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## *BELIEVEST THOU THIS?*

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Thank you, Brother Bosworth. Good evening, audience. Good to be here. And be seated, if you will.

Everybody feeling good? I trust that you are. I was very happy this morning to tune in and hear the program from the temple. My, and hear the testimonies of the people that had been healed. Last evening, we had quite a spontaneous break, and the Spirit of the Lord come down upon us in a great outpouring. We're expecting that to grow greater all the time. I believe it will, don't you?

And if I'm not mistaken, there's a man setting right in front of me now, if I'm—with a minister's badge. Wasn't you in a wheelchair last night or something? [The man says, "I was."—Ed.] I just made a statement a while ago. I don't know what's happened between there and that; you're not in a wheelchair, whether you're just setting there. But the man has a great faith. And if he isn't already, if they packed him and put him there, whatever it is. I believe the man's going to be healed during the meeting. I thought it was him last night that was pulling. It was, partly. Just have a good courage, and believe with all your heart.

Now, these things I have no way to control them. God does the healing, and I. . . Only thing that I do is just speak and show what He told me to do. But God has to do the healing. We all believe that, don't we?

<sup>2</sup> Now, this afternoon, I come, not under the anointing for healing, which we. . . This is a coming to just speak of the Word, and to try to exhort the faith, and to get you to believe on Jesus.

It's been a very sweet week, the past week has. Crowds is been about the smallest I've ever had in all my life in—in the services, the audience of people. Believe it's the smallest audience to have. . . This being the fifth night, I believe it is, or coming up the sixth night of service, that I ever had in all the time since it's been to me, even when I was in small churches before I went out.

But there's been a unity about it. And I realize that the city has been hit pretty heavy; there's been many services in. The other day, I got a check that was put in the offering that belonged to some other man. He was supposed to have gotten last August. Somebody mixed up and got it over in—in our offering, some other man that came through the city.

<sup>3</sup> Brother Roberts has been here for a while. And then it seems like that the way it. . . Everybody is in campaigns and going around. And we're all trying to do some good for suffering humanity. I'm sure

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that that's the purpose of every man's heart, is to try to help, or do something for the Church.

Many big services has been attended through the past year here in Houston. And the—it seems to be all about on the same line; it's preaching the Gospel, and praying for the sick, and so forth. And whatever it is, we—we thank God for what He's done, and for the results that's been brought forth by every . . .

<sup>4</sup> But people, meeting after meeting, meeting after meeting, meeting after meeting, become worn out. I know that to be so; for in my own sphere of praying for the sick, and being in meeting after so many nights . . . Really, last night would've been our last night. See? Five nights is about our limit, three to five nights, and then we go somewhere else.

The other ministers who preach healing by the Word, it takes a long time to build in faith like that sometimes. It's . . . Sometimes they stay six, eight, ten weeks, maybe, three months, because it's necessary for them to do that.

But up here on usual just to demonstrate, to show that—what God has done in this way of this phenomenon, why, it doesn't take long till the people . . . First fifteen or twenty minutes, if they're spiritual minded, they'll catch it right away, and then things begin to happen. And usually within five days, we're—we're gone from the city to somewhere else.

<sup>5</sup> It usually falls my lot during a time to speak a little bit to the audience on a Gospel message. And they asked me Sunday afternoon to—if I would preach, or try to at least. And I'm not a preacher.

As I heard your pastor, one of the pastors here, Brother Richey, on the broadcast this morning, I thought, "My, if he's setting on the platform this afternoon, my, what would I feel like." But I . . . Only thing I can do, is do the best that I can for God's glory. I'm uneducated, have many defects that way that keeps me from being a preacher. I'm not a preacher.

I often made this little statement before starting in the message . . . [Blank spot on tape—Ed.]

<sup>6</sup> One time when I was a little boy, my father was quite a rider. He could just ride, break horses, and so forth.

Frankly, that—it was in a riding match when he met my mother. And he was about nineteen years old, eighteen or nineteen, and she was fourteen. They got married. And I was born when my mother wasn't quite sixteen years old yet.

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But I always liked to be like my daddy, for I thought someday, when I was a little boy, when I got to be a man, that I was going to be a real cowboy. That's a big word to say in Texas, ain't it. But . . . They say that's the home of the cowboys, so . . .

A little fellow like, you know, and reading Western Story magazines, going to picture shows, and so forth. Well, I thought the height of my ambition was to be a cowboy. Just wait till I get to wear those chaps, you know, and boots, and the great big hat, and . . . Oh, I was—had great enthusiasm.

<sup>7</sup> So when I was about eighteen years old, why, I went out West, out in Arizona to be a cowboy. I run off from home.

And I had a little practice 'fore I left home, of riding. I used to take the old plow horse, old. And I'd plow him all day, and the poor old fellow couldn't hardly get back up to the watering trough to get a drink. I'd get the harness off of him, and get me a handful of cockleburs, and lay it up under the saddle, and pull it down, and then jump up on him.

And poor old horse was old and stiff, he couldn't get up. Tired, you know, he just stand there and bawl and jump up and down. I'd take my old straw hat and hit him. I'd say, "My, if I'm not a cowboy." Trying to ride that old . . .

<sup>8</sup> My little brother and them would set on the fence and laugh at me, you know, and give me a great big hand, 'cause I was real cowboy. I thought, "Wait till I get out West. My, I'll show them what a cowboy is from Indiana."

I went out West. I remember the . . . I had enough money. I was going to buy a pair of chaps. I thought I had enough. I went out. A great big pretty pair that had A-R-I-Z-O-N-A, and the bottom had steer heads like that, two big brass buttons for his eyes. I thought, "My, them looks pretty. Try them on." I put them on.

Can you see one of these little banty chickens with the feathers down his leg, that's about the way I looked. There's about three foot of leather laying out on the floor. Them boys are long legged over there, too much for Indiana.

