I remember it when I was a little boy, mother taking me down there one day and showing me those stones, that they taken up out—the bearers of the ark, the ones that followed picked up stones, and laid them up on the ground; and they’re there yet. Oh, if I would’ve only lived then. Wouldn’t that been wonderful if I could’ve lived in that day when those great God took this Pillar of Fire and crossed over the Jordan. And the ark of the Lord representing the Word, come behind, the Spirit and Word together. What a great thing that was. But well, those days are gone. They tell me miracles don’t happen no more.”

“And how I remember how she used to tell me that some glorious day, we’d be visited again. But oh, it must be way in the future. Maybe my great, great, great, grandchildren might see it. But not I, a poor blind beggar. When that great mighty Messiah shall set His feet on the earth . . .” Little did he know that within a hundred and fifty yards He was standing.

That’s what I think tonight. Many of you try to wonder, “Someday, somewhere.” But that same Messiah isn’t five feet away from you tonight, right here with you.

24 After while he hears a clatter of some hoofs. He knows he hears some bare feet on the well polished cobblestones. He runs out again, “Kind sir, would you help me, a blind beggar? I’m in need.”

And when he does, the man leading the mule stops; the man on the mule, in the back, of his leading, said, “Out of my way, beggar; I am a servant of the Lord. I am a priest; I’m the head of the Ministerial Association down here in the—in Jericho. There is a fanatic in the city today. And we must put a stop to this nonsense. And I’ve come down to hold a council how we can run Him out of town. I’m on my way, and I have no time with beggars, so get out of my way.”

“Excuse me, father.”

On into the city he goes. And blind Bartimaeus goes back and takes his position and sets down.

²⁵ “Oh, where was I studying?” he said, “Yes, Joshua, that great warrior who led the children across that river. . . And just think, that isn’t too far from here. I wish someday I could feel my way along the bank, or somebody would take me down there till I could see those stones again, or feel them,” rather.

Just then he thought, “You know, right down those cobblestones where I just left out there, well polished, down there, not no more than a few hundred years ago, come the great Elijah and Elisha, arm in arm together, walking to the Jordan. That had healed Naaman of his leprosy, many great things had done. . . Walked right down this same road that I’m setting beside, right down the Jordan and opened up Jordan, walked across, and stepped on a chariot and went home to glory, one of my kind, a man, like I am, a son of Abraham, a prophet.”

“Oh, if I’d only lived in that day, I’d have run out before Elijah and Elisha and fell down before them and said, ‘Oh, great men of God, offer to Jehovah a prayer for my blind eyes; I will receive my sight.’ If I could only lived then. But oh, that day is gone. The days of miracles is past; nothing can happen like that today.”

²⁶ After while, as he thinks on, “Just the other side of here, this gate, the great Joshua, the warrior, was walking one day.” Talk about a historical country. . . “And he was walking one day, over against the walls, while Jericho was shut up fastly because of the fear of my people. God was with them. And now, we’re slaves to the Romans, no wonder they’d forgot God.” You always go in slavery when you do that, slavery to the devil.

Then he said, “Joshua looked, and there stood a Man with His sword drawn. And Joshua drew his sword and went to meet Him. He said, ‘Are You with us, are You for our enemies?’”

And the Man with the sword drawn said, “Nay, I’m the Captain of the host of the Lord.”

Joshua, the great warrior, jerked off his helmet, threw down his sword and shield, and worshipped Him. Oh, if I could only lived then.” Little did he know that that same Captain of the host of the Lord, was just inside the gate. That’s right. That’s what was stirring his emotions.

²⁷ That’s the reason something was fixing to happen. That’s the reason those things was on his mind. That’s why you’re here tonight. Your emotions has been stirred. You’re Bible readers; you believe in these things. That’s what’s brought you here tonight. That’s what makes the people stand outside of the windows, looking in. That’s what makes the people stand in the aisle ways, emotions. Something has stirred.

What is it? There has to be something to create that emotion. Just the same as it was then, the Captain of the host of the Lord was just inside the wall having dinner with the man we was speaking of this morning, Zacchaeus.

After while he says, “Well, I’m not doing very good here, so I guess I’ll just get up.” And all at once he hears a noise. Something’s happening: a great racket. Usually there is a little noise around where Jesus is.

²⁸ So people were coming out of the city. And some was screaming one thing, and some another. About a hundred yards away from him. And as the crowds got more dense, he tried to raise up for—ask for coins, and the people shoved him down. And he said, “What’s happening? What’s all the noise about? What makes all this to do?”

And nobody would tell him, pushing him back, moving on. And he listens at the crowd: said, “Perhaps if I listen, maybe I can hear what’s going on.”

One of them walking along, being a minister, a priest, said, “Say, you prophesier, you who claimed you raised Lazarus from the dead, hey, we got a whole graveyard full up here. Come up and raise them up; we will believe you.”

Them same—them men died, but that spirit still lives. One of them says, “Say, I heard a woman touched your garment, standing out in the audience and got healed. Say, we’ve got a lady down here that’s got the same thing. Come, heal her and we will believe you.”

“Say, you who prophesies, tell us who it was throwed that overripe tomato and hit you on the face with it then. Tell us who did that; we’ll believe you if you’re a prophesier.”

Just a few days later they put a rag around His face, and he hit Him on the head, said—Roman soldiers said, “Tell us who hit you; we will

believe you now.” God don’t clown; God works for a purpose. Jesus’ was do the will of the Father.

²⁹ That’s what His Church is. Not clowning, if you are, you’re out of God’s will. You do only the things that please God for His glory. Not clowning; it’s not side-shows; it’s a Gospel of the power of the resurrection of Christ.

And He moved on. Let’s you and I who can see, look at Him. There He is; He’s moving up with His head, face . . . Some of them hollered, “Oh, Hosanna, the wonderful, the Galilean prophet, the great One, the One that Moses spoke of.”

Other one hollers, “Nonsense.” And screams and hollers, and some cursing, and some blessing, and just all kinds of mixed up screaming noise.

Blind Bartimaeus said, “Who is that, that passes by? Who—Who passes this way? What’s all the emotion about?”

³⁰ Finally some kind hearted woman, perhaps Zacchaeus’ wife, Rebekah, stepped down and said, “Blind man, Jesus of Nazareth passes by.”

