
WHO IS THIS?



. . . Lord, and the—the things that He has promised. And every promise that He has made is true. And we're looking forward to the time of His appearing. And as we see that Day approaching, that hour coming, it makes us want to check up, take inventory of ourselves and just see where we are standing.

² I just was hearing, when I come in the yard out there, my good friend there, that a real buddy of mine is near death, with cancer. And I certainly want the church to pray for Brother Rogers. And he is . . . I want to go down this week to see him. He lives in a city about thirty-five, forty miles below here, Milltown, Indiana. And I want to go down and see him. He's a veteran of the First World War. And he had surgery just recently, and the doctors just sewed him up because they said, "There's no need of trying to operate. He was dying." And he just learned about it, I believe, Friday or Saturday, one, that he just learned that he had cancer.

³ But one great thing happened. He said, "In the room," when he went into the—the hospital, that, "there was a rainbow came in the corner." And he stood, looked at it for some time. And that was God's sign of a covenant. Of course, the rainbow, it always represents a covenant.

⁴ God keeps His covenants. He makes His promise. And you and I can make one and have to break it, because we—we just don't know what tomorrow holds. But God cannot make one, and break it, because He knows what tomorrow holds. See? He knows all about our troubles and what is. And He knowed all that would be, before it was. Before the foundation of the world, He knew just exactly who would be, and who would not be.

⁵ And isn't it a comfort, after we just had these great stern talks from this Russian, Khrushchev, and—and the different ones? And the remarks that they have made, that says, "The—the hangars is ready. They could destroy the world within just a minute." See? And just anything, they—they just press a button and that would be all of it. But to look in the pages of this Bible and see, but, before that can ever happen, the Church is gone Home. Oh, what a feeling, see, what a relief to know that'll never touch us. That's right. We'll . . . It'll never touch us. We're just as safely as it can be. And to know that that isn't just some hiding place that the government has formed for us. It's a hiding place that God has! . . .? . . . And we can rest assure that it's just as perfect as it can be.

6 Down through the ages, God has made promises, and through these promises He's always kept them. And as for myself, I—I don't see nothing left but the just quick catching away of the Church. I see the little groups going around, struggling; the faithful, holding on.

7 And last week, you know what taken place in Israel, the last sign.

8 Israel became a nation in 1947, on same night the Angel of the Lord visit me. When He came to me at twelve o'clock, it was noon when they signed that peace pact with the world, the League of Nations, and so forth, overseas.

9 But last week they got their own currency. They are . . . They got a regular Jewish money that they use now.

10 And I—I don't see nothing at all left, according to Scripture. Course, there may . . . many things, maybe, the Lord has not let me know. But I don't see nothing left but just the Coming of the Lord. And, oh, how I just like to check-up. And you get to reading the papers and listening to news casts, and makes you real nervous. And then sit down and think, "Before it can all happen, we're gone Home."

11 There'll be never an old person in that Country. Just think, we old people will be changed then, and we'll be young. There can never be a sickness there; never be death. There can never be a sorrow, heartache, or anything at that time, when we've crossed that.

12 Just like to ask this. What if, this morning, someone could step in the door and say, "Well, I've just found something, scientifically proven the truth. And that is, that, there's a ship coming by here, through the air, just in a few minutes. And every one of you, that wants to get on, can get on. And it goes to a land I've just returned. I was an old man, ninety years old"? And there he is, in the very prime of youth, you know, and saying, "Just across there, just as soon as you step off on that other side, immediately you return back young. And I met people had been there for a millions of years, and they just looked the same."

I'd say, "Brother, just make me some room, so I'm coming."

13 I think that's the way we all feel. And you know that isn't just a story. That's the truth. And the old Ship of Zion is going to come down through the air, one of these days, and load up with saints, and cross over. Just go beneath the banner, the cross, and then we're Home. Oh, that great time!

14 So I think, today, and even there's many afflictions of the righteous, but God delivereth him out of them all. And I'm glad that we rest assured in this great promise.

15 I'm very grateful to God, to His grace, that called Brother Junior Jackson, as we know him here. I heard strangers testify a few minutes

ago, from coming in for the healing service tonight. And I—I'm very grateful that God saved Brother Jackson. The devil come pretty near killing him, one time. But God had a work for him to do, so He spared his life. And that's why this congregation, little church stands here today, is for the grace of God. Junie has been a very dear friend of mine, loyal as he could be, to the Cause. And I pray that God will bless you people, the congregation here, and will multiply you till this church won't be able to hold the people.

16 And it does me good to get into a little church like this, where we can just get close together. I have had the privilege, by the grace of God, to speak to congregations which is larger; but I don't say this, that I—that I enjoyed it any more. Because, the best meetings I've ever had was when we had even little house meetings. Where we just . . . I'd get me a chair and get in the corner, jump off and on the chair. And I just have a wonderful time of fellowship, where the saints can get together. "And wherever two or three are gathered in My Name, I'll be in their midst." That's the promise. No matter the size of the church, God promised to meet with us. And He'll do that.

17 Now, I believe they . . . Brother Jackson was telling me that they were anticipating, tonight, of having a healing service at the church. And I told him I'd also come down and maybe speak a few minutes to the congregation, after his Sunday school lesson this morning, and kind of find the feeling of the people. And I heard someone testify they had come for healing. And I suppose there be many, tonight, to be prayed for.

18 Was you anticipating a service to be just bring the people up and anoint them, pray for them, or a—a—a discernment of the Holy Spirit to find the thing that's wrong? And, see, those things I have to prepare for, not eating, waiting on the Lord, so forth, because Satan is always near, to have a trap set, just at anytime to upset you. And how many would feel that it would be best, see, the—the congregation we're . . .

19 This church is like ours up there, a sovereign church. We feel that the majority of the people would have more say-so than just one person, see, because that's what they call "casting lot." Would you think it would be nice to have just a—a—a discernment service tonight? Raise up your hand if you feel that that would be the thing to do. All right. Let's see. Now the contrary, would it be just . . . All right. We will be giving out the prayer cards then, tonight, and calling the people. There may be . . . If there is lots of them, I'll send Gene or Billy, or one them, down this afternoon. About . . . What time you start your service, Junie? [Brother Raymond Jackson says, "Seven-thirty."—Ed.] Seven-thirty. Six-thirty, then, and they'll give you the cards. And we'll pray for everybody that's got the cards. That means everybody will be

able to be prayed for, but we'll . . . in a little congregation. But what we'll do, we'll let it rotate in line. Let . . . I'll tell them to give the prayer cards to the strangers, and then let the home people come next, 'cause it will be the home people close, you see, so they'll . . . They understand.

²⁰ Now, sometimes, at home here, it's kind of hard to have a discerning meeting. Mrs. Wood setting close now. I went down to the church, and I would have a service of . . . I'd say, "Now . . ." And we may do it that way tonight. Before there was any prayer cards or anything given out, the Holy Spirit would be near and call out certain people. And I'd say, "Everybody here, is a stranger, stand up." See? Let them all stand up.

²¹ You'd say, "All right, this is *so-and-so* from," whatever the Holy Spirit would say, and do that.

²² And then the next time, I'd turn around and lots of people here in this our city, would say, "Well, we didn't know those people. We didn't know what was the matter with them. That might have been wrong."

²³ Next time, say, "All right, we'll just take the folks that's home, let them stand up."

²⁴ "Why, he knowed them people. Sure, he knowed." So, you see, Satan has got a trap set, everywhere, see. He's—he's ready, at any time.

²⁵ And so some of them say, "Well, if you just have that straight discernment like that, the rest of the people don't get a chance to get in the prayer line." Some of them say, "Well, if you have, I'd rather be prayed for." Well, well, it's just vice versa. So we have, first, one way, and then another. And, they, they'll be like that until Jesus comes. You can . . .