I seen all that; I thought, "My, I'd be a beautiful sight pulling all this leather down the street like that." And I thought, "What a . . . Um." So I thought, "Well . . ."

<sup>9</sup> They's going to have a rodeo, so I . . . Fellow said . . . I said, "How much are these?" I found they run around twenty-five, thirty dollars. Oh, my, and I had about three dollars or four.

He said, "You better compromise for a pair of Levis."

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So I did. And I went out. The first time I'd ever seen a rodeo. And I seen all those cowhands lined up on the fence, and I thought, "Well, I will get out there and set down too."

And I got me a big hat that's kind of a pasteboard affair, you know, looked like a real western hat. I climbed up there with those big fellows, looking around, you know, like I just as big as they were.

They brought a fellow down there was going to ride a certain horse. When he came out of the stalls, why he jumped in the saddle, and that horse made about two jumps. I knowed that didn't look like my old plug up home. So looked like you could put all four feet in a wash pan and throw the saddle off of him. Made about two jumps, and that fellow was laying out in the middle of the road there, and the pick-ups come got him, and the blood was running out of his nose, and his ears, and what a horrible shape he was. The ambulance had to pack him away.

<sup>10</sup> The fellow came down through there; said he'd give any man fifty dollars that would stay on that horse a minute. Kept looking all around. Nobody'd take him up. He looked right about me, said, "Are you a rider?"

I said, "No sir." I changed my mind right quick. When I . . . I knowed that wasn't my old plug that I'd been riding.

So when I first was ordained in the Baptist church, my, I was the happiest preacher you ever seen. Somebody'd say, "Are you a minister?"

I'd say, "Yes, sir."

<sup>11</sup> One day when I had my first meeting with holiness people. I was over in St. Louis, and I met Reverend Robert Daugherty. And he was in a tent meeting. And I went up there that night, and his little girl had just been healed. Her testimony appeared there.

And he went taking me down to the meeting where they was having it. He got up there, and he started preaching, and first time I'd about ever heard a Pentecostal preacher preach. That boy preached till his knees buckled together. He went plumb to the floor, and he'd catch his breath. You could hear him two squares away. Come up preaching.

Someone said, "Are you a preacher?"

I said, "No, sir." No, no. My old slow Baptist ways don't think of it that fast. That's all. I just . . . I wasn't no preacher then after I'd heard that. So I kept still from then on around Full Gospel people about being a preacher. I just let it go. I said, "No, I'll pray for the sick." Let it go like that.

<sup>12</sup> But I do enjoy coming on this day like this, to try to read some of the Word and explain it the best that I know how; because all . . . I believe

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that It's the truth. Every Word of God is the truth. And then, coming in a service like this, you don't have to come under that anointing for healing. You don't have to be under prayer or fasting. I just come right in and go to reading the Word and what-more. You see? It's a different feeling when you're preaching the Gospel, than when it is when you're under that anointing for that Angel of God. 'Cause you're so sensitive to every spirit. Feels like it's built in the wall, and feel one dripping out here or there, like that.

<sup>13</sup> And then this afternoon, I come to try to speak a little bit on the Word. And I was trying to decide just . . . I thought I was going to speak on a little subject I used to speak on, "Show Us The Father, It Sufficeth Us." John 14. Brother Lindsay said, "I wished you'd wait just a little longer, and get it—get it on a recording."

So I thought I would speak then of the resurrection of Lazarus, how that he was raised from the dead. I don't know whether I ever spoke on it when I was here before or not. Did I? All right.

Over the 11th chapter of Saint John, if you want to read with me for a few moments . . . I just love the Word, don't you? My, the Word is real. And begin about the—about the 20th verse of the 11th chapter of Saint John. And listen close, and give me your undivided attention just for a few moments.

<sup>14</sup> And I'll lay my watch out here and try to leave just quickly, so you'll have chance to—to go early, and get home and have your dinner, supper it is up in Indiana yet. But I don't know what it is down here. But I'm just a old fashion sassafras boy that still believes it's dinner, breakfast, and supper to me. Anyhow, my supper tastes just as good as your dinner does to you. That's right. 11th Chapter and the 20th verse, we read this:

*Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary set still in the house.*

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

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

*Jesus said unto her, Thy brother shall rise again. (I like that, don't you?)*

*Martha said unto him, I know that he shall rise again in the resurrection at the last day. (See, they believed in the general resurrection.)*

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

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

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

<sup>15</sup> Let's bow our heads a moment for prayer.

Our heavenly Father, we have gathered here in this auditorium this afternoon for one purpose: to glorify Jesus Christ Thy Son. And I pray Thee, Father, that Thou will just, as it was, pull down the curtain to anything else but to the Word of God this afternoon in the power of the Spirit, that It might have the right of way in every heart, and every believer in here may be blessed, all the sick that's in our midst this afternoon may be healed, and God receive glory, and all sinners come to Jesus. Hear the prayer of Your humble servant, Lord, and bless this part of the service now. Anoint the lips of Thy servant to speak, the ears of Thy people to hear. For we ask it in the Name of Jesus, our Saviour. Amen.

<sup>16</sup> During this time of the ministry of our Saviour, He become very popular. He lived with Martha, and Mary, and Lazarus, which was all brothers and sisters. (Can you hear me? All right.)

They were brothers and sisters. And we're taught by—by some historians that Lazarus was a scribe, and that Mary and Martha made tapestries and so forth for the temple, which that, I guess, could not be proved, or it doesn't make too much difference what they did.

But the main thing, they were friends to Jesus. And Jesus' ministry had grown so great, until He was called out of the country at this time to be away on missions elsewhere, to preach the Gospel, to heal the sick, and do His earthly mission as He was ordained of the Father to do so.