He said, “Who is Jesus of Nazareth?”

“Have you read in the Bible that when Moses said, ‘The Lord your God will rise up a prophet like unto Me?’”

“Yes, I was just studying about that a while ago. My mother used to read me that.”

“And all the things that He would do, how the blind would see and the lame would . . .”

“Yes, I remember mother reading me that years ago.”

“Well, that’s He that passes by.”

“Oh, you mean that’s the Son of David going there?”

“Yes.”

“Oh, Da—Jesus, Thou Son of David, have mercy on me!”

He couldn’t hear him; there’s too much going on. Just in the screaming and one hollering, “Do this.” And one of them said, “Oh, you who can raise the temple up in three days, and after you stood and tore down. Let’s see you do a miracle. Show us a miracle. Do something before us and we’ll believe You.”

And others screaming, “Oh, He’s a great Man.”

One says, “He’s a deceiver.”

The other one said, “He’s—He’s—He’s a great man.” All the carrying on, the emotions going on.

³¹ What's Jesus doing? He's got his eyes set to Calvary. He's going right straight to Jerusalem to be offered up for a Sacrifice. The weight of every sin that was ever committed on the earth, or ever would be committed, rested upon His precious shoulders. He was a big Man. When people say bad things about you, if you can just go on forget it, that shows you're a big man. Little men can't tamper with it; He was too big to listen to their criticism. He had one thing to do; that's the Father's will. He had to die for those men.

So He kept going with His face set towards Calvary. You can imagine, the strain on Him, the seeing yonder, of Gethsemane, the agonies of Golgotha, the forsaking of God, the earth turning black, His shoulders rubbing, His face bleeding, His wounds. All was on Him, even to His scream, "Father, is it possible, that this cup. . ." And He—such agony till His water and Blood separated and dropped from His brow. Nothing, only extreme agony would do that. All that was resting upon Him.

And all one howl one thing and one another. But the apostles doing the best they could to keep the people away from Him. And He marched on towards Jerusalem.

³² And this blind man said, "Oh, my. My time is past. Oh, I can't let Him pass. Oh, Jesus, Thou Son of David, have mercy on me. Have mercy on me. Oh, He can't hear me; He's way up the road. What can I do?"

Rebekah said, "Now, look (See?), if you will pray and ask God, something will happen. Just don't be excited. Just ask God."

Blind Bartimaeus then said, "O Jehovah, You know my condition, oh, I—I—I'm—I'm blind. I—I've waited, You've just been revealing something to me; I've been strangely stirred. That's why I'm here, and just at my opportunity."

And Jesus could be touched by the feeling of our infirmities. He can still be touched by the feeling of all that. He couldn't hear the man's voice, of course not. But his faith (Think of it.), the faith of a insignificant beggar; bum we'd call it today, blind man, dirty, ragged, setting by a gate side begging, stopped the Son of God on His march to Calvary. Yes, sir.

What would your faith do today? It'll bring Him from heaven down here to any individual.

³³ Jesus stopped, turned around, said, "Bring him here. Thy faith has saved thee." Watch Him—watch faith go into action.

Said, "Well, He's calling you."

He threw away his coat. What he'd throw it away for? He knew if he could ever get a little talk with Jesus, he'd get what he asked for. He wouldn't—he could find his coat, so he threw away his coat. His little bony arms went into action; he throws his hands up and he runs real quick to Him. And Jesus said, "Thy faith has saved thee." And He turns around and walks on.

I can see him standing there, the people passing on by him. He said, "He told me that I'd be able to see. I know He couldn't hear me. He must knowed all my conditions. So He—He said my faith saved me, so, say, now I can see my hand. Oh, glory to God." he hollered. And down the road he went praising God.

He looked down; he seen Him as He raised up over the hill. What was it? God had provided a Lamb for blind Bartimaeus' eyes. That same Lamb that was provided then for blind Bartimaeus, is—provided tonight for everything that you have need of right here.

³⁴ That same Lamb that was slain a few days later there at Calvary, the grave couldn't hold Him on Easter morning. He rose up. And He showed Hissself alive. He said, "Now, the works that I do shall you also. I'll be with you, even in you, to the end of the world. A little while and the world won't see Me no more (The unbeliever, their hearts will be hardened.), yet ye shall see Me: for I will be with you to the end of the world. And the works that I do shall you do also; more than this shall you do, for I go to My Father."

That Lamb was provided for the whole human race: God's Lamb slain from the foundation of the world. Until that time in a visible form by faith, they drawed dividends from His vicarious suffering, which was in the future. Since then we have drawed off of His dividends from His vicarious suffer, which was in the past, with the Holy Ghost in our presence vindicating the truth being here.

³⁵ When He was here on earth He claimed not to be a healer. He came by the way of a barn door. And He was led to the slaughter. Why was He born in a barn? Lambs are not born in beds. Lambs are born in stables and barns; He was a lamb.

Why did they put a rope around Him to lead Him away to Calvary? He was a Lamb, God's Lamb led to Calvary. In shadow, He was Abel's Lamb that was laying on the rock, when he took his little head and pulled it back, beat his throat with a rock, because he didn't have a lance in that day, till his little—his little fur was bathed in red blood, as it was bleating, dying. Abel's hands red with blood as he took the life of the lamb. . . And the little fellow bleating. Of course, Abel couldn't understand what he was saying.

And when our Lamb was dying yonder on the Rock of Ages, beaten, smitten, and bruised. He was speaking in a language that they didn't know what He said. You can hear the swing of hammer yet tonight, as the nails pierced His hands. He was God's Lamb to take away your blindness, spiritual and physical. He was God's Lamb to take away your cancer condition, that your beloved doctor can do no more with. He's the Lamb of God prepared from the foundation of the world to make that heart come back into its place and beat regular again. He's God's Lamb to make the crippled walk, the deaf to hear, and the dumb to speak. He's God's provided Lamb.

³⁶ I declare that He's raised from the dead and is a witness here tonight. There's thousands of other religions in the world. But there's not a one of them that can prove that it's real, but the Christian religion.