²⁶ The Gospel always brings a mixed multitude. The effects of the preaching of Christ always brings a mixed multitude. It brings believers, make-believers, and unbelievers. That's the congregation that you have. So we expect all that. So we are looking forward till . . . for tonight being a great time in the Lord. Now, just before we open the Word . . .

²⁷ And you let out about eleven-thirty, I suppose, Brother Junior? [Brother Jackson says, "Take as long as you want, Brother Branham."—Ed.]

²⁸ And then them people who wants to be in the prayer line, tonight, so they can line them up, if there comes a group for the outside, then we can bring them in, you know, through the doors, and so forth. You come at six-thirty.

Let us bow our heads now before we read the Word.

²⁹ Our precious Lord, we thank Thee, most humbly, from the depths of our heart, for this living hope that we have within this dying body,

that there is a Lord God, and Jesus Christ, and through His mercy, and His goodness, He has given to us Eternal Life. And that great hope is in us today, and we feel it as a—a—a well bubbling up in our souls, giving us the assurance that all God's Words are true. And so glad to know, today, that we do not have to just guess about it. It is no more a guess. It is a know-so. For we have read His promise and see Him come and fulfill that promise to the Word. Therefore, we know that It is true. And we're grateful for the Holy Ghost, Who is a witness of His resurrection.

³⁰ And we're grateful for ministers, true prophets of God, who stand for Truth, and for righteousness. And we pray that You will bless those people today, wherever they may be, in their pulpits over the world, that the Holy Spirit will move upon them, in power. And give them Thy Word, and may It bring forth great results everywhere, for we believe that the Coming of Jesus is at hand.

³¹ We would ask that You would bless this little church, today, its pastor, and deacons, and all the board, and the members, and the strangers that's gathered in our gates. We are grateful for fellowship; hearing someone say they had drove many miles, to come for the service. And truly the Scripture is made manifest, when It said, "If I be lifted up, I'll draw all men unto Me."

³² And we know, Lord, that Thy Church is not in the majority, this morning. The true believers are in the minority. But some day, Lord, You will take that minority to Yourself. That's the hour that we long for. That's the day we're waiting to dawn, when we shall see Him, Who "was wounded for our transgressions, and was bruised for our iniquity, and the chastisement of our peace upon Him, and with His stripes we were healed." How we thank Thee for this!

³³ Praying, Lord, that You will bless Your unworthy servant, as I try to minister to Your people. Give them something that would bring all of us closer to Thee. May we leave from this building, this morning, a better Christian than we was when we come in. And may, if there be one here who isn't right, Lord, may they leave the building this morning, with a happy heart, rejoicing because they have found that Pearl of great price, that overweighed all the rest of the things of their life.

³⁴ We'd ask, also, Lord, for those who are sick and afflicted. May they not have to wait for a special service tonight, but may the great Holy Spirit touch that person this morning. Give unto them Thy grace.

³⁵ Privileged, looking upon a woman a few days ago, who met us, and said, "Oh, Brother Branham, it seems that a dreadful disease, that you cursed one time in the Name of the Lord, is trying to return again. But I'm resting solemnly upon the **THUS SAITH THE LORD.**"

And when the physicians had examined our Sister Bruce, they found her “negative.”

³⁶ We are grateful, Lord, that You keep Your Word. Your promise is so true! May it be a THUS SAITH THE LORD, this morning, for every need that we have need of.

³⁷ We would remember those are in the hospital, and at home, and especially our Brother Rogers. May Thy grace and mercy, if it so pleases Thee, Lord, speak this morning in a vision and show us just what to tell our brother.

³⁸ We are Your people, waiting to hear Your Word. Until we hear, we’ll be trusting every moment. Pour out Thy blessings upon all. Bless the reading of the Word. And we’ll give Thee all the praise and all the glory, for we ask it in Jesus’ Name. Amen.

³⁹ I wish you all to turn to the 21st chapter of Saint Matthew’s, if you will. And we’re going to read a portion of the Word, beginning with the 1st verse.

And when they drew nigh unto Jerusalem, and there came to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go ye unto the village over against you, and straightway you shall find an ass tied, and a colt with her: loose them, and bring them unto me.

And if any man say ought unto you, you shall say, The Lord has need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, . . . sitting upon an ass, and a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them,

And brought the ass, and the colt, and put on them their clothes, and . . . set him upon, there upon.

And a very great multitude spread their garments in the ways; and others cut down branches from the trees, and strowed them in the way.

And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus the prophet of Naz- . . . of Galilee.

40 I want to read, or take for a subject this morning, them last three words of the 10th verse: *Who Is This?* And may the Lord add His blessings to the reading of His Word.

41 It must have been about, say, about ten o'clock on Friday morning. And the people had been up since daylight, moving around in the city. It was so filled, at the time, to the . . . They were sleeping outside the city walls, on the ground, in their tents, anywhere they could find a place to lay down. Because, this special occasion had drawn people from all over the known world.

42 It was called the feast of the passover, which had been ordained of God, to the Jews, way in the early ages of their history. It was where the sacrificial lamb was to be killed, and the atonement made for the sins of the people.

43 And this, being annually, every year it taken place. But this time was a special occasion. There was something a little different going to be about this one, you know. And, usually, where we have services, we have our regular service and our . . . do our worship, and pay our tithings, and gather in our churches and fellowship with our people. But, you know, when Jesus comes, it's always something special. There's just something we can tell. There was great expectations. The air seemed to be charged with something.

44 And that would almost parallel the time now. The air is charged today with expectations of His second Coming.

45 There are many in the city then, that knowed nothing about it, just as there is in the world today. And there were many, if they heard, they would care little about it. And that's the way it is in the world today, because other things are more fascinating than the . . . to men and women of the world, than the Eternal destination of their soul.

46 But there was some who believed on Him. They were expecting Him to come, and knowing that something special would be there. Something was going to take place. For Jesus cannot come, at any time, unless something special does take place. Always something new, when He appears. And they were charged with expectations.

47 But the bad thing about all this, there was many who didn't see Him, never did get to see Him when He come. And that's one of the sad things about today. There will be many who won't see Him when He comes.

48 But there will be a remnant. There will be those who know God, and who are waiting, and who are charged. They'll see Him. For He'll

come as a thief in the night. We'll be caught up to meet the Lord in the air, secret going away of the Church.

49 Oh, I tell you, knowing all this, beforehand, by the Word of the Lord, we should pray and study every hour of our life, making ready for that great event. And while the air is charged with His Presence, and while we are believing, and the anointed ministers of the Gospel are sending out the thunderbolts of warning, we should be prepared, for any minute, for that blessed event, when we shall see all that has died in Christ, through the ages. When we will see Jesus coming to get His Church, then we'll be caught up to meet Him in the air.

50 There were many who didn't see Him that day. And while they were waiting, I suppose, since the break of day, the little congregations gathered from place to place through the city, and they were discussing, saying, "I wonder if He will be here at the Passover."

51 I can hear a truthful old minister get up and say, "Yes, congregation, we can look for Him, because He is the Lamb." Someone inspired by the Holy Spirit, who knew God and knew His Scriptures, and knew the fulfilling of His Word was at hand. "He'll be here, without a shadow of doubt, for He is the passover Lamb."

52 Then you can imagine when this congregation gathered with the little congregation by the gate, and after while they said, "He might come through *this* gate, or He might come through *that* gate." But it didn't make any difference what gate He come through. They was going to see Him, anyhow, because it was a promise.

53 Whether He comes today in a cloud, or on a horse, it makes no difference to me how He comes. We'll see Him, anyhow, for it's a promise God gave.