<sup>17</sup> His birth, when Jesus was born on earth, He had a black mark to begin with. He was always received by the common people, and scorned mostly by the—the religious sect of the people in them days, and—and of the great ritzy and highminded people. And it's just about that way today too. It's the same.

Not as I'm trying to say that rich or ritzy people cannot be saved; they can, if they'll humble themselves and come like the rest of them. But we must all come in one way: that's come, knowing that we are nothing and He's all; and being willing to surrender ourselves to Him in order to receive benefits from Him.

If you ever get anything from God, you have to humble yourself and become nothing before Him, and know nothing, but one purpose; that is, you're trying to find Jesus. Then when you humble yourself down,

God will exalt. But when you exalt yourself, God will see that you are brought to abase. That's right. He said so in His Word.

<sup>18</sup> Now, Jesus, when He was born, He was . . . I believe that all gifts are foreordained, the foreknowledge of God. You believe that? I believe it. I believe there's nothing that you work yourself up to, or anything that one person could give to another. I do not believe in that. I don't say it couldn't be so. My belief wouldn't change God's program. But I can't see it in the Scriptures.

To base it in all that I preach, and believe, must have a . . . I must have a—something behind it, in other words, to make faith out of it. And it must come from the Word of God, which is the basic of all faith. Faith cometh by hearing, and hearing by the Word. And therefore, I believe that all great gifts were foreordained of God to come into the world.

<sup>19</sup> For instance, Jesus Himself. He was foreordained of God to come into the world. Do you believe that? He was the woman's Seed that was to bruise the serpent's head. And his head was to bruise the—the heel.

I believe that Moses was foreordained of God. Do you believe that? When he was borned, he was a proper child. And he was raised up on Pharaoh's—in Pharaoh's palace with his foot on the throne to become the heir of, even Pharaoh's son, to fall heir to the throne. But he was ordained of God. If he'd been an—an ordinary man, he'd a went ahead and took those great honors. But he was ordained of God for another purpose.

I believe that John the Baptist . . . I believe it was seven hundred and twelve years before he was born, he was seen by the prophet Isaiah, and said he was the voice of one crying in the wilderness. He was ordained of God.

<sup>20</sup> Jeremiah, before he was even brought from his mother's womb, God said He knew him, sanctified him, and ordained him a prophet over the nations, before he ever come from his mother's womb. Is that right?

<sup>21</sup> I believe that those things are ordained. I think where it is today, we, more or less, get worked up in a little ex—excitement, or a little enthusiasm, and sometimes brings more reproach than it does good. Don't you think so? Don't never say nothing.

Like, I seen young man come in and say, "Oh, the Lord's called me to preach. Got converted last night. The Lord called me to preach." You'd better wait, young fellow. Find out whether God's really called it. There's a plant, you know, that's planted at one time. And when the hot sun come out, it withered down. Set down and 'fore you build

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the house, count the cost and see if you're able first 'fore you do it. And then . . .

But sometimes we get enthused. And I—I'd rather have a little enthusiasm than no "asm" at all, just to have somebody get enthused about it.

<sup>22</sup> But Jesus, when He was borned, He was borned with that mark of being illegitimate child, that his father was Joseph. And that he was a born, in other words, a bastard child, born by a father which . . . by a mother that was . . . He was conceived before that they were married. And I say that that's wrong, because God was His Father. And He was borned of a virgin birth.

Then we find out, that His coming on the earth, before He got here, He was announced to be here. And God always . . .

Now, if I get some doctrine in this, you don't believe it, that's all right. We won't fall out about it. But just like if you'd ask me to eat cherry pie at your house. And I love it. If I was eating cherry pie, I'd go ahead eating pie till I hit a seed; I wouldn't throw the pie away, I'd throw the seed away, just keep on eating pie.

So that's what you do about this. What you believe, receive it. And what you don't believe, well lay it aside.

<sup>23</sup> And God, when He sends a great something to the earth, He announces it by Angels. We realize that. The birth of Jesus and all down was announced by Angel. Now, minor Angels will come. Say for instance, the One that come visit me, a minor Angel.

But when you see Gabriel come down, something major on the road. Gabriel announced the first coming of Jesus; He will announce the second coming of Jesus. He will sound the trumpet, the dead in Christ shall rise. Gabriel, the great Archangel of God . . .

<sup>24</sup> And now, during this time, before the birth of Jesus, why Mary, the mother, the little virgin lived in Nazareth, brought up there.

And even before that, John had to come as a forerunner. We look at John the Baptist, what a great man he was. Jesus, at this time of our message, was going down to see John the Baptist. He drawn all the regions around Judaea and Jordan, down to Jordan to hear him. What a great man he was. He also was foreordained.

And when he was borned, Zacharias . . . Before he was borned, his father was in the temple. His obligation was to offer incense while the people were praying, burn incense. And one day . . . Notice, he was a devout man (I like that, don't you?), a man who worshipped God.

Now, there was a disgrace at his home. His wife was old. She'd always wanted to bring children, which all Jewish women did, but . . .

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They thought it was a great honor, and a dishonor to be barren. Like David's first wife, when she laughed at him by dancing before the ark, God put a curse upon her that she could bear no children.

<sup>25</sup> And now, Zacharias, a just man, a holy man, a devout man, he and his wife had prayed, and believed that someday God would give them children; held onto God. And then, at this particular time, while he was waving this incense in there, Gabriel, the Angel, appeared before him and told him: After the days of his ministration at the temple, he was to go home and be with his wife, and she was to conceive and bear a son, and they would call his name John.

Zacharias, yet a good man, holy man, righteous man, that had prayed for these things . . . Notice it. He failed to believe what he'd been praying for, when his prayer was answered. Isn't that about like most of us today? Praying, and if God answers your prayers, scare you to death.

Notice. He had prayed all this time, and God was answering his prayer. And I say this here. God will answer every sincere prayer (I believe it.) in His own way.