I was entertained a few—about two years ago in Bombay, India, by seventeen different religions, and every one of them denying Christ, every one of them denying Christianity. But that night, when a blind man was brought to the platform, the Rajas sitting around on their pillows. And the vision came and showed what the man was and told him of his condition. Before that, It showed several things, but never had pronounced healing. 'Cause I only do as He says do.

And then when they said, "Well, he's reading their minds." That's what they said about Jesus. They said, "He's Beelzebub, the chief mind-reader, devil, fortuneteller," which is of the devil. They didn't understand.

He said, "You can say that about Me; it's all right. But when the Holy Ghost is come and does the same thing that I do, you speak one word against That, it'll never be forgiven in this world or the world to come. Because the Holy Ghost is going come after Him, and be with us unto the end of the world, and do the very same things that He did, the very same work." Said, "Don't speak against That, for it'll never be forgiven in the world to come."

³⁷ So He is the same Christ tonight. He loves the people. And I trust that this night, that if He will rise on the scene here before you and prove that He is a living. . . . When He was here on earth, for the sake of the newcomers, when He started His ministry, they brought a man and he got saved by the name of Philip. He went and found Nathanael, way around, about five miles in behind a mountain, brought him back around to Jesus. And when he found him, he was under a tree praying.

And when he come up in the crowd, Jesus looked at him, said, "There's an Israelite in whom there's no guile."

He said, "How'd You know me, Rabbi (or Reverend, Teacher)?"

He said, "Before Philip called you, when you were under the tree, I saw you."

The Pharisees said, "You see, He's Beelzebub, the fortuneteller."

But the man the miracle was done on, said, "You're the Son of God, the King of Israel." He knew Him, what a difference.

Those Pharisees are gone on long ago. Nathanael's name is immortal in the Bible tonight forever. And his life is immortal before God. I wonder what attitude you will take?

³⁸ One day while passing through, and passing by the Samaria, instead of going down to Jericho He went up around the hill of Samaria. Sent His disciples away, and a prostitute came out to get some water. He said, "Bring Me a drink."

She said, "It's not custom for you Jews to ask Samaritans such; we have no dealings with one another," like the racial now, colored and white, or what-more.

He said, "But if you knew Who you were talking to, you'd ask Me for a drink. And I'd give you water you don't come here to draw."

She said, "The well's deep, and You got nothing to draw with, so where would You get this kind of water?"

He said, "This water I give you is a different water."

The conversation went at length for a long time, till He found what the woman's trouble was. The Father showed Him. He said, "Go, get your husband."

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

He said, "That's right, you got five. Therefore you said right."

Listen to her words now, she said, "Sir, I perceive that You are a prophet. We know that when the Messiah cometh. . ." Now watch. "We know when Messiah cometh, this will be the sign of Him. We know Messiah will do this, but Who are You?"

He said, "I'm He."

³⁹ Now, if that was the sign of the Messiah then, it's the sign of the Messiah now if He's the same yesterday, today, and forever. It's got to be. Jesus said, when He passed through the pool of Bethesda where many crippled and afflicted people was. . . He went till He found one man; the Father showed Him a vision. For He knew, the Bible said so. He went to that man and raised him up, healed him, went away, and left the rest of them there, thousands of people, crippled, lame, halt, blind.

He was questioned by the Jews. If He was here in this city tonight and done the same thing, He'd be questioned. "Let Him go by here"

and heal so-and-so.” See, that same spirit, the one that said, “Turn these stones into bread and perform a miracle, let me see it.”?

See, God’s works are secret. God’s works are understood only by His people. They even thought the res—resurrection of Lazarus was phony. Did you know that? They thought it wasn’t so. They even—the Jews today don’t even think that Jesus raised from the dead. They hired soldiers to go say, “That they sto—His disciples come at nighttime and stole His body away.”

See, you’re trying to scientifically prove something, when you can’t. It’s by faith, through grace. You believe? God bless you while we pray.

⁴⁰ With our heads bowed, I wonder, friends. This is many of our first meeting time, and it may be the last. I believe the Lord Jesus Christ is near; I know He is. He said, “Wherever two or three are gathered in My Name, I’ll be there. Don’t be afraid, I’ll be there. I’m with you always, even to the end of the world; I’ll be there.”

Now, how many here that’s without Christ and would like to receive Him as personal Saviour, would you just raise your hands to Him? God bless you, young man. God bless you, lady. God bless you, you. Someone in the balcony, would raise your hand, say, “By this I raise my hand to God. I—I—I want to believe on the Lord Jesus tonight. I’ve been a toss about; I’ve been weary and wandering around, but I just feel strangely tonight.”

Sure, something’s fixing to happen just like it did to Bartimaeus. That’s why you’re feeling strange. Why don’t you just raise up your hand and say, “Son of David, be merciful to me, a sinner. I’ll now accept him.”

God bless you, young fellow, setting here on the front seat. God bless you. Someone on the outside to my left? God bless you, over here, sir. Someone on the outside?

⁴¹ No matter where you’re at, just to Christ, just raise your hand, say, “Christ, I now believe You. I’m going to find a place to go to church, and I want—I’m going to be baptized; I’m going to be a Christian from now on.” Would you accept Him?

Over to my right on the outside? Someone would raise your hand? We’re not asking you to join church; we just want you to be a Christian. Anyone that’s wandered away, still a child of God, but just wandered away, got away from church and don’t go to church no more. No matter what it is, but you’d like to be remembered in a word of prayer, that God would warm your heart tonight, send you back to church again, would you just raise your hand, saying, “God be merciful to me?” Someone that’s wandered away? God bless you, lady. He’s sees your hand.

⁴² Now, remember this. You say, “What difference does that make, Brother Branham?” Well, here’s what Jesus said in Saint John 5:24: “He that heareth My Words, and believeth on Him that sent Me, has Everlasting Life, and shall not come into judgment; but’s passed from death unto Life.” Why? Because you believed on the Son of God.

Can’t you raise your hand to God the Father, say, “Now, I now accept Christ as my personal Saviour; I want to be remembered in prayer,” with your hand up.

All right, while you remain with your heads bowed, I’d like to ask everyone this question, sincerely, think of it now. Maybe you’ve been a lukewarm church member, maybe there’s been many things in your life, but if the Lord Jesus will appear here at this platform tonight, and do just exactly like He said in the Bible He would do, and perform the same things that He did when He was here on earth, will you promise to believe on Him and serve Him, and love Him all the rest of your life? Will you raise your hand? Every person that will believe that, sinner or Christian, would you raise your hand? “I will believe.”