54 And they were waiting with anticipation. The ceremonies were getting ready to start at the temple. The water was already pouring from the rock, where the congregation was coming in to worship. The priest had on their long garments and their—their . . . all their ceremonial garb. Each congregation had gathered in its fitted place, the Pharisees in their corner and the Sadducees in their corner.

55 If that isn't a picture of today, I don't know it. The Methodists in one corner, the Baptists in another corner, the Presbyterians in another corner. But, somewhere, scattered among them, in little groups, is the Church of the living God, not paying attention to ceremonies, but waiting for His appearing, waiting for that blessed moment. While the rest of them is just interested in the ceremony, the feast of the tabernacles and the religious rituals, but the Spirit of God has charged our hearts, that we know He's coming soon.

56 And as they were waiting, all of a sudden, from the top of the hill come a little congregation moving down, One sitting on a little, white mule, coming slowly towards the gate. The people begin to scream, breaking the branches off the trees, and throwing their garments in the road, hollering, "Hosanna to Him that cometh in the Name of the Lord!"

57 And as the little mule moved forward, fulfilling the Scriptures of the prophet, said, "O daughter of Zion!" See what it was? It was the Church, the Elect. "Your Lord cometh to you, meek and lowly, sitting upon a little mule, riding."

58 And today, while the Church is waiting, one of these days, coming down from the skies, He'll come riding on a white horse. You notice that white is always represented? The little, white mule, He came, was a foreshadow of coming, riding on the charger, with His vesture dipped in Blood, a Name on Him called, "The Word of God." That's His coming now. The little groups have gathered, watching, waiting for that appearing. And what a rejoicing it'll be when we go forward, breaking off the branches, screaming, "Hosanna to Him that cometh in the Name of the Lord."

59 It is give such a stir among the people, the Methodists and the Baptists of that day, the Sadducees and the Pharisees, and the different ones, until they said, "Who is This coming? What's all this disturbance about? We see nothing so alarmed about it. There is just a Man, and He's riding on a little mule. There's nothing to be alarmed about. Why all the fuss and the carrying on? Who is It?"

60 Just before the Coming of the Lord Jesus, He sent the Holy Ghost to the Church, in this last day. And the Holy Ghost has been a witness of His resurrection, and has proved that He lives. And He is coming. And the Church getting Itself ready. And as we see the Church making Itself ready, abstaining from fornications, abstaining from idolatry, abstaining from lasciviousness and all the works of the flesh. We, the Church and the peoples, see the little congregations getting together, stopping their drinking, stopping their lying, stopping their tattling, stopping everything that's of the flesh, making themselves ready, screaming to the top of their voices, and clapping their hands and shouting the victory.

61 The peoples cry out, "Who is This?" They don't understand. They didn't understand then; He come, meek and lowly, came riding on a mule. And He come, today, to the poor and the afflicted. Where, the rest of them say, "There is no such a thing as healing. There is no such a thing as the baptism of the Holy Spirit. It's all a bunch of nonsense. There's nothing to it."

62 But just the same, He come, proving His resurrection. Every sign that He did on earth, He's doing it right now in the form of the Holy Ghost. There's an expectation amongst the people. They're waiting for that great event of His soon approach. We know it won't be long until we shall see Him Who we've loved. And we believe that it won't be too long now until all things that was prophesied in the Scriptures will be fulfilled.

63 Now, in that congregation in that day, there was a divided opinion. Some of them cried, "Who is It? What's causing all this racket? Why is that bunch of Galileans, holy-rollers, screaming and carrying on like that?"

64 I can see one good old disciple walk up and say, "Don't you know, brethren? That's the Prophet of Galilee. That's Jesus of Nazareth, that was spoken of by the Scriptures. Don't you know the Scripture says, 'He shall come, riding upon the foal of an ass?' And He will come in to His people. And that's the reason that they are carrying on the way they are. We have been in the meetings of this Man. We have seen Him raise the dead. We seen Him open the eyes of the blind. We have seen Him stand there and look out over His congregation, and, 'Why reason ye in your heart?' We have seen Him do great signs, and we know that's the Messiah."

65 They were mixed multitude. Some said, "Well, it might be that He *could* be such a thing."

66 Now, isn't that just the way they feel today? "What's all this about? Is there such a thing as the Holy Spirit? What makes those people act the way they do?"

67 Why, it's a foretaste of glory divine. It's a Power. It's the Holy Spirit that's here on earth, representing Christ, just a shadow of His Coming. All these things was prophesied would take place just before He come again. And we know it. That's why we're excited about it. That's why we're enthused about it.

68 Makes any difference what the other people say, that doesn't matter a bit. The people say, today, "Who is that?"

69 Them day, they said, "We don't know who He is, Jesus of Nazareth. Well, we'll go over and look up into the decalogues, and we'll find if He belonged to *this* denomination. We'll find out whether He was either Pharisee or Sadducee, or Herodian, or whatever He might be. We'll look up." And they could find no record of His schooling, of any degree that He had. And then they come back again, "Who is He? He doesn't belong to any of our traditions. He isn't connected with any of our . . . He isn't affiliated with any of our affiliations. He has no degrees. We have no record of Him going to school. He never was in a seminary. He

isn't neither claimed on the—on the . . . on *these* books or *them* books. We don't see Him anywhere. Who is He?"

⁷⁰ His own credentials was the works that God give Him to do. He said, "If I do not the works of God, then don't believe Me."

⁷¹ They had their own way of believing, by a man's credentials, by the denomination he belonged to. Just as it is today, he's known by his denominational credentials.

⁷² But a man of God, the Holy Spirit that's among the people, gets onto people, gets onto the minister, gets onto the congregation, and identifies what It is; not by a denomination, but by the Power of the resurrection of Jesus Christ, foreshadowing His Coming. Oh, what an hour that we live in! Palms in hands, clothing on the back, ready to strow in the way, "Blessed is He that cometh in the Name of the Lord!" What come in the Name of the Lord? The Holy Spirit. When He comes, He'll show you things to come. "He will not speak of Himself, but He'll speak of Me," said Jesus. And the Holy Spirit comes to do Its work in the Name of the Lord Jesus. All the way from the pulpit to the baptismal pool, to the healing service, to everywhere else, "in the Name of Jesus Christ," watching for the Coming of the Lord, preparing a Church as a forerunner. As John the Baptist forerun the first coming, the Holy Spirit is in the Church, forerunning, getting a Church ready for the second Coming.

⁷³ And the world cries out, "Who is this? Where did they come from? What credentials have they? What schools do they come from?" You don't find them on the record. It's in Glory, where they come from. In Heaven is where their records are. For their Kingdom is not of this world, but it's of the world that is to come. Their desire is not of this world. It's of the world that is to come; their fashions, their desires. That's the reason the dressing, and the acting, and the habits of the people of the world is so contrary.

⁷⁴ You'll usually do, you, you'll usually do like the spirit that's in you. It motivates your life. It makes you what you are, is the life that's in you. And when men and women claim to be Christians, and still want to be like the world, there's something wrong somewhere, for we are not of this world. For our spirit, if we were Germans, we'd like Germany. If we were Finland, we'd do as they do in Finland. If they're Americans, they have the American spirit. If we are Christians, we have a Heavenly Spirit. And our spirits come from Above. That directs our lives and our thoughts. That's godly, brotherly love; clean life; honorable, respected peoples.

⁷⁵ Now, in there, they said some was for Him, some was against Him.

⁷⁶ Now, there is people today who firmly is against everything that's called God; no religion. And they're mostly in the majority, in our country. World over, they are far in the majority, millions and millions that's never heard the Name of Jesus Christ. They are in the majority.