<sup>26</sup> Then she's a past the age of bearing. Zacharias said, "Oh, this couldn't be so. My, my. She's old, and I'm old. And how could this be?"

And because he disbelieved the Angel, the Angel said, "You'll be dumb until the day the baby's born." And he was stricken dumb. And you know how the people waited for him. And when he come out, why he beckoned to them. They seen that he'd been—seen an Angel.

And he went on up, and his wife conceived, and this little John was on his road to be born.

<sup>27</sup> Six months later, the Angel came down again to a little virgin by the name of Mary, lived in the meanest town, worse than Houston, Texas. Come down into a city there named Nazareth, and . . .

And no matter how mean the people are, God . . . This Houston, Texas is a fine city, one of the nicest cities I've ever been in. But you here, like in all other cities, you have good and bad everywhere. That's right. Depends on . . . Good and bad was put before the people in the garden of Eden. And it's still there, good or bad.

You want to see something out of a bad city, a little city that's wicked, you ought to come around my little town up home. All right. It's called "Little Chicago." So don't feel bad when I said Houston, Texas.

Because God has children everywhere. That's right. I believe when the rapture comes that people will come from everywhere going up in the rapture.

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28 And when this Angel came down in Nazareth . . . Let's kind of dramatize this a little, and think that it was on "Blue Monday," maybe wash day, when Mary had to go down and get the—the water, in the Oriental type, packing it on her head, maybe coming up a packing the water along . . . And all of a sudden, a great Light shown around her. And in this Light stood the great Archangel, Gabriel, standing there before her, and said, "Hail, Mary, blessed art thou among women."

Why, that salutation frightened the little virgin. It would frighten you, that such a appearance of an Angel standing before you. It did me. And said, "Blessed art thou among women." And He begin to tell her that she was going to bear a Son knowing no man, and they'd call His Name Jesus.

29 Now, I want you to look at the difference between Mary and Zacharias. Zacharias, that minister, Gospel minister, or a preacher, as it was in that day, priest in the temple, had knowed all kinds of things that had happened before of the miraculous power of God, but doubted the Angel in his case, where Mary said, "Behold the handmaid of the Lord." She didn't question what could be or so forth.

And look how much more she had to believe than what he had to believe. Hannah had had a baby before, when she was past the age. Sarah had a baby before after she was past the age. And that had already happened many times. But Mary had to believe something that had never happened before. No woman had ever brought a child like that into the world by knowing no man.

But she had more to believe than what Zacharias did. So therefore, she didn't question God; she just took God at His Word. Amen. I like that. Take God at His Word. Believe It anyhow. No matter how impossible it looks to be, believe God, and He will bring it to pass.

30 And notice. Just as soon . . . She didn't wait till she was positive she was going to have this child. She didn't wait till she felt life before she said anything about it. She started right away testifying, telling people that she was going to have this baby when there was no signs of it yet. God give us some more Marys. That's right.

Don't wait for signs and wonders. Take God at His Word, and start rejoicing, saying it's going to happen. God said so.

I believe if every patient in this building, right now, would accept it upon the grounds of God's Word, and believe it, and start testifying, and praising God for your healing, the meeting wouldn't close with one crippled person in here. That's right. God is under obligation to answer His Word.

Can you hear me all right? Am I too loud? All right. Pray with me.

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<sup>31</sup> Notice. Then as soon as she started up into the hilly countries of Judaea, 'cause the Angel told her about Elisabeth . . . And Elisabeth and Mary were first cousins. Jesus and John were second cousins. And when she started up into the hilly country to see her cousin who was going to be a mother also, when she met Mary—or Elisabeth seen Mary coming, no doubt they run out and begin to greet each other, hug each other, like women used to do, meet each other, smile, be friendly.

I tell you, that's what's a whole lot the matter with the people today. They're not friendly like they used to be. The people has got too selfish, got to a place where they—they think they live in a little world by themself. You know that's the truth.

Why, you know it used to be out on the farm, when—when one of the neighbors would get sick, we'd go out and help do their work, and cut the wood and bring it in. And now, you don't know your neighbor's dead unless you're to read it in the paper. That's right. Selfish . . .

<sup>32</sup> And the people pass down the street, used to, why, we'd grab a hold of one another's hands and shake their hands like that, saying, "How are you, brother?" And today when they pass on the street, they give a little silly grin, throw their head up in the air. Oh, my. No wonder the love's gone.

I despise that old somebody feel they're bigger than somebody else. After all, you're six foot of earth. That's all you are. That's right, everybody.

<sup>33</sup> Not long ago, I was standing by a museum. There's a picture of a man there, a hundred and fifty pounds. And it—it give the analysis of the chemicals of his body. He's worth eighty-four cents. That's all a hundred and fifty pound man's worth, is eighty-four cents. But he will be sure to put a ten dollar hat on that eighty-four cents and think he's something big. That's right. A woman will wrap that eighty-four cents up in a hundred dollar fur coat and won't speak to half her neighbors.

What's the matter? The love of God takes you somewhere. That's right. What is it? It's still eighty-four cents. You will take care of that all right. But that soul's worth ten thousand worlds, you will let anything be poked down it. That's right. That's the truth.

<sup>34</sup> Not long ago, I was in a big meeting. And this some princess of some sort there. She set in the meeting, way back in the back. If I would've seen her setting back there, as almost as close to being naked as that woman was, I'd have took my coat off, and went, and put it around her, and told her to wear it, while I was preaching the Gospel.

I did that one time to a woman. She got angry, and got up, and stomped out of the building. But I got the privilege of telling her anyhow. That's right. That's right.

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<sup>35</sup> It's a shame the way that wom—Christian women dress and allow their young girls, and things to dress out on the streets. I tell you. They tell me that the way Adam and Eve realized they were naked, because they eat apples. If eating apples caused women to know that they were naked, it's time to pass the apples again. That's right. That's exactly the truth.