Outside? God bless you. To my right? You believe on the Lord Jesus? It’s healed? Lord bless you. All right.

⁴³ Our heavenly Father, some have raised their hands that they were sinners and wanted to be remembered in prayer. Lord, You said in Your own Word, “No man can come to Me, except the Father draws him first. And all that the Father has given Me will come to Me; and he that will come to Me, I will in no wise cast out.” You promised to give Eternal Life and raise them up at the last day.

And now, by raising their hand and accepting Christ as Saviour, they now have Eternal Life according to Thy Word, which is the Truth. Thank You for them, Father.

Some raised their hands that they were—kinda wandered away, straying children, unhealthy, spiritually speaking, have been mingling with the things of the world, staining their garments and they want to come back to Calvary tonight for a thorough cleansing by the Blood. Cleanse their hearts Lord, and wash them with Thy Blood through the Spirit, make them new creatures again, won’t You, Father?

⁴⁴ Nearly all held their hand, Father, that they would believe on You if You’d just come to us again tonight in this crucial hour. This little group of people’s gathered together here; we’re expecting You, Father. And You come by when blind Bartimaeus set at the gate, come by this way just tonight, Lord, in—in a visible way. And do something just like You did after the first resurrection when Cleopas and them were looking at You. They walked with You all day and they didn’t know You. And then the way You did something, just like the way You used

to do it when You were here on earth. They recognized it was You after Your resurrection, and You vanished out of their sight.

Do something tonight, Lord, like You did when You were here on earth. Your Word said You would; You said, “The things that I do shall you also; and more than this; for I go to My Father.” You promised it would be to the end of the earth, and that this generation, these people here tonight, would stand in the Presence of You at that day, and would not have one thing that they could plead after turning You down. I pray, Father, that You will grant it tonight for Your glory, through Jesus Christ, Thy beloved Child. Amen.

⁴⁵ Now, the crucial moment has come. Now, the time has come where I have either told the truth or told a falsehood. And the reason that I know that it’s the truth, God’s Word said it’s the truth. That just settles it. I do not doubt one Word He said. I may not have faith to bring to pass the promises that He made, but I would never stand in somebody else’s way who could. If I couldn’t walk like Enoch of old, take a walk in the afternoon and go home with God, I would be happy to know that somebody else had faith enough to do it.

So I, by the grace of God, being borned in the world to see visions . . . And no man at any time in the Bible, or ever will in any age to come, while we’re mortal . . . ’Course when we leave this we won’t need it. But no man at any time from Adam until the present day, or will be until Jesus comes again, will ever be able to perform miracles at his own disposal. He never did; even the Son of God or no prophet; it was always by a Divine vision that showed them what to do. The Bible said so.

⁴⁶ And if Jesus could not do nothing in Himself, but had to wait to see what the Father would show Him to do. And the people in the audience, a woman touched His garment and went and set down, or went back in the audience . . . And Jesus said, “I got weak, virtue left Me. Who touched Me?”

The woman, with the rest of them, denied: Nobody touched Him. Even the apostle Peter said, “Lord, everybody’s touching You, why say, ‘Who touched Me?’”

He said, “I got weak.”

And those eyes searched that audience until He found the woman that touched Him. For she said in her heart . . . Now He couldn’t feel it, physically, ’cause she just touched His garment and walked away. And He wo—virtue wouldn’t have went out of Him with the physical touch; it was a spiritual touch. And He found her. And she’d had a blood issue for many years. And He told her her faith had healed her.

⁴⁷ See, now He didn't see a vision for that. That was the peo—God—He was God's gift. God was in Him. And as He was yielded to God, to do the will of God, the people believing that, they spoke to God; and through His lips God spoke what the people's faith was. That's the reason He knowed the woman the well, and everything that He did; the Father showed Him. Like the resurrection of Lazarus . . .

Watch, that one little woman pulled virtue from Him by her faith using God's gift. But when God told Him in a vision to leave Lazarus' home and go away for four days, he was going to die, then come back and resurrect. You say, "Did He do that?"

He said, "He did nothing less the Father showed Him." And at the grave of Lazarus He said, "Father, I thank Thee Thou has already heard, by I said it for these that stood by." See? But He never felt no virtue go from Him there, because God was using His gift. God was using His Son to perform a miracle to vindicate . . .

⁴⁸ There was three people raised in the days of Jesus. Thousands died, but three is a witness in the Jewish laws; three is a confirmation. "Mouth of two or three witnesses let every word be established."

Now, but He didn't feel no virtue go from Him there, because—greater was the miracle, but God had showed Him what to do. But this woman pulled the virtue from Him.

Now, Jesus cannot be here in a corporal body. Because when that body returns, the end time's here. "As the lightning cometh from the east, even to the west; so shall be the coming of the Son of man. Every knee shall bow, every tongue shall confess."

He can't be here in a corporal body, but He's here in a spiritual body, in the form called the Holy Spirit.

⁴⁹ And God set in the Church first, what? Missionaries, or apostles; apostle and missionary, as I told you, taught you, is the same thing, "one sent." Apostles, prophets, teachers, evangelist, pastors, God set in the Church for the perfecting of the Church. That's Divine gifts that God foreordained and set into the Church. See? Those are for the perfecting of the Church. Jesus speaks through His pastor, speaks through His teacher, speaks through His seer, His prophet, speaks through His missionary to the countries, and so forth. That's His gifts that He's put in the Church.

Now, He's been with you a long time, but maybe you haven't never recognized It, as Philip and them did, or Cleopas. But when Jesus did something, just the way He did it when He was here with them, they—their eyes were opened, and they recognized that it was Him. I trust that He will do the same thing tonight.

Now, you—you Christians, you understand that there's critics in here; you're not all believers, and that your life could not be hid in His Presence. But what I do is just yield myself to His Spirit. Just like this microphone, it's a perfect mute until something speaks through it; it can't speak itself, and neither could I, or any other man, unless God speaks through them. May the Lord bless.