⁷⁷ Then there are those who are professors of religion. And they love to put on their ceremonies. They love to be dignitaries. They like to dress, and to go to the church and to have some kind of a hymns, and a—a little message of some sort, talk of a God that was, and then place Him so far back in history, that He can't move, that He was something that was. They want to claim, that, "Jesus is right. He was a good fellow. He was a great Man. He was like Washington, never told a lie; or like Napoleon." That's their attitude about Jesus. They think that He was just a good man. Many of them today don't claim Him to be Divine. They just claim that He was a good man, that His teaching was right. Some of them believe Him just to be a prophet.

⁷⁸ But there is those who go beyond that boundary. I believe Him to be God, "Jesus Christ the same yesterday, today, and forever," that He wasn't just a prophet, that He wasn't just a man, that He wasn't just a teacher, or a good man. He was the Divine Jehovah God living in a body of flesh. You'd ask me, "Who is This?" That's what my opinion of Him is. He's God, manifested in the flesh, to take away the sins of the world. "Who is This?" Not just a man, not just a prophet, but the Emmanuel, God with us. Then, not only with us, but in us, through us, God in the midst of us.

⁷⁹ Then, if that is true, a supernatural God cannot change His nature to fit people's nature. People has to change their nature to fit God's supernatural plans. That's why people cry, "Who is This?" It's God in the midst of His people. They don't understand it. God will never come to your level. You'll have to come to His. God will not come to your requirement. You have to come to God's. And then when that requirement is met, upon a promise that God made, to redeem the people. If that requirement has met, your entire being changes. Your thinking changes. Your habits change. Everything about you changes. Your desires change. Your living changes. Your habits change. You change. Everything about you changes, 'cause there's a new Life in you.

⁸⁰ That's what makes the people today say, "Who is this? Is this that fellow used to work over here? Is *this* that? Who is this?" "Where did he go to school at? What credentials does he pack?" says the preachers. Where. . . "Who is this woman? Ain't that the woman I used to see out there on the street?" Yes. "What's the matter with her?" Something happened. "Ain't this the woman used to wear shorts?" But something happened. "Isn't this the man that used to smoke cigars?"

But something happened. “Isn’t this the man that used to drink?” But something happened. “Isn’t this the man and woman used to curse and go to the nightclubs?” But they don’t do it no more. “Who is this?” It’s the Holy Spirit, the Person of God, living in them. “I’ll go down to their churches, to find out what’s the matter.”

81 Like the Pharisees did, they said, “We’ll go down to the gate. We’ll find out what they say. We’ll see Who this Guy is, on this little, white mule, riding down the hill.”

82 And when they got to the gates, these people really had a time. They screamed and they hollered. They shouted and they praised the Lord.

83 And it was so contrary to their religion of that day, those priests and rabbi’s standing around. They said, “Make them hold their peace. We won’t be able to hear what the doctor is going to say, or what, the reverend. Make them hold their peace.”

84 Jesus, I can see Him as He turned, said, “If they hold their peace, the rocks will immediately cry out.” Something had to happen.

85 Say, “Could the rocks cry out?” The very God that created them was riding in on them. Why couldn’t they, “Make them hold their peace”? They couldn’t hold their peace.

86 That’s the way today, when the congregation is gathered together. That foreshadow of His appearing, the Holy Spirit begins to breathe upon them. They see those signs and wonders performed of the Holy Spirit. They can’t hold their peace. Something is going to cry out.

87 And the church world said, “Who is This? What’s this all about? Are you one of them? What caused all of this?” They don’t get it. And they don’t get it today. They didn’t get it then. They never will get it.

88 The anointing of the Holy Spirit has brought that to the church world. It’s brought. See?

89 There’s the three classes. The unbeliever, the make-believer, and the real believer. And many times, make-believers come in amongst real believers, and they cry, yet, “Who is It?”

90 Who is This that will come into a congregation, that will anoint it till one will speak with tongues, and another give the interpretation, exactly tell a sinner of his sins and where he’s at? Who is This that stands, and a illiterate woman that can’t read her name, and will stand under the anointing of the Holy Ghost and speak words that she never heard? And a Mexican raise up in the church and say, “I understood every word of it. And even call me by the name, and has called me to repent. And God have mercy on my soul.” Who is This? Who is It can get an illiterate farmer, and can stand under the inspiration, and tell a

man who he is, and where he come from, and what happened to him, and what he must do, and what will be his outcome.

⁹¹ The world cries out, “Who is This? What is This? Where did It come from?” It’s the Holy Spirit, come from God. “For what purpose?” To prepare a people, give them a Heavenly atmosphere, a desire to come up higher.

⁹² Now, it isn’t so much of what other people think, that. The thing we’re thinking about this morning, is, “Who do *you* think It is?” It’s up to you and I.

⁹³ Is it just the fellowship of a denomination called Pentecostal, church of God, Pilgrim Hol- . . . or Nazarene, or something like that, church of God, Assemblies of God, United Pentecostal church? Is that what It is? If that’s it, you’re miserable. That’s it, your religion is just a religion. It has no salvation in it.

⁹⁴ But if you would examine It, and found It, in your soul, to be Jesus Christ the Son of God, then, “Blessed is He that cometh in the Name of the Holy Spirit!” Hosanna in the highest, to Him that cometh in the Holy Ghost, because It is Jesus Christ’s Own Spirit in His Church, making you sons and daughters of His, giving you His nature. For you’ll live with the Father, also, in the Eternal times to come.

⁹⁵ “Who is It? What’s this all about?” And the Coming of the Holy Spirit has always brought such.

⁹⁶ In the days of Noah, when the Holy Spirit come upon Noah, and he begin to prophesy, and begin to say that there is coming a time that the world will be destroyed with water. Look how contrary it was to their belief. “There was mockers and scoffers,” said the Bible, “making fun.” They were eating, drinking, and making merry, laughed in the face of that prophet, and wondered, “Who was it?” They soon found out who it was.

⁹⁷ Every time the Holy Spirit comes, It brings a division amongst the people. It brings a time that man must stand and make a decision. It’s come to you. It’s come to me. We’ve got to make our decisions.

It come in the days of Noah.

⁹⁸ It also come in the time of Moses, when God anointed His servant with the Holy Spirit, sent him down into Egypt. Some said, “Who is this super man? Who is this guy that would make himself a ruler over us?” Moses didn’t desire to be a ruler. He was bringing the people the Truth. “What does he do? Break up our religions.”

⁹⁹ That’s what they said about Jesus. “He condemns our religions,” because that’s all they had.

¹⁰⁰ Same was in the days of Noah, or Moses. Moses came down and he tore up their traditions, and brought them to a living faith in a living God, and led them from victory to victory, with signs and wonders. It stumped the unbelievers. “Who is this? Who is that man? Where was he born at? We thought he was an Egyptian. Here all at once, he must be some illegitimate child somewhere. Who is he that comes in this Name?” It’s always been that way.

¹⁰¹ In the days of Jesus, they said, “Who is He? He has no education. We have no schools, no record of His schooling. We have no denomination that He belongs to. Who is He? Only thing we ever knowed, there was some crazy man out here, a wild man by the name of John the Baptist, hair sticking out all over his face, and half naked, with a piece of sheepskin wrapped around him, declared His Coming. He . . . And He was born an illegitimate birth. His mother was to be mother with Him, before Joseph ever married His mother. Who is It?” That’s the only record they had of Him. Blessed be the Name of the Lord!

¹⁰² That’s all they know about the Church today, “Some bunch of posthole diggers or something,” no record at all. The record is not kept on earthly books. It’s divinely protected in Heaven. “Who is this? *This* was a drunkard. *This* was *so-and-so, that.*” That’s right. But now he’s a son of God, been transformed.

¹⁰³ “Who is He? Who is this that comes in the Name of the Lord?”