Oh, it's a shame. Dress themselves out here on these beaches somewhere to get a suntan, some married woman with a little kid, or something like that, or these young ladies, and call themselves full of the Holy Ghost? If you are. . . The tree's known by its fruit it bears. That's right.

<sup>36</sup> I got a little girl in here. I don't know what she will be. But I'm telling you, if I ever catch her stretched out on the beach, she will get a—a son-tanning, but it will be Mr. Charlie Branham's son will tan her with a board. That's one thing sure. That's one good thing. Yes, sir. That might be old fashioned sassafras preaching, but it will save you. That's one thing sure. It will straighten you up. It might not be just said in the right kind of words, but you will listen to it; it will do you good. That's one thing sure. Yes, sir. It's a disgrace how people. . .

This woman want. . . come walking down after the meeting. She got one of the managers. She said, "I want to meet Doctor Branham." Doctor Branham. I'm your brother. Amen. She come walking down through there, a pair of glasses on, up on a stick like this, with her head up in the air, threw her hand up like this. She said, "Doctor Branham, I'm charmed."

I said, "Well, get it down here so I will see you, or know you when I see you." That's right.

All that put-on. I like the old fashioned type, a handshake, that's got a. . .? . . . to it; where the people really can shake hands with somebody and feel it, a good old warm handshake. God bless your hearts. Sometimes a best of heart's beating under an old blue shirt like that. That's right. Truly.

<sup>37</sup> Now, there Mary was in that way though. When she seen Martha, and they. . . Mary, I mean, and—and Elisabeth. They run to each other, threw their arms around one another, begin to hug one another. And I can hear Mary say, "Oh, I've been told that you're going to be a mother."

She said, "Yes, but I'm just. . ." Let's dramatize just a moment, so you get the picture. "I—I'm going to be a mother, but I'm just a little afraid." See, John was six months older than Jesus, six months later when Angel Gabriel appeared. And he said, "I'm just a little bit afraid,

because it's six months with me as a—a mother, and the baby has no life in it. It's never moved." See?

<sup>38</sup> And that's altogether subnormal, 'cause life is about two months, something like that. But here's six months, and no life yet. And she said, "I'm worried about the baby." In other words, we're just dramatizing this part. See? "And I'm just a little worried about it.

And Martha then, I see Mary say, "Why, the Angel Gabriel appeared to me, and told me I was going to have a baby, knowing no man, and I should call His Name Jesus."

Just as soon as she said, "Jesus," the power of the Holy Ghost fell, and the little dead baby in the mother's womb begin to leap for joy. If the Name of Jesus first spoke by a human lips will bring life to a dead baby, what ought it to do to Christians who are borned again, that's supposed to be alive in Christ Jesus. That's right.

<sup>39</sup> Said, "Whence cometh the mother of my Lord? For as soon as your salutation come to my ears, my baby leaped in my womb for joy." Received the Holy Ghost in his mother's womb before he was born. . . Hallelujah.

Sure, I believe in miracles and signs in the power of the Gospel of Christ. Yes, I love Him with all my heart. And I know He's real. If the whole world gossips, that don't make a doubt in my mind. I believe it with all my heart. Yes.

His Name was spoke, and the little baby begin to leap. Dead in his mother's womb, received life when the Name of Jesus was first breathed through mortal lips by His mother. . . "Whence cometh the mother of my Lord. For as soon as your words was spoken in my ears, my baby leaped in the womb for joy."

<sup>40</sup> What kind of a baby oughtn't this to be that was born from his mother's womb, the Bible said, full of the Holy Ghost? He was a Holy Ghost preacher. That's right.

And when he came out. . . When he was about nine years old, we're taught that he went into the wilderness. He was anointed with the spirit of Elijah, acted like him, looked like him, little old frail looking fellow, bald-headed, piece of goods wrapped around him like this, and a camel skin around him, and a leather girdle around his loins. But when he came out of the wilderness of Judaea, he preached a message that stirred all the regions. God, give us some more Baptists like that. Amen. Yes, sir. Come out with an old hairy trousers on, not with his collar turned around in the back, and fried chicken twice a day, and had to have a hundred dollar salary a week before he preached. He come out anointed with the Holy Ghost. Hallelujah.

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41 He didn't throw out any lines either. When Herod come up there with his brother Philip's wife, somebody said, "Don't you preach on marriage and divorce." Walked right up in his face and said, "It's not lawful for you to have her." God, give us men who will stand for the truth (Amen.), regardless of who's setting close or who it is. Let the chips fall where they want to, and lay the Gospel to the hewing line. That's right. Call black black, and white's white. Right's right and wrong's wrong. If you're not right, then get right. It will straighten you up, make you look different, act different, live different, be different. The Holy Ghost is good for you. It will straighten you out.

42 That's what's the matter with down in these countries now, and all around over the world. We got too many old cold formal churches, having a form of godliness and denying the power thereof. What we need today is get a little starch out of the Church. And that goes to Pentecost too. Amen. You know it is.

'Cause you're afraid. One side setting here, and the Church of God here, and the Assemblies are over here, and this one over here, afraid of this, that, or the other. When you forget that and get in Christ (Hallelujah.), the Holy Ghost can have the right of way. Amen.

You're going to call me a holy-roller anyhow, so I just might as well let loose. That's right. That's true. God's Spirit will do it. Maybe I am a holy-roller. If I am, I'm the happiest holy-roller you ever seen. If it takes a marking to be a holy-roller, and believe the Word of God, then brand me there. That's right. That's right. I believe it's the truth, that your sons and daughters shall prophesy; upon my handmaids and maid servants will I pour out of My Spirit. And the day is here, now. That's right.