⁵⁰ Now, I believe, last night they said they give out prayer cards. The reason we have to do that is legitimately line the people up. 'Cause they don't. . . How many here want to be prayed for inside or out, raise your hand, wants—wants Christ to heal you? Raise your hand, I just want every one to see? See what I mean? Who's first in line? Several hundred. . . The only thing you can do is pass out some card with numbers on them, then let them come up according to their number.

Last night we called from 1 to 50. And tonight let's start at 50 and call from—from 50. Who has prayer. . . How many you think we. . . How many shou. . . Let's get about—about ten. First, who has [Blank spot on tape—Ed.] You just raise up one at a time now so you won't be [Blank spot on tape—Ed.]. . . ? . . . Fifty, 51, has anybody got prayer card 51? Would you raise your hand? 51. 52, raise your hands right quick if you, look, 52, all right, lady, over here. 53, anybody got 53, raise up your hand? 54, somebody with prayer card 54? Would you raise your hand so I can see it? Right, 54, excuse me, 55, all right, lady, 56, 56 would you raise your hand, 56, all right. 57? 58? 59? 60, 60, would a usher look here? Is any of these people along here got prayer cards, any you along here? 60, no one, all right. See their numbers.

⁵¹ Now, they can't stand, he said not too many at a time. Leo, Gene, one of you of somebody, would you go down and help Billy and them down there with the people just a moment. Sixty, let's try just a few more: 61?, 62? 63, somebody with prayer card 63? 64? 65? Now, it looks like it's getting just about—we'll have to wait just a moment to see how they line up. Everybody there? Fifty-six, 56 there? All right. All right. See if this lady here, has she—has she got a card? You have a card? No, you don't?

You don't have to have a card now. You just—you'll see it just in a few moments; the Lord will heal you no matter where you're setting, who you are, if you'll believe it.

⁵² What say? I called—what did I call? From 60, 65? See if—if they're all lined up now. Maybe somebody's called, and they won't get their turn, if there's one in there. Billy, would you count them and see if they're there, all—all but 50. All right, all right.

Now, how many believes with all . . . How many doesn't have a prayer card, let's see that? And wants God, the Lord to heal them, let's see your hands, everywhere?

Now, I want to ask you something. If you'll look to Calvary, how many say that, "Look to Calvary?" "Look to Calvary, believe the Lord Jesus died to save and heal you." Did you know in the lesson tonight, the word . . . Jesus said, "Thy faith has saved thee?"

⁵³ Now, I want to ask one of these Scripture scholars here; the word "save," we called it getting converted. The same word used saved and healed, is the same Greek word "Sozo," is that right? "Sozo." "Thy faith has 'sozo.'" saved you physically or spiritual. The woman that touched His garment, He said, "Thou was healed."? No, "Thy faith has saved thee," physically. Salvation and healing was applied at the same time in the atonement.

Just like—take it like this, so you understand. If a big serpent had his foot in my side and was scratching me, cutting me to pieces, killing me, there's not any need for me to cut his leg off. If you hit him in the head, you kill the leg and all. If you hit it in the head, you kill its head; you kill the whole body. So when you . . . Christ killed sin at Calvary; He killed sickness with it, and everything else. He just made one final death blow, and that covered the whole thing. You understand?

⁵⁴ So now—now the next thing is, is He alive? Now, you—you could explain it by the Word. Here just recently . . . May I say this while they're getting ready.

One of the finest scholars of the land came to me recently, and he said that he was sending a Mohammedan back to his country. And was educated here to civil engineering, back to India . . .

And Doctor Morris Reidhead, Vice President of the Sudan Missions, the biggest in the world. He said, "I said to him, Brother Branham, 'Why don't you forsake that old dead prophet Mohammed, and accept the resurrected Lord Jesus and take Him back with you?'"

He said, "Kind, sir," he said, "what could your Lord Jesus do for me . . ." Listen now, "What could your Lord Jesus do for me any more than what my dead prophet can do for me?" He said, "You read the Bible, and you believe it; we read the Koran, and we believe it."

He said, "Oh, but you see, sir," he said, "Mohammed is dead and in his grave; Jesus raised and is alive."

The Mohammedan said, "Did He?" Said, "You've had two thousand years to prove it; and two thirds of the people in the world never heard His Name."

55 That a disgrace? Because we've done everything else besides what Jesus told us to do. Jesus never did say build a church. Jesus never did say build a hospital. But they're good. Jesus never did say build a school. No, sir, He never commissioned His disciples to do such. They're fine; I'm not condemning them. But we've taken another road. He never did say for man to have a seminary, but He said, "Preach the Gospel; heal the sick; raise the dead; cast out devils: as freely as you receive, freely give."

And we've done everything else but that. We adopted schools and education, emotions, and denominations, brought up barriers, "We're Methodist; we have nothing to do with you Baptist. And we Presbyterians have nothing to do with either one of you. And we're Catholics, and we're over the whole thing." There you are. See? No wonder you can't believe.

56 And the Mohammedan said, "Oh," Dr. Reidhead said, "Oh, He's raised?"

He said, "How do I know He's raised?"

He said, "Well, you see," said, "we have the joy of knowing it."

He said, "Now, just a minute, Dr. Reidhead, I respect you and your religion." He said, "But the Mohammedan religion can produce just as much psychology as Christianity can." Said, "We're just as happy and rejoice just as much waiting for Mohammed to come back as you are waiting for Jesus."

Dr. Reidhead said, "I knowed that I hadn't meet some fellow that just woke up." He said, "He was a scholar."

He said, "Now, we can produce just as much psychology as you can." He said, "We have just as much happiness." He said, "Look, you teachers has had two thousand years to prove that He raised, and two thirds of the world never heard of Him." He said, "Let Mohammed raise from the grave and the whole world will know it in twenty-four hours." He had something, certainly, he did.

57 And he said, "Besides that, Mr. Reidhead, being that you mentioned it," he said, "let me see you teachers produce what Jesus Christ said that you would, and then we Mohammedans are ready to believe that He raised from the dead and you're right." Said, "You see, Mohammed never give any promises after death. He just promised us eternal life after death." But said, "Jesus promised you—His servants that they would do the same things that He did to prove that He raised from the dead."