¹⁰⁴ When the Holy Ghost come today, It brings the same decisions. Each one of us are responsible for our decision. We must make it. It’s here by us. It’s here with us. There’s no way around it anymore. There’s nothing we can do about it. We have to reject It or receive It. The same Life that was in Christ Jesus is in the Church today. It’s performing the same works. It’s doing the same miracles. It’s doing everything that He did. It’s healing the sick, raising the dead, cleansing the lepers, casting out devils, preaching the Gospel. The poor is receiving It.

¹⁰⁵ “Blessed is he who is not offended. Go show John,” He said, “these things that are done.”

¹⁰⁶ John, in the prison, his eagle eye had filmed over. His prophetic eye couldn’t see like it once seen. But then he could see, when He said, “The lame walk, the blind see, the deaf hear. And blessed is he who is not offended in—in what I do.”

¹⁰⁷ “If I do not the works of My Father, then believe Me not. And if I do the works of My Father, if you can’t believe Me, believe the works.” Now, that was His message. That’s what He said, that it must be done. That’s what we’ve got to do, is to make a decision. What will we do with it? It’s here. Who is It? What is It? It’s a promise of God, by His

Word, that He would do it. God promised He would do it, and we see it being done. Now it's up to us to make a decision. Will we serve? Will we understand?

108 You say, "How will I be able, brother, to understand things that I know nothing about?"

109 Jesus said to Nicodemus, "Except a man be born again, he cannot see or understand the Kingdom of Heaven." Said, "The wind blows where it lists, listeth, and thou cannot tell from whence it come, or whether it goes; which way it come from, or where it's going, or where it's been. So is everyone that's born of the Spirit."

110 You don't know where It comes from, where It's been, or where It's going. But you know one thing, where It's going to take you. Wherever It come from, It'll take you back with It. So, today, it behooves us, to know what we're doing, understand it. Now, if it doesn't bear record of the Word, then it isn't God's Spirit. If it doesn't heal the sick, denies it, then it's not God's Spirit. God is a healer.

111 Once, as once said, "Why did God ever let sin come on the earth?"

112 God was one unit at one time. In that unit was attributes. And He was a Saviour. By nature He was a Saviour. If there had never been a sinner, how would He ever been a Saviour? He couldn't save until He permitted sin.

113 God is a healer. And He cannot heal unless there be somebody sick, to heal. See, if there had never been a sickness, there would never been a healer. God being a healer, His Own attributes projected these things. There had to be Something to respond to that attribute that was in God.

114 God, the word *God*, means "an object of worship." God wanted to be worshipped, so He had to project something that would worship Him. Jesus said to the woman at the well, "God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth."

115 So when the Spirit of God is near, what will take place? Salvation will be introduced, salvation that will bring a spiritual worship. Not a singing of hymns, altogether, but a worship in the Spirit. It's got to be so contrary to the intellect, it's stunned by it. You can't understand God by intellectual faith. You must be born again. It's got to come to the heart. It's got to be an experience. And when the experience is wrought by the Holy Spirit, then the same nature and the same power and the same reaction that happened on the Church, first, will come again, for it's God in them.

116 Jesus said, "A little while and the world won't see Me no more, yet ye shall see Me, for I . . ." "I" is a personal pronoun. "I'll be with

you, even in you, to the end of the world. Then the works that I do shall you also.” Then when those works are produced in a Church, it stirs the people, the outside people, like it did there at the feast.

117 “Who is This? What’s the matter with those people?” When those Galilians saw Him coming on that little mule, they screamed and they shouted, and they—they carried on like a—a bunch of drunken people. Those priests, they’d make them hold their peace.

118 He said, “If they hold their peace, the rocks will cry the same way.” You see?

119 On the Day of Pentecost, when the Holy Spirit came into the people, they acted like they were drunk. Even so much as they scoffed and made fun of It, said, “These men are full of new wine.”

120 Peter said, “Ye men of Jerusalem, and you that dwell in Judaea, let this known unto you, and hearken unto my words, for these are not drunken as you suppose. But this is that which was spoken by the prophet Joel, ‘It’ll come to pass in the last days, saith God, I’ll pour My Spirit out upon all flesh.’”

121 When that same Spirit is poured out upon a congregation of people, the same results will take place. For you cannot put a life of a grapevine in a pumpkin and make it bear pumpkins. It’ll bear grapes. “By their fruits they are known.” The church is known. The world is wondering, “Who is It? What is this that’s going on?” They don’t understand because they don’t know God.

122 Now, when we see this coming to pass, exactly like God said, we’re waiting now. What is it? The Holy Spirit is introducing Christ. Some glorious day, not across a hillside, riding on a mule, but coming out of Glory, will come the Son of God, wrapped in the righteousness of God’s Spirit, riding on a white horse, with His vesture dipped in Blood, called “King of king, and Lord of lords.” The Word of God He will be. And following Him through the skies, will be ten thousands times tens thousands of thousands. The armies of Heaven will come with Him. What a glorious time that’ll be! Singing, there will be singing. There will be shouting.

123 There will be sorrow. There will be crying. There will be weeping. There will be wailing.

124 You’ll be represented in one of those groups, friend. So make your decision this morning, what group you’ll be with, while we bow our heads just a moment.

125 Wondering at this time if there is any here who has not made their decision, yet, for Jesus Christ. Yet, you’ve been in the meetings, and watched Him give sight to the blind, hearing to the deaf, the lame

walking, seeing Him take the very thoughts out of the minds of the people, and say, "You're *so-and-so*. Why did you do *this* and do *that*?" Exactly what He said He would do. And, yet, you haven't yet become His servant. You've never got a witness.

"No man can call Jesus the Christ, only by the Holy Spirit."

You say, "I believe it because the Word said so." That's true.

¹²⁶ But the Word says, that, "No man can say Jesus is Christ until you have received the Holy Ghost. No man can call Jesus the Christ, only by the Holy Ghost."

¹²⁷ Have you not received this yet? And you would like to, would you want to be remembered in prayer by raising up your hand, saying, "Pray for me. I now confess to God that I want His Holy Spirit in my life, to guide me, that I fully understand all His program that He has for me in life, that I might walk with Him, as His servant." Would you raise your hand just before we pray? The Lord bless you, sonny. The Lord bless you, sister. God be with you.

Let us pray.

¹²⁸ Most gracious God, as we have read in Thy Word where that when You entered into the city of Jerusalem, where Your people were gathered, there were those there who were expecting You. The air was charged with Your Coming. You had promised You would be at the feast, You would meet them there, and they were looking for You.

¹²⁹ Others thought It was nonsense. "Who was This, anyhow? Just a Galilean, make-belief Prophet, a Man that had been declared 'crazy,' by the council of churches. Why," they said, "we know that You are mad. You got a devil, and to be declared 'an insane person.'" And His congregation was declared "insane." And the man that introduced Him, John the Baptist, was declared "a wild, crazy man out of the wilderness, a hermit. Why, it was nothing." The ritzy congregations of that day didn't believe such a message. And those spirits that held them in bondage are holding millions today. Still they don't believe it.

¹³⁰ But to those who were waiting, they knew their Lord had promised to come to the feast. And they were waiting, gathering themselves on the street, and in the little rooms, and anywhere they could. Talking, and waiting, and the whole atmosphere was charged with His coming.

¹³¹ So is it, today, Lord. You promised we'll be taken to the Marriage Feast of the Lamb. You'd come get the Church. And we see signs appearing, that You're coming, so the whole atmosphere is charged with Your Coming. We're waiting. There was some hands went up this morning, Lord, that they wasn't yet sure that they'd be called into that Feast. We're watching for You to come.

132 They tell us they got bombs that can blow the whole world to pieces, in one moment. They can look at a star over in Russia, and time it exactly to Louisville, Kentucky, in a split minute. Hit the moon, and predicted it on eighty seconds. O Lord, we see those things appearing just as You said they would be. And they are well able to carry out their threats.