43 Then when I seen them standing there. . . Oh, my, the little baby leaped in his mother's womb for joy. Then when he was born, he preached. All the regions come around to hear him. We wonder what kind of a message he preached. He preached Christ.

If the churches will quit preaching on theology and stuff like that, some kind of a human theology and some philosophy, or something like that, or who's going to be the next mayor, or—or something about the flowers, the roses or something, and preach Christ, the Son of God (Hallelujah.), it'll draw men. Hallelujah. "If I be lifted up, I will draw all men unto Me." That's right. It's true.

44 Oh, my. How the old fashioned Holy Ghost, now, right now in existence, free for all. . . Very typed all through the Bible that the Holy Spirit would lead the Church today. Israel, when it was called out of the wilderness, it was a church; it was a people of God.

I was talking to Brother Frodsham a while ago on the street. The . . . Used to be the editor of the “Pentecostal Evangel.”

When Israel was in the wilderness, when they were in Egypt, they were the people of God. When they were called out, they were the Church of God. For “the church” means “called out.” And now, God’s calling out a people, out of Babylon, out of confusion. Hallelujah. Amen.

You say, “What are you amening yourself for?” Well, I’m not . . . If you won’t say it, I will. I believe it. Amen. That’s right. The word “amen” means “so be it.” And I know it’s the truth. Yes.

<sup>45</sup> And there, when Israel was called out, a type of the Church . . . Israel always was a type of the Church. That was the church natural, this is the Church spiritual. They was called out. And as soon as they were called out, they passed through the Red Sea, baptized unto Moses. And as soon as they come on the other side, they were baptized then with the Spirit.

Miriam picked up a tambourine, and down the banks she went, dancing. Hallelujah. Yes, sir. She had the victory. Did you ever get that much? All right. She was dancing in the Spirit, and all the daughters of Israel followed her, dancing. Moses stood with his hands up and sang in the Spirit.

Why? There laid all those taskmasters laying behind them. All the old things they ever done, the meanest they . . . And things that you’ve done when you see the red Blood of Christ is cleansed you from all sins, you can sing too with a victorious song. Hallelujah.

Amazing Grace, how sweet The sound,  
That saved a wretch like me,  
Once was lost, but now I’m found,  
Was blind, but now I see. (That’s right.)

<sup>46</sup> Then I look at them. And immediately after that, they needed food to live on. God rained food down out of heaven, manna, type of the Holy Ghost. Every morning they went out and picked it up. It was good. They eat it. It taste like honey. They would just lick their lips and eat it.

I tell you, this Holy Ghost that rains now, which that was a type of and this is the Antitype, It tastes like honey. That’s right. I seen the saints of God so drunk upon It till they licked their lips, say, “Um, um, so good.” There’s something about honey. That’s right.

<sup>47</sup> David, the old, the—the Psalmist in the Bible. He talked about the honey. And he—he was a shepherd. The shepherd used to carry a little scrip bag. In there they had honey in it. And when their sheep would get

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sick, they would put that honey all on a—on a rock—rock, a limestone rock. And those sick sheep would go to licking on that rock. And when they did, licking off the honey . . . [Blank spot on tape—Ed.] . . . ? . . . There He is, Hallelujah. Glory. Just lick on it. That's right.

Listen brother, let me tell you. I'll put it on Christ, and not some church either. It'll go on Christ where it belongs on. Lick on Him. Hallelujah. They need healing, if there's any virtue, if there's any power, if there's any praise, it belongs to Him. Amen. That's right. On Christ, the solid Rock. The Rock, the rock played a big part in it too.

<sup>48</sup> A long time ago when they used to have the rock. Used to be that people'd get bit by a mad dog. They'd take and stick them to a madstone. If they stuck, they got well. If they didn't stick, they died. The worst mad dog I know of is the devil. That's right. And the only cure I know is the Rock of Ages. Stick to it. Hold on, God will take care of it.

Little boy here in the wheelchair, you blind sir, you laying on the cot, hold to God's unchanging hand. The devil might have bit you, but there's enough drawing power in the Rock of Ages, cleft for me, let me hide myself in Thee. Hallelujah. The devil can't get you when you're hid in there.

Stick with It. Hold on to It. Don't let It away from you. No matter how many symptoms appear, how many this, that, or the other, hold to It. Stay there until the healing power has drawn all the disease from you. That's right. He will do it.

<sup>49</sup> Notice this Manna again, 'fore we leave it, to be a perfect type, a very perfect type of the Holy Ghost. Remember, that Manna fell every night, every night. And they had to get a new supply every day. Is that right? If it is, say, "Amen." All right. If they kept some over, wiggletails got in it.

That's what's the matter with a whole lot of Pentecostal experiences today. They're depending on testifying something that happened two or three years ago. Them experiences gets wiggletails. Why not now? Hallelujah. Get a new fresh one. That's right. Every day . . . Every day with Jesus is sweeter than the day before. There they are, eating Manna every night.

<sup>50</sup> Now, notice. A type of the Holy Ghost. It never come up; some priest never come give It to them; some preacher never baptized It into them; but It come from above, coming down from God.

And notice. Moses said to Aaron, and then they went out, gathered several big omer's full, that It might be kept in the holiest of holy, that every priesthood coming in behind the holiest of holies after that, might ask about these things. They had a right to have a taste of the original



man. It didn't get old back in there. It stayed forever good back in the holiest of holies. Is that right? Worms couldn't get in it. But it was laid back, that every person that entered into that priesthood had a right to taste of some of the original manna.

<sup>51</sup> How beautiful it is. On the day of Pentecost, when the Holy Ghost fell down from heaven, our Manna, after we's come through the Blood, and have been saved, been cleansed from our sins, and the Holy Ghost fell, brother . . .

Peter said, on the day of Pentecost, "It's for you and for your children, and for them that's far off, even as many as the Lord our God shall call." And every person that enters into the baptism of the Spirit can have the same kind of Holy Ghost that they got on the day of Pentecost. Hallelujah . . .? . . . I believe it. God's truth.