Dr. Reidhead said, "Oh, I—I suppose you're referring to Mark 16, where it said, 'Go ye in all the world, preach the Gospel, these signs

shall follow them that believe; My Name they shall cast out devils; speak with new tongues; take up serpents; drink deadly things, it won't harm them; lay hands on the sick and . . .”

He said, “That’s one place, yes, one.”

He said, “Well, of course, sir, we learned in the seminary that that Word’s not inspired; from the 9th verse on of Mark 16, it was just added.”

He said, “What? What kind of a Bible are you reading?” Said, “All the Koran’s inspired. All of our bible’s inspired, and just parts of yours is inspired? How can you have faith for it then?” If that wasn’t a disgrace to Christianity . . .

⁵⁸ He said, “Brother Branham, I kicked my foot on the ground and changed the subject.” And he said, “I promised, being as staunch as Baptist as I am, that someday I’d go to Chattanooga and get Don Wells, your friend,” the big Baptist church in . . .? . . . Said I, said, “I would come and visit you and ask you. I’ve got degrees that I could plaster the wall with.” He said, “But where’s Jesus in all of it.”

I said, “To know you’re—have a degree of B.A. or D.D. or L.D. or whatever it is, has nothing to do with Christ. Not to have a degree, not to know the Bible, not to know your catechism, not to know the doxology, not to know the apostles creed, but to know Him in the power of His resurrection is Life Eternal.”

⁵⁹ That’s when the things was performed, which I trust that He will do tonight. That ten thousand staunch Mohammedans fell at the feet of Jesus at one time at Durban, South Africa, along with twenty-thousand others, which made thirty-thousand in all, at one altar call. They just believed.

Now, it—it’s either one thing you’ve got to face; there’s no need of trying to find a loop-hole to dodge your unbelief, Jesus said, not only there, but many places in the Bible, and all through the Bible, “I will be with you to the end of the world. The things that I do shall you do also to the end of the world.” Mark 11:24 said, “Whatsoever things you desire, when you pray, believe you receive it, and you shall have it,” See?

You’d have to cut the Bible to pieces to take those promises out. Then you wouldn’t have a Bible. Every Word’s inspired, every bit of it. And it’s true.

⁶⁰ All right, the Lord be blessed. Where did the boy go? Is—did he get all the prayer line lined up? Everybody lined up? All right.

Now, Lord Jesus, the time has arrived again; I have spoke of You with all my heart. Now, You speak back, Lord, and vindicate

that the truth has been told. And praise shall be Thine in Thy holy Name, I ask it.

Stretch forth Thy holy hand to show signs and wonders, that the people may be without excuse at that day. For You live, and I ask these for Your glory. Amen.

I do not say that He will. How many of you tonight got one of the pictures, let's see your hands. It's in Washington, DC now, the picture of the Angel of the Lord. The only picture, according to George J. Lacy, the head of the FBI, fingerprint and documents, examined, Houston, Texas, sent them to Washington, DC, hangs in the Religious Hall of Art, the only scientific proof that there is today, scientifically, that there's a supernatural Being. Mr. Lacy said, "It was not psychology, the mechanic eye of the camera couldn't take psychology. We put it under ultra-ray light and everything else," and said, "the Light struck the lens." Signed his name to it; there's a writing from him himself in the back of the book.

⁶¹ If I die, this is my last night on earth, the scientific world knows that it's been testimonies left it's the truth. Tens of thousands, yes, millions of people knows it tonight to be truth. That Jesus is raised from the dead and He's here tonight now, right here. In that same Pillar of Fire that you seen, that led the children of Israel, It's on the picture. It was took in Germany a few weeks ago. Many of you Christian businessman, you seen it. How many Christian businessmen seen It appear in your magazine here, the Christian Businessmen, yes, the men's "Voice"?

The German camera took It; they took It three different times, standing right in the meeting. And just swept over Germany. Fifty-thousand come to Christ at one time. See? And I trust that He will appear visible here tonight that you'll see Him also.

⁶² Now, here's a lady standing here, I. . . God knows I have never seen the woman in my life. We're strangers to each other, are we lady? Frankly, every one here is strangers to me. Are you all strangers? Just raise up your hand so that you'll see. See? Every one of you strangers; I don't know you. But there's Someone here Who does know you, that's Christ.

Now, this lady standing here, is a very typical picture of the woman at the well, a man and a woman together. He being a Man, the woman that came. . . Now, there was something wrong with that woman, and Jesus talked to her a few minutes, until He caught her spirit and knowed what was her trouble, and told her her trouble. How many Bible readers say that's true, let's see your hand? And what did the woman say to

Him? She said, "This is the sign of the Messiah; we know that when Messiah cometh, He will do that." Is that right? Bible readers?

⁶³ Now, the Bible said, that, "Jesus Christ is the same yesterday, today and forever." Right? And He's got to be the same in principle, the same in power, the same in every way, only in the corporal body. And He's using us. See, Jesus don't have any hands but yours and mine. See, we are the what? He is the Vine; we are the branches. Is that right? The vine don't bear fruit; the branches bear fruit. Is that right? You don't take the fruit off the vine; you take it off the branch.

So, but the energy of the branch comes from the vine. See? And if it's in the tree, it will bear the same kind of fruit the tree is. That makes Jesus the same yesterday, today, and forever, Saint John 15. See? Wherever you turn in the Bible, may be a new page for you, but you'll find out that's exactly the truth, right here in the Bible.

Now, the woman, I speak to her. If I don't know her, she raised her hand she doesn't know us. And I—may I say this, just before this happen; I felt something strike. If there be a critic here, inside or out, I am not responsible for what happens to you. Hear to it in Jesus' Name; horrible things have happened. I wouldn't stay at the meeting any longer. I'd go and come back tomorrow afternoon at the preaching service. Don't stay, critic. If we just had time to explain it to you. Don't stay; I will not be responsible.

⁶⁴ Now, to the lady, me not knowing you, you not knowing me . . . You're here for some cause. You might be a critic yourself. I don't know. You'll find out in a few minutes whether you are or not. You'll see what happens and how they take you off the platform, maybe not even in life in your body. But that's up—between God and you. But I'm just His servant.

And now, if He is risen from the dead, and become the Vine, and His ministers becomes the branch, then the same Life that's in the Vine is in the branch. And Jesus said, "The same things that I do shall you also."