133 And, God, we turn the page and look, that You're able to carry out Your promise, for You're God. And we're waiting for You to come. Take these people into Thy care, today, Lord. Grant unto them Eternal Life through Jesus our Lord.

134 Grant, those that are sick and afflicted, may be healed. Give us a great service tonight, in the healing service coming up.

135 Bless all, together, in every church that's represented here, the different peoples of different phases of faith. May they realize that it isn't the faith of the church that they go to, that makes them what they are. It's their unadulterated faith that they have in the Son of God. All praise shall be Thine, Father. We commit them to Thee, in Jesus' Name. Amen.

Jesus paid it all. (That's what He did.)
All my si- . . . Him I owe;
Sin had left a crimson stain:
He washed it white as snow.

136 Now the message over, let's just worship the Lord, in singing.

Jesus paid it all.
All to Him I owe;
Sin had left a crimson stain:
He washed it white as snow.

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried;
Oh, there to my heart was the Blood applied;
Glory to His Name!

Glory to His Name! (Precious Name!)
Glory to His Name!
Oh, there to my heart was the Blood applied;
Glory to His Name!

137 Now let's not look at one another. Let's look up; raise our hands.

I am so wondrously saved from sin,
Jesus so sweetly abides within,
There at the cross where He took me in;
Glory to His Name!

Glory to His Name! (That precious Name!)
 Glory to His Name!
 There to my heart was the Blood applied;
 Glory to His Name!

¹³⁸ Now I want you to turn and just shake hands with somebody in front of you, back of you, right and left side, while we sing this.

Come to this fountain so rich and sweet;
 Cast thy poor soul at the Saviour's feet;
 Oh, plunge in today, and be made complete;

Now let's raise our hands.

Glory to His Name!
 Glory to His Name!
 Oh, glory to His Name!
 Oh, there to my heart was the Blood applied;
 Glory to His Name!

¹³⁹ Does it make you feel wonderful, all scoured out now, waiting? Oh, how wonderful!

Come to this fountain so rich and sweet;
 Cast thy poor soul at the Saviour's feet;
 Oh, plunge in today, and be made complete;
 Glory to His Name!

Glory to His Name! (Precious Name!)
 Glory to His Name!
 There to my heart was the Blood applied;
 Glory to His Name!

Doesn't that do something to you? Think of this:

I am so wondrously saved from sin,
 Jesus so sweetly abides . . .

Abide! "Ye abide in Me, and My Word in you."

There at the cross where He took me in;
 Glory to His . . .

Now just put your mind on Him, as you worship Him.

Glory to His . . .

¹⁴⁰ What could we do, Lord, without You?

Glory . . .

This is the hour of Your appearing. You're soon coming, Lord.

There to my heart was the Blood applied;
 Glory to His Name!

¹⁴¹ Oh, my! There's something about that, just goes through me till every fiber in my body just shakes. That's the Holy Spirit here. Hum! [Brother Jackson speaks in another tongue, and gives an interpretation—Ed.] Amen. Thanks be to God. That's what I was speaking of.

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

¹⁴² I sang that for a purpose. The Lord has given me a text for tonight, through that interpretation. "My Word." See?

While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow, fears away,
Nor let me ever stray
From Thee aside.

¹⁴³ Two years ago, in the catacombs in Saint Angelo, catacombs in Rome, I was standing down there. And I looked down there, and I seen where they had carved the picture of those saints, two thousand years ago, of Jesus. One of them packing the lost sheep on His back; the other one healing the sick and afflicted. I stood there, with my hands up like *this*, I sang:

While life's dark maze I tread,
And griefs around me spread,

¹⁴⁴ Then I went out from there, over to the coliseum, and stood on the grounds there, where they fed the saints to the lions. And the gladiators killed them. I thought, "O God! Faith of our fathers, living still, burning in my heart! Lord, never let it move from there. Nor let me ever stray from Thee aside." That's right. How I love Him!

There is a Fountain filled with Blood,
Drawn from Emmanuel's veins,
And sinners plunge beneath that flood,
Lose all their guilty stain.
Lose all their guilty stain,
Lose all their guilty stain;
And sinners plunge beneath that flood,
Lose all their guilty . . .

¹⁴⁵ Aren't you happy you've did that? Wonder if we can just shut our eyes. Say:

The dying thief rejoiced to see
That Fountain in his day;
And there may I, though vile as he,
Washed all my sins away.
Washed all my sin away,
Wash all my sins away;
And there may I, though vile as he,
Washed all my sins away.

¹⁴⁶ You feel good? Just the worship of the Holy Spirit, the blessings of the Lord upon you.

¹⁴⁷ Now, we expect to see you tonight. And the prayer cards given out now at six-thirty, sharp, so you won't interfere with the rest of the service. And you who desire, come.

¹⁴⁸ And how many is going to Heaven, by the grace of God? Let's see your hand. We're going up.

I've got a Father over yonder,
I've got a Father over yonder,
I've got a Father over yonder,
On the other Shore.

Oh, some bright day I'll go and see Him,
Some bright day I'll go and see Him,
Some bright day I'll go and see Him,
On the other Shore.

Oh, that bright day may be tomorrow,
That bright day may be tomorrow,
That bright day may be tomorrow,
On the other Shore.

Oh, won't that be a happy meeting!
Won't that be a happy meeting!
Won't that be a happy meeting!
On the other Shore.

¹⁴⁹ You like them old hymns? Oh, you can have all your little chopped up shoddies that you want. Give me them old heartfelt Blood songs that does something down in *here*, wrote by the Holy Spirit, penned out by God. They're real.

¹⁵⁰ Well, the Lord bless you, real good. Hope to see you tonight. Turn the service to the pastor, now, Brother Jackson.

[Blank spot on tape—Ed.] . . . formal.

151 There may be some here that can't come to the healing service tonight, just wants to be anointed and prayed for. There's a whole bunch of us ministers here would be glad to minister to you in any way that we could. Now, the regular healing service will be tonight. Now, that is, if you can stay and wait. If you can't, come right here now.

152 There's a lady that's got to go, in the back, that's got a heart case, or something another. I believe she's up here. Somebody pointed their finger up here. The lady here that's got heart trouble, that can't come back tonight, that's real serious, and wants . . . and can't come in the line.

153 Now, see, the reason we ask for the line, in there we can . . . Myself . . . Everyone has a different way of praying. Some prays in one way, some another. Mine, if I know what I'm talking about, then I can act.

154 But if I went out here to, say, I was going to fix an automobile, and I don't know one thing about it. Well, I'd get me a wrench, and look around. I—I wouldn't know. See?

155 Well, now, many people just has that predominating faith that goes right out there and challenges those things and casts them away. To me, I have to see what God's plan is for that, first, you see. You have to watch. A prophetic gift is a strange thing. You can do things with it and get yourself in trouble. How many knows that?

156 Look at Elijah, I believe it was, yes, Elijah. He was a young fellow, went bald-headed, and some little children was teasing him about being bald-headed. Said, "Why don't you go up like Elijah did?" And he turned around and put a curse on those children, and forty-two of them was killed. That ain't the nature of the Holy Spirit. See? That was that prophet, angered, and just put a curse on what he said.

157 Jesus said, on down in the Scriptures that I read this morning, "If you say to this mountain, 'Be moved' and don't doubt in your heart, but believe that what you said will come to pass, you can have what you said." There you are. See? You have to watch what you're doing.

158 Now, look at Moses. He had power. It wasn't God's will to bring water out of the rock (How many knows that?) the second time. He was supposed to speak to it, not smite it. God told him to speak to it. He turned right around and smote it, 'cause he had the power to do it. God took him up on a mountain, said, "Look over yonder, see the land, but I'll not let you go over, because what you done down there at the rock." See? See?