Not something that looked like it, but the real thing. Same kind of Holy Ghost that fell back there falls now, the same kind. The real Holy Ghost brings forth the same kind of a evidence and proof that they had back there, comes with the same Holy Ghost. Hallelujah. Amen. Oh, how good. You say, I like this . . . "Oh, I—I feel It right now." That's right. It's real. Just as real as It ever was to me. That's right. Just the same Holy Spirit that fell back there on the day of Pentecost.

<sup>52</sup> What's the matter today, we got . . . Our churches has got away from It. It's exactly right. Reminds me of what we try to do is build a big fine church, put fine pews, get the very best of this, and somebody to sing like angelic choir. See them stand up on a platform, sing with painted-up faces and everything else, and sleeves up around their—their arms like this, and their naked knees almost showing; go out on the street and light up cigarettes. And call the angelic choir? What's the matter with you women and men? Call yourself Christian. Act like it then. By their fruits you shall know them. But we compromise.

Remember, beauty from the eye is what Satan does. In the beginning, he . . . Way back in the beginning, he tried to make a better place than what Michael had. Down, he come down into Cain, tried to use the same thing, yet he offered God a sacrifice. He done the same thing that Abel did, but without the blood. True.

<sup>53</sup> Reminds me of one day, me and my brother was going along, and we seen a—an old turtle. And that was the funniest looking thing I ever seen, old terrapin. Don't know whether you have them here or not. He . . . they throw their legs like *that*, you know, when they're walking. I said to my brother, I said, "Isn't that a funny looking thing?"

He said, "It is."

We went up to him. He went, "Swoosh!" Puts me in the mind of some of these people, when you really go to preaching the Gospel,

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they pull right back in their shell. "I belong to the Baptist. I belong to the Methodist."

Go on, if your name's not in heaven, you'll go to hell too. That's right. Only those who are written in the Lambs Book of Life, by being redeemed, born again. . . Jesus said, "Except a man be born again, he will not enter the Kingdom." Truly. Then you're born again, you become a new creature, a new creation in Christ. Oh, hallelujah. In other words. . . Don't get excited about it. "Hallelujah" means "Praise our God." And I praise Him. Amen.

<sup>54</sup> Then that old turtle, I looked at him, how funny he looked. He drew right back up. I said, "Well, I'll tell you what I'll do." I said, "I'll make him walk." I got me a big long willow, and I begin to pour it on him. He just laid there. You can't whip them into it. That's all there is to it. No, they'll just lay there and sulk.

I took him down at the water. I said, "I'll fix him up." I put him down in the water, and just a few bubbles come up. You can baptize them this way, that way, head forwards, anyway you want to. He goes down a dry sinner, comes up a wet one. He's still a sinner. You're not saved by water. That's right.

I thought, "How can I get that old fellow moving." You can't argue baptisms and ever get the church to move on. Don't you think that. You can't do it.

<sup>55</sup> I went down and got me a piece of paper, and build a little fire, and set the old boy on it. I tell you; he moved then. That's right. What we need today is a old time Holy Ghost, God sent fiery revival. Amen. That's right. That'll move them. That's right. Preach the fire where they can't sit still. True.

After while, took the old turtle down there, and he caught one and cut its head off. Laying there, and my brother come by, said, "You got a turtle?"

"Yeah."

Looked down there, started to pick him up. And the old turtle's mouth laying there went, snapped at him. Been laying there about a hour. Said, "I thought you said you killed him."

I said, "I separated his head from his body." Said, "He's just dead and don't know it."

That's what's the matter with a whole lot of people. Dead and don't know it. That's right. Around them churchanities and so forth. Don't know what the power of the Holy Ghost means. Don't pay no attention to what science says, and this says, and that says, believe Christ. Amen. Oh, my. I feel good. Amen. I do, I feel good. Thank the Lord.

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<sup>56</sup> Now, let me tell you something, friends. Then when Jesus came down to the Jordan to be baptized of John, John saw the Spirit of God descending like a dove, went upon Him, He was filled with the Spirit of God, then into the wilderness He went to be tempted forty days, came out, and the miracles and signs begin to follow Him. The Bible said, "These signs shall follow them that believe."

It's always, signs and wonders follows God's Church, everywhere, Always has, and always will. You can't never. . . You can take history wherever you want to. God has sent revivals and revivals; and come up, and then they'll make an organization out of it, and then they can't stand that, of course. Then the first thing you know. . . There has never been an organization that ever fell that rose again. God always moves His people on away from that thing. That's right. That's true.

God's calling today a people together. I believe that with all my heart, not out of your church, but together in heart. Let the churches alone. They're fine, every one of them. But what we need is an old fashion, Saint Paul's revival, and the Bible Holy Ghost preached in them churches with power; straighten up those members again. Amen.

<sup>57</sup> Now, I see Him as He came out then. His ministry got so great until He had to be called away. Lazarus taken sick while He was gone.

Listen. When Jesus leaves your house, watch for sickness to come, trouble, heartaches, disappointments. Don't you believe that? When Jesus leaves your house, trouble's coming in just as soon as He leaves.

'Course, in this case, He wasn't driven away. He went away because His Father's work was calling for it, and He went away to preach somewhere else.

I believe that Jesus seen the vision of Lazarus. They sent for Him. He didn't come. They sent for Him again; He didn't come.

If that'd been your pastor you sent for, and he didn't come, "Why, the old hypocrite. I'll go over and join the other church." That's the reason your pastor can't do nothing for you. You've got to believe him as a man of God. Do you believe that? You've got to have faith in him. If you don't, he will never be able to do you any good. If you get sick, send for him. Let him come anoint you with oil, and pray over you. God promised the prayer of faith shall save the sick. That's true. He's a man of God, God will honor him. That's true.