Now, if He has risen from the dead, then He's got to do the same thing that He did when He was here on earth, or He didn't raise from the dead. That's just right or wrong. See? He's either the truth or false.

Now, if the woman says she don't know me, I don't know her . . . And if I claim this, and Jesus raised from the dead, and if He will perform the same thing between she and I, that He did the woman at the well, one of the pictures, the same thing, will you all believe on Him with all your hearts?

⁶⁵ I just want to talk to you. "What are you doing, Brother Branham?" You're spirits. See, you're human; you got a spirit. I'm a human, got a

spirit. And you are a Christian to begin with, 'cause your spirit feels welcome. I wouldn't know but what you was a big critic myself; I wouldn't know. But the same Spirit that was upon our Lord Jesus, that said to the man that come with—Nathanael come with Philip, said, "Behold, an Israelite in whom there's no guile," a just man. He knew it.

And that astonished him, "How'd You know me, Rabbi?"

He said, "Before Philip called you, when you were under the tree I saw you." And then he believed.

Now, knowing you are a Christian, so how do I know that? Because the Holy Spirit here between us, you're spirit witnesses as soon as It contact that you are a Christian; you're a believer; you're not a critic.

⁶⁶ Now, if the Lord Jesus will tell me what you're here for, will you be . . . ? See, I couldn't heal you if you're sick. I couldn't heal you, or I couldn't give you your desire. It'd be your faith in Him. But I only claim He raised from the dead, you understand? Well, may the Lord grant it, sister. Just talking to you to contact your spirit.

But now, if the audience can still hear my voice, between she and I comes that same Light that you see in the picture, and she's going away from me. The woman, I see her in her doing her work, she is very, very, nervous. She drops things, and she's suffering with a—a skin trouble, which is a cancer in her skin. That's THUS SAITH THE LORD. Is that the truth? If it is, raise your hand?

⁶⁷ Now, just to speak with you, other things would take place. Do you believe now? Now, let's just talk to the woman, just see what He would say. If we don't get many just . . . Now, let's talk. What was it He said was wrong, I—it was something or another, I seen you doing something or drop something, or doing something, it was something in the house. Then I seen you . . . Oh yes, the woman, now she's . . . Yes, it's a skin; it's cancer in the skin. And she's bothered with a trouble, another trouble. And that is in her side and in her breast. She's got pains, and that's her left side and breast. That's right. And she is worried about that; that's what's making her nervous, 'cause she thinks it's cancer in her breast and side. Which it is. That is right. That's true.

But look, this a way, lady. Christ, you know there's Something here besides your brother. If the audience can still hear me, there's something be . . . It—it's Him, He's the One Who knows you. Now, I want to tell you something. Just since I have talked to you, there's been a change come to you. You realize that you're—besides something, beside your brother, don't you? You're healed. Your faith has made you well. It's light around the woman; darkness has been drove back from the shadows of death is become the shadows of Light. And I now, I bless this, my sister, in the Name of Jesus Christ, the Son of God. And

Thou hast said, "Whatever you bind on earth, I'll bind in heaven." And I bind the enemy of her life, in Jesus Christ's Name. Amen.

Now, sister, look. Stop worrying, go on your road rejoicing, happy. And then when I come back in the tent, year from today or sometime, you come to the tent and give the testimony of what happened to you. God bless you; now go on your road and rejoice, and praise the Lord.

⁶⁸ Do you believe? If thou canst believe, thou canst receive. Have faith. Now, just be real reverent. You believe, anything can happen. Oh, I wished I could let my audience know just what a feeling this is.

To you scientists, to you who study scientific culture, may I say it in this way: that's the fifth dimension; it's another world. See? You go down a person's life, only by the grace of God.

Now, here's another strange lady, never seen her. Only Jesus Christ knows the woman; I don't, never seen her in my life. But He knows you. And if He will reveal to me what your trouble is, will you accept it and believe it?

Now, the lady, I see her going somewhere, it's an examination. It's before doctors, and they're giving her something another, as a treatment. It's a treatment for a dark shadow that hangs; it's cancer. Treating her for cancer, and through that it's made her real, real, nervous. That's THUS SAITH THE HOLY SPIRIT.

Now, one thing that you—you are in your spiritual life. . . . That you might know that I be His servant, you are—you—you're always trying to reach up to something that you have never been able to get a hold of. That's right. And you—you're needing it. And you've made a promise to God by the side of a bed, that if God would let you get well, that you would surrender your whole life and being to Him in a prayer by the side of a bed. That's right, THUS SAITH THE LORD. You're not from this city, you come from another city. Pauline is your name; that is right. Pauline, you return home. Jesus Christ has made you well, surrender yourself to Him and you'll be healed in Jesus Christ's Name.

⁶⁹ Don't think about that. Did not Jesus say to Simon, "Your name is Simon, but you will be called Peter." He knows all about you. Have faith in God. Don't doubt; believe.

You're worry, aren't you mother? About the child. Mother, if the Lord Jesus will tell me what you got your arm around that child for, will you accept me as His prophet and believe on all things? You're worried and crying. The child is subnormal; that is right. And you're praying for that child. Not only that, but you suffer with a back trouble; that is right. If that's right, raise up your hand? Now, believe on the Lord Jesus Christ. And as you have believed, so will it be unto you. Lay your hand on the child.

Lord Jesus, we pray for mercy now. The little woman contacted You through the Vine. And we pray that You'll grant to her the desire of her heart. In Christ's Name, I pray. Amen. Don't doubt, but just believe . . . ? . . .

⁷⁰ The elderly gentleman, setting, looking at me there on the end of the row, got a lot of worry and troubled child and so forth. You're suffering with a rupture too, aren't you? If that's right raise up your hand? I'll tell you something: you got a habit you ought to quit. You're using tobacco, smoking; throw it away. That's bothering; you have a cough too. That's bad on you, and you shouldn't do that. Will you throw it down and promise Christ you'll serve Him tonight on? Then you can have what you ask for. In the Name of the Lord Jesus receive it.

Dost thou believe all your heart? We're strangers to each other, but God knows us both, doesn't He? You think that He would make you well of the neuritis, sir? You do? You were praying, "Lord Jesus, let me be healed tonight. Have the man to turn to me, and I will believe." That . . . Raise your hand if . . . See, that's—that's right. I'm not reading your mind, but I hear your prayer in prayer-land. Your faith has saved you, sir; don't doubt. Amen.