159 So you have to watch in doing that. That's the reason I'm always trying. . .

¹⁶⁰ And I feel like that soon, maybe within the next few days, I have a feeling that God is going to speak to me again. See? I'm laying in the woods, day and night, waiting for that time. I been feeling, for the last two or three weeks, that He was going to speak to me. I believe I'm going to have something change. I've looked forward for it, for a long time. The one, the prediction that was given here not long ago, of what would take place, it did. But it just seems like, down in me, there's something moving. And I just stay out, go early of a morning, out at night, waiting, watching to see what He'll say. And every once in a while, I'll get down on my knees and say, "Are You here, Lord? Is there anything that You want Your servant to know?" That's the reason I'm watching. I want the hour to come, where we won't have to have discernment, where I have faith without it.

¹⁶¹ I think, a vision comes here, say, *this* woman, or *this* lady, or whoever it is. See, I don't know, a man, whoever you might be, will come up here. "I never seen you in my life." And yet, He shows me there who you are, what's the matter with you, where you come from, what you did to cause this. There has to be a cause for everything.

¹⁶² And what if somebody sinned? Maybe they did do something you ought not to have done. Maybe they ought to have done something they did not do, or something on that manner. And here they are, with God permitting Satan to hold that curse on them, to bring them to something, to—to obedience. Sickneses sometime is a whip God uses to bring obedience. And what if that person stand there, I say, "Oh, hallelujah, glory to God, praise God," anoint them with oil and pray over them; and I happen to cast that evil spirit off of them, and God permitted it to be put on there? I'm in trouble, right then, with God. See what I mean? I'm . . .

¹⁶³ But when I see there that the Lord says a certain-certain thing. Maybe Satan just did it. And I see there's nothing in that person's life to hinder, then I have faith to walk up there. I have faith because I seen Him when He come to me and told me to do it. See?

¹⁶⁴ And then, another thing is, maybe if they done something wrong, and I say, "You did a certain-certain thing."

"That's right."

"Well, make that right."

¹⁶⁵ "I promise before God I'll make it right." Look back again and see them well, out yonder, years to come, still well. Then you know; God's already spoke it.

¹⁶⁶ Just waiting for me to say the word, that's all. See? That's what take. That's the way. I watch, make my ministry slow, take each case

and watch it, then I know what I'm talking about. See? I know exactly what to say to the person.

167 Now, there has been times I've seen death over a person, I wouldn't say nothing. I just say, "The Lord bless you. Have faith in God. God will heal you, if you just have faith." Go on like that, knowing, in my heart, that they're not going to live. Because, well, you just don't want to tell them that, lest—lest you have to, if the Holy Spirit reveals it.

168 You know it's been done, many times. Tell them, say, "Might as well make ready. You're going. There ain't nothing going to save you."

169 I had a little girl here, some time ago, the father said, if heal that little girl, he'd be a Christian. I wanted that family to be a Christian. I went down to the house. The little child had double pneumonia. They had give her all the penicillin that they could give her. Didn't take any effect. She just got lower and lower and lower. And I went down to see her. I went in there, and I said, "I don't know." I said, "I—I'm going to pray." And I went in and prayed for her, and with all my heart.

170 And the doctor come, that afternoon, said, "Her fever has dropped." Next morning he come, said, "That child is so much better," said, "she can get up, by the night."

171 Oh, the father, when I went to see her, met me, and he was rejoicing. He said, "Oh, Brother Branham!"

And I said, "Lee, I'm so glad to see your baby like that."

172 And the Holy Spirit appeared to me, said, "She's not going to live but three days."

173 And the father was going to come to Christ. Said, "Now, when you have your meeting, I'm ready to be baptized," him and his family. Now, I—I couldn't tell him. I hated to tell him. I knew the baby was going to die.

174 I went back and told my wife, told, oh, a lot of the friends and my neighbors, and things, "The baby ain't going to live," little girl about eight years old. I said, "She ain't going to live. She'll be dead within three days." I seen that mother standing there, crying, bowed her head three times, the tears run down. I seen a little, white casket pass through the rooms, when I stand there. I said, "She's going to go."

"Well," said, "you ought to go tell Lee?"

175 I said, "I don't want to tell him." I said, "I love little Beatrice, first, and I. . ." You all know who I'm talking about. So I said, "I love little Beatrice, and I—I don't want her to know it. And I don't want to tell the father." And—and I said, "I—I don't know what to do. But I know the baby. . ." In three days she was gone. See? I said I didn't want to tell the father. See? Now, that way.

176 Now, lots of times, I've went and prayed. In Africa there, where there was only about three or four people on the platform. And when something would take place on the platform, I just made a congregational prayer, and twenty-five thousand miracles taken place at once. See? It's the people's faith. Now, a lot of times, we'd bring the people right up to the platform, lay hands on them, pray for them, send them out. They go out and get well. See? So, it's just whatever the people think. It's their faith, anyhow.

177 But, to curse a thing, I want to know first what I'm doing. That's me doing it then.

178 If you come, have hands laid on, that's your faith, that's what you believe. You understand what I mean now, everybody? [Congregation says, "Amen."—Ed.] See? And I'm afraid to say . . .

179 Here comes a person, I don't know nothing about them, never seen them before, "Brother Branham, I got *so-and-so* with me. It's . . . I—I—I—I got cancer. I got tubercular."

180 I'm just afraid to say that. See, I don't know what I'm doing. See? I—I'd just rather say, "I'll pray for you." See, like that. But when I can see a vision, see what's going to take place, that's different. See? I—I know what to do. I—I—I understand then, what. It's just like walking into anything. But a lot of times I pray for the people, hundreds of times.

181 Brother Scharrer sitting right back there, I'm looking at him now. I had been somewhere to a funeral service, buried Sister Roberson's mother. Brother Scharrer, I never seen a man in any more condition, just than he was in, I. . . migraine headaches, or something another. I don't know. And he got to a place he was unconscious like, didn't know nothing. Walked right in his room, just had a word of prayer, walked back out. I said, "Just as certain as I'm standing here, he'll be healed." And that was it. Walked right out.

182 Mrs. Wood there, her mother laying, dying with a cancer on her face. You know what it is. You even touch your lip here, in *here*, you can die in a little bit. A bee stung a man, down here below New Albany, recently, stung him on the lip, he died in about two minutes. Anything around *here*, don't never squeeze nothing on your lips, 'cause it runs to the nerve that runs to your brain. Really, people, a man should never shave over their lips. That's exactly right. When your razor pulls, tears comes in your eyes. It's bad right in there, on the main nerve.

183 Here some time ago, I was over here where Gene and Leo . . . There was a girl there, that worked at the apothecary, down—down here at the apothecary. And I went in there to get some kind of something another

for my kids, to get vitamins, and stuff for their colds, and so forth. And she was telling it out there in the neighborhood.

184 There was a certain minister there. He said, "Do you mean to tell me that Brother Branham would give one of his children medicine?" See, it's not known. And I said . . . "Well," he said, "I ain't got a bit more faith in him than nothing in the world." And just two days after that, he was shaving, cut his lip, squeezed it like *that*. He was in the hospital, the next day, under an oxygen tent. About four or five days later, come out, his face swelled like *that*. See? Come out like that, 'cause he squeezed a place on his lip. See? Have to be careful what you do about that, that lip trouble in *here*.

185 Now, back to the spirit, the spiritual side. See? You have to know what you're approaching, what you're doing. If you don't know, don't do it.

186 Now, in prayer for the sick, oh, I could say many, many things. Mrs. Wood, that I was speaking of, her mother, a cancer had done hit down into these veins here. Her face was swelled out. Leo, Gene and I was in Michigan. And we heard it on the phone. My wife called me, said, "Mrs. Wood's mother is a dying."