Sometimes he can't come just when you call. But remember, all things work together for good to them that love God.

<sup>58</sup> Now. After a while, Lazarus got sicker and sicker. They said he died with hemorrhages, some of the historians say. I know not. But anyhow, he took sick and he died. And they took and buried him. One

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day passed. What a dark hour. My, my. Oh, the breadwinner was gone; them two young girls left.

Second day passed. Oh, how dark. The Man they had so much confidence in, they . . . Their beloved Man that they'd left their church for, and everything, and here they'd—He'd disappointed them. And their brother was dead. Doesn't things look dark?

You might be prayed for, come here and see the powers and miracles of God, and go back, and the first thing you know, well then, you feel bad the next day. You may be sick the next day. Something may happen the next day.

Well, don't you know, when Jesus prayed for an epileptic boy, when He come to him, He had the hardest fit he ever had? Your faith is not in symptoms; it's in God, believing God. See what I mean?

<sup>59</sup> When your pastor prays for you, say, "Well, he must not be a man of God, or God would've heard his prayer." What about your faith? It's your faith that touches God, not altogether his prayer. You're obeying God's Word. And when you obey God's Word, God's under obligation to answer you, if you believe Him. It lays in you. Don't blame the other man. All right. God shows signs and wonders and miracles and everything, but look like the people don't get a—what it is.

<sup>60</sup> A man come to me here not long ago. He said, "Brother Branham, I been to Freeman, I been to Roberts, I—I been to Ogilvie, I been to all of them. They can't do me no good. I come to you."

I said, "You're just as bad off now as you ever was. You've gone to the wrong person. Go to Christ." Amen.

What you fool around with man? Man can't do nothing for you. He can preach the Word; he can show His signs of what God give him. But he can't heal you; God has to heal you. That's right. You believe that's the truth? It is the truth, friends. That's right.

Well, your pastor's just as well to do that, or any elder of the church, as any other man. That's right. He's got just as much right as any other man to do it. For the only thing you have to have, is faith in God. There you are.

<sup>61</sup> Now, notice quickly. Then, fourth day come. First, Jesus said, "Our friend Lazarus sleepeth."

They said, "If he sleepeth, he doeth well."

"I go wake him."

He said, "If he sleepeth, he doeth well."

Said, "He's dead, but I go wake him." All right. They went with Him then and went over. Now, here they was coming to the city. Just a

few moments, I'll close. My time's just getting right away. I . . . Oh, my, I feel good this afternoon, just feel the responding faith. This builds me up, right there with your faith moving out.

<sup>62</sup> I see now, if I could get my version of showing you God's attitude towards healing you . . . If you've been preached Divine healing and practice Divine healing through the age as you have the Gospel of the Holy Ghost, then, brother, sister, the same results would come right here this afternoon by healing, as it was by the Holy Ghost. You believe that? Sure. But when I go to preaching on the power of the Holy Ghost, and He begins to take the Word of God and place It out there, every Holy Ghost filled child will reach and grab It like that. My, they just grab it right now. They can't help it; they're hungering for it.

Brother, if you'll turn right around and realize He was wounded for your transgressions, and with His stripes you are healed, you can receive the power of God right there to heal you right where you're setting. Amen. True.

<sup>63</sup> Here He comes to the city now. Four days . . . There's Martha and Mary setting there. Dark, my, all hopes is gone. Lazarus was rotten out in the grave. That's just words that you—all of you can understand. Just simply laying there, and you can say, "deteriorating" if you want to, but he's rotten. That's . . .

One night, I said, "I've got so sick I puked." And all them commenced to laughing. I said, "I'm just as sick when I'm puking as you are when you're vomiting, so what's the difference." I said, "It's just the same."

Don't try to put on a whole lot of stuff, be just who you are. That's what's the matter with people today. They're trying to get too starchy. It's the truth. Amen. I mean that, don't you? Amen. I believe it's the truth.

<sup>64</sup> People's got putting on so much of . . . The Gospel's got to a thing it's all padded up, educated up. They put them in the, out here in these seminaries, or cemeteries, or whatever it is . . . (all the same, both dead places.)

And that just put me in mind of a . . . Seminary preacher reminds me of a incubator chicken. A little incubator chicken just chirps, and chirps, and chirps, and ain't got no mammy. He's mechanically turned out. Puts me in a mind of a incubator preacher too. That's right. Hold on. I love old fashion God saved Holy Ghost people and Holy Ghost action. True. It responds. That's true.

<sup>65</sup> Notice, quickly. Now, as we see Him come into this city, Martha was setting there. She'd been very much dilatory through her days,

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seeming to be. But now, one time faith caught with her. Somebody come and said, “The Master’s coming into the city.”

Oh, my, I can see her quickly. The darkest hour she’d ever seen, just the very darkest of hour that little home had ever seen. Oh, their loved one was dead. Four days had passed. Their faith in their Master that they thought when they could draw him out of the church to follow Him.

<sup>66</sup> Ever who followed Jesus was renounced to come back into church. You know that’s right. He was a fanatic, claimed to be. They claimed Him to be, rather. And ever who followed Him was put out of the church.

They’d left the church and everything to follow Him. And now, He’d gone and left them when their brother died.

I can hear some of them say, “Now, if there’s anything to Him, why didn’t He heal His friend.”

I can hear them say, “Aw, there you are. See, He slipped off to get out of that.” See?

<sup>67</sup> And there the darkest of hour that they ever seen. And then Jesus come along. Oh, my. Darkest of hour, then Jesus comes along. He usually comes along at the darkest of hours. That’s right.

Oh, if I had time right here; I feel something boiling up in me. Wished I could get it out of there. But I haven’t got it. I’ll speak some other time. That dark hour . . .

I remember when I think . . . [Blank spot on tape—Ed.] . . .



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