⁷¹ You're conscious something's going on, aren't you, lady? You know that's it's not your brother standing here that makes you feel that way. It's your Saviour, the Lord Jesus. But this feeling that you have, real humble, sweet, meek, feeling. It's Him. I don't know you. But you're deeply in trouble. I see a streak of sorrow followed you. You're suffering with a trouble, a nervous condition, got something wrong with your throat, got something wrong with your stomach. That's right.

And I see appear by your side, it's a little girl, it's your child. She's about eight or ten years old. She's setting in this direction, now for her—the faith line is moving that way. The child has a trouble in its throat; it's a tonsil trouble. And the child is extremely nervous. And she's been taken out of public school because of her nerves. And she's in another school, private school, because of her condition. The handkerchief that you wipe the tear from your eye with, lay it on the child; she's going to be all right. Don't you fear. You go in Christ's Name. Believe all things; you shall have what you've asked for. God bless you, my sister.

⁷² Have faith, don't doubt. Jesus said, "If you can believe, all things are possible to them that believe." Is that right? It was just made for believers.

I see a lady standing in the midst of the air, a young woman. She's coughing at nighttime. It's an asthmatic condition. She's setting here on the end of the seat. You also have something wrong in the nose; it's a hay fever that bothers you. That's **THUS SAITH THE LORD**. You're

setting on the end of the seat there, a black-headed young woman a praying. Raise up your hand; that's it. Do you believe?

I seen that yellow sweater. The lady setting next to you, that you might know that I be His prophet, she is wanting prayer too, for stomach trouble. That's right, isn't it, lady? You're nervous type person. When you eat your food, it 'gurgitates in your stomach and sours, comes back, cause you trouble, burn like heartburn, dyspep—dyspepsia. That's right. Wave your hand if it's true. If you believe, you can have what you ask for.

Sir, you setting right behind her there: stomach trouble also. You looked around at him just then, with a back trouble. That's right. You're neither one from this country. You come from another place, out of town, place called Alma, Georgia. That's right, raise your hands? Have faith, go back to Alma and testify what great things God's done for you; give Him praise. It's your faith, sir.

⁷³ Do you believe? If thou canst believe . . . Sister, look this a way. I'm getting terribly weak, 'cause it's the crowd. If one vision made virtue go from Him, what does this do? You're back's bothering you. That is right. Your trouble's in your back; you get sore in spells, and you can't hardly get around with it. That was caused . . . I see a crash or something. Automobile, you had a automobile accident and done it. That's right. Correct. Now, give your whole life over to Him; surrender yourself and receive the Holy Ghost, and go and be filled with His Spirit, and work for Him, and do for Him. You've had that desire for a long time anyhow. Now, go serve the Lord and get well. In the Name of the Lord Jesus. Amen.

Have faith in God. You believe? Only believe. The lovely Lord Jesus is here. He's the One Who can do all kinds of miracles. Are you convinced that He's risen from the dead? He's here; that's the things that He does.

⁷⁴ You want prayer for somebody else; that's right. I see a man standing by you. It's your brother. He's a alcoholic; that's right. Take that handkerchief and put it under his pillow-slip. Ask the Lord. Believe with all your heart and receive what you ask for; you can get what you ask for.

Do you believe? What do you think, lady, come in on the stretcher setting there? I can't heal you, but if you'll believe with all heart, if you do, you can—soon as the service is, you can get up out of the stretcher and take your things, push it on out and go home, be well. You believe? Do it.

The rest of you, do you believe too? Now, He can go on. Have faith. Right in here, I see a vision; you got trouble with your eye, cancer. You

believe with all your heart? All right, receive your healing. The Lord God bless you.

Let's say, "Praise the Lord." Now, stop thinking that, back there, I'm not reading of her mind. These will come on you.

⁷⁵ Come here, lady, I don't know you. Lay your—come here. Lay your hand on mine. If Jesus Christ will reveal to me what's wrong with you without looking in your face, you accept it? Then you eat your supper; your stomach trouble's finished. That's right, what you had. Now, go rejoice and you be well. God bless you.

Let's say, "Praise the Lord."

Mother, this old back trouble's been bothering you a long time. But go believing now; it's gone from you. Jesus Christ makes you well. And say, "Praise the Lord."

Let's say, "Praise the Lord."

Sinus condition, but Jesus Christ can make that well, can't He? Heal you and make you every whit whole, you believe with all your heart? Then go and receive what you've asked for, through Christ Jesus' Name.

Let's say, "Praise the Lord."

⁷⁶ You believe, lady? With all your heart? I see you trying to get out of a bed; you're stiff. I see you try to move from a street and set your foot down sideways like this, to get off the street. You got arthritis. I'm not reading your mind, just telling you what you done. That's right, isn't it? You believe? Raise your feet up and down like this; your arthritis is gone. You was healed standing right here. You believe?

Nervous, your stomach bothered you and caused you to have fluttering around the heart, especially when you lay down. It's caused a gastric condition in your stomach, peptic condition, ulcers, that's done it. You're real nervous, has been that way for some time, especially since the menopause; you've been nervous. Not reading your mind, but that's every word true. That's right, isn't it? Now, you're healed. Go on the road rejoicing. Your faith has made you whole.

Let's say, "Praise the Lord."

⁷⁷ Lady's trouble, suffered some time. You also got arthritis. That's right. It's exactly the truth. Your—your life couldn't be hid, lady, but is—is your faith right with God now? If it is, then you raise up your hand, and believe, go and be well in the Name of the Lord Jesus, and be made well. God bless you.

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

You all are becoming almost blind to me. The Holy Ghost is just over the building. Now, I am not a fanatic. I am telling the truth. My—I—I want to be a man of honor and a Christian. You heard my word and had a right to doubt it. But this is not me speaking; it's Him. To doubt Him is sin. I declare to every one of you, Jesus Christ has healed every one of you when He died at Calvary. Can you accept it in the power of His resurrection? If you can, raise your hands to Him, give Him praise, rise up to your feet, praise Him.

Almighty God, in Jesus Christ's Name, I pray that You will heal, and make well . . .



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