187 I walked across the river. There sit Mrs. Wood, all tore up. She said her mother dying. I went into the room, and stayed there with her a long time, no vision. But just as I walked to her, just something inside of me, said, "She's going to live." I walked back out.

188 Mr. and Mrs. Wood sitting there, said, "Well, what did the Lord say? Did you see a vision?"

189 I said, "No." They . . . right quick. They had been in a meeting, see, and seen the visions. They had got down-cast. But just in a minute, I said, "But Something told me. It's just as much THUS SAITH THE LORD as a vision, that the woman is going to live." And she did.

190 A cancer over *here*, down on her face like that. And here it done went into the bone, eat all the bone out, and things around like that, all the meat down into the bone like that. And she's living today, not just hardly a scar there where it was at. See? And what scattered, the doctor had give her a shot in it, and just scattered it on out, you see. And that—that did, or try to burn it off, or something they try to do to it.

191 Now, it's the people's faith, what you got faith in. "If thou . . ." Here, Jairus said, "Come lay Your hands on my girl, my daughter, and she'll live." You remember that?

192 The Roman said, "I'm not worthy You'd come under my roof. Just speak the word, and my servant lives." Is that right? There you are. It depends on the faith.

¹⁹³ Now, is the lady here that's got the heart trouble, that couldn't come back tonight? If she's here . . . [Brother Jackson says, "Back here, on the left here."—Ed.] On the left. All right, sir. All right, young lady, if you want to come right up this way now, you just come right ahead.

Anybody else? You're welcome.

¹⁹⁴ I want Brother Cash, and brother . . . you brothers here. I believe Brother Beeler is in the midst, too, isn't he? Come here, Brother Beeler. Another preacher, any of the ministers that would come now, we want to pray for this young woman.

¹⁹⁵ They said it was heart trouble. Is that right? That's the greatest killer we have, heart trouble. But do you know Jesus lives in the heart? You've accepted Him in there? You, oh, you live here in the city, do you? [The sister says, "From Ohio."—Ed.] Ohio. You can be healed of your heart trouble. God is the healer. He heals the heart. He heals every member of the body, every organ.

¹⁹⁶ Now come over *this* way, brethren. Let's come where the lady is at.

¹⁹⁷ I want the congregation to bow their head, if they will, while we pray . . . ? . . . [Blank spot on tape—Ed.]

¹⁹⁸ Thou dost make the heart. You make it to grow and to live. You can build a new wall where the old has been torn down. For Thou art God, and God alone. And I think, "What if this was my sister, Delores; my wife, Meda; or my girl, Rebekah?" I would want the church to pray with all that's in us, Lord, a prayer of faith for my child, or my wife, or loved one. Perhaps it's somebody's daughter, and maybe somebody's wife. It may be some baby's mother. She said she loved You, and she's accepted You as her Saviour. And she has a right to come to these privileges. And we come, upon the authority of Your invitation, to minister to her, these gifts of healing. And by laying hands upon her, may the Word of God be made manifest in her body, to take away this heart trouble.

¹⁹⁹ We condemn it, upon the basis of Jesus Christ's own Word, saying, that, "The prayer of faith shall save the sick, and God shall raise them up." Now, in Jesus Christ's Name, let the heart trouble leave our sister. May she go, with never one time a speck of it no more. And You shall have praise and glory for these blessings, which can only come by Your hand, as we minister according to Your Word. Amen. Touch her, Lord.

Have faith and believe it, sister! . . . ? . . .

²⁰⁰ Dear God, these feeble, wrinkled hands of this dear mother, has ministered to her children, and to her grandchildren, and has ministered to me a many time, and she is needy this morning. And we are standing, after preaching that You're such a great God, such a great, powerful God, and not a God of history; a God of present tense,

“I AM.” And I pray, O Lord God, that You’ll send Your blessings of healing upon her body. Hands upon her, in the Name of Jesus. May she leave here today, and get well, and live many happy years yet, to serve You. And You shall have all the praise for these things, as she walks about and tells the people of what has happened. Amen.

²⁰¹ Hallelujah! Marion Williamson, God bless you. Both of you called me. Talked to you . . . ? . . . [Blank spot on tape—Ed.]

²⁰² Yeah. I prayed for her, several years ago, with tuberculosis. She was healed. She is sick, but she has to have discernment, to know just exactly what’s . . . what she’s done, or what-more about it. Which I do believe, though, that these young lady and them we prayed for, a while ago, is going to be well. I believe that with all that’s in me. I just believe it. You believe it too? I have the same kind of feeling about them that I had about your mother, Mrs. Wood, see; or like I did you, Brother Scharrer; and many others here. I just feel they’re going to be well. That’s all. They—they have—they have drove a long ways and come to the service, and that shows their faith.

²⁰³ You know, the Bible speaks of that, in the last days? That’s right. Oh! “It’ll be Light in the evening time.” Is that right? It’ll be Light, the same Gospel. The same Holy Spirit, same Power of God would be here to heal the sick and the afflicted, as It was. And God is present right now, present right now. He is just as present now as He will be tonight, just the same, to heal the sick and afflicted. Isn’t He good?

²⁰⁴ Let’s sing a chord, this, “Wonderful, Jesus is to me.” Sister, you know that?

Wonderful, wonderful, Jesus is to me,
Counsellor, Prince of Peace, Mighty God is He.

Let’s sing it now, together.

Wonderful, wonderful, Jesus is to me,
Counsellor, Prince of Peace, Mighty God is He;
Oh, saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name!

Oh, wonderful, wonderful, Jesus is to me,
Counsellor, Prince of Peace, Mighty God is He;
Oh, saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name!

I once was lost, now I’m found, free from
condemnation,
Jesus gives liberty and a full salvation;
Saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name!

Wonderful, wonderful, Jesus . . .

Sing it, everyone now. Lift it up.

Counsellor, Prince of Peace, Mighty God is He;
Oh, saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name!

Oh, wonderful, wonderful . . .

Raise up your hands when . . .

. . . me,

Counsellor, Prince of Peace, Mighty God is He;
Oh, saving me, keeping me, from all sin and shame,
Wonderful is my Redeemer, praise His Name!

²⁰⁵ Amen. Let's just raise up our hands now, and thank Him, everyone, in your own way.

²⁰⁶ Lord, we thank You for Your goodness. We thank You for Your mercy, for all that You have done for us. It's been good to be here. We would say with Peter and them, "Let us build three tabernacles, one for Thee, one for Moses, and one for Elias," but that blessed Voice says, "This is My beloved Son, hear ye Him." So, wonderful is Jesus, "the Counsellor, the Prince of Peace, the Mighty God, the Everlasting Father."

²⁰⁷ Be with us through the coming day, Lord. Bless us now. Give us a great service tonight.

²⁰⁸ Bless Your servants everywhere across the world. Bless the meetings that's coming up, across the nation, Lord, out in San Jose, California, other places where the meetings and people are gathering now for the great services. Be with us tonight. Be with the folks at the tabernacle. All across the nation, everywhere that's called by Your Name, grant, Lord, that You'll be there. In Jesus' Name.

²⁰⁹ Now I'll turn the service to the pastor, which will dismiss, Brother Jackson. Six-thirty, now, prayer cards.

²¹⁰ [Brother Jackson says, "I would like to say, that we want to take up a love offering for our brother today."—Ed.]

²¹¹ Thank you, my Brother Junior, beloved. Thank you, not at all. No. Don't do it. Don't do that. I feel real little. I feel real good now; you don't want me to feel any different, do you? So thank you, just the same. He was just joking, see what I'd say. Go ahead.



WHO IS THIS?